

THE  
New Testament  
OCTAPLA.

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WITH ENGLISH VERSIONS  
OF THE  
NEW TESTAMENT.

*By Thomas, Bishop of London.*

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THE  
New Testament  
OCTAPLA

*Eight English Versions of the New Testament  
in the Tyndale-King James Tradition*

EDITED BY  
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# Introduction

In 1841 Samuel Bagster and Sons published *The English Hexapla*, "exhibiting the six important English translations of the New Testament Scriptures." It contains the Greek text of the New Testament as edited and published by Scholz, 1830–1836; and below this, in parallel columns, the six English translations. Of the two versions associated with the work of John Wyclif it has the second—a freer, more natural translation which has been attributed to John Purvey. Then comes the 1534 edition of William Tyndale's translation; and next to it is the Cranmer edition of the Great Bible, 1540. In the fourth column is William Whittingham's translation of the New Testament, published at Geneva in 1557; in the fifth, the Rheims New Testament, 1582; and in the sixth, the King James Version, 1611. For more than a hundred years this has been a very useful volume. Its major defects are the inclusion of Whittingham's 1557 translation instead of its revision, which appeared as the New Testament of the Geneva Bible in 1560, and the omission of the Bishops' Bible, upon which the King James Version was based.

The present *New Testament Octapla* contains on facing pages the full text of eight English translations of the New Testament, from Tyndale to the Revised Standard Version. It is designed to exhibit the development of the Tyndale-King James tradition, both in the succession of translations from 1525 to 1611 and in the revisions from 1870 to 1960.

Tyndale is represented by his final revision, published in 1535; and Coverdale by the 1540 edition of the Great Bible. The second edition of the Geneva Bible is used, published in 1562. The text of the Bishops' Bible is that of the revision of 1572, as printed in the edition of 1602 which was used by the King James translators. The Rheims translation is copied from the first edition, 1582. The text of the King James Version is taken from the critical edition which was published as *The Cambridge Paragraph Bible of the Authorized English Version*, 1873. The revision of the 1870's is represented by the American Standard Version, 1901; and the Revised Standard Version of 1946–1952 appears as published in 1960. In each case, a version is given in the form in which it was available

to, and presumably used by, the translators engaged in preparing the succeeding version.

1. *Tyndale*. The first English version of the Scriptures to be made by direct translation from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale. Part of a quarto edition of his translation of the New Testament was printed at Cologne in 1525, and the entire translation of the New Testament was published at Worms in 1526. These were followed by the publication of his translation of the Pentateuch in 1530 and of Jonah in 1531. In 1534 he issued a revision of his translation of Genesis and a revision of his translation of the New Testament. Finally *The New Testament yet once again corrected by William Tyndale* was published in 1535; and this became the basis of all later revisions, and the main source of the authorized versions of the New Testament in English.

The text of Tyndale's first translation of the New Testament (1526) was reprinted by Bagster in 1836 and by Francis Fry in 1862; and the text of his 1534 revision appears not only in the Bagster *Hexapla* but in a quarto edition published by the Cambridge University Press in 1938. The text of his final revision is reprinted for the first time, under Tyndale's own name, in the present *Octapla*.

Tyndale's "once again corrected" New Testament was a small octavo volume, printed by Martin de Keyser at Antwerp, and published in 1535 by Godfrey van der Haghen. One of its title pages bears a trademark with the publisher's initials, G H, and the date 1534; and it is generally known as the GH edition. Only four copies remain, none of which is perfect. For the present *Octapla*, the copy in the New York Public Library has been used, supplemented where necessary by photostats of the copy in the Bodleian Library of Oxford University.

2. *Coverdale*. In 1535 there appeared an English translation of the Bible by Miles Coverdale. This was the first complete Bible to be printed in English. It was not, like the work of Tyndale, a firsthand translation from the original languages; it was based upon the Latin Vulgate and upon the existing translations of

Tyndale into English, of Luther and of Zwingli and his associates into German, and of Pagninus into Latin.

In 1537, a folio volume was published entitled *The Bible, which is all the Holy Scriptures, in which are contayned the Olde and Newe Testaments, truely and purely translated into Englysh by Thomas Matthew*. This was a compilation of translations by Tyndale and Coverdale. "Thomas Matthew" was a pseudonym adopted by John Rogers, a friend of Tyndale, who took Tyndale's manuscript translations, as yet unpublished, of the books of the Old Testament from Joshua to Second Chronicles, together with Tyndale's published translations of the Pentateuch and the New Testament, and published them all in this one volume, which he completed by adding Coverdale's version of the rest of the Old Testament and the Apocrypha. At the request of Archbishop Cranmer, Rogers' edition of the Bible, which was about two thirds the work of Tyndale and one third the work of Coverdale, was granted the royal license. Similar license was granted to Coverdale's version in the same year. It is Rogers' Bible, however, which became the foundation of all later English authorized versions, and it is through Rogers' republication that Tyndale's 1535 version of the New Testament had its great influence upon subsequent revisions.

In 1538 Coverdale issued a diglot New Testament, containing in parallel columns the Latin Vulgate and an English translation of the Latin. His purpose was to disarm criticism by showing that an English New Testament could faithfully represent the Latin which was used in the services of the Church, and to aid both priests and people to understand the New Testament by facilitating comparison of the Latin and English versions.

In 1539 Richard Taverner, a layman and lawyer, clerk of the signet to the king, published a revision of Matthew's (Rogers') Bible, one edition of which was issued in parts in order that poorer people who could not afford to purchase the whole Bible might buy one or more parts. He was a good Greek scholar, and made some changes in the translation of the New Testament which have been kept in later versions.

Meanwhile at Paris, in early 1538, Coverdale had begun another revision of Matthew's Bible, for which he had been commissioned by Sir Thomas Cromwell, Secretary to King Henry VIII, and Vicar General. The Great Bible, as this was called, was published at London in April, 1539. It was the first authorized English

version, and a copy was ordered to be placed in every church. A second edition, further revised by Coverdale, was published in 1540, with a persuasive preface by Archbishop Cranmer. On its title page appeared for the first time the phrase: "This is the Bible appointed to the use of the churches."

The Coverdale-Matthew-Taverner period in the development of the translation of the Bible into English is represented in the present *Octapla*, as it was in the *Hexapla*, by Coverdale's last work, the second edition of the Great Bible.

3. *The Geneva Bible*. Under Queen Mary the printing of the English Bible ceased and its use in the churches was forbidden. Many English citizens sought refuge on the Continent, and a group of these at Geneva undertook the revision of the English Bible. A version of the New Testament, edited by William Whittingham, was published in 1557; and the Geneva version of the entire Bible, including a revision of Whittingham's New Testament, appeared in 1560. It was set in Roman type instead of the old blackface, and it was a quarto, easy to handle, instead of an unwieldy folio. It was the first English version to use numbered verses, each set off as a separate paragraph.

The Geneva Bible was never authorized, but it did not need to be. It became at once the people's book, the household Bible of the English-speaking nations; and it held this place for three quarters of a century. It was Shakespeare's Bible; and it was the Bible of the Puritans who settled New England. Between 1560 and 1644 at least 140 editions of the Geneva Bible or New Testament were printed; and it lasted longer in competition with the King James Version than any other English version.

4. *The Bishops' Bible*. Queen Elizabeth renewed the injunction that a copy of "the whole Bible of the largest volume in English" be placed in every church, and encouraged its reading. Because they lacked a sufficient number of copies of the Great Bible, and because many of these were "faultily printed," Archbishop Parker revived a proposal that had been made in Cranmer's day, but had then come to nothing—the proposal that the bishops themselves make a new revision of the English Bible. The resulting version, known as the Bishops' Bible, was published as a beautiful and stately folio, in 1568. It was authorized by Convocation, and its possession enjoined upon the churches "so far as it could conveniently be done." In 1572 another edition was published, with considerable revision of the New

Testament. It is this revised edition of 1572, as reprinted in 1602, that became the basis of the revision under King James. The Bishops' Bible gradually displaced the Great Bible, which was not reprinted after 1569; but in popular use the Geneva Bible retained its pre-eminent position.

5. *The Rheims New Testament*. In 1582 an English translation of the New Testament was published at Rheims, made from the Latin Vulgate by Roman Catholic scholars, the larger part of the work being done by Gregory Martin, who had been trained as a scholar at Oxford University. A similar translation of the Old Testament, in which also Martin had taken the lead, was not published until 1609, at Douai. The distinctive characteristic of the Rhemish version of the New Testament is the closeness with which it adheres to the Latin.

6. *The King James Version*. On February 10, 1604, after a conference "for hearing and for the determining things pretended to be amiss in the church," King James I ordained: "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed without any marginal notes, and only to be used in all churches of England in time of divine service." He appointed fifty-four men as translators, forty-eight of whom are named in the records that have come down to us. They worked in six companies, to each of which was assigned a section of the Bible. Two of these companies met at Westminster, two at Oxford, and two at Cambridge.

The nature of the undertaking was carefully defined in a list of "The Rules to be observed in the Translation of the Bible," of which the following are of especial importance:

- (1) The ordinary Bible read in the Church, commonly called the *Bishops Bible*, to be followed, and as little altered as the truth of the original will permit.
- (3) The old Ecclesiastical Words to be kept, viz. the Word *Church* not to be translated *Congregation* etc.
- (6) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be express'd in the Text.
- (14) These translations to be used when they agree better with the Text than the Bishops Bible: Tindall's, Matthew's, Coverdale's, Whitchurch's, [the Great Bible, here named after one of its printers], Geneva.

It was provided that each company would consider the work of each other company, and that differences would be resolved by correspondence if possible, and if not, be referred to the general meeting at the end. This was a meeting at London of a committee of six, made up of two representatives from the companies at each of the three centers, which devoted nine months to bringing together and finally editing the work. It was then seen through the press by Dr. Thomas Bilson, bishop of Winchester, and Dr. Myles Smith, of Oxford University; and Smith wrote an extended and informative preface, entitled "The Translators to the Reader." This version of the Bible, with a fulsome dedication to King James, was published in 1611.

The printing of the Bishops' Bible had ceased when the new version was undertaken; and the King James Bible at once took its place as the authorized version for use in the churches. The Geneva Bible, however, continued to be printed until 1644, and was widely used, not only for private reading, but in the writings and sermons even of some of the bishops.

It is a curious fact that no evidence has yet been found that the King James Version was ever authorized in the sense of being publicly sanctioned by Convocation or by Parliament or by the Privy Council or by the King. But it did not need that. Bishop Westcott, writing in 1868, said: "From the middle of the seventeenth century, the King's Bible has been the acknowledged Bible of the English-speaking nations throughout the world simply because it is the best. A revision which embodied the ripe fruits of nearly a century of labour, and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority which could never have been secured by any edict of sovereign rulers."

The English Bible owes more to William Tyndale than to any other man, not only because he was the first to translate the Bible from the original Hebrew and Greek, but because the basic structure of his translation has endured through all subsequent changes.

A meticulous study of *The Literary Lineage of the King James Bible*, by Charles Butterworth, taking account of every change in the wording of forty selections, concludes that "approximately sixty percent of the text of the English Bible had reached its final literary form before the King James Version was produced," and has this to say concerning Tyndale's New Testament: "In it William Tyndale laid an enduring foundation: fully one-third of the New Testament in our Authorized Version is worded just as Tyndale left it;

and in the remaining two-thirds, where changes have been made, the sentences follow the general pattern of the underlying structure as Tyndale laid it down."

Next to Tyndale, the King James Version owes most to the Geneva Bible; and next to the contribution of Geneva is that of the Rheims translation of the New Testament, from which the King James translators accepted many words and turns of expression that were of Latin origin.

In the following brief list of a few of the renderings which the King James translators owed to preceding versions, and which have been kept by the revisers of our own time, modern spelling is used.

From Tyndale: "You cannot serve God and mammon" (Mt 6.24); "Consider the lilies of the field, how they grow" (Mt 6.28); "where two or three are gathered in my name, there am I in the midst of them" (Mt 18.20); "It is more blessed to give than to receive" (Acts 20.35); "the unsearchable riches of Christ" (Eph 3.8); "out of darkness into his marvelous light" (1 Peter 2.9).

From Coverdale and the Great Bible: "till heaven and earth pass away" (Mt 5.18); "None of us lives to himself, and none of us dies to himself" (Rom 14.7); "Death is swallowed up in victory" (1 Cor 15.54); "the world has been crucified to me, and I to the world" (Gal 6.14).

From Taverner: "If any man will come after me, let him deny himself and take up his cross and follow me" (Mt 16.24); "according to thy word" (Luke 2.29); "a certain creditor" (Luke 7.41); "Master, it is good for us to be here" (Luke 9.33); "he would have given thee living water" (John 4.10).

From the Geneva Bible: "his word was with authority" (Luke 4.32); "in all these things we are more than conquerors through him that loved us" (Rom 8.37); "we have the mind of Christ" (1 Cor 2.16); "all the fullness of God" (Eph 3.19); "the eyes of him with whom we have to do" (Heb 4.13); "so great a cloud of witnesses" (Heb 12.1).

From the Bishops' Bible: "persecuted for righteousness' sake" (Mt 5.10); "faithless and perverse generation" (Mt 17.17); "overcome evil with good" (Rom 12.21); "was made in the likeness of men" (Phil 2.7); "the power of his resurrection" (Phil 3.10).

From the Rheims New Testament: "Why, what evil has he done?" (Mt 27.23); "Owe no one anything" (Rom 13.8); "the ministry of reconciliation" (2 Cor 5.18); "to me to live is Christ, and to die is gain" (Phil 1.21).

7. *The Revised Version.* For nearly two and a half centuries the King James Version maintained its place as the Authorized Version with only minor editorial corrections and amendments. In the 1850's, however, a movement toward its revision began to gather strength. This was because the study of the Greek manuscripts of the New Testament had shown that the King James Version was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying. It was essentially the Greek text of the New Testament as edited by Beza, 1589, who closely followed that published by Erasmus, 1516–1535, which was based upon a few medieval manuscripts. The earliest and best of the eight manuscripts which Erasmus consulted was from the tenth century, and he made the least use of it because it differed most from the commonly received text; Beza had access to two manuscripts of great value, dating from the fifth and sixth centuries, but he made little use of them because they differed from the text published by Erasmus.

In 1627, only sixteen years after the publication of the King James Version, a beautiful manuscript of the Bible, the Codex Alexandrinus, written in the first half of the fifth century, came to England, a gift to the King from the Patriarch of Constantinople. This greatly stimulated interest in the search for other ancient manuscripts of the Bible, and in the collation of their variant readings. In 1830 a fresh period began, as scholars undertook the sifting of the evidence, the formulation of principles of textual criticism, and the effort to recover the original Greek text, as free as possible from errors and additions. Carl Lachmann opened the period with a revised edition of the Greek text of the New Testament in 1831, which he followed by a larger edition, with fuller evidence, in 1842–50. Then came the epoch-making work of Constantine Tischendorf, discoverer of the Codex Sinaiticus and editor of the Codex Vaticanus, both dating from the fourth century, who published his critical edition of the Greek New Testament with a full textual apparatus in 1869–72. In 1881 Westcott and Hort, after twenty-eight years of joint labor, published *The New Testament in the Original Greek* in two volumes, the first of which contains the text and the second the introduction and notes. This work presented the oldest and purest Greek text that could be determined in the light of the manuscripts then known. It did not command universal assent, of course, and it must now be supplemented by the results to be drawn from notable early manuscripts

that have been discovered in the last eighty years; but the work of Westcott and Hort remains, with that of Tischendorf, as a foundation for all subsequent critical study of the Greek text.

Westcott and Hort were members of the New Testament Company of the Revision Committee which was appointed by the Convocation of Canterbury in 1870, and confidential advance copies of the Greek text which they were editing were printed for the use of the Revisers. Though the Committee did not always agree with them—there are some two hundred such divergencies of judgment—it had full opportunity to avail itself of their research. In all, the Committee found that the Greek text underlying the King James Version of the New Testament was erroneous in more than five thousand readings, counting each rejected reading as one, whether it contains one word or several.

With the British Committee for the revision of the Bible was associated by correspondence a committee of American scholars organized a year later. The Revised Version of the New Testament was published in 1881, and that of the Old Testament in 1885. These included only such recommendations of the American Committee as were approved by a two-thirds vote of the British Committee. The agreement between the two committees was:

“If any differences shall still remain, the American Committee will yield its preferences for the sake of harmony; provided that such differences of reading and rendering as the American Committee may represent to the English Companies to be of special importance, be distinctly stated either in the Preface to the Revised Version, or in an Appendix to the volume, during a term of fourteen years from the date of publication, unless the American Churches shall sooner pronounce a deliberate opinion upon the Revised Version with the view of its being taken for public use.”

In accordance with this agreement, the American Committee prepared an appendix containing a minimum list of recommendations which they deemed to be of sufficient importance to record, in the hope that they might ultimately be incorporated in the text.

After the publication of the Revised Version of the Old Testament in 1885, the British Committee disbanded, but the American Committee continued its organization, to take such action as should be called for at the expiration of the fourteen-year period. In the meantime, in 1881 and 1882, unauthorized editions of the Revised Version of the New Testament were published in New York and Philadelphia, which incorpo-

rated those of the readings preferred by the American Committee which had been recorded in the appendix. In 1898 the Oxford and Cambridge University Presses published a similar edition for the American market, with a preface referring to it as the American Revised Bible. These editions were unacceptable to the American Committee, since they contained only the preferences included in the appendix, which had purposely been reduced in number. Accordingly, in 1901, the American Committee published through Thomas Nelson and Sons *The Holy Bible containing the Old and New Testaments translated out of the original tongues, being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1881–1885. Newly Edited by the American Revision Committee A.D. 1901*. It was copyrighted “to insure purity of text,” and contained on the verso of the title page the Committee’s certification as the “Standard American Edition of the Revised Version of the Bible.” This edition contained the full body of the American Committee’s preferences, and published in an appendix the British readings which they displaced.

The Revised Version of the New Testament, said Charles H. Spurgeon, the great London preacher, was “strong in Greek, weak in English.” The revisers were literalists, especially in the New Testament. Their ideal of translation was a meticulous word-for-word reproduction of the Greek text in English words, using the same English word for a given Greek word whenever possible, leaving no Greek word without translation into a correspondent English word, following the order of the Greek words rather than the order natural to English, and attempting to translate the articles and the tenses with a precision alien to English idioms. The result is that the Revised Version and the American Standard Version are distinctly “translation English.”

The problems presented by the archaic language of the King James Version were ineffectively handled by the revisers, who changed some of the misleading words but actually increased the use of other archaic terms such as *aforetime*, *haply*, *holden*, *howbeit*, *would fain*, *must needs*, *peradventure*. The King James Version uses the preposition “toward” 320 times, but has “to God-ward,” “to us-ward,” and “to you-ward” three times each, “to thee-ward” once, and “to the mercy seatward” once. The revisers of 1881 inserted the archaic “-ward” in four additional passages: “to us-ward,” Romans 8.18; and “to you-ward,” Galatians 5.10, Colossians 1.25, 1 Thessalonians 5.18.

The Revised Version of 1881 and the American

Standard Version of 1901 are represented in this *Octapla* by the latter. This is because it is the more comprehensive revision; because it has been more widely accepted and used in America than the Revised Version of 1881 has been used in Great Britain; and because its use led directly to the next major revision of the Tyndale-King James tradition, the Revised Standard Version of 1946-1952.

8. *The Revised Standard Version.* In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education, and thus passed into the ownership of the churches of the United States and Canada which were associated in this Council through their boards of education and publication. The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry as to whether further revision was necessary. After more than two years of study and experimental work, this committee decided that there was need for a thorough revision of the version of 1901, which will stay as close to the Tyndale-King James tradition as it can in the light of our present knowledge of the Hebrew and Greek texts and their meaning on the one hand, and our present understanding of English on the other.

In 1937 the revision was authorized by vote of the Council, which directed that the resulting version should "embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature."

Thirty-two scholars served as members of the Committee charged with making the revision, and they secured the review and counsel of an Advisory Board of fifty representatives of the cooperating denominations. The Committee worked in two sections, one dealing with the Old Testament and one with the New Testament. Each section submitted its work to the scrutiny of the members of the other section; and the charter of the Committee required that all changes be agreed upon by a two-thirds vote of the total membership of the Committee. The Revised Standard Version of the New Testament was published in 1946. In 1950 the International Council of Religious Education merged with other bodies to become the Division of Christian Education of the newly organized National Council of Churches. The Revised Standard Version of the Bible, containing the Old and New Testaments,

was published in 1952, having been authorized by vote of the National Council of the Churches of Christ in the United States of America.

It is one of the ironies of history that the King James Version remained unrevised for two hundred sixty years, then was revised with the utmost care, but that almost immediately there began the period which Sir Frederic Kenyon has called the Age of Discoveries, since it "has seen discovery after discovery widening our knowledge of the Bible text and its early history, and testing the results at which the scholars of 1881 had arrived by evidence with which they were totally unacquainted."

Part of this evidence has been afforded by newly discovered manuscripts of the Biblical text. The evidence for the text of the books of the New Testament is better than for any other ancient book, both in the number of extant manuscripts and in the nearness of the date of some of these manuscripts to the date when the book was originally written.

The revisers in the 1870's wholly lacked the resources which discoveries within the past eighty years have afforded for understanding the vocabulary, grammar and idioms of the Greek New Testament. An amazing body of Greek papyri has been unearthed in Egypt since the 1870's—private letters, official reports, wills, business accounts, petitions, and other such trivial, everyday recordings of the activities of human beings. In 1895 appeared the first of Adolf Deissmann's studies of these ordinary materials. He proved that many words which had hitherto been assumed to belong to what was called "Biblical Greek" were current in the spoken vernacular of the first century A.D. The New Testament was written in the Koiné, the common Greek which was spoken and understood practically everywhere throughout the Roman Empire in the early centuries of the Christian era. This development in the study of New Testament Greek has come since the work on the Revised Versions of 1881 and 1901 was done, and at many points it sheds new light upon the meaning of the Greek text.

A major reason for revision of the King James Version, which is valid for both the Old Testament and the New Testament, is the change since 1611 in English usage. The greatest problem is presented by those English words which are still in constant use but now convey a different meaning from that which they had in 1611 and in the King James Version. These words were once accurate translations of the Hebrew and Greek Scriptures; but now, having changed in mean-

ing, they have become misleading. They no longer say what the King James translators meant them to say.

The King James Version uses the word "let" in the sense of "hinder," "prevent" to mean "precede," "allow" in the sense of "approve," "communicate" for "share," "conversation" for "conduct," "comprehend" for "overcome," "ghost" for "spirit," "wealth" for "well-being," "allege" for "prove," "demand" for "ask," "take no thought" for "be not anxious," "purchase a good degree" for "gain a good standing," etc. The Greek word for "immediately" is translated in the King James Version not only by "immediately" and "straightway" but also by the terms "anon," "by and by," and "presently." There are more than one thousand such English words which are used in the King James Version in a sense substantially different from that which they now convey. It not only does the King James translators no honor, but it is quite unfair to them and to the truth which they understood and expressed, to retain these words which now convey meanings they did not intend.

The Revised Standard Version has taken full account of the new knowledge of the history, geography, religions, and cultures of Bible lands, and of the rich new resources for understanding the vocabulary, grammar, and idioms of the Biblical and related languages. It also breaks away from the literalism and mechanical exactitude of the revisions of 1881-1901, and returns to the basic structure and more natural cadence of the Tyndale-King James tradition.

The review of the Revised Standard Version by *The Scotsman* of Edinburgh concluded with the statement: "In general it may be claimed, whatever criticism may be directed to this or that minor detail of text or diction, that here we have the most significant and adequate of existing revisions, the one most tenacious in its style and form of the tradition of the English Bible."

The present *Octapla* does not attempt to reproduce the old forms of various letters of the alphabet, the contractions of certain syllables, or other typographical devices employed by the printers of the sixteenth-century versions. It retains the spelling of the words in these versions, however, with all the variations which were then a matter of common practice. This rule has been followed even in those cases where a particularly

bizarre spelling may be a typesetter's error. In such cases an asterisk (\*) has been inserted, to call attention to the fact that the error, if it is one, has been copied from the sixteenth-century volume. To facilitate comparison, verse numbers have been inserted in the texts of Tyndale and the Great Bible.

Except for the Great Bible, the sixteenth-century versions had marginal notes of exposition and comment, some of which were polemical. The King James Bible was more restrained. No marginal notes of this sort are included in the present volume.

Beginning with the King James Bible, however, *The New Testament Octapla* includes those notes which record variations in the text of the Greek manuscripts. For the King James Version, it includes those which are listed as textual notes by F. H. A. Scrivener in his Introduction to *The Cambridge Paragraph Bible of the Authorized Version*. For the revised versions of 1881-1901 and 1946-1960 the textual notes are more in number and more important, and their status is clearly indicated in their wording.

The publisher and the editor of *The New Testament Octapla* are glad here to acknowledge the efficient service of Mrs. Catherine Sherwood, who copied the text of four of the sixteenth-century versions; Mrs. Bernice Rich, who copied the text of the GH edition of Tyndale's New Testament, and who has been copy-editor and chief proofreader for the entire volume; and Mrs. Anne Temple, secretary to the editor. They express sincere thanks to Raymond P. Morris, Librarian, and Helen B. Uhrich, Assistant Librarian, of the Divinity School of Yale University; to James T. Babb, Librarian of Yale University, and Marjorie G. Wynne, Librarian of the Rare Book Room of the Yale University Library; and to Lewis M. Stark, Librarian of the Rare Book Division of the New York Public Library.

As editor, I here express my gratitude for the encouragement and counsel of William R. McCulley, President of Thomas Nelson and Sons, New York. And Mr. McCulley and I join in grateful acknowledgment of the interest and counsel of Dr. H. P. Morrison, Chairman of the Board, Thomas Nelson and Sons, Limited, Edinburgh.

Yale University

LUTHER A. WEIGLE

*Chairman of The Standard Bible Committee*

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# A Note on Early English Translations of the Bible

Prior to the sixteenth century, translations of the Bible into English were made from the Latin Vulgate instead of from the Hebrew or Greek, and were not printed but appeared only in manuscript copies.

To the Anglo-Saxon period belong the songs of Caedmon, herdsman for the abbey at Whitby (c. 670); a version of the Psalms by Aldhelm, bishop of Sherborne (640–709); a translation of the Gospel of John by the Venerable Bede (d. 735); portions of Exodus and the Acts of the Apostles, and some of the Psalms, by King Alfred (849–899); and a translation of the Heptateuch by Aelfric, abbot of Eynsham (955–1020). Six manuscripts remain of the Anglo-Saxon Gospels, translated from a Latin text with distinct characteristics. The Lindisfarne Gospels and the Rushworth Gospels are Latin manuscripts written toward the close of the seventh century, with interlinear Anglo-Saxon glosses inserted three centuries later. There were many Anglo-Saxon Psalters, with the Latin text and an interlinear Anglo-Saxon gloss.

To the Middle English period (1150–1500) belong the Ormulum, a metrical paraphrase of the Gospels, with interspersed moralizations; the Psalter of Richard Rolle (d. 1349), a prose version with commentary; and a prose version of the Psalms which has been attributed to William of Shoreham (c. 1270–1350).

The first English versions of the entire Bible were the two associated with the work of John Wyclif, made by translation from the Latin Vulgate between 1380 and 1397. They were copied by hand, and there remain some one hundred eighty manuscripts, mostly of the second version. The two versions, printed in parallel columns, were published by the Oxford University Press, 1850, in four beautiful quarto volumes edited by the Reverend Josiah Forshall and Sir Frederic Madden, entitled *The Holy Bible / containing / the Old and New Testaments / with the Apocryphal Books / in the Earliest English Versions / made from the Latin Vulgate by / John Wycliffe and his followers*. The work has an extended Preface and an adequate descriptive list of the one hundred seventy manuscripts which the editors consulted, twenty-eight of which were of the first version and one hundred forty-two of the

second version. The best recent account of the history of the Wyclif Bible is by Margaret Deanesley, *The Lollard Bible and other Medieval Biblical Versions*, Cambridge University Press, 1920; to which may well be added her Ethel M. Wood Lecture on *The Significance of the Lollard Bible*, published by the University of London, 1951.

It is not possible, without further evidence, to determine what part of the work upon the first version was done by Wyclif himself. But that is of no consequence. He inspired it all, including the making of the second version after his death in 1384. Both versions were made by scholars who were his immediate associates. Nicholas Hereford was largely responsible for the first version, which was completed before Wyclif's death. John Purvey, Wyclif's secretary, was responsible for the second version, which was completed by 1397.

The first version of the Wyclif Bible was a careful literal translation of the Latin Vulgate, with the English words following the order of the Latin words as closely as possible. Purvey himself gives a striking example of the mischief that may thus be wrought. In 1 Kings 2.10 (= 1 Samuel 2.10) the Latin has *Dominum formidabunt adversarii eius*, which the first version renders, "The Lord shulen drede the adversaries of hym." This follows the Latin word order, but ignores the Latin inflections which show that "adversaries" is the subject of the verb, that the verb for "shall dread" is plural, and that "the Lord" is its object. Purvey changes the translation to read, "Adversaries of the Lord shulen drede hym."

Purvey also criticizes the version's literal rendering of Latin participles, especially when they appear in an ablative absolute construction, and maintains that in an English translation it is better generally to use finite verbs. The following examples illustrate this and other differences between the first version of the Wyclif Bible (H) and the second version (P):

Mark 1.18 *Et protinus relictis retibus, secuti sunt eum*  
(H) And anon, the nettis forsaken, thei  
sueden hym

- (P) And anon thei leften the nettis, and  
suden hym  
Mark 1.35 *Et diluculo valde surgens, egressus  
abiit in desertum locum*  
(H) And in the morewyng ful erly he rysynge,  
gon out, wente in to desert place  
(P) And he roos ful eerli, and gede out, and  
wente in to a desert place  
Matthew 13.11 *Qui respondens ait illis*  
(H) The which answeyng seith to hem  
(P) And he answeride, and seide to hem  
Luke 22.8 *et misit Petrum et Joannem, dicens:  
Euntes parate nobis Pascha, ut manducemus*  
(H) And he sente Petre and John, seyinge,  
Ye goynge make redy pask to us  
(P) And he sente Petre and Joon and seide,  
Go ye, and make ye redi to us the pask  
Luke 22.17 *Et accepto calice gratias egit et  
dixit*  
(H) And the cuppe takun, he dide thankings,  
and seide  
(P) And whanne he hadde take the cup, he  
dide gracis, and seide

Since the plan of the present *Octapla* does not include the text of Wyclif's New Testament, it will be well to quote a sufficiently extended passage to permit comparison with Tyndale and later versions. Here is the parable of the Prodigal Son, in Purvey's version, Luke 15.11–32:

And he seide, A manne had twei sones; and the yonger of hem seide to the fadir, Fadir, gyve me the porcioun of catel, that fallith to me. And he departide to hem the catel. And not aftir many daies, whanne alle thingis weren gederid togider, the yonger sone wente forth in pilgrymage in to a fer cuntre; and there he wastide hise goodis in lyvyng lecherously. And aftir that he hadde endid alle thingis, a strong hungre was maad in that cuntre, and he bigan to have nede. And he wente, and drough hym to oon of the

citeseyns of that cuntre. And he sente hym in to his toun, to fede swyn. And he covetide to fille his wombe of the coddis that the hoggis eeten, and no man gaf hym. And he turnede agen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looves; and Y perische here thorough hungir. Y schal rise up, and go to my fadir, and Y schal seie to hym, Fadir, Y have synned in to hevene, and bifor thee; and now Y am not worthi to be clepid thi sone, make me as oon of thin hirid men. And he roos up, and cam to his fadir. And whanne he was yit afer, his fadir saigh hym, and was stirrid bi mercy. And he ran, and fel on his necke, and kisside hym. And the sone seide to hym, Fadir, Y have synned in to hevene, and bifor thee; and now Y am not worthi to be clepid thi sone. And the fadir seide to hise servauntis, Swithe bryng ye forth the firste stoole, and clothe ye hym, and gyve ye a ryng in his hoond, and schoon on hise feet; and bryng ye a fat calf, and sle ye, and ete we, and make we feeste. For this my sone was deed, and hath lyved agen; he perischid, and is foundun. And alle men bigunnen to ete. But his eldere sone was in the feeld; and whanne he cam, and neighede to the hous, he herde a symfonye and a croude. And he clepide oon of the servauntis, and axide, what these thingis weren. And he seide to hym, Thi brother is comun, and thi fadir slewe a fat calf, for he resseyvede hym saaf. And he was wrooth, and wolde not come in. Therfor his fadir wente out, and bigan to preye hym. And he answerde to his fadir, and seide, Lo! so many yeeris Y serve thee, and Y never brak thi comaundement; and thou never gaf to me a kidde, that Y with my freendis schulde have ete. But aftir that this thi sone, that hath devorid his substaunce with horis, cam, thou hast slayn to hym a fat calf. And he seide to hym, Sone, thou art ever more with me, and alle my thingis ben thine. But it bihofte for to make feeste, and to have joye; for this thi brother was deed, and lyvede agen; he perischide, and is foundun.

## List of Illustrations

Tyndale: Title page from 1535 edition, showing GH trade-mark	<i>Plate 1</i>
Great Bible: Title page of New Testament, 2nd edition, 1540	<i>Plate 2</i>
Geneva Bible: Title page of New Testament, 2nd edition, 1561–62	<i>Plate 3</i>
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American Standard Version: Title page of New Testament, 1901	<i>Plate 7</i>
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*Plate 1*—The second title page of the 1535 GH edition of Tyn-  
dale's New Testament, showing the trade-mark with the publish-  
er's initials. (*Actual size.*)



# The new Testament,

Anno. M.D.  
CCXIII.



*Plate 2*—The title page preceding the New Testament in the Great Bible, second edition, 1540. (*Approximately two thirds actual size.*)



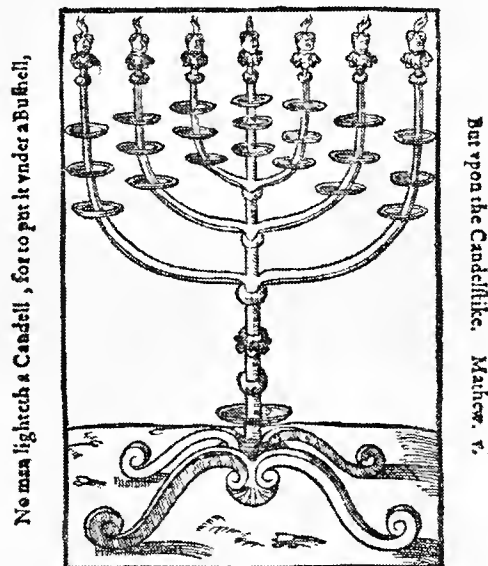
*Plate 3*—The title page preceding the New Testament in the Geneva Bible, second edition, 1561–62. (*Approximately five sixths actual size.*)

THE  
NEW TESTAMENT OF  
OVR LORD IESVS  
CHRIST.

Conferred diligently vwith the Greke, and best approued  
transflacions in diuers languages.

*This is the message vvhiche vve haue heard of him, and declare vnto  
you, that God is the light, and in him is no darkenes.*

IOHN. I. VER. 5.



*If vve walke in the light as he is in the light, vve haue felovvship one  
vwith another, and the blood of Iesus Christ clenseth vs from  
all sinne. Iohn. I. Vers. 7.*

PRINTED AT GENEVA.

M. D. LXI.

*Plate 4*—The title page preceding the New Testament in the Bishops' Bible of 1602. (*Approximately five sixths actual size.*)

יהודה

VERBUM  
DEI  
MANET  
IN  
ÆTERNVM

THE NEWE  
Testament of our  
Saviour Iesus  
Christ.

ROM. I.

*I am not ashamed of the Gospel of Christ, because it is  
the power of God vnto saluation to all that beleene.*

Imprinted at London by  
ROBERT BARKER,  
Printer to the Queenes  
Maiestie.

Anno 1602.

PROVERBS xxx.

5 Every word of God is pure: he is a shield to those  
that trust in him.  
6 Put nothing vnto his words, lest he reprove thee,  
and thou be found a liar.

*Plate 5*—The title page of the Rheims New Testament, 1582.  
(*Actual size.*)

THE  
NEVV TESTAMENT  
OF IESVS CHRIST, TRANS-  
LATED FAITHFULLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vwith the Greeke and other editions in diuers languages: Vwith ARGVMENTS of bookes and chapters. ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

*Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.*

That is,

Giue me vnderstanding, and I vvill seache thy lawv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

*Omnia qua leguntur in Scripturis sanctis, ad instructionem & salutem nostram instanti oportet audire: maxime tamen memoria commendanda sunt, quas adversus Haresicos valent plurimum: quorum insidia, infirmiores quoque & negligentiores circumvenite non cessant.*

That is,

All things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvich make most against Heretikes: vvhoſe deſeites craſe not to circumuent and beguile al the vv weaker ſort and the more negligent perſons.

PRINTED AT RHEMES,  
by Iohn Fogny.

1582.

CVM PRIVILEGIO.

*Plate 6*—The title page for the Cambridge Paragraph Bible of  
the Authorized English Version, 1873. (*Actual size.*)

THE  
CAMBRIDGE PARAGRAPH BIBLE  
OF THE  
AUTHORIZED ENGLISH VERSION,

WITH THE TEXT REVISED BY A COLLATION OF ITS EARLY AND OTHER  
PRINCIPAL EDITIONS,  
THE USE OF THE ITALIC TYPE MADE UNIFORM,  
THE MARGINAL REFERENCES REMODELLED,  
AND A CRITICAL INTRODUCTION PREFIXED

BY

THE REV. F. H. SCRIVENER, M.A., LL.D.

RECTOR OF ST. GERRANS, EDITOR OF THE GREEK TESTAMENT, CODEX AUGIENSIS, &c.  
ONE OF THE NEW TESTAMENT COMPANY OF REVISERS OF THE AUTHORIZED VERSION.

*Edited for the Syndics of the University Press.*

**Cambridge :**  
*AT THE UNIVERSITY PRESS.*

LONDON : CAMBRIDGE WAREHOUSE, 17, PATERNOSTER ROW.  
CAMBRIDGE : DEIGHTON, BELL AND CO.

1873.

*[All Rights reserved.]*

*Plate 7*—The title page for the New Testament in the American Standard Version, 1901. (*Actual size.*)

THE NEW COVENANT

COMMONLY CALLED

THE NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

Newly Edited by the New Testament Members of the  
American Revision Committee

A.D. 1900

NEW YORK

Thomas Nelson & Sons

37 EAST 18TH STREET

*Plate 8*—The title page of the New Testament of the Revised Standard Version, 1946. (*Actual size.*)

THE NEW COVENANT  
COMMONLY CALLED  
THE  
NEW TESTAMENT  
OF OUR LORD AND SAVIOR  
JESUS CHRIST

*REVISED STANDARD VERSION*

TRANSLATED FROM THE GREEK  
BEING THE VERSION SET FORTH A. D. 1611  
REVISED A. D. 1881 AND A. D. 1901

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED  
A. D. 1946

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THOMAS NELSON & SONS  
NEW YORK



THE  
New Testament  
OCTAPLA



Tyndale (1525) 1535  
THE GOSPELL OF S.MATHEW.

Great Bible (1539) 1540  
THE GOSPELL OF S.MATHEW.

Geneva Bible (1560) 1562  
THE HOLY GOSPEL OF JESUS CHRIST,  
ACCORDING TO MATTHEWE.

Bishops' Bible (1568) 1602  
THE GOSPEL BY S.MATTHEW.

Rheims 1582  
THE HOLY GOSPEL OF JESUS CHRIST  
ACCORDING TO MATTHEW.

King James Version (1611) 1873  
THE GOSPEL ACCORDING TO S. MATTHEW.

American Standard Version (1881) 1901  
THE GOSPEL:—ACCORDING TO MATTHEW

Revised Standard Version (1946) 1960  
THE GOSPEL ACCORDING TO MATTHEW

## TYNDALE (1525) 1535

**1** This is the Boke of the generacion of Jesus Christ the sonne of David, the sonne also of Abraham.

<sup>2</sup> Abraham begat Isaac:  
Isaac begat Jacob:  
Jacob begat Judas and his brethren:  
<sup>3</sup> Judas begat Phares and zaram of Thamar:  
Phares begat Hesrom:  
Hesrom begat Aram:  
<sup>4</sup> Aram begat Aminadab:  
Aminadab begat Naasson:  
Naasson begat Salmon:  
<sup>5</sup> Salmon begat Boos of Rahab:  
Boos begat Obed of Ruth:  
Obed begat Jesse:  
<sup>6</sup> Jesse begat David the kynge:  
David the kynge begat Salomon, of her that was the wyfe of Ury:

<sup>7</sup> Salomon begat Roboam:  
Roboam begat Abia:  
Abia begat Asa:  
<sup>8</sup> Asa begat Josaphat:  
Josaphat begat Joram:  
Joram begat Osias:  
<sup>9</sup> Osias begat Joatham:  
Joatham begat Achas:  
Achas begat Ezechias:

## RHEIMS 1582

**1** The booke of the generation of **JESUS** Christ, the sonne of David, the sonne of Abraham.

<sup>2</sup> Abraham begat Isaac, And Isaac begat Jacob. And Jacob begat Judas and his brethren: <sup>3</sup> And Judas begat Phares and Zaram of Thamar. And Phares begat Esron. And Esron begat Aram. <sup>4</sup> And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. <sup>5</sup> And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Jesse. <sup>6</sup> And Jesse begat David the King.

And David the King begat Salomon of her that was the wife of Urias. <sup>7</sup> And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. <sup>8</sup> And Asa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias. <sup>9</sup> And Ozias begat Joatham. And Joatham begat Achaz. And

## GREAT BIBLE (1539) 1540

**1** Thys ys the booke of the generacyon of Jesus Chryst, the sonne of David, the sonne of Abraham. <sup>2</sup> Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren. <sup>3</sup> Judas begat Phares and zaram of Thamar. Phares begat Esrom. Esrom begat Aram. <sup>4</sup> Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. <sup>5</sup> Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. <sup>6</sup> Jesse begat David the kynge. David the kynge begat Salomon, of her that was the wyfe of Urye. <sup>7</sup> Salomon begat Roboam. Roboam begat Abia. Abia begat Asa. <sup>8</sup> Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias. <sup>9</sup> Osias begat Joatham. Joatham

## KJ (1611) 1873

**1** The book of the generation of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup> Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; <sup>3</sup> and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; <sup>4</sup> and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; <sup>5</sup> and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; <sup>6</sup> and Jesse begat David the king; and David the king begat Solomon of *her that had been the wife* of Urias; <sup>7</sup> and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; <sup>8</sup> and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; <sup>9</sup> and Ozias begat Joatham; and

## GENEVA BIBLE (1560) 1562

1 The booke of the generacion of Jesus Christ the sonne of David, the sonne of Abraham. <sup>2</sup> Abraham begate Isaac. And Isaac begate Jacob. And Jacob begate Judas and his brethren. <sup>3</sup> And Judas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram. <sup>4</sup> And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. <sup>5</sup> And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Jesse. <sup>6</sup> And Jesse begate David the King. And David the King begate Solomon of her that was (the wife) of Urias. <sup>7</sup> And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. <sup>8</sup> And Asa begate Josaphat. And Josaphat begate Joram. And Joram begate Ozias. <sup>9</sup> And Ozias begate Joatham. And

## (RV 1881) ASV 1901

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup> Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; <sup>3</sup> and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; <sup>4</sup> and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; <sup>5</sup> and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; <sup>6</sup> and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah; <sup>7</sup> and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; <sup>8</sup> and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; <sup>9</sup> and Uzziah begat Jotham; and Jotham begat

## BISHOPS' BIBLE (1568) 1602

1 This is the booke of the generation of Jesus Christ the sonne of David, the sonne of Abraham. <sup>2</sup> Abraham begate Isahac, Isahac begate Jacob, Jacob begate Judas and his brethren. <sup>3</sup> Judas begate Phares and Zara of Thamar, Phares begate Esrom, Esrom begate Aram. <sup>4</sup> Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon. <sup>5</sup> Salmon begate Boos of Rachab, Boos begate Obed of Ruth, Obed begate Jesse. <sup>6</sup> Jesse begate David the King, David the King begate Solomon, of her that was the wife of Urie. <sup>7</sup> Solomon begate Roboam, Roboam begate Abia, Abia begate Asa. <sup>8</sup> Asa begate Josaphat, Josaphat begate Joram, Joram begate Ozias. <sup>9</sup> Ozias begate Joatham,

## RSV (1946) 1960

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, <sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, <sup>4</sup> and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, <sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, <sup>6</sup> and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, <sup>8</sup> and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of

## TYNDALE (1525) 1535

<sup>10</sup> Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

<sup>11</sup> Josias begat Jechonias and his brethren aboute the tyme they were caryed awaye to Babylon.

<sup>12</sup> And after they were brought to Babylon,

Jechonias begat Salathiel:

Salathiel begat zorobabel:

<sup>13</sup> zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

<sup>14</sup> Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

<sup>15</sup> Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

<sup>16</sup> Jacob begat Joseph the husbände of Mary, of which was boren that Jesus, that is called Christ.

<sup>17</sup> All the generacions from Abraham to David are fowretene generacions. And from David unto the captivite of Babylon, are fowretene generacions. And from the captivite of Babylon to Christ, are also fowrtene generacions.

<sup>18</sup> The byrth of Jesus Christ was on this wyse. When his mother Mary was betrothed to Joseph, before they came to dwell to gether, she was founde with chylde by the holy goost. <sup>19</sup> Then Joseph her husbände beinge a perfect man, and loth to make an ensample of hyr, was mynded to

## RHEIMS 1582

Achaz begat Ezechias. <sup>10</sup> And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. <sup>11</sup> And Josias begat Jechonias and his brethren in the Transmigration of Babylon.

<sup>12</sup> And after the Transmigration of Babylon, Jechonias begat Salathiel. And Salathiel begat Zorobabel. <sup>13</sup> And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. <sup>14</sup> And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. <sup>15</sup> And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob. <sup>16</sup> And Jacob begat Joseph the husband of MARIE: of whom was borne JESUS, who is called CHRIST.

<sup>17</sup> Therefore al the generations from Abraham unto David, fourtene generations. And from David to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon unto CHRIST, fourtene generations.

<sup>18</sup> And the generation of CHRIST was in this wise. When his mother MARIE was spoused to Joseph, before they came together, she was found to be with childe by the Holy Ghost. <sup>19</sup> Whereupon Joseph, for that he was a just man, and would not put her to open shame: was minded secretly

## GREAT BIBLE (1539) 1540

begat Achas. Achas begat Ezechias. <sup>10</sup> Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias.

<sup>11</sup> Josias begat Jeconias and hys brethren about the tyme they were caryed awaye to Babylon. <sup>12</sup> And after they were brought to Babylon, Jechonias begat Salathiel. Salathiel begat zorobabel. <sup>13</sup> zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. <sup>14</sup> Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. <sup>15</sup> Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob. <sup>16</sup> Jacob begat Joseph the husbände of Mary, of whom was borne Jesus, even he that is called Chryst.

<sup>17</sup> And so all the generacyons from Abraham to David, are fourtene generacyons. And from David unto the captivtye of Babylon, are fourtene generacyons. And from the captivtye of Babylon unto Christ, are fourtene generacyons.

<sup>18</sup> The byrth of Jesus Chryst was on this wyse. When his mother Mary was maryed to Joseph (before they came to dwell to geather) she was founde with chylde by the holy ghoost. <sup>19</sup> Then Joseph her husbände (because he was a ryghteous man, and wolde not put her to shame) he was

## KJ (1611) 1873

Joatham begat Achaz; and Achaz begat Ezekias; <sup>10</sup> and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; <sup>11</sup> and <sup>11</sup> Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: <sup>12</sup> and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; <sup>13</sup> and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup> and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup> and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup> and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. <sup>17</sup> So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put

<sup>11</sup> Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

## GENEVA BIBLE (1560) 1562

Joatham begate Achaz. And Achaz begate Ezechias. <sup>10</sup> And Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Josias. <sup>11</sup> And Josias begate Jacim. And Jacim begate Jechonias and his brethren about the tyme they were caryed away to Babylon. <sup>12</sup> And after they were caryed away into Babylon, Jechonias begate Salathiel. And Salathiel begate Zorobabel. <sup>13</sup> And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor. <sup>14</sup> And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud. <sup>15</sup> And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob. <sup>16</sup> And Jacob begate Joseph, the housband of Marie, of whome was borne Jesus, that is called Christ. <sup>17</sup> So al the generations from Abraham to David, (are) fourtene generations. And from David until they were caryed away into Babylon, fourtene generacions: and after they were caryed away into Babylon until Christ fourtene generacions.

<sup>18</sup> Now the byrth of Jesus Christ was thus, When as his mother Marie was betrowthed to Joseph, before they came together, she was founde with childe of the holie Gost. <sup>19</sup> Then Joseph her housband being a just man, and not willing to make her a publike example, was minded to put

## (RV 1881) ASV 1901

Ahaz; and Ahaz begat Hezekiah; <sup>10</sup> and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; <sup>11</sup> and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

<sup>12</sup> And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; <sup>13</sup> and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup> and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup> and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup> and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup> So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

<sup>18</sup> Now the birth <sup>a</sup> of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. <sup>19</sup> And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put

## BISHOPS' BIBLE (1568) 1602

Joatham begate Achas, Achas begate Ezechias. <sup>10</sup> Ezechias begate Manasses, Manasses begate Amon, Amon begate Josias. <sup>11</sup> Josias begate Jechonias and his brethren, about the time they were caried away to Babylon. <sup>12</sup> And after they were brought to Babylon, Jechonias begate Salathiel, Salathiel begate Zorobabel. <sup>13</sup> Zorobabel begate Abiud, Abiud begate Eliacim, Eliacim begate Azor. <sup>14</sup> Azor begate Sadoc, Sadoc begate Achen, Achen begate Eliud. <sup>15</sup> Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Jacob. <sup>16</sup> Jacob begate Joseph the husband of Marie, of whom was borne Jesus, that is called Christ. <sup>17</sup> And so all the generations from Abraham to David, are fourteene generations: and from David untill the carying away into Babylon, are fourteene generations: and from the carying away into Babylon unto Christ, are fourteene generations. <sup>18</sup> The birth of Jesus Christ was on this wise. When as his mother Mary was betrothed to Joseph (before they came together) shee was found with childe of the holy Ghost. <sup>19</sup> Then Joseph her husband heing a righteous man, and not willing to make her a publike example, was minded

## RSV (1946) 1960

Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos,<sup>c</sup> and Amos<sup>c</sup> the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

<sup>17</sup> So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ<sup>f</sup> took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; <sup>19</sup> and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce

<sup>a</sup> Some ancient authorities read *of the Christ*.

<sup>c</sup> Other authorities read *Amon*.

<sup>f</sup> Other ancient authorities read *of the Christ*.

## TYNDALE (1525) 1535

put her away secretly. <sup>20</sup> Whill he thus thought, beholde the angell of the Lorde appered unto him in a dreame, sayinge: Joseph the sonne of David, feare not to take unto the Mary thy wyfe. For that which is conceived in her is of the holy goost. <sup>21</sup> She shall bringe forth a sonne, and thou shalt call his name Jesus. For he shall save his people from their synnes.

<sup>22</sup> All this was done to fulfill that which was spoken of the Lorde by the Prophet, sayinge: <sup>23</sup> Beholde a mayde shall be with chylde, and shall bringe forth a sonne, and they shall call his name Emanuel, which is by interpreta-cion, God with us.

<sup>24</sup> And Joseph assone as he awoke out of slepe, dyd as the angell of the Lorde bade him, and toke his wyfe unto him, <sup>25</sup> and knewe her not tyll she had brought forth hyr fyrst sonne, and called his name Jesus.

**2** When Jesus was borne at Bethleem in Jury, in the tyme of Herode the kinge. Beholde ther came wyse men from the Eest to Jerusalem sayinge: <sup>2</sup> Where is he that is borne kynge of Jues? We have sene his starre in the Eest, and are come to worship him.

<sup>3</sup> When Herode the kynge had hearde this, he was troubled, and all Jerusalem with him, <sup>4</sup> and he gathered all the chefe Prestes and Scribes of the people, and axed of them where Christ shulde be borne. <sup>5</sup> And they sayde unto him: at Bethleem in Jury. For thus it is written by the

## RHEIMS 1582

to dismissee her. <sup>20</sup> But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Joseph sonne of David, feare not to take MARIE thy wife. for that which is borne in her, is of the Holy Ghost. <sup>21</sup> And she shal bring forth a sonne: and thou shalt call his name JESUS. For he shal save his people from their sinnes. <sup>22</sup> And al this was done that it might be fulfilled which our Lord spake by the Prophet saying. <sup>23</sup> *Behold a Virgin shal be with childe, and bring forth a sonne, and they shal call his name Enmanuel*, which being interpreted is, *God with us*. <sup>24</sup> And Joseph rising up from sleepe, did as the Angel of our Lord commaunded him, and tooke his wife. <sup>25</sup> And he knew her not til she brought forth her first borne sonne: and called his name JESUS.

**2** When JESUS therfore was borne in Bethlehem of Juda in the dayes of Herod the King, behold, there came Sagcs from the East to Hierusalem, <sup>2</sup> saying, where is he that is borne King of the Jewes? For we have seene his starre in the East, and are come to adore him. <sup>3</sup> And Herod the King hearing this, was troubled, and al Hierusalem with him. <sup>4</sup> And assembling together al the high Priestes and the Scribes of the people, he inquired of them where Christ should be borne. <sup>5</sup> But they sayd to him, In Bethlehem of Juda. For so it is written by the Prophet:

## GREAT BIBLE (1539) 1540

mynded prevely to departe from her. <sup>20</sup> But whyll he thus thought, beholde, the aungell of the Lorde appeared unto hym in slepe, saying: Joseph, thou sonne of David: feare not to take unto the Mary thy wyfe. For that which is conceived in her, cometh of the holy ghost. <sup>21</sup> She shall brynge forth a sonne, and thou shalt cal hys name Jesus. For he shall save his people from theyr synnes.

<sup>22</sup> Al this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying: <sup>23</sup> Behold, a mayd shalbe with chylde, and shall bring forth a sonne, and they shall call his name Emanuel, which yf a man interpret, it is asmoch to say as God with us.

<sup>24</sup> And Joseph as sone as he awoke out of slepe, dyd as the angel of the Lorde had bydden hym: and he toke hys wyfe unto hym, <sup>25</sup> and knewe her not, tyll she had brought forth her fyrst begotten sonne, and called his name Jesus.

**2** When Jesus was borne at Bethleem a cytie of Jewry. in the tyme of Herode the kynge. Beholde, there came wyse men from the east to Jerusalem, <sup>2</sup> sayinge: Where is he that is borne king of Jewes? For we have sene hys starre in the east, and are come to worshyppe hym.

<sup>3</sup> When Herode the kyng had hearde these thynges, he was troubled, and all the cyte of Jerusalem with hym. <sup>4</sup> And whan he had gathered all the chefe prestes and scribes of the people togeather, he demaunded of them, where Christ shulde be borne. <sup>5</sup> And they sayd unto hym: At Bethleem in Jewrye. For thus it is wrytten by the

## KJ (1611) 1873

her away privily. <sup>20</sup> But while he thought on these *things*, behold, *the* angel of the Lord appeared unto him in a dream, saying, Joseph, *thou* son of David, fear not to take unto *thee* Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. <sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. <sup>24</sup> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto *him* his wife: <sup>25</sup> and knew her not till she had brought forth her firstborn son: and *he* called his name JESUS.

**2** Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, <sup>2</sup> saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. <sup>3</sup> When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. <sup>4</sup> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. <sup>5</sup> And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

## GENEVA BIBLE (1560) 1562

her away secretly. <sup>20</sup> But whiles he thought these things, behold, the Angel of the Lord appeared unto him in a dreame, saying, Joseph the sonne of David, feare not to take Marie (for) thy wife: for that which is conceived in her, is of the holie Gost. <sup>21</sup> And she shal bring forth a sonne, and thou shalt call his name Jesus: for he shal save his people from their sinnes. <sup>22</sup> And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, <sup>23</sup> Beholde, a virgine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretacion, God with us.

<sup>24</sup> Then Joseph, being raised from slepe, did as the Angel of the Lord had enjoined him, and toke his wife. <sup>25</sup> But he knewe her not, til she had broght forth her first borne sonne, and he called his name Jesus.

**2** When Jesus then was borne at Beth-lehem in Judea, in the dayes of Herode the King, beholde, there came Wisemen from the East to Jerusalem, <sup>2</sup> Saying, Where is the King of the Jewes that is borne? for we have sene his starre in the East, and are come to worship him. <sup>3</sup> When King Herode heard (this,) he was troubled, and all Jerusalem with him. <sup>4</sup> And gathering together all the chief Priests and Scribes of the people, he asked of them, where Christ shulde be borne. <sup>5</sup> And they said unto him, At Beth-lehem in Judea: for so it is written by the Prophet,

## (RV 1881) ASV 1901

put her away privily. <sup>20</sup> But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. <sup>21</sup> And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. <sup>22</sup> Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

<sup>23</sup> Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel; which is, being interpreted, God with us. <sup>24</sup> And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; <sup>25</sup> and knew her not till she had brought forth a son: and he called his name JESUS.

**2** Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, <sup>2</sup> Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. <sup>3</sup> And when Herod the king heard it, he was troubled, and all Jerusalem with him. <sup>4</sup> And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. <sup>5</sup> And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

## BISHOPS' BIBLE (1568) 1602

privily to put her way. <sup>20</sup> But while hee thought these things, beholde, the Angel of the Lord appeared unto him in a dreame, saying, Joseph thou sonne of David, feare not to take *unto thee* Mary thy wife, for that which is conceived in her, is of the holy Ghost. <sup>21</sup> She shall bring forth a sonne, and thou shalt call his Name Jesus: for hee shall save his people from their sinnes. <sup>22</sup> (All this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, <sup>23</sup> Behold, a Virgin shalbe with childe, and shall bring forth a sonne, and they shall call his Name Emmanuel, which is by interpretation, God with us.) <sup>24</sup> Then Joseph, being raised from sleepe, did as the Angel of the Lord had bidden him, and he tooke his wife: <sup>25</sup> And knewe her not, till shee had brought forth her first borne sonne, and called his Name Jesus.

**2** When Jesus was borne in Bethlehem, a citie of Jurie, in the dayes of Herode the king: beholde, there came wise men from the East to Hierusalem, <sup>2</sup> Saying, Where is hee that is borne King of the Jewes? For wee have seene his Starre in the East, and are come to worship him. <sup>3</sup> When Herode the King had heard these things, he was troubled, and all *the citie of* Hierusalem with him. <sup>4</sup> And when hee had gathered all the chiefe Priests and Scribes of the people together, hee demaunded of them where Christ should be borne. <sup>5</sup> And they said unto him, At Bethlehem in Jurie: For thus it is written by the Prophet,

## RSV (1946) 1960

her quietly. <sup>20</sup> But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; <sup>21</sup> she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." <sup>22</sup> All this took place to fulfil what the Lord had spoken by the prophet:

<sup>23</sup> "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). <sup>24</sup> When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, <sup>25</sup> but knew her not until she had borne a son; and he called his name Jesus.

**2** Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, <sup>2</sup> "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him; <sup>4</sup> and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. <sup>5</sup> They told him, "In Bethlehem of Judea; for so it is written by the prophet:

## TYNDALE (1525) 1535

Prophet. <sup>6</sup> And thou Bethleem in the londe of Jury, art not the leest concerninge the Princes of Juda. For out of the shall come the captayne, that shall govern my people Israhel.

<sup>7</sup> Then Herode prevely called the wyse men, and dyligently enquired of them, the tyme of the starre that appered, <sup>8</sup> and sent them to Bethleem sayinge: Goo and searche dyligently for the chylde. And when ye have founde him, bringe me worde, that I maye come and worshyppe him also.

<sup>9</sup> When they had heard the kyng, they departed: and lo the starre which they sawe in the Eeste, went before them, tyll it came and stode over the place where the chylde was. <sup>10</sup> When they sawe the starre, they were marvelously glad: <sup>11</sup> and went into the housse, and found the chylde with Mary his mother, and kneled doune and worshipped him, and opened their treasures, and offered unto him gyftes, gold, franckynsence and myrre. <sup>12</sup> And after they were warned of God in a dreame, that they shuld not go agayne to Herode, they retourned into their awne countre another waye.

<sup>13</sup> When they were departed: beholde the angell of the Lorde appered to Joseph in dreame sayinge: aryse and take the chylde and his mother, and flye into Egypte, and abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye him. <sup>14</sup> Then he arose, and toke the chylde and his mother by nyght, and departed in to

## RHEIMS 1582

<sup>6</sup> And thou Bethlehem the land of Juda, art not the least among the Princes of Juda: for out of thee shal come forth the Capitaine that shal rule my people Israel. <sup>7</sup> Then Herod secretly calling the Sages, learned diligently of them the time of the starre which appeared to them: <sup>8</sup> and sending them into Bethlehem, sayd, Goe, and inquire diligently of the childe: and when you shal finde him, make reporte to me, that I also may come and adore him.

<sup>9</sup> Who having heard the king, went their way: and behold the starre which they had seen in the East, went before them, until it came and stode over, where the childe was. <sup>10</sup> And seing the starre, they rejoyced with exceeding great joy. <sup>11</sup> And entring into the house, they found the childe with MARIE his mother, and falling doune adored him: and opening their treasures, they offered to him giftes: gold, frankincense, and myrrhe. <sup>12</sup> And having received an answer in sleepe that they should not returne to Herod, they went backe another way into their countrye.

<sup>13</sup> And after they were departed, behold an Angel of our Lord appeared in sleepe to Joseph, saying: Arise, and take the childe and his mother, and flee into Ægypt: and be there until I shal tel the. For it wil come to passe that Herod wil seeke the childe to destroy him. <sup>14</sup> Who arose, and tooke the childe and his mother by night, and retyred into Ægypt: and he was there until the death of Herod:

## GREAT BIBLE (1539) 1540

prophet: <sup>6</sup> And thou Bethleem in the lande of Juda, art not the leest among the princes of Juda. For oute of the shal there come unto me the captayne, that shall governe my people Israel.

<sup>7</sup> Then Herode (when he had prevely called the wyse men) he enquired of them diligently what tyme the starre appered, <sup>8</sup> and he bad them go to Bethleem, and sayd: Goo your waye thither, and searche diligently for the childe. And when ye have founde him, bryng me word agayne, that I maye come and worshyp hym also.

<sup>9</sup> When they had heard the kyng, they departed: and lo, the starre which they sawe in the easte, went before them, tyll it came, and stode over the place, wherein the chylde was. <sup>10</sup> When they sawe the starre, they were exceedynge glad: <sup>11</sup> and went into the house, and found the chylde with Mary his mother and fel downe flatt and worshipped hym, and opened their treasures and offered unto hym gyftes, golde, franckincense, and myrre. <sup>12</sup> And after they were warned of God in slepe (that they shuld not go agayne to Herode) they returned into their awne countre another waye.

<sup>13</sup> When they were departed, behold, the angel of the Lord appered to Joseph in slepe saying, aryse, and take the chylde and his mother, and flye into Egipt: and be thou there tyll I brynge the worde. For it wyll come to passe that Herode shall seke the chylde, to destroye hym. <sup>14</sup> So whan he awoke, he toke the childe and hys mother by

## KJ (1611) 1873

<sup>6</sup> And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. <sup>7</sup> Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. <sup>8</sup> And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. <sup>9</sup> When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup> When they saw the star, they rejoiced with exceeding great joy. <sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. <sup>12</sup> And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. <sup>14</sup> When he arose, he took the young child and his mother by night, and de-

## GENEVA BIBLE (1560) 1562

<sup>6</sup>And thou Beth-lehem in the land of Juda, art not the least among the Princes of Juda: for out of thee shal come the governour that shal fede my people Israel. <sup>7</sup>Then Herode privily called the Wisemen, (and) diligently inquired of them the time of the starre that appeared, <sup>8</sup>And sent them to Beth-lehem, saying, Go and searche diligently for the babe: and when ye have founde him, bring me worde againe, that I may come also, and worship him.

<sup>9</sup>So when they had heard the King, they departed: and lo, the starre which they had sene in the East, went before them, til it came, and stode over (the place) where the babe was. <sup>10</sup>And when they sawe the starre, they rejoyced with an exceeding great joye, <sup>11</sup>And went into the house, and founde the babe with Marie his mother, and fel downe, and worshipped him, and opened their treasures, and presented unto him giftes, (even) golde, and incense, and myrrhe. <sup>12</sup>And after they were warned of God in a dreame, that they shulde not go againe to Herode, they returned into their countrey another way.

<sup>13</sup>After their departure, beholde the Angel of the Lord appeareth to Joseph in a dreame saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him. <sup>14</sup>So he arose and toke the babe and his mother

## (RV 1881) ASV 1901

<sup>6</sup>And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah:  
For out of thee shall come forth a governor,  
Who shall be shepherd of my people Israel.

<sup>7</sup>Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. <sup>8</sup>And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. <sup>9</sup>And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup>And when they saw the star, they rejoiced with exceeding great joy. <sup>11</sup>And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. <sup>12</sup>And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

<sup>13</sup>Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. <sup>14</sup>And he arose and took the young child and his mother by night, and departed into

## BISHOPS' BIBLE (1568) 1602

<sup>6</sup>And thou Bethlehem *in* the land of Juda, art not the least among the Princes of Juda: For out of thee shall there come a captaine, that shall governe my people Israel. <sup>7</sup>Then Herode, when he had privily called the wise men, enquired of them diligently what time the Starre appeared: <sup>8</sup>And he sent them to Bethlehem, and said, Goe, and search diligently for the yong childe, and when ye have found him, bring me word againe, that I may come and worship him also. <sup>9</sup>When they had heard the King, they departed, and lo, the Starre which they saw in the East, went before them, till it came and stood over *the place* wherein the yong childe was. <sup>10</sup>When they saw the Starre, they rejoyced exceedingly with great joy, <sup>11</sup>And went into the house, and they sawe the yong childe with Mary his mother, and fell downe, and worshipped him: and when they had opened their treasures, presented unto him gifts, golde, and frankincense, and myrrhe. <sup>12</sup>And after they were warned of God in a dreame that they should not returne to Herode, they departed into their owne countrey another way. <sup>13</sup>When they were departed, behold, the Angel of the Lord appeared to Joseph in a dreame, saying, Arise, and take the yong childe, and his mother, and flee into Egypt, and be thou there till I bring thee word: for it will come to passe, that Herod shall seeke the yong childe, to destroy him. <sup>14</sup>When hee arose, hee tooke the yong childe and his mother by night, and departed into Egypt:

## RSV (1946) 1960

<sup>6</sup>'And you, O Bethlehem, in the land of Judah,  
are by no means least among the rulers of Judah;  
for from you shall come a ruler  
who will govern my people Israel.'

<sup>7</sup>Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; <sup>8</sup>and he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him." <sup>9</sup>When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. <sup>10</sup>When they saw the star, they rejoiced exceedingly with great joy; <sup>11</sup>and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. <sup>12</sup>And being warned in a dream not to return to Herod, they departed to their own country by another way.

<sup>13</sup>Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." <sup>14</sup>And he rose and took the child

## TYNDALE (1525) 1535

Egypte, <sup>15</sup> and was there unto the deeth of Herod to fulfill that which was spoken of the Lorde, by the Prophet which sayeth, out of Egypte have I called my sonne.

<sup>16</sup> Then Herod perceavinge that he was mocked of the wysemen was exceedinge wroth and sent forth and slue all the chylde that were in Bethleem, and in all the costes there of, as many as were two yere olde and under, accordinge to the tyme which he had diligently searched oute of the wyse men.

<sup>17</sup> Then was fulfilled that which was spoken by the Prophet Jeremy sayinge: <sup>18</sup> On the hilles was a voyce hearde, morninge, wepinge, and greate lamentacion: Rachel wepyng for her chylde, and wolde not be comforted, because they were not.

<sup>19</sup> When Herode was deed: beholde, an angell of the Lorde appered in a dreame to Joseph in Egypte sayinge: <sup>20</sup> Arise and take the chylde and his mother, and go into the londe of Israel. For they are deed which sought the chyldes lyfe. <sup>21</sup> Then he arose up, and toke the chylde and his mother, and came into the londe of Israel. <sup>22</sup> But when he hearde that Archelaus dyd raygne in Jury, in the roume of his father Herode, he was afraide to goo thither. Not withstandinge after he was warned of God in a dreame he turned a syde into the parties of Galile, <sup>23</sup> and went and dwelt in a cite called Nazareth, to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite.

## RHEIMS 1582

<sup>15</sup> that it might be fulfilled which was spoken of our Lord by the Prophet, saying, *Out of Aegypt have I called my sonne.*

<sup>16</sup> Then Herod perceaving that he was deluded by the Sages, Was exceedinge angrie: and sending murdered al the men children that were in Bethlehem, and in al the borders therof, from two yere old and under, according to the time which he had diligently sought out of the Sages.

<sup>17</sup> Then was fulfilled that which was spoken by Jeremie the Prophet saying, <sup>18</sup> *A voice in Rama was heard, crying out and much wayling: Rachel bewayling her children, and would not be comforted, because they are not.*

<sup>19</sup> But when Herod was dead, behold an Angel of our Lord appeared in sleepe to Joseph in Ægypt, <sup>20</sup> saying, Arise, and take the childe and his mother, and goe into the land of Israel. for they are dead that sought the life of the childe. <sup>21</sup> Who arose, and tooke the childe and his mother, and came into the land of Israel. <sup>22</sup> But hearing that Archelaus reigned in Jewrie for Herod his father, he feared to goe thither: and being warned in sleepe retired into the quarters of Galilee. <sup>23</sup> And coming he dwelt in a cite called Nazareth: that it might be fulfilled which was sayd by the Prophetes: That he shal be called a Nazarite.

## GREAT BIBLE (1539) 1540

night, and departed into Egipt, <sup>15</sup> and was there unto the deeth of Herode, that it myght be fulfilled, which was spoken of the Lorde by the prophete, sayenge: out of Egypt have I called my sonne.

<sup>16</sup> Then Herode whan he sawe that he was mocked of the wyse men, he was exceedinge wroth, and sent forth men of warre, and slue all the chylde that were in Bethleem, and in all the coastes, (as many as were two yeere olde or under) accordynge to the tyme, whych he had diligently knowe out of the wyse men.

<sup>17</sup> Then was fulfilled that, which was spoken by the prophet Jeremy: where as he sayd: <sup>18</sup> in Rama was there a voyce herde lamentacyon, weping, and great mourninge. Rachel weping for her chylde, and wolde not be comforted because they were not. <sup>19</sup> But when Herode was deed: beholde, an angell of the Lorde appeared in a slepe to Joseph, in Egypte, <sup>20</sup> sayenge: arise, and take the chylde of hys mother, and go into the lande of Israell. for they are deed which sought the chyldes lyfe. <sup>21</sup> And he arose, and toke the chylde and hys mother, and came into the land of Israell. <sup>22</sup> But when he hearde that Archelaus dyd raygne in Jewry, in the rowme of his father Herode, he was afraide to go thither. Notwithstandinge, after he was warned of God in a slepe, he turned a syde into the parties of Galile, <sup>23</sup> and went and dwelt in a cyte which is called Nazareth: that it might be fulfilled which was spoken by the prophetes: he shalhe called a Nazarite.

## KJ (1611) 1873

parted into Egypt: <sup>15</sup> and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. <sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

<sup>17</sup> Then was fulfilled that which was spoken by Jeremie the prophet, saying, <sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, <sup>20</sup> Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. <sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: <sup>23</sup> and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

## GENEVA BIBLE (1560) 1562

by night, and departed into Egypt, <sup>15</sup> And was there unto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Sonne.

<sup>16</sup> Then Herode, seing that he was mocked of the Wise-men, was exceeding wroth, and sent forthe, and slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde and under, according to the time which he had diligently searched out of the Wisemen. <sup>17</sup> Then was that fulfilled which was spoken by the Prophet Jeremias, saying, <sup>18</sup> In Rama was a voyce heard, mourning, and weping and great lamentation: Rachel weping for her children, and wolde not be comforted, because they were not. <sup>19</sup> And when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Joseph in Egypt, <sup>20</sup> Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which soght the babes life. <sup>21</sup> Then he arose up, and toke the babe and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reigne in Judea in steade of his father Herode, he was afrayed to go thether: yet after he was warned of God in a dreame, he turned aside into the parties of Galilee. <sup>23</sup> And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophetes, (which was,) That he shulde be called a Nazarite.

## (RV 1881) ASV 1901

Egypt; <sup>15</sup> and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

<sup>16</sup> Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. <sup>17</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

<sup>18</sup> A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not.

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, <sup>20</sup> Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. <sup>21</sup> And he arose and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, <sup>23</sup> and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

## BISHOPS' BIBLE (1568) 1602

<sup>15</sup> And was there unto the death of Herode, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne. <sup>16</sup> Then Herode, when hee saw that he was mocked of the wise men, was exceeding wroth and sent foorth, and slewe all the children that were in Bethlehem, and in all the coastes thereof, as many as were two yeres old and under, according to the time, which hee had diligently searched out of the wise men. <sup>17</sup> Then was fulfilled that which was spoken by Jeremie the Prophet, saying, <sup>18</sup> In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not. <sup>19</sup> But when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Joseph in Egypt, <sup>20</sup> Saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: For they are dead, which sought the yong child's life. <sup>21</sup> And hee arose, and tooke the yong childe and his mother, and came into the lande of Israel. <sup>22</sup> But when hee heard that Archelaus did reigne in Jury in the roome of his father Herod, he was afraid to goe thither: notwithstanding, after he was warned of God in a dreame, he turned aside into the parts of Galilee: <sup>23</sup> And when he was come thither, he dwelt in a city, which is called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarite.

## RSV (1946) 1960

and his mother by night, and departed to Egypt, <sup>15</sup> and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my son."

<sup>16</sup> Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men. <sup>17</sup> Then was fulfilled what was spoken by the prophet Jeremiah:

<sup>18</sup> "A voice was heard in Ramah,

wailing and loud lamentation,

Rachel weeping for her children;

she refused to be consoled,

because they were no more."

<sup>19</sup> But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, <sup>20</sup> "Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead." <sup>21</sup> And he rose and took the child and his mother, and went to the land of Israel. <sup>22</sup> But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. <sup>23</sup> And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."

## TYNDALE (1525) 1535

**3** In those dayes John the Baptyst came and preached in the wildernes of Jury, sayinge: <sup>2</sup> Repent, the kyngdome of heaven is at honde. <sup>3</sup> This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wyldernes, prepare the Lordes waye, and make his pathes strayght.

<sup>4</sup> This John had his garment of camels here and a gerdell of a skynne aboute his loynes. His meate was locustes and wilde hony. <sup>5</sup> Then went oute to him Jerusalem and all Jury, and all the region rounde aboute Jordan, <sup>6</sup> and were baptysed of him in Jordan confessinge their synnes.

<sup>7</sup> When he sawe many of the Pharises and of the Saduces come to his baptyme, he sayde unto them: O generacion of vipers, who hath taught you to fle from the vengeance to come? <sup>8</sup> Bring forth therfore the frutes belonging to repentaunce. <sup>9</sup> And se that ye ons thinke not to saye in your selves, we have Abraham to oure father. For I saye unto you, that God is able of these stones to rayse up chyl dren unto Abraham. <sup>10</sup> Even now is the axe put unto the rote of the trees: so that every tree which bringeth not forth good frute, is hewen doune and cast into the fyre.

<sup>11</sup> I baptyse you in water in token of repentaunce: but he that cometh after me, is myghtier then I, whose shoes I am not worthy to beare. He shall baptise you with the holy goost and with fyre: <sup>12</sup> which hath also his fan in his bond, and will pource his floure, and gadre the wheet into his garner, and will burne the chaffe with unquencheable fyre.

## RHEIMS 1582

**3** And in those dayes cometh John the Baptist preaching in the desert of Jewrie, <sup>2</sup> and saying, Doe penance: for the Kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of by Esay the Prophet, saying, *A voyce of one crying in the desert, prepare ye the way of our Lord, make straight his pathes.* <sup>4</sup> And the sayd John had his garment of camels heare, and a girdle of a skinne about his loynes: and his meate was locustes and wilde honie.

<sup>5</sup> Then went forth to him Hierusalem and al Jewrie, and al the countrey about Jordan: <sup>6</sup> and were baptized of him in Jordan, confessing their sinnes. <sup>7</sup> And seeing many of the Pharisees and Sadducees coming to his baptisme, he sayd to them.

Ye vipers brood, who hath shewed you to flee from the wrath to come? <sup>8</sup> Yeld therfore fruite worthie of penance. <sup>9</sup> And delite not to say within your selves, we have Abraham to our father. for I tel you that God is able of these stones to raise up children to Abraham. <sup>10</sup> For now the axe is put to the roote of the trees. Every tree therefore that doth not yeld good fruite, shal be cut downe, and cast into the fyre.

<sup>11</sup> I in deede baptize you in water unto penance. but he that shal come after me, is stronger then I, whose shoes I am not worthie to beare, he shal baptize you in the Holy Ghost and fire. <sup>12</sup> Whose fanne is in his hand, and he shal cleane purge his floore: and he wil gather his wheate into the barne, but the chaffe he wil burne with unquencheable fire.

## GREAT BIBLE (1539) 1540

**3** In those dayes came John the Baptist, preaching in the wyldernes of Jewry, <sup>2</sup> and sayeng: Repent of the life that is past, for the kingdome of heaven is at hand. <sup>3</sup> For this is he, of whom the Prophete Esaye spake, which sayeth: The voyce of a cryer in the wyldernes, prepare ye the waye of the Lorde: and make hys pathes streyght.

<sup>4</sup> Thys John had hys rayment of camels heer. And a gyrdell of a skynne about hys loynes. His meat was locustes and wylde hony. <sup>5</sup> Then went out to hym Jerusalem and all Jewrye, and all the regyon rounde about Jordan, <sup>6</sup> and were baptysed of hym in Jordan, confessyng their synnes.

<sup>7</sup> But when he sawe many of the Pharises and Saduces come to hys baptyme, he sayd unto them: O generacion of vipers, who hath taught you to fle from the vengeance to come? <sup>8</sup> Bring forth therfore the frutes that belong to repentaunce. <sup>9</sup> And be not of soch mynde that ye wolde saye within your selves: we have Abraham to oure father. For I saye unto you: that God is able to bryng to passe, that of these stones ther shall ryse up children unto Abraham. <sup>10</sup> Even now is the axe also put unto the rote of the trees: so that every tree which bringeth not forth good frute, is hewen downe, and cast into the fyre.

<sup>11</sup> I baptyse you in water unto repentaunce: but he that shall come after me is myghtyer then I, whose shoes I am not worthy to beare. He shall baptise you with the holy ghost and with fyre: <sup>12</sup> whose fan is in hys hand, and he wyll purge hys floore, and gather his wheat into the barne, but wyll burne the chaffe with unquencheable fyre.

## KJ (1611) 1873

**3** In those days came John the Baptist, preaching in the wilderness of Judea, and saying, <sup>2</sup> Repent ye: for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup> Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, <sup>6</sup> and were baptized of him in Jordan, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. <sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: <sup>12</sup> whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but will burn up the chaff with unquenchable fire.

## GENEVA BIBLE (1560) 1562

3 And in those dayes, John the Baptiste came and preached in the wildernes of Judea, <sup>2</sup> And said, Repent: for the kingdome of heaven is at hand. <sup>3</sup> For this is he of whome it is spoken by the Prophet Esaias, saying, The voyce of him that cryeth in the wildernes, (is,) Prepare ye the way of the Lord: make his paths straight. <sup>4</sup> And this John had his garment of camels heere, and a gridle of a skin about his loynes: his meat was also locustes and wilde honie. <sup>5</sup> Then went out to him Jerusalem and all Judea, and all the region rounde about Jordan. <sup>6</sup> And they were baptized of him in Jordan, confessing their sinnes. <sup>7</sup> Now when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said unto them, O generacions of vipers, who hathe forewarned you to flee from the angre to come? <sup>8</sup> Bring forth therefore frutes worthie amendement of life, <sup>9</sup> And thinke not to say with your selves. We have Abraham to (our) father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also is the axe put to the roote of the trees: therefore everie tre, whiche bringeth not forth the good frute, is hewen downe, and cast into the fyre. <sup>11</sup> In dede I baptize you with water to amendement of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holie Gost, and with fyre. <sup>12</sup> Which hathe his fanne in his hand, and wil make cleane his floore, and gather his wheat into his garner, but wil burne up the chaffe with unquencheable fyre.

## (RV 1881) ASV 1901

3 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, <sup>2</sup> Repent ye; for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

<sup>4</sup> Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. <sup>5</sup> Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan; <sup>6</sup> and they were baptized of him in the river Jordan, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruit worthy of repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>11</sup> I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: <sup>12</sup> whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

## BISHOPS' BIBLE (1568) 1602

3 In those dayes came John the Baptist, preaching in the wilderness of Jury, <sup>2</sup> And saying, Repent ye: for the kingdom of heaven is at hand. <sup>3</sup> For this is hee that was spoken of by the Prophet Esaias, saying, The voyce of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> This John had his raiment of camels haire, and a leatherne girdle about his loynes, his meate was locusts and wilde hony. <sup>5</sup> Then went out to him Hierusalem, and all Jury, and all the region rounde about Jordane, <sup>6</sup> And were baptized of him in Jordane, confessing their sinnes. <sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his Baptisme, he saide unto them, O generation of vipers, who hath warned you to flee from the anger to come? <sup>8</sup> Bring forth therefore fruits meete for repentance. <sup>9</sup> And be not of such minde, that ye would say within your selves, We have Abraham to *our* father: For I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> Even now is the axe also put unto the root of the trees: Therefore every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire. <sup>11</sup> I baptize you in water unto repentance: but he that commeth after me, is mightier then I, whose shooes I am not worthy to beare, he shall baptize you with the holy Ghost and with fire. <sup>12</sup> Whose fanne is in his hand, and he will thoroughly purge the floore, and gather his wheate into *his* garner: but will burne up the chaffe with

## RSV (1946) 1960

3 In those days came John the Baptist, preaching in the wilderness of Judea, <sup>2</sup> "Repent, for the kingdom of heaven is at hand." <sup>3</sup> For this is he who was spoken of by the prophet Isaiah when he said,

"The voice of one crying in the wilderness:  
Prepare the way of the Lord,  
make his paths straight."

<sup>4</sup> Now John wore a garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey. <sup>5</sup> Then went out to him Jerusalem and all Judea and all the region about the Jordan, <sup>6</sup> and they were baptized by him in the river Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup> Bear fruit that befits repentance, <sup>9</sup> and do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. <sup>10</sup> Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

<sup>11</sup> "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. <sup>12</sup> His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

## TYNDALE (1525) 1535

<sup>13</sup> Then cam Jesus from Galile to Jordan unto John, to be baptised of him. <sup>14</sup> But John forbade him, sayinge: I ought to be baptised of the: and comest thou to me? <sup>15</sup> Jesus answered and sayde to him: Let it be so now. For thus it becommeth us to fulfill all rightewesnes. Then he suffred hym. <sup>16</sup> And Jesus assone as he was baptised, came strayght out of the water. And lo heaven was open over him: and John sawe the spirite of God descende lyke a dove, and lyght upon him. <sup>17</sup> And loo there came a voyce from heaven sayinge: This is that my beloved sonne in whom is my delyte.

**4** Then was Jesus led awaye of the spirite into wildernes, to be tempted of the devyll. <sup>2</sup> And when he had fasted fourty dayes and fourty nyghtes, he was afterward an hungred. <sup>3</sup> Then came to him the tempter, and sayde: yf thou be the sonne of God, commaunde that these stones be made breed. <sup>4</sup> He answered and sayde: yt is wrytten, man shall not lyve by brede onlye, but by every worde that procedeth out of the mouth of God.

<sup>5</sup> Then the devyll toke him up into the holy cite, and set him on a pinacle of the temple, <sup>6</sup> and sayde unto him: yf thou be the sonne of God, cast thy selfe doune. For it is wrytten: he shall geve his angels charge over the, and with their handes they shall holde the up, that thou dashe not

## RHEIMS 1582

<sup>13</sup> Then cometh JESUS from Galilee to Jordan, unto John, to be baptized of him. <sup>14</sup> But John stayed him, saying, I ought to be baptized of thee, and comest thou to me? <sup>15</sup> And JESUS answering, sayd to him, Suffer me for this time. for so it becometh us to fulfil al justice. Then he suffered him. <sup>16</sup> And JESUS being baptized, forthwith came out of the water: and loe the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. <sup>17</sup> And behold a voyce from heaven saying, This is my beloved sonne, in whom I am wel pleased.

**4** Then JESUS was ledde of the Spirit into the desert, to be tempted of the Devil. <sup>2</sup> And when he had fasted fourtie daies and fourtie nyghtes, afterward he was hungrie. <sup>3</sup> And the tempter approched and sayd to him, If thou be the sonne of God, commaund that these stones be made bread. <sup>4</sup> Who answered and said, It is written, *Not in bread alone doth man live, but in every word that procedeth from the mouth of God.*

<sup>5</sup> Then the Devil tooke him up into the holy citie, and set him upon the pinnacle of the Temple, <sup>6</sup> and sayd to him, If thou be the sonne of God, cast thy self downe, for it is written. *That he wil give his Angels charge of thee, and in their hands shal they hold thee up, lest perhaps thou*

## GREAT BIBLE (1539) 1540

<sup>13</sup> Then commeth Jesus from Galile to Jordan unto John to be baptyesd of hym. <sup>14</sup> But John forbade hym, sayinge: I have nede to be baptised of the: and comest thou to me? <sup>15</sup> Jesus answered and said unto him: Let it be so now. For thus it becometh us to fulfyll all ryghteousnesse. Then he suffred hym. <sup>16</sup> And Jesus when he was baptised, came straight waye out of the water. And lo heaven was open unto him: and he sawe the sprete of God descendyng lyke a dove, and lyghtyng upon hym. <sup>17</sup> And loo, there came a voyce from heaven saience. Thys is my beloved sonne, in whom I am well pleased.

**4** Then was Jesus led awaye of the sprite: into wyl-dernes: to be tempted of the devell. <sup>2</sup> And when he had fasted fourty dayes and fourty nyghtes, he was at the last an hungred. <sup>3</sup> And when the tempter came to hym, he sayde: yf thou be the sonne of God commaunde, that these stones be made bread. <sup>4</sup> But he answered and sayde: it is wrytten, man shall not lyve by bread onlye, but by every worde that procedeth out of the mouth of God.

<sup>5</sup> Then the devyll taketh him up into the holy cytie, and setteth hym on a pynacle of the temple, <sup>6</sup> and sayeth unto him: yf thou be the sonne of God, cast thy selfe downe headling. For it is wrytten he shall geve hys angels charge over the, and with their handes they shal holde the up,

## KJ (1611) 1873

<sup>13</sup> Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

**4** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. <sup>2</sup> And when he had fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup> Then the devil taketh him *up* into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot

## GENEVA BIBLE (1560) 1562

<sup>13</sup>Then came Jesus from Galile to Jordan unto John, to be baptized of him. <sup>14</sup>But John put him backe, saying, I have nede to be baptized of thee, and comest thou to me? <sup>15</sup>Then Jesus answering, said to him, Let be now: for thus it becometh us to fulfil all righteousnes. So he suffred him. <sup>16</sup>And Jesus when he was baptized, came straight out of the water. And lo, the heavens were opened unto him, and (John) sawe the Spirit of God descending like a dove, and lighting upon him. <sup>17</sup>And lo, a voyce (came) from heaven, saying, This is my beloved Sonne, in whome I am wel pleased.

**4** Then was Jesus led aside of the Spirit into the wilderness, to be tempted of the devil. <sup>2</sup>And when he had fasted fortie dayes, and fortie nights, he was after warde hungrie. <sup>3</sup>Then came to him the tempter, and said, If thou be the Sonne of God, commande that these stones be made bread. <sup>4</sup>But he answering, said, It is written, Man shal not live by bread onely, but by everie worde that proceedeth out of the mouth of God. <sup>5</sup>Then the devil toke him up into the holie Citie, and set him on a pinnacle of the temple, <sup>6</sup>And said unto him, If thou be the Sonne of God, cast thy self downe: for it is written, that he wil give his Angels charge over thee and with their hands they shal lifte thee up, lest at anie time thou shuldest dash thy fote

## (RV 1881) ASV 1901

<sup>13</sup>Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. <sup>14</sup>But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup>But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. <sup>16</sup>And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened <sup>b</sup>unto him, and he saw the Spirit of God descending as a dove, and coming upon him; <sup>17</sup>and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

**4** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. <sup>2</sup>And when he had fasted forty days and forty nights, he afterward hungered. <sup>3</sup>And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. <sup>4</sup>But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup>Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, <sup>6</sup>and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:  
and,

On their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

<sup>b</sup> Some ancient authorities omit *unto him*.

## BISHOPS' BIBLE (1568) 1602

unquenchable fire. <sup>13</sup>Then commeth Jesus from Galilee to Jordane, unto John, to be baptized of him: <sup>14</sup>But John forbade him, saying, I have neede to be baptized of thee, and comest thou to me? <sup>15</sup>Jesus answering, said unto him, Suffer it to be so now: for thus it becommeth us to fulfill all righteousness. Then he suffered him. <sup>16</sup>And Jesus, when he was baptized, went up straight way out of the water: and loe, the heavens were opened unto him, and *John* sawe the Spirit of God descending like a dove, and lighting upon him. <sup>17</sup>And loe, there *came* a voyce from the heavens, saying, This is my dearly beloved sonne, in whom I am well pleased.

**4** Then was Jesus led up of the Spirit into wilderness, to be tempted of the devil. <sup>2</sup>And when he had fasted fourtie dayes and fourtie nights, hee was afterward an hungred. <sup>3</sup>And when the tempter came to him, hee said, If thou be the Sonne of God, commaund that these stones be made bread. <sup>4</sup>But hee answered, and saide, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God. <sup>5</sup>Then the devill taketh him up into the holy Citie, and setteth him on a pinnacle of the Temple, <sup>6</sup>And saith unto him, If thou be the Sonne of God, cast thy selfe downe: For it is written, that he shall give his Angels charge over thee, and with their handes they shall lift thee up, lest at any time thou dash

## RSV (1946) 1960

<sup>13</sup>Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup>John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup>But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented. <sup>16</sup>And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened<sup>a</sup> and he saw the Spirit of God descending like a dove, and alighting on him; <sup>17</sup>and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

**4** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup>And he fasted forty days and forty nights, and afterward he was hungry. <sup>3</sup>And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread."

<sup>4</sup>But he answered, "It is written,  
'Man shall not live by bread alone,  
but by every word that proceeds from the mouth  
of God.'"

<sup>5</sup>Then the devil took him to the holy city, and set him on the pinnacle of the temple, <sup>6</sup>and said to him, "If you are the Son of God, throw yourself down; for it is written,

'He will give his angels charge of you,'  
and  
'On their hands they will bear you up,  
lest you strike your foot against a stone.'"

<sup>a</sup> Other ancient authorities add *to him*

## TYNDALE (1525) 1535

thy fote agaynst a stone. <sup>7</sup> And Jesus sayde to him, yt is wrytten also: Thou shalt not tempte thy Lorde God.

<sup>8</sup> The devyll toke him up agayne and ledde him in to an excedinge hye mountayne, and shewed him all the kyngdomes of the worlde, and all the glorie of them, <sup>9</sup> and sayde to him: all these will I geve the, yf thou wilt fall doune and worship me. <sup>10</sup> Then sayde Jesus unto him: Avoyde Satan. For it is wrytten, thou shalt worship the Lorde thy God, and him only shalt thou serve.

<sup>11</sup> Then the devyll left him, and beholde, the angels came and ministred unto him.

<sup>12</sup> When Jesus had hearde that John was taken, he departed into Galile <sup>13</sup> and left Nazareth, and went and dwelt in Capernaum, which is a cite upon the see, in the coostes of zabulon and Nephtalim, <sup>14</sup> to fulfill that which was spoken by Esay the Prophet, sayinge: <sup>15</sup> The londe of zabulon and Nephtalim, the waye of the see beyonde Jordan, Galile of the Gentylys, <sup>16</sup> the people which sat in darcknes, sawe great lyght, and to them which sate in the region and shadowe of deeth, lyght is begone to shyne.

<sup>17</sup> From that tyme Jesus beganne to preache, and to saye: repent, for the kyngdome of heaven is at honde.

<sup>18</sup> As Jesus walked by the see of Galile he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a neet into the see, for they were fisshers,

## RHEIMS 1582

*knocke they foot agaynst a stone.* <sup>7</sup> JESUS sayd to him againe, It is wrytten, *Thou shalt not tempt the Lord thy God.* <sup>8</sup> Againe the Devil tooke him up into a very high mountaine: and he shewed him al the Kingdoms of the world, and the glorie of them, <sup>9</sup> and sayd to him, Al these wil I give thee, if falling downe thou wilt adore me. <sup>10</sup> Then JESUS sayth to him, Avant Satan: for it is wrytten, *The Lord thy God shalt thou adore, and him onely shalt thou serve.* <sup>11</sup> Then the Devil left him: and behold Angels came, and ministred to him.

<sup>12</sup> And when JESUS had heard that John was delivered up, he retyred into Galilee: <sup>13</sup> and leaving the citie Nazareth, came and dwelt in Capharnaum a sea towne, in the borders of Zabulon and Nephthali, <sup>14</sup> that it might be fulfilled which was sayd by Esay the Prophet. <sup>15</sup> *Land of Zabulon and land of Nephthali, the way of the sea beyond Jordan of Galilee, of the Gentils:* <sup>16</sup> *the people that sate in darknesse, hath seen great light: and to them that sate in a cuntry of the shadow of death, light is risen to them.* <sup>17</sup> From that time JESUS began to preach, and to say, Doe penance, for the Kingdom of heaven is at hand.

<sup>18</sup> And JESUS walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a nette into the sea (for they were fishers)

## GREAT BIBLE (1539) 1540

lest at any tyme thou dash thy fote agaynst a stone. <sup>7</sup> And Jesus sayde to hym: it is wrytten agayne: Thou shalt not tempte the Lorde thy God.

<sup>8</sup> Agayne, the devel taketh him up into an excedding hye mountayne, and sheweth him all the kyngdomes of the world, and the glory of them, <sup>9</sup> and sayeth unto hym: all these will I geve the, yf thou wylt fall downe, and worshyppe me. <sup>10</sup> Then sayeth Jesus unto hym Avoyde Satan. For it is wrytten: Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serve.

<sup>11</sup> Then the devyl leaveth him, and behold, the angels came, and ministred unto him.

<sup>12</sup> When Jesus had heard that John was taken, he departed into Galyle, <sup>13</sup> and left Nazareth, and went and dwelt in Capernaum: whych is a cytie upon the see coast, in the borders of zabulon and Neptalim: <sup>14</sup> that it myght be fulfilled which was spoken by Esay the prophet, saying: <sup>15</sup> The lande of zabulon and Neptalim, by the waye of the see beyonde Jordan, Galile of the Gentils: <sup>16</sup> the people which satt in darckenesse and in the shadowe of death, sawe great light: and to them which sat in the region and shadowe of death, is the light sprong up.

<sup>17</sup> From that tyme, Jesus beganne to preache, and to saye: repent, for the kyngdome of heaven is at hande.

<sup>18</sup> As Jesus walked by the see of Galile he sawe two brethren: Symon, which was called Peter, and Andrew his brother, castyng a neet into the see (for they were fisshers)

## KJ (1611) 1873

against a stone. <sup>7</sup> Jesus said unto him, It is wrytten again, Thou shalt not tempt the Lord thy God. <sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan: for it is wrytten, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup> Then the devil leaveth him, and behold, angels came and ministered unto him.

<sup>12</sup> Now when Jesus had heard that John was cast into prison, he departed into Galilee; <sup>13</sup> and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup> the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

<sup>17</sup> From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. <sup>18</sup> And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into

## GENEVA BIBLE (1560) 1562

against a stone. <sup>7</sup> Jesus said unto him, It is written againe, Thou shalt not tempt the Lord thy God. <sup>8</sup> Againe the devil toke him up unto an exceeding hie mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them, <sup>9</sup> And said to him, All these wil I give thee, if thou wilt fall downe, and worship me. <sup>10</sup> Then said Jesus unto him, Avoide Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. <sup>11</sup> Then the devil left him: and beholde the Angels came: and ministred unto him.

<sup>12</sup> And when Jesus had heard that John was delivered up, he returned into Galile, <sup>13</sup> And leaving Nazaret, went and dwelt in Capernaum, which is nere the sea in the borders of Zabulon and Nephtholim, <sup>14</sup> That it might be fulfilled which was spoken by Esaias the Prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephtholim (by) the way of the sea, beyond Jordan, Galile of the Gentiles: <sup>16</sup> The people which sate in darkenes, sawe great light: and to them which sate in the region and shadowe of death, light is risen up. <sup>17</sup> From that time Jesus began to preache, and to say, Amend your lives: for the kingdome of heaven is at hand.

<sup>18</sup> And Jesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

## (RV 1881) ASV 1901

<sup>7</sup> Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. <sup>8</sup> Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup> Then the devil leaveth him; and behold, angels came and ministered unto him.

<sup>12</sup> Now when he heard that John was delivered up, he withdrew into Galilee; <sup>13</sup> and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: <sup>14</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>15</sup> The land of Zebulun and the land of Naphtali,  
Toward the sea, beyond the Jordan,  
Galilee of the Gentiles,

<sup>16</sup> The people that sat in darkness  
Saw a great light,  
And to them that sat in the region and shadow  
of death,

To them did light spring up.

<sup>17</sup> From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

<sup>18</sup> And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

## BISHOPS' BIBLE (1568) 1602

thy foote against a stone. <sup>7</sup> Jesus said unto him, It is written againe, Thou shalt not tempt the Lord thy God. <sup>8</sup> Againe the devill taketh him up into an exceeding high mountaine, and sheweth him all the kingdoms of the world, and the glory of them: <sup>9</sup> And sayth unto him, All these things will I give thee, if thou wilt fall downe and worship mee. <sup>10</sup> Then sayeth Jesus unto him, Get thee hence behinde mee, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. <sup>11</sup> Then the devill leaveth him, and beholde, the angels came and ministered unto him. <sup>12</sup> When Jesus had heard that John was delivered up, he departed into Galilee, <sup>13</sup> And when he had left Nazareth, he went and dwelt in Capernaum, which is *a citie* upon the Sea coast, in the borders of Zabulon and Nephthali: <sup>14</sup> That it might be fulfilled which was spoken by Esaias the Prophet, saying, <sup>15</sup> The lande of Zabulon, and the lande of Nephthali, *by* the way of the Sea beyond Jordane, Galilee of the Gentiles. <sup>16</sup> The people which sate in darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is sprung up. <sup>17</sup> From that time Jesus began to preach, and to say, Repent, for the kingdome of heaven is at hand. <sup>18</sup> And Jesus walking by the Sea of Galilee, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into

## RSV (1946) 1960

<sup>7</sup> Jesus said to him, "Again it is written, 'You shall not tempt the Lord your God.'" <sup>8</sup> Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; <sup>9</sup> and he said to him, "All these I will give you, if you will fall down and worship me." <sup>10</sup> Then Jesus said to him, "Begone, Satan! for it is written,

'You shall worship the Lord your God  
and him only shall you serve.'"

<sup>11</sup> Then the devil left him, and behold, angels came and ministered to him.

<sup>12</sup> Now when he heard that John had been arrested, he withdrew into Galilee; <sup>13</sup> and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> that what was spoken by the prophet Isaiah might be fulfilled:

<sup>15</sup> "The land of Zebulun and the land of Naphtali,  
toward the sea, across the Jordan,  
Galilee of the Gentiles—

<sup>16</sup> the people who sat in darkness  
have seen a great light,  
and for those who sat in the region and shadow of  
death  
light has dawned."

<sup>17</sup> From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

<sup>18</sup> As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother,

## TYNDALE (1525) 1535

<sup>19</sup>and he sayde unto them, folowe me, and I will make you fishers of men. <sup>20</sup>And they strayght waye lefte their nettes, and folowed him.

<sup>21</sup>And he went forth from thence, and sawe other two brethren, James the sonne of zebede, and John his brother, in the shippe with zebede their father, mendinge their nettes, and called them. <sup>22</sup>And they without taryinge lefte the shyp and their father and folowed him.

<sup>23</sup>And Jesus went aboute all Galile, teachyng in their synagoges, and preachyng the gospell of the kyngdome, and healed all maner of sicknes, and all maner dyseases amonge the people. <sup>24</sup>And his fame spread abroode throughout all Syria. And they brought unto him all sicke people that were taken with divers dyseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsie: and he healed them. <sup>25</sup>And ther folowed him a greate nombre of people, from Galile, and from the ten cities, and from Jerusalem, and from Jury and from the regions that lye beyonde Jordan.

**5** When he sawe the people, he went up into a mountayne, and when he was set, his disciples came to him, <sup>2</sup>and he opened his mouth, and taught them sayinge: <sup>3</sup>Blessed are the poore in sprete: for theirs is the kyng-

## RHEIMS 1582

<sup>19</sup>and he sayth to them. Come ye after me, and I wil make you to be fishers of men. <sup>20</sup>But they incontinent leaving the nettes, folowed him. <sup>21</sup>And going forward from thence, he saw other two brethren, James of Zebedee and John his brother in a shippe with Zebedee their father, repayingr their nettes: and he called them. <sup>22</sup>And they furthwith left their nettes and father and folowed him.

<sup>23</sup>And JESUS went round about all Galilee, teaching in their Synagogs, and preaching the Gospel of the Kingdom: and healing every maladie and every infirmite in the people. <sup>24</sup>And the bruite of him went into al Syria, and they presented to him al that were il at ease, diversly taken with diseases and torments, and such as were possest, and lunatikes, and sicke of the palsey, and he cured them: <sup>25</sup>And much people folowed him from Galilee and Decapolis, and Hierusalem, and from beyond Jordan.

**5** And seeing the multitudes, he went up into a mountaine: and when he was set, his Disciples came unto him, <sup>2</sup>and opening his mouth he taught them, saying,

<sup>3</sup>Blessed are the poore in Spirit: for theirs is the King-

## GREAT BIBLE (1539) 1540

<sup>19</sup>and he sayth unto them: folowe me, and I wyll make you (*to become*) fishers of men. <sup>20</sup>And they streyght waye lefte the nettes, and folowed hym.

<sup>21</sup>And whan he was gone forth fro thence, he sawe other two brethren, James the sonne of zebede, and John his brother, in the shyp with zebede their father, mending their nettes, and he called them. <sup>22</sup>And they immediatly lefte the shyp and theyr father, and folowed hym.

<sup>23</sup>And Jesus went about all Galile, teachynge in their synagoges, and preachynge the gospel of the kingdome, and healing all maner of sicknes, and all maner of disease amonge the people. <sup>24</sup>And hys fame spread abroade throughout al Siria. And they brought unto him all syck people that were taken with dyvers diseases and grypynges, and them that were possessed with devyls: and those which were lunatyke, and those that had the palsey: and he healed them. <sup>25</sup>And ther folowed hym great multitudes <sup>o</sup> of people, from Galile, and from the ten cytes, and from Jerusalem, and from Jewry, and from the regions that lye beyonde Jordan.

**5** When he sawe the people, he went up into a mountayne, and when he was sett, hys discyples came to him: <sup>2</sup>and after that he had opened hys mouth, he taught them, sayinge: <sup>3</sup>Blessed are the poore in sprete, for theyrs

## KJ (1611) 1873

the sea: for they were fishers. <sup>19</sup>And he saith unto them, Follow me, and I will make you fishers of men. <sup>20</sup>And they straightway left *their* nets, and followed him. <sup>21</sup>And going on from thence, he saw other two brethren, James the *son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup>And they immediately left the ship and their father, and followed him.

<sup>23</sup>And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all *manner of* sickness and all *manner of* disease among the people. <sup>24</sup>And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. <sup>25</sup>And there followed him great multitudes *of people* from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

**5** And seeing the multitudes, he went up into a mountaine: and when he was set, his disciples came unto him: <sup>2</sup>and he opened his mouth, and taught them, saying,

<sup>3</sup>Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

## GENEVA BIBLE (1560) 1562

<sup>19</sup> And he said unto them, Folowe me, and I wil make you fishers of men. <sup>20</sup> And they straight way leaving the nets, followed him. <sup>21</sup> And when he was gone forth from thence he sawe other two brethren, James (the sonne) of Zebedeus, and John his brother in a ship with Zebedeus their Father, mending their nets, and he called them. <sup>22</sup> And they without taryng, leaving the ship and their Father, followed him. <sup>23</sup> So Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing everie sickenes and everie disease among the people. <sup>24</sup> And his fame spred abroad through all Syria and they brought unto him all sicke people, that were taken with divers diseases and gripings, and them that were possessed with devils, and those which were lunatike, and those that had the palsey: and he healed them. <sup>25</sup> And there folowed him great multitudes out of Galilee, and Decapolis, and Jerusalem, and Judea, and from beyonde Jordan.

**5** And when he sawe the multitude, he went up into a mountaine: and when he was set, his disciples came to him. <sup>2</sup> And he opened his mouthe and taught them saying, <sup>3</sup> Blessed (are) the poore in spirit, for theirs is the

## (RV 1881) ASV 1901

<sup>19</sup> And he saith unto them, Come ye after me, and I will make you fishers of men. <sup>20</sup> And they straightway left the nets, and followed him. <sup>21</sup> And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. <sup>22</sup> And they straightway left the boat and their father, and followed him.

<sup>23</sup> And <sup>c</sup>Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. <sup>24</sup> And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. <sup>25</sup> And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

**5** And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: <sup>2</sup> and he opened his mouth and taught them, saying,

<sup>3</sup> Blessed are the poor in spirit: for theirs is the kingdom of heaven.

<sup>c</sup> Some ancient authorities read *he*.

## BISHOPS' BIBLE (1568) 1602

the sea (for they were fishers) <sup>19</sup> And he sayth unto them, Follow me: and I will make you fishers of men. <sup>20</sup> And they straightway left their nets, and followed him. <sup>21</sup> And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. <sup>22</sup> And they immediatly left the ship and their father, and followed him. <sup>23</sup> And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing all maner of sicknesse, and all maner of disease among the people. <sup>24</sup> And his fame spread abroad thoroughout all Syria: and they brought unto him all sicke people that were taken with divers diseases, and gripings, and those which were possessed with devils, and those which were lunatike, and those that had the palsey, and he healed them. <sup>25</sup> And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Jury, and from the regions that lye beyond Jordane.

**5** When hee sawe the multitude, hee went up into a mountaine: and when hee was set, his disciples came unto him. <sup>2</sup> And when he had opened his mouth, he taught them, saying, <sup>3</sup> Blessed *are* the poore in spirit: for theirs is

## RSV (1946) 1960

casting a net into the sea; for they were fishermen. <sup>19</sup> And he said to them, "Follow me, and I will make you fishers of men." <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father, and followed him.

<sup>23</sup> And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. <sup>24</sup> So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. <sup>25</sup> And great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.

**5** Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. <sup>2</sup> And he opened his mouth and taught them, saying:

<sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

## TYNDALE (1525) 1535

dome of heven. <sup>4</sup> Blessed are they that morne: for they shalbe confortd. <sup>5</sup> Blessed are the meke: for they shall inheret the erth. <sup>6</sup> Blessed are they which hunger and thirst for rightewesnes: for they shalbe filled. <sup>7</sup> Blessed are the mercyfull: for they shall obteyne mercy. <sup>8</sup> Blessed are the pure in herte: for they shall se God. <sup>9</sup> Blessed are the peacemakers: for they shalbe called the chyldren of God. <sup>10</sup> Blessed are they which suffre persecucion for rightwesnes sake: for theirs is the kyngdome of heven. <sup>11</sup> Blessed are ye when men revyle you, and persecute you, and shall falsly say all maner of evyll saynges agaynst you for my sake. <sup>12</sup> Rejoyce and be glad, for greate is youre rewarde in heven. For so persecuted they the Prophetes which were before youre dayes.

<sup>13</sup> Ye are the salt of the erthe: but yf the salt have lost hir saltnes, what can be salted therwith? It is thence forthe good for nothings, but to be cast oute, and to be troaden under fote of men. <sup>14</sup> Ye are the lyght of the worlde. A cite that is set on an hyll, cannot be hyd, <sup>15</sup> nether do men lyght a candell, and put it under a busshell, but on a candelstick, and it lighteth all that are in the house. <sup>16</sup> Let youre lyght so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

<sup>17</sup> Thinke not that I am come to destroye the lawe, or the Prophetes: no I am not come to destroye them, but

## RHEIMS 1582

dom of heaven. <sup>4</sup> Blessed are the meeke: for they shal possesse the land. <sup>5</sup> Blessed are they that mourne: for they shal be comforted. <sup>6</sup> Blessed are they that hunger and thirst after justice: for they shal have their fil. <sup>7</sup> Blessed are the merciful: for they shal obtayne mercie. <sup>8</sup> Blessed are the cleane of hart: for they shal see God. <sup>9</sup> Blessed are the peace-makers: for they shal be called the children of God. <sup>10</sup> Blessed are they that suffer persecution for justice: for theirs is the Kingdom of heaven. <sup>11</sup> Blessed are ye when they shal revile you, and persecute you, and speake al that naught is agaynst you, untruely, for my sake: <sup>12</sup> be glad and rejoyce, for your reward is very great in heaven. For so they persecuted the Prophets, that were before you.

<sup>13</sup> You are the salt of the earth. <sup>14</sup> But if the salt leese his vertue, wherewith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. <sup>15</sup> You are the light of the world. A cite cannot be hid, situated on a mountaine. <sup>16</sup> Neither do men light a candel and put it under a bushel, but upon a candlesticke, that it may shine to al that are in the house. <sup>17</sup> So let your light shine before men: that they may see your good workes, and glorifie your father which is in heaven.

<sup>18</sup> Do not thinke that I am come to breake the Law or

## GREAT BIBLE (1539) 1540

is the kyngdome of heaven. <sup>4</sup> Blessed are they that mourne, for they shall receive comfort. <sup>5</sup> Blessed are the meke: for they shall receive the enheritaunce of the earth. <sup>6</sup> Blessed are they which hunger and thirst after ryghteousnes: for they shalbe satisfyed. <sup>7</sup> Blessed are the merciful: for they shall obteyne mercy. <sup>8</sup> Blessed are the pure in herte: for they shall se God. <sup>9</sup> Blessed are the peace makers: for they shalbe called the children of God. <sup>10</sup> Blessed are they which suffre persecucion for righteousnes sake: for theirs is the kingdome of heaven. <sup>11</sup> Blessed are ye, when men revyle you, and persecute you, and shall falesy say all maner of evyll sayinge against you, for my sake. <sup>12</sup> Rejoyse and be glad for greate is your rewarde in heven. For so persecuted they the prophetes, which were before you.

<sup>13</sup> Ye are the salt of the earth: But yf the salt have lost the saltnes, what shalbe seasoned therwith? It is thence forth good for nothyng, but to be cast out, and to be troaden downe of men. <sup>14</sup> Ye are the light of the world. A cytie that is set on an hyll cannot be hyd, <sup>15</sup> nether do men lyght a candell, and put it under a busshell, but on a candelstyck, and it geveth light unto all that are in the house. <sup>16</sup> Let your light so shyne before men. That they maye se your good worckes, and gloryfy your father, which is in heaven.

<sup>17</sup> Thynke not that I am come to destroye the lawe, or the prophetes: no, I am not come to destroye, but to ful-

## KJ (1611) 1873

<sup>4</sup> Blessed *are* they that mourn: for they shall be comforted.

<sup>5</sup> Blessed *are* the meek: for they shall inherit the earth.

<sup>6</sup> Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

<sup>7</sup> Blessed *are* the merciful: for they shall obtain mercy.

<sup>8</sup> Blessed *are* the pure in heart: for they shall see God.

<sup>9</sup> Blessed *are* the peacemakers: for they shall be called the children of God.

<sup>10</sup> Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

<sup>12</sup> Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

<sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup> Ye are the light of the world. A city that is set on a hill cannot be hid. <sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

<sup>17</sup> Think not that I am come to destroy the law, or the

## GENEVA BIBLE (1560) 1562

kingdome of heaven. <sup>4</sup> Blessed (are) they that mourne: for they shalbe comforted. <sup>5</sup> Blessed (are) the meke: for they shal inherit the earth. <sup>6</sup> Blessed (are) they which hunger and thirst for righteousnes: for they shal be filled. <sup>7</sup> Blessed (are) the merciful: for thei shal obtinne mercie. <sup>8</sup> Blessed (are) the pure in heart: for they shal se God. <sup>9</sup> Blessed (are) the place \* makers: for they shalbe called the children of God. <sup>10</sup> Blessed (are) they which suffer persecucion for righteousnes sake: for theirs is the kingdome of heaven. <sup>11</sup> Blessed are ye when men revile you, and persecute (you,) and say all maner of evil against you for my sake, falsely: <sup>12</sup> Rejoyce and be glad, for great is your rewarde in heaven: for so persecuted they the Prophets which were before you. <sup>13</sup> Ye are the salte of the earth: but if the salt have lost his favour,\* where with shal it be salted? It is thence forthe good for nothing, but to be cast out, and to be troden underfote of men, <sup>14</sup> Ye are the light of the worlde. A citie that is set on an hill, can not be hid. <sup>15</sup> Nether do men light a candel, and put it under a bushel, but on a candelsticke, and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may se your good workes, and glorifie your Father which is in heaven. <sup>17</sup> Thinke not that I am come to destroy the Law, or the Prophetes. I am not come to de-

## (RV 1881) ASV 1901

<sup>4</sup> <sup>a</sup> Blessed are they that mourn: for they shall be comforted.  
<sup>5</sup> Blessed are the meek: for they shall inherit the earth.  
<sup>6</sup> Blessed are they that hunger and thirst after righteousness: for they shall be filled.  
<sup>7</sup> Blessed are the merciful: for they shall obtain mercy.  
<sup>8</sup> Blessed are the pure in heart: for they shall see God.  
<sup>9</sup> Blessed are the peacemakers: for they shall be called sons of God.  
<sup>10</sup> Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.  
<sup>11</sup> Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.  
<sup>13</sup> Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. <sup>14</sup> Ye are the light of the world. A city set on a hill cannot be hid. <sup>15</sup> Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. <sup>16</sup> Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.  
<sup>17</sup> Think not that I came to destroy the law or the proph-

<sup>a</sup> Some ancient authorities transpose ver. 4 and 5.

## BISHOPS' BIBLE (1568) 1602

the kingdome of heaven. <sup>4</sup> Blessed *are* they that mourne: for they shall be comforted. <sup>5</sup> Blessed *are* the meeke: for they shall inherite the earth. <sup>6</sup> Blessed *are* they which doe hunger and thirst *after* righteousness: for they shall be satisfied. <sup>7</sup> Blessed *are* the mercifull: for they shall obtaine mercie. <sup>8</sup> Blessed *are* the pure in heart: for they shal see God. <sup>9</sup> Blessed *are* the peacemakers: for they shall be called the children of God. <sup>10</sup> Blessed *are* they which have beene persecuted for righteousness sake: for theirs is the kingdome of heaven. <sup>11</sup> Blessed *are* ye, when *men* shall revile you, and persecute *you*, and lying, shall say all maner of evill saying against you, for my sake. <sup>12</sup> Rejoyce ye and be glad: for great is your reward in heaven. For so persecuted they the Prophets which were before you. <sup>13</sup> Yee are the salt of the earth: But if the salt become unsavory, wherein shal it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden under foot of men. <sup>14</sup> Ye are the light of the world. A citie that is set on an hill, cannot be hid. <sup>15</sup> Neither doe men light a candle, and put it under a bushell: but on a candlesticke, and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven. <sup>17</sup> Thinke not that I am come to destroy the law or the Prophetes.

## RSV (1946) 1960

<sup>4</sup> "Blessed are those who mourn, for they shall be comforted.  
<sup>5</sup> "Blessed are the meek, for they shall inherit the earth.  
<sup>6</sup> "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.  
<sup>7</sup> "Blessed are the merciful, for they shall obtain mercy.  
<sup>8</sup> "Blessed are the pure in heart, for they shall see God.  
<sup>9</sup> "Blessed are the peacemakers, for they shall be called sons of God.  
<sup>10</sup> "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.  
<sup>11</sup> "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.  
<sup>13</sup> "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.  
<sup>14</sup> "You are the light of the world. A city set on a hill cannot be hid. <sup>15</sup> Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.  
<sup>17</sup> "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil

## TYNDALE (1525) 1535

to fulfyll them. <sup>18</sup> For truely I saye unto you, tyll heven and erth perisshe, one jott or one tytyle of the lawe shall not scape, tyll all be fulfilled.

<sup>19</sup> Whosoever breaketh one of these lest commaundmentes, and teacheth men so, he shalbe called the leest in the kyngdome of heven. But whosoever observeth and teacheth, the same shalbe called greate in the kyngdome of heven.

<sup>20</sup> For I saye unto you, except youre rightewesnes excede the rightewesnes of the Scribes and Pharises, ye cannot entre into the kyngdome of heven.

<sup>21</sup> Ye have herde howe it was sayd unto them of the olde tyme: Thou shalt not kyll. For whosoever killeth, shall be in daunger of judgement. <sup>22</sup> But I say unto you, whosoever is angre with his brother, shalbe in daunger of judgement. Whosoever sayeth unto his brother racha, shalbe in daunger of a counsell. But whosoever sayeth thou fole, shalbe in daunger of hell fyre,

<sup>23</sup> Therefore when thou offrest thy gifte at the altare, and their remembreth that thy brother hath ought agaynst the: <sup>24</sup> leave there thyne offeringe before the altre, and go thy waye fyrst and be reconcyled to thy brother, and then come and offre thy gifte.

<sup>25</sup> Agree with thyne adversary quicklye, whyles thou arte in the waye with him, lest that adversary delyver the to the judge, and the judge deliver the to the mynister, and

## RHEIMS 1582

the Prophets. I am not come to breake: but to fulfil. <sup>19</sup> For assuredly I say unto you, til heaven and earth passe, one jote or one tittle shal not passe of the Law: til al be fulfilled. <sup>20</sup> He therefore that shal breake one of these least commaundementes, and shal so teach men: shal be called the least in the Kingdom of heaven. But he that shal doe and teach: he shal be called great in the Kingdom of heaven. <sup>21</sup> For I tel you, that unles your justice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heaven.

<sup>22</sup> You have heard that it was sayd to them of old. Thou shalt not kil. and whoso killeth, shal be in danger of judgement. <sup>23</sup> But I say to you, that whosoever is angrie with his brother, shal be in danger of judgment. And whosoever shal say to his brother, Raca: shal be in danger of a council. And whosoever shal say, Thou foole: shal be guilty of the hel of fyre. <sup>24</sup> If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought agaynst the: <sup>25</sup> leave there thy offeringe before the altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy gift. <sup>26</sup> Be at agreement with thy adversarie betimes whiles thou art in the way with him: lest perhaps the adversarie deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast

## GREAT BIBLE (1539) 1540

fyll. <sup>18</sup> For truely I saye unto you: tyll heaven and earth passe, one jott or one tytyle of the lawe shal not scape, tyll all be fulfilled.

<sup>19</sup> Whosoever therfore breaketh one of these leest commaundementes, and teacheth men so, he shalbe called the leest in the kyngdome of heaven. But whosoever doeth and teacheth, the same shalbe called greate in the kyngdome of heaven.

<sup>20</sup> For I saye unto you: except your righteousnesse excede the ryghteousnesse of the Scribes and Pharises, ye cannot entre into the kyngdome of heaven.

<sup>21</sup> Ye have heard that it was sayd unto them of the olde tyme. Thou shalt no kyll: whosoever killeth, shalbe in daunger of judgement. <sup>22</sup> But I say unto you: that whosoever is angrie with hys brother (unadvysedly) shalbe in daunger of judgement. And whosoever saye unto hys brother Racha, shalbe in daunger of a counsell. But whosoever sayeth thou foole, shalbe in daunger of hell fyre.

<sup>23</sup> Therefore, yf thou offrest thy gyfte at the aulter, and there remembreth that thy brother hath ought agaynst the: <sup>24</sup> leave ther thyne offeringe before the aulter and go thy waye fyrst, and be reconcyled to thy brother, and then come, and offre thy gifte.

<sup>25</sup> Agree with thyne adversary quyecklye whyles thou art in the waye with him, lest at any tyme the adversary deliver the to the judge, and the judge delyver the to the

## KJ (1611) 1873

prophets: I am not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

<sup>21</sup> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer,

## GENEVA BIBLE (1560) 1562

stroye them, but to fulfil them. <sup>18</sup> For truly I say unto you, Til heaven, and earth perish, one jote, or one title of the Law shal not scape, til all things be fulfilled. <sup>19</sup> Whosoever therefore shal breake one of these least commandments, and teache men so, he shalbe called the least in the kingdome of heaven: but whosoever shal observe and teache (them,) the same shal be called great in the kingdome of heaven. <sup>20</sup> For I say unto you, except your righteousness excede the (righteousnes) of the Scribes and Pharises, ye shal not enter into the kingdome of heaven. <sup>21</sup> Ye have heard that it was said unto them of the olde time, Thou shalt not kil: for whosoever killeth, shal be culpable of judgement. <sup>22</sup> But I say unto you, whosoever is angrie with his brother unadvisedly, shal be culpable of judgement. And whosoever saith unto his brother, Raca, shalbe worthie to be punished with \* by the Counsel. And whosoever shal say, Foole, shalbe worthie to be punished with hel fyre. <sup>23</sup> If then thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee, <sup>24</sup> Leave there thine offering before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversarie quickly, whiles thou art in the way with him, lest thine adversarie deliver thee to the judge, and the judge deliver thee to the ser-

## (RV 1881) ASV 1901

ets: I came not to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

<sup>21</sup> Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> but I say unto you, that every one who is angry with his brother<sup>e</sup> shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. <sup>23</sup> If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, <sup>24</sup> leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge <sup>f</sup>deliver thee to the officer, and thou

## BISHOPS' BIBLE (1568) 1602

I am not come to destroy, but to fulfill. <sup>18</sup> For truly I say unto you, Till heaven and earth passe, one jote or one title of the lawe shall not scape, till all be fulfilled. <sup>19</sup> Whosoever therefore shall breake one of these least commandments, and shall teach men so, hee shall be called the least in the kingdome of heaven: but whosoever shall doe and teach so, the same shall be called great in the kingdome of heaven. <sup>20</sup> For I say unto you, Except your righteousness shall exceede the righteousnessse of the Scribes and Pharises, ye shall in no case enter into the kingdome of heaven. <sup>21</sup> Ye have heard, that it was sayd to them of old time, Thou shalt not kill: whosoever killeth, shalbe in danger of judgement. <sup>22</sup> But I say unto you, That whosoever is angry with his brother unadvisedly, shall be in danger of judgement: And whosoever shall say unto his brother *Racha*, Shall be in daunger of a counsell: but whosoever shall say, *Thou* foole, shalbe in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee: <sup>24</sup> Leave there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him: least at any time the adversary deliver thee to the judge, and the judge deliver thee to the minister, and then

## RSV (1946) 1960

them. <sup>18</sup> For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. <sup>19</sup> Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

<sup>21</sup> "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' <sup>22</sup> But I say to you that every one who is angry with his brother<sup>i</sup> shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire. <sup>23</sup> So if you are offering your gift at the altar, and there remember that your brother has something against you, <sup>24</sup> leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. <sup>25</sup> Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison;

<sup>e</sup> Many ancient authorities insert *without cause*.  
<sup>f</sup> Some ancient authorities omit *deliver thee*.

<sup>i</sup> Other ancient authorities insert *without cause*

## TYNDALE (1525) 1535

then thou be cast into preson. <sup>26</sup> Verely I say unto the: thou shalt not come out thence tyll thou have payed the utmost farthinge.

<sup>27</sup> Ye have hearde howe it was sayde to them of olde tyme. Thou shalt not committ advoutrye. <sup>28</sup> But I say unto you, that whosoever looketh on a wyfe, lustinge after her, hath committed advoutrie with hyr alreedy in his hert.

<sup>29</sup> Wherefore yf thy ryght eye offende the, plucke him out, and cast him from the. Better it is for the that one of thy membres perisse, then that thy hole body shuld be cast into hell. <sup>30</sup> Also if thy right honde offende the, cut him of and cast him from the. Better it is that one of thy membres perisse, then that all thy body shulde be caste in to hell.

<sup>31</sup> It is sayd, whosoever put away his wyfe, let him geve her a testimonyall also of the devorcement. <sup>32</sup> But I saye unto you: whosoever put away his wyfe (except it be for fornicacion) causeth her to breake matrymony. And whosoever maryeth her that is devorsed, breaketh wedlocke.

<sup>33</sup> Agayne ye have hearde how it was sayd to them of olde tyme, thou shalt not forswere thy selfe, but shalt performe thyne othe to God. <sup>34</sup> But I saye unto you, swere not at all: nether by heaven, for it is Goddes seate: <sup>35</sup> nor yet by the erth, for it is his fote stole: nether by Jerusalem: for it is the cyte of that greate kinge: <sup>36</sup> nether shalt thou sweare by thy heed, because thou canst not make one

## RHEIMS 1582

into prison. <sup>27</sup> Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing.

<sup>28</sup> You have heard that it was sayd to them of old, Thou shalt not committe advoutrie. <sup>29</sup> But I say to you, that whosoever shal see a woman to lust after her, hath already committed advoutrie with her in his hart. <sup>30</sup> And if thy right eie scandalize thee, plucke it out, and cast it from thee. for it is expedient for thee that one of thy limmes perish, rather then thy whole body be cast into hel. <sup>31</sup> And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perish, rather then that thy whole body goe into hel.

<sup>32</sup> It was sayd also, whosoever shal dimisse his wife, let him give her a bil of divorcement. <sup>33</sup> But I say to you, whosoever shal dimisse his wife, excepting the cause of fornication, maketh her to committe advoutrie: And he that shal marie her that is dismissed, committeth advoutrie.

<sup>34</sup> Agayne you have heard that it was sayd to them of old, Thou shalt not committe perjurie: but thou shalt performe thy othes to our Lord. <sup>35</sup> But I say to you not to sweare at al: neither by heaven, because it is the throne of God: neither by the earth, because it is the foote-stole of his feet: neither by Hierusalem, because it is the citie of the great King. <sup>36</sup> Neither shalt thou sweare by thy head, because thou canst not make one heare white or blacke.

## GREAT BIBLE (1539) 1540

mynister, and then thou be cast into preson. <sup>26</sup> Verely, I say unto the: thou shalt not come out thence, tyll thou have payed the utmost farthyng.

<sup>27</sup> Ye have herde that it was sayd unto them of olde tyme. Thou shall no committ advoutrye. <sup>28</sup> But I say unto you that whosoever loketh on another mans wyfe to lust after her, hath commytted advoutrie with her all ready in hys hert.

<sup>29</sup> Yf thy ryght eye hynder the, plucke hym out, and cast hym from the. For better it is unto the, that one of thy membres perysshe, then that thy whole body shuld be cast into hell. <sup>30</sup> And yf thy ryght hande hynder the, cutt hym of, and cast hym from the. For better it is unto the, that one of thy membres perysshe, then that all thy body shulde be cast into hell.

<sup>31</sup> It is sayd, whosoever putteth away his wyfe, lett hym geve her a letter of the devorcement. <sup>32</sup> But I say unto you: that whosoever doth put away his wyfe (excepte it be for fornycacyon) causeth her to breake matrymony. And whosoever maryeth her that is devorsed committeth advoutrie.

<sup>33</sup> Agayne, ye have hearde how it was sayd to them of olde tyme: thou shalt not forswear thy selfe, but shalt perfourme unto the Lorde those thinges that thou swearest. <sup>34</sup> But I say unto you: sweare not at all: nether by heaven, for it is Goddes seate, <sup>35</sup> nor by the earth, for it is his fote stole: nether by Jerusalem, for it is the cytie of the great king: <sup>36</sup> nether shalt thou sweare by thy heed, because

## KJ (1611) 1873

and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. <sup>27</sup> Ye have heard that it was said by them of old time, Thou shalt not commit adultery: <sup>28</sup> but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. <sup>29</sup> And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. <sup>31</sup> It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup> but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

<sup>33</sup> Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: <sup>34</sup> but I say unto you, Swear not at all; neither by heaven; for it is God's throne: <sup>35</sup> nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one

## GENEVA BIBLE (1560) 1562

geant, and thou be cast into prison. <sup>26</sup> Verely I say unto thee, thou shalt not come out thence, til thou hast payed the utmost farthing.

<sup>27</sup> Ye have heard that it was said to them of olde time, Thou shalt not commit adulterie. <sup>28</sup> But I say unto you, that whosoever loketh on a woman to lust after her, hath committed adulterie with her already in his heart. <sup>29</sup> Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie shulde be cast into hel. <sup>30</sup> Also if thy right hand make thee to offend, cut it of, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole bodie shulde be cast into hel. <sup>31</sup> It hath bene said also, Whosoever shal put away his wife, let him give her a testimonial of divorcement. <sup>32</sup> But I say unto you, whosoever shal put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoever shal marie her that is divorced, committeth adulterie. <sup>33</sup> Againe, ye have heard that it was said to them of olde time, Thou shalt not forswear thy self, but shalt performe thine others to the Lord. <sup>34</sup> But I say unto you, Swear not at all, nether by heaven, for it is the throne of God: <sup>35</sup> Nor yet by the earth: for it is his fote stoole: nether by Jerusalem: for it is the citie of the great King. <sup>36</sup> Nether shalt thou swear by thine head, because thou canst not make one heere

## (RV 1881) ASV 1901

be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

<sup>27</sup> Ye have heard that it was said, Thou shalt not commit adultery: <sup>28</sup> but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. <sup>29</sup> And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. <sup>30</sup> And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. <sup>31</sup> It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup> but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

<sup>33</sup> Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: <sup>34</sup> but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; <sup>35</sup> nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, for thou canst not make one

## BISHOPS' BIBLE (1568) 1602

thou be cast into prison. <sup>26</sup> Verely I say unto thee, thou shalt by no meanes come out thence, till thou hast payd the uttermost farthing. <sup>27</sup> Ye have heard that it was said unto them of olde time, Thou shalt not commit adulterie. <sup>28</sup> But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. <sup>29</sup> If thy right eye offend thee, pluck it out, and cast it from thee: For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast it from thee: For it is profitable for thee that one of thy members should perish, and not that all thy body should be cast into hell. <sup>31</sup> It hath bene sayd, Whosoever will put away his wife, let him give her a writing of divorcement. <sup>32</sup> But I say unto you, That whosoever doth put away his wife, except it be for fornication, causeth her to commit adultery: and whosoever marieth her that is divorced, committeth adultery. <sup>33</sup> Againe, ye have heard that it hath bene sayd unto them of old time, Thou shalt not forswear thy selfe, but shalt performe unto the Lord thine othes. <sup>34</sup> But I say unto you, Swear not all, neither by heaven, for it is Gods seate: <sup>35</sup> Nor by the earth, for it is his footestool: neither by Hierusalem, for it is the citie of the great king. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one haire white or

## RSV (1946) 1960

<sup>26</sup> truly, I say to you, you will never get out till you have paid the last penny.

<sup>27</sup> "You have heard that it was said, 'You shall not commit adultery.' <sup>28</sup> But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.

<sup>31</sup> "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' <sup>32</sup> But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

<sup>33</sup> "Again you have heard that it was said to the men of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' <sup>34</sup> But I say to you, Do not swear at all, either by heaven, for it is the throne of God, <sup>35</sup> or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. <sup>36</sup> And do not swear by your head, for you cannot make one hair white or black.

## TYNDALE (1525) 1535

whyte heer, or blacke. <sup>37</sup> But youre communicacion shalbe, ye, ye: nay, nay. For whatsoever is more then that, com-meth of evyll.

<sup>38</sup> Ye have hearde how it is sayde, an eye for an eye: a toth for a toth. <sup>39</sup> But I saye to you, that ye resist not wronge. But whosoever geve the a blowe on thy right cheke, tourne to him the other. <sup>40</sup> And yf eny man will sue the at the lawe, and take awaye thy coote, let him have thy cloocke also. <sup>41</sup> And whosoever will compell the to goo a myle, goo with him twayne. <sup>42</sup> Geve to him that axeth, and from him that wolde borowe tourne not awaye.

<sup>43</sup> Ye have hearde how it is sayde: thou shalt love thyne neyghbour, and hate thyne enemy. <sup>44</sup> But I saye unto you, love youre enemyes. Blesse them that coursse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you, <sup>45</sup> that ye maye be the childern of youre father that is in heaven: for he maketh his sunne to aryse on the yvell, and on the good, and sendeth his reyn on the juste and unjust. <sup>46</sup> For yf ye love them, which love you: what rewarde shall ye have? Do not the publicans even so? <sup>47</sup> And yf ye be frendly to youre brethren only: what singuler thinge doo ye? Do not the Publicans lyke wyse? <sup>48</sup> Ye shall therfore be perfecte, even as youre father which is in heaven, is perfecte.

## RHEIMS 1582

<sup>37</sup> Let your talke be, yea, yea: no, no: and that which is over and above these, is of evil.

<sup>38</sup> You have heard that it was sayd, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I say to you not to resist evil: but if one strike thee on thy right cheeke, turne to him also the other: <sup>40</sup> and to him that wil contend with thee in judgment, and take away thy cote, let goe thy cloke also unto him. <sup>41</sup> and whosoever wil force thee one mile, goe with him other twayne. <sup>42</sup> He that asketh of thee, give to him: and to him that would borrow of thee, turne not away.

<sup>43</sup> You have heard that it was sayd, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup> But I say to you, love your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: <sup>45</sup> that you may be the children of your father which is in heaven, who maketh his sunne to rise upon good and bad, and rayneth upon just and unjust. <sup>46</sup> For if you love them that love you, what reward shal you have? do not also the Publicans this? <sup>47</sup> And if you salute your brethren only, what do you more? do not also the heathen this? <sup>48</sup> Be you perfect therfore, as also your heavenly father is perfect.

## GREAT BIBLE (1539) 1540

thou canst not make one heare whyte or blacke. <sup>37</sup> But your communicacyon shalbe, ye, ye, nay, nay: For whatsoever is added more then these, it commeth of evyll.

<sup>38</sup> Ye have hearde that it is sayd: an eye for an eye: and a toth for a toth. <sup>39</sup> But I saye unto you, that ye resist not evell. But whosoever geve the a blowe on the ryght cheke, turne to hym the other also. <sup>40</sup> And yf eny man wyll sue the at the law, and take awaye thy coate, let him have thy clooke also. <sup>41</sup> And whosoever wyll compell the to go a myle, go with him twayne. <sup>42</sup> Geve to him that asketh the, and from hym that wolde borowe, turne not thou awaye.

<sup>43</sup> Ye have heard that it is sayde, thou shalt love thyne neyghbour, and hate thyne enemy. <sup>44</sup> But I saye unto you: love your enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them which hurt you and persecute you, <sup>45</sup> that ye maye be the children of your father which is in heaven: for he maketh his sonne to aryse on the evell, and on the good, and sendeth rayne on the just and on the unjust. <sup>46</sup> For yf ye love them which love you: what reward have ye? Do not the publycans also even the same? <sup>47</sup> And yf ye make moche of your brethren only, what singuler thinge do ye? Do not also the publicans lykewise? <sup>48</sup> ye shall therfore be perfecte, even as your father which is in heaven is perfecte.

## KJ (1611) 1873

hair white or black. <sup>37</sup> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

<sup>38</sup> Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: <sup>39</sup> but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. <sup>41</sup> And whosoever shall compel thee to go a mile, go with him twain. <sup>42</sup> Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

<sup>43</sup> Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup> that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup> For if ye love them which love you, what reward have ye? do not even the publicans the same? <sup>47</sup> And if ye salute your brethren only, what do ye more than others? do not even the publicans so? <sup>48</sup> Be ye therefore perfect, even as your Father which is in heaven is perfect.

## GENEVA BIBLE (1560) 1562

white or blacke. <sup>37</sup> But let your communication be, Yea: yea: Nay, nay. For whatsoever (is) more then these cometh of evil.

<sup>38</sup> Ye have heard that it hath bene said, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I saye unto you, Resiste not evil: but whosoever shall smite thee on thy ryght cheke, turne to him the other also. <sup>40</sup> And if anye man will sue thee at the lawe and take away thy coate, let him have thy cloke also. <sup>41</sup> And whosoever will compell thee (to go) a mile, go with him twaine. <sup>42</sup> Give to him that asketh, and from him that wolde borrow of thee, turne not away. <sup>43</sup> Ye have heard that it hath bene sayde, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup> But I say unto you, Love your enemies: blesse them that curse you: do good to them that hate you, and praye for them which hurt you, and persecute you. <sup>45</sup> That ye may be the children of your Father that is in heaven: for he maketh his sunne to arise on the evill, and the good, and sendeth raine on the juste, and unjuste. <sup>46</sup> For if ye love them, which love you, what rewarde shall you have? Do not the Publicanes even the same? <sup>47</sup> And if ye be friendlie to your brethren onely, what singular thing do ye? do not even the Publicanes likewise? <sup>48</sup> Ye shal therefore be perfite, as your Father which is in heaven, is perfite.

## (RV 1881) ASV 1901

hair white or black. <sup>37</sup> <sup>a</sup> But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

<sup>38</sup> Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: <sup>39</sup> but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. <sup>41</sup> And whosoever shall compel thee to go one mile, go with him two. <sup>42</sup> Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

<sup>43</sup> Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: <sup>44</sup> but I say unto you, Love your enemies, and pray for them that persecute you; <sup>45</sup> that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. <sup>46</sup> For if ye love them that love you, what reward have ye? do not even the publicans the same? <sup>47</sup> And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? <sup>48</sup> Ye therefore shall be perfect, as your heavenly Father is perfect.

<sup>a</sup> Some ancient authorities read *But your speech shall be*.

## BISHOPS' BIBLE (1568) 1602

blacke. <sup>37</sup> But let your communication be Yea, yea: Nay, nay: For whatsoever is more then these, commeth of evill. <sup>38</sup> Ye have heard that it hath bene sayd, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I say unto you, that ye resist not evil: but whosoever will give thee a blowe on thy right cheeke, turne to him the other also. <sup>40</sup> And if any man will sue thee at the lawe, and take away thy coat, let him have thy cloake also. <sup>41</sup> And whosoever will compell thee to goe a mile, goe with him twaine. <sup>42</sup> Give to him that asketh thee: and from him that would borowe of thee, turne not thou away. <sup>43</sup> Yee have heard that it hath beene sayde, Thou shalt love thy neighbour, and hate thine enemy: <sup>44</sup> But I say unto you, Love your enemies, blesse them that curse you, doe good to them that hate you, pray for them which hurt you, and persecute you: <sup>45</sup> That ye may be the children of your father which is in heaven: for hee maketh his sunne to rise on the evill and on the good, and sendeth raine on the just and on the unjust. <sup>46</sup> For if yee love them which love you, what reward have ye? Doe not the Publicanes even the same? <sup>47</sup> And if yee salute your brethren onely, what singular thing doe yee? Doe not also the Publicanes likewise? <sup>48</sup> Ye shall therefore be perfect, even as your father which is in heaven is perfect.

## RSV (1946) 1960

<sup>37</sup> Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

<sup>38</sup> "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' <sup>39</sup> But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; <sup>40</sup> and if any one would sue you and take your coat, let him have your cloak as well; <sup>41</sup> and if any one forces you to go one mile, go with him two miles. <sup>42</sup> Give to him who begs from you, and do not refuse him who would borrow from you.

<sup>43</sup> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward have you? Do not even the tax collectors do the same? <sup>47</sup> And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup> You, therefore, must be perfect, as your heavenly Father is perfect.

## TYNDALE (1525) 1535

6 Take hede to youre almes. That ye geve it not in the syght of men, to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heaven. <sup>2</sup> When soever therfore thou gevest thyne almes, thou shalt not make a trompet to be blowen before the as the ypocrites do in the synagogis and in the stretis, for to be praysed of men. Verely I say unto you, they have their rewarde. <sup>3</sup> But when thou doest thyne almes, let not thy lyfte hand knowe what thy righte hand doth, <sup>4</sup> that thyne almes may be secreet: and thy father which seith in secreet, shall rewarde the openly.

<sup>5</sup> And when thou prayest, thou shalt not be as the ypocrites are. For they love to stond and praye in the synagoges, and in the corners of the stretes, because they wolde be sene of men. Verely I saye unto you, they have their rewarde. <sup>6</sup> But when thou prayest, entre into thy chamber, and shut thy dore to the, and praye to thy father which is in secreet: and thy father which seith in secreet, shall rewarde the openly.

<sup>7</sup> And when ye praye, bable not moche, as the hethen do: for they thincke that they shalbe herde, for their moche bablynges sake. <sup>8</sup> Be ye not lyke them therfore. For youre father knoweth wherof ye have neade, before ye axe of him. <sup>9</sup> After thys maner therfore praye ye.

O oure father which arte in heven, halowed be thy name. <sup>10</sup> Let thy kyngdome come. Thy will be fulfilled, as

## RHEIMS 1582

6 Take good heede that you doe not your justice before men, to be seen of them: otherwise reward you shall not have with your father which is in heaven.

<sup>2</sup> Therefore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they have received their reward. <sup>3</sup> But when thou doest an almes-deede, let not thy left hand know what thy right hand doeth: <sup>4</sup> that thy almes-deede may be in secreet, and thy father which seeth in secreet, wil repay thee.

<sup>5</sup> And when ye pray, you shal not be as the hypocrites, that love to stand and pray in the Synagogs and corners of the streetes, that they may be seen of men: Amen I say to you, they have received their reward. <sup>6</sup> But thou when thou shalt pray, enter into thy chamber, and having shut the doore, pray to thy father in secreet: and thy father which seeth in secreet, wil repay thee. <sup>7</sup> And when you are praying, speake not much, as the heathen. For they thinke that in their much-speaking they may be heard. <sup>8</sup> Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

<sup>9</sup> Thus therefore shal you pray. OUR FATHER which art in heaven, Sanctified be thy name. <sup>10</sup> Let thy Kingdom

## GREAT BIBLE (1539) 1540

6 Take heade, that ye geve not your almose in the sight of men, to the intent that ye wold be sene of them. Or els ye have no rewarde with youre father which is in heaven. <sup>2</sup> Therefore, whan thou gevest thyne almes, let not trompetes be blowen before the, as the ypocrites do in the synagoges and in the stretes: for to be praysed of men. Verely, I saye unto you: they have their rewarde. <sup>3</sup> But when thou wylt geve almes, let not thy left hande knowe what thy ryghte hande doth, <sup>4</sup> that thyne almes maye be in secreet: and thy father whych seeth in secreet, shall rewarde the openly.

<sup>5</sup> And when thou prayest thou shalt not be as the ypocrites are. For they use to stand praieng in the synagoges, and in the corners of the stretes, that they maye be sene of men. Verely, I saye unto you: they have theyr rewarde.

<sup>6</sup> But when thou prayest entre into thy chamber, and when thou hast shut thy dore praye to thy father which is in secreet: and thy father which seeth in secreet, shall rewarde the openly.

<sup>7</sup> But when ye praye bable not moch, as the heathen do: for they thyncke it will come to passe, that they shalbe herd for their moch bablynges sake. <sup>8</sup> Be not ye therfore lyke unto them. For youre father knoweth what thinges ye have neade of before ye aske of him: <sup>9</sup> after thys maner therfore praye ye.

Oure father which art in heaven, halowed be thy name. <sup>10</sup> Lett thy kyngdome come. Thy will be fulfylled, as well

## KJ (1611) 1873

6 Take heed that ye do not your <sup>1</sup>alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. <sup>2</sup> Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup> that *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

<sup>5</sup> And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. <sup>7</sup> But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what *things* ye have need of, before ye ask him. <sup>9</sup> After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, as *it is* in

<sup>1</sup> [Or, righteousness.]

## GENEVA BIBLE (1560) 1562

6 Take hede that ye gyve not your almes before men, to be sene of them, or els ye shall have no rewarde of your Father which is in heaven. <sup>2</sup>Therefore when thou givest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the stretes, to be praysed of men. Verely I saye unto you, they have their rewarde. <sup>3</sup>But when thou doest thine almes, let not thy left hande knowe what thy ryght hand doeth. <sup>4</sup>That thine almes may be in secret, and thy Father that seeth in secret, he will rewarde thee openly. <sup>5</sup>And when thou prayest, be not as the hypocrites: for they love to stand, and pray in the Synagogues, and in the corners of the stretes, because they wolde be sene of men. Verely I saye unto you, they have their rewarde. <sup>6</sup>But when thou prayest, enter into thy chamber: and when thou hast shut thy dore, pray unto thy Father whiche is in secret, and thy Father whiche seeth in secret, shall rewarde thee openly. <sup>7</sup>Also when ye pray, use no vaine repetitions as the heathen: for they thinke to be heard for their muche babling. <sup>8</sup>Be ye not like them therefore: for your Father knoweth whereof ye have nede, before ye aske of him. <sup>9</sup>After this maner therefore pray ye, Our Father whiche art in heaven, halowed be thy Name. <sup>10</sup>Thy kingdome come. Thy wil be done even in earth, as (it is) in heaven.

## (RV 1881) ASV 1901

6 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

<sup>2</sup>When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. <sup>3</sup>But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup>that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

<sup>5</sup>And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. <sup>6</sup>But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. <sup>7</sup>And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. <sup>8</sup>Be not therefore like unto them: for <sup>9</sup>your Father knoweth what things ye have need of, before ye ask him. <sup>9</sup>After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. <sup>10</sup>Thy kingdom come. Thy will be done, as in heaven, so on earth.

<sup>h</sup> Some ancient authorities read *God your Father*.

## BISHOPS' BIBLE (1568) 1602

6 Take heede that yee doe not your almes before men, to the intent that ye would be seene of them, or els ye have no reward of your father which is in heaven. <sup>2</sup>Therefore, when thou doest thine almes, doe not blowe a trumpet before thee, as hypocrites doe, in the Synagogues, and in the streetes, that they might be esteemed of men. Verely, I saye unto you, they have their reward. <sup>3</sup>But when thou doest almes, let not thy left hand know, what thy right doeth: <sup>4</sup>That thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly. <sup>5</sup>And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verely I saye unto you, they have their reward. <sup>6</sup>But when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. <sup>7</sup>But when yee pray, babble not much, as the heathen doe. For they thinke that they shall be heard, for their much babblings sake. <sup>8</sup>Be not yee therefore like unto them: For your father knoweth what things ye have need of before ye aske of him. <sup>9</sup>After this manner therefore pray ye: O our father which art in heaven, hallowed be thy name. <sup>10</sup>Let thy kingdome come, Thy wil be done, as

## RSV (1946) 1960

6 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

<sup>2</sup>"Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. <sup>3</sup>But when you give alms, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your alms may be in secret; and your Father who sees in secret will reward you.

<sup>5</sup>"And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. <sup>6</sup>But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

<sup>7</sup>"And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him. <sup>9</sup>Pray then like this:

Our Father who art in heaven,  
Hallowed be thy name.

<sup>10</sup>Thy kingdom come,  
Thy will be done,  
On earth as it is in heaven.

## TYNDALE (1525) 1535

wel in erth, as it is in heven. <sup>11</sup> Geve us this daye oure dayly breede. <sup>12</sup> And forgeve us oure treaspases, even as we forgeve oure trespassers. <sup>13</sup> And leade us not into temptacion: but delyver us from evyll. For thyne is the kyngedome and the power, and the glorye for ever. Amen. <sup>14</sup> For and yf ye shall forgeve other men their treaspases, youre hev- enly father shall also forgeve you. <sup>15</sup> But and ye will not forgeve men their trespasses, nomore shall youre father forgeve youre trespasses.

<sup>16</sup> Moreovre when ye faste, be not sad as the ypocrites are. For they disfigure their faces, that they myght besene of men how they faste. Verely I say unto you, they have their rewarde. <sup>17</sup> But thou, when thou fastest, annoyn- te thyne heed, and washe thy face, <sup>18</sup> that it appere not unto men howe that thou fastest: but unto thy father which is in secrete: and thy father which seeth in secrete, shall rewarde the openly.

<sup>19</sup> Se that ye gaddre you not treasure upon the erth, where rust and mothes corrupte, and where theves breake through and steale. <sup>20</sup> But gaddre ye treasure together in heven where nether rust nor mothes corrupte, and where theves nether breake up nor yet steale. <sup>21</sup> For where soever youre treasure is, there will youre hertes be also.

<sup>22</sup> The lyght of the body is thyne eye. Wherefore if thyne eye be syngle all thy body shalbe full of lyght. <sup>23</sup> But and yf thyne eye be wycked then all thy body shalbe full of derckenes. Wherefore yf the lyght that is in the, be darck- enes: how greate is that darckenes.

## RHEIMS 1582

*come. Thy wil be done, as in heaven, in earth also.* <sup>11</sup> Give us to day our supersubstantial bread. <sup>12</sup> And forgive us our dettes, as we also forgive our debtors. <sup>13</sup> And leade us not into tentation. But deliver us from evil. Amen. <sup>14</sup> For if you wil forgive men their offenses, your heavenly father wil forgive you also your offenses. <sup>15</sup> But if you wil not forgive men, neither wil your father forgive you your of- fenses.

<sup>16</sup> And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare unto men to fast. Amen I say to you, that they have received their reward. <sup>17</sup> But thou when thou doest fast, anoynte thy head, and wash thy face: <sup>18</sup> that thou appeare not to men to fast, but to thy father which is in secrete: and thy father which seeth in secrete, wil repay thee.

<sup>19</sup> Heape not up to your selves treasures on the earth: where the rust and mothe do corrupt, and where theeves digge through and steale. <sup>20</sup> But heape up to your selves treasures in heaven: where neither the rust nor mothe doth corrupt, and where theeves do not digge through nor steale. <sup>21</sup> For where thy treasure is, there is thy hart also. <sup>22</sup> The candel of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome. <sup>23</sup> But if thine eye be naught: thy whole body shal be darkesome. If then the light that is in thee, be darkenes: the darkenes it self how great shal it be?

## GREAT BIBLE (1539) 1540

in earth, as it is in heaven. <sup>11</sup> Geve us this daye oure daylye bread. <sup>12</sup> And forgeve us our dettes, as we forgeve oure debtors. <sup>13</sup> And leade us not into temptacyon: but delyver us from evyll. For thyne is the kyngdome and the power, and the glorye for ever. Amen. <sup>14</sup> Therefore, yf ye forgeve other men theyr trespasses, your heavenly father shall forgeve you. (*your trespasses.*) <sup>15</sup> But yf ye wyll not forgeve men theyr trespasses, nomore shall your father forgeve you youre trespasses.

<sup>16</sup> Moreover, when ye fast, be not sad as the ypocrites are. For they disfigure their faces, that it maye appeare unto men, how that they fast. Verely, I saye unto you, they have theyr rewarde. <sup>17</sup> But thou, when thou fastest, anoynte thyne heed, and wash thy face, <sup>18</sup> that it appere not unto men, how that thou fastest: but unto thy father, which is in secret: and thy father which seeth in secrete, shal rewarde the openly.

<sup>19</sup> Laye not up for your selves treasure upon earth, where the rust and mothe doth corrupte, and where theves breake through, and steale. <sup>20</sup> But laye up for you, treas- ures in heven, where nether rust nor mothe doth corrupte, and where theves do not breake thorow nor steale. <sup>21</sup> For where your treasure is, there will youre hert be also.

<sup>22</sup> The light of the body is the eye. Wherefore, yf thyne eye be single, all thy body shall be full of light. <sup>23</sup> But and yf thyne eye be wicked, all thy body shalbe full of darck- nesse. Wherefore, yf the lyght that is in the be darcknes, how greate is that darcknes?

## KJ (1611) 1873

heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

<sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> but if ye forgive not men their trespasses, neither will your Father forgive your tres- passes.

<sup>16</sup> Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. <sup>17</sup> But thou, when thou fastest, anoint thine head, and wash thy face; <sup>18</sup> that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> for where your treasure is, there will your heart be also. <sup>22</sup> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. <sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

## GENEVA BIBLE (1560) 1562

<sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our dettes, as we also forgive our detters. <sup>13</sup> And lead us not into tentation, but deliver us from evill: for thyne is the kyngdome, and the power, and the glorie for ever. Amen. <sup>14</sup> For if ye do forgive men their trespasses, your heavenlie Father wil also forgive you. <sup>15</sup> But if ye do not forgive men their trespasses, no more wil your Father forgive (you) your trespasses. <sup>16</sup> Moreover, when ye fast, loke not sowre as the hypocrites: for they diffigure their faces, that they myght seme unto men to fast. Verely I say unto you, that they have theyr rewarde. <sup>17</sup> But when thou fastest, anoint thine head, and wash thy face. <sup>18</sup> That thou seme not unto men to fast, but unto thy Father whiche is in secret: and thy Father which seeth in secret, will rewarde thee openly.

<sup>19</sup> Lay not treasures for your selves upon the earth, where the mothe and canker corrupt, and where theves digge through, and steale. <sup>20</sup> But lay up treasures for your selves in heaven, where nether the mothe nor canker corrupteth, and where theves nether digge through, nor steale. <sup>21</sup> For where your treasure is, there will your heart be also.

<sup>22</sup> The light of the bodie is the eye: if then thine eye be single, thy whole bodie shall be light. <sup>23</sup> But if thyne eye be wicked, then all thy bodie shalbe darke. Wherefore if the light that is in thee, be darkenes, howe greate is that

## (RV 1881) ASV 1901

<sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And bring us not into temptation, but deliver us from the evil *one*.<sup>1</sup> <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. <sup>17</sup> But thou, when thou fastest, anoint thy head, and wash thy face; <sup>18</sup> that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

<sup>19</sup> Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: <sup>21</sup> for where thy treasure is, there will thy heart be also. <sup>22</sup> The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. <sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the dark-

<sup>1</sup> Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

## BISHOPS' BIBLE (1568) 1602

well in earth, as it is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as wee forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evill: for thine is the kingdome, and the power and the glory, for ever, Amen. <sup>14</sup> For, if yee forgive men their trespasses, your heavenly father shall also forgive you. <sup>15</sup> But, if yee forgive not men their trespasses: no more shall your father forgive *you* your trespasses. <sup>16</sup> Moreover, when ye fast, be not of an heavie countenance, as the hypocrites are: for they disfigure their faces, that they might appeare unto men to fast: Verely I say unto you, they have their reward. <sup>17</sup> But thou, when thou fastest, anoint thine head, and wash thy face: <sup>18</sup> That thou appeare not unto men to fast, but unto thy father which is in secrete: and thy father which seeth in secret, shall reward thee openly. <sup>19</sup> Hoard not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves breake thorowe, and steale. <sup>20</sup> But lay up for you treasures in heaven, where neither moth nor rust doeth corrupt, and where theeves do not breake thorow, nor steale. <sup>21</sup> For where your treasure is, there wil your heart be also. <sup>22</sup> The candle of the body is the eye: wherefore if thine eye be single, all thy bodie shalbe full of light. <sup>23</sup> But if thine eye bee wicked, all thy bodie shall be full of darkenesse. Wherefore, if the light that is in thee be darke-

## RSV (1946) 1960

<sup>11</sup> Give us this day our daily bread;

<sup>12</sup> And forgive us our debts,

As we also have forgiven our debtors;

<sup>13</sup> And lead us not into temptation,

But deliver us from evil.<sup>a</sup>

<sup>14</sup> For if you forgive men their trespasses, your heavenly Father also will forgive you; <sup>15</sup> but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> "And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. <sup>17</sup> But when you fast, anoint your head and wash your face, <sup>18</sup> that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

<sup>19</sup> "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there will your heart be also.

<sup>22</sup> "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; <sup>23</sup> but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

<sup>a</sup> Or *the evil one*. Other authorities, some ancient, add, in some form, *For thine is the kingdom and the power and the glory, for ever. Amen.*

## TYNDALE (1525) 1535

<sup>24</sup> No man can serve two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye cannot serve God and mammon. <sup>25</sup> Therefore I saye unto you, be not carefull for youre lyfe, what ye shall eate, or what ye shall drinke, nor yet for youre body, what ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment? <sup>26</sup> Beholde the foules of the ayer: for they sowe not, nether reepe, nor yet cary into the barnes: and yet youre heavenly father fedeth them. Are ye not moche better then they?

<sup>27</sup> Which of you (though he toke thought therfore) coulde put one cubit unto his stature? <sup>28</sup> And why care ye then for rayment? Consydre the lylies of the felde, how they growe. They labour not nether spynne. <sup>29</sup> And yet for all that I saye unto you, that even Salomon in all his royalte was not arayed lyke unto one of these. <sup>30</sup> Wherefore yf God so clothe the grasse, which ys to daye in the felde, and to morowe shalbe caste in to the founnace, shall he not moche more do the same unto you, o ye of lytle fayth?

<sup>31</sup> Therefore take no thought sayinge: what shall we eate, or what shall we drinke, or wherwith shall we be clothed? <sup>32</sup> After all these thynges seke the gentyls. For youre heavenly father knoweth that ye have nede of all these thynges. <sup>33</sup> But rather seke ye fyrst the kyngdome of heven and the rightwisnes therof, and all these thynges shalbe ministred unto you.

## RHEIMS 1582

<sup>24</sup> No man can serve two masters. For either he wil hate the one, and love the other: or he wil sustayne the one, and contemne the other. You cannot serve God and Mammon.

<sup>25</sup> Therefore I say to you, be not careful for your life what you shal eate, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? <sup>26</sup> Behold the foules of the ayre, that they sow not, neither reape, nor gather into barnes: and your heavenly father feedeth them. Are not you much more of price then they? <sup>27</sup> And which of you by caring, can adde to his stature one cubite? <sup>28</sup> And for rayment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spinne. <sup>29</sup> But I say to you, that neither Salomon in al his glorie was arayed as one of these. <sup>30</sup> And if the grasse of the field, which to day is, and to morow is cast into the oven, God doth so clothe: how much more you O ye of very smal fayth? <sup>31</sup> Be not careful therefore, saying, what shal we eate, or what shal we drinke, or wherewith shal we be covered? <sup>32</sup> for al these thynges the Heathen do seeke after. For your father knoweth that you neede al these thynges. <sup>33</sup> Seeke therfore first the Kingdom of God, and the justice of him: and al these thynges shal be given you besides.

## GREAT BIBLE (1539) 1540

<sup>24</sup> No man can serve two masters. For ether he shal hate the one and love the other, or els leane to the one, and despyse the other: ye cannot serve God and Mammon. <sup>25</sup> Therefore I saye unto you: be not carefull for youre lyfe, what ye shall eate or drinke, nor yet for youre bodye, what rayment ye shall put on. Is not the lyfe more worth then meat: and the body more of value then rayment? <sup>26</sup> Behold, the foules of the ayer: for they sowe not, nether do they reape, nor cary into the barnes: and youre heavenly father fedeth them. Are ye not moch better then they?

<sup>27</sup> Whych of you (by takynge carefull thought) can adde one cubyte unto hys stature? <sup>28</sup> And why care ye for rayment? Consydre the lylies of the felde, how they growe. They laboure not, nether do they spynne. <sup>29</sup> And yet I saye unto you, that even Salomon in all hys royalte was not arayed lyke one of these. <sup>30</sup> Wherefore, yf God so cloth the grasse of the felde (which though it stande to daye, is to morow cast into the fornasse) shall he not moch more do the same for you, O ye of lytle fayth?

<sup>31</sup> Therefore, take no thought, saying: what shall we eate, or what shall we dryncke, or wherwith shall we be clothed? <sup>32</sup> after all these thynges do the gentyls seke. For youre heavenly father knoweth, that ye have nede of all these thynges. <sup>33</sup> But rather seke ye fyrst the kyngdome of God, and the ryghteousnesse therof, and al these thynges shalbe ministred unto you.

## KJ (1611) 1873

<sup>24</sup> No *man* can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. <sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? <sup>26</sup> Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? <sup>27</sup> Which of you by taking thought can add one cubit unto his stature? <sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup> and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? <sup>31</sup> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup> (For after all these *things* do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these *things*. <sup>33</sup> But seek ye first the kingdom of God, and his righteousness; and all *these things*

## GENEVA BIBLE (1560) 1562

darkenes! <sup>24</sup> No man can serve two masters: for either he shall hate the one, and love the other, or els he shall leane to the one, and despise the other. Ye can not serve God and riches. <sup>25</sup> Therefore I say unto you, be not carefull for your life, what ye shall eat, or what ye shall drinke: nor yet for your bodie, what ye shall put on: Is not the life more wroth \* then meat? and the bodie then raiment? <sup>26</sup> Beholde the foules of the heaven: for they sowe not, neither reape, not carie into the barnes: yet your heavenlie Father fedeth them. Are ye not much better then they? <sup>27</sup> Whiche of you by takyng care, is able to adde one cubit unto his stature? <sup>28</sup> And why care ye for raiment? Learne, how the lilies of the field do grow: they labour not, nether spinne: <sup>29</sup> Yet I say unto you, that even Solomon in al his glorie was not arayed like one of these. <sup>30</sup> Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the oven, shall he not (do) much more unto you, o ye of litle faith? <sup>31</sup> Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherwith shal we be clothed? <sup>32</sup> (For after all these things seke the Gentiles) for your heavenlie Father knoweth, that ye have nede of all these things. <sup>33</sup> But seke ye first the kingdome of God, and his righteousnes, and

## (RV 1881) ASV 1901

ness! <sup>24</sup> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. <sup>25</sup> Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? <sup>26</sup> Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? <sup>27</sup> And which of you by being anxious can add one cubit unto the measure of his life? <sup>28</sup> And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup> yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? <sup>31</sup> Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup> For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. <sup>33</sup> But seek ye first his kingdom, and his righteousness; and all these things

## BISHOPS' BIBLE (1568) 1602

nesse, howe great is that darknesse? <sup>24</sup> No man can serve two masters: for either hee shall hate the one and love the other, or els he shall leane to the one and despise the other. Ye cannot serve God, and Mammon. <sup>25</sup> Therefore I say unto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your body what yee shall put on: Is not the life more worth then meate? and the bodie then rayment? <sup>26</sup> Beholde the foules of the ayre: for they sowe not, neither doe they reape, nor cary into barnes, yet your heavenly father feedeth them. Are ye not much better then they? <sup>27</sup> Which of you by taking of careful thought, can adde one cubite unto his stature? <sup>28</sup> And why care yee for raiment? Learne of the Lilies of the fielde, howe they growe: they wearie not *themselves* with labour, neither *doe they* spinne. <sup>29</sup> And yet I say unto you, that even Solomon in all his royaltie, was not arayed like one of these. <sup>30</sup> Wherefore, if God so cloath the grasse of the field, which though it stand to day, is to morrow cast into the oven: shall hee not much more *doe* the same for you, O ye of little faith? <sup>31</sup> Therefore take no thought, saying, What shall we eat? or, what shall we drinke? or, wherwithall shall we be clothed? <sup>32</sup> (For after all these things do the Gentiles seeke:) for your heavenly father knoweth that ye have neede of all these things. <sup>33</sup> But seeke yee first the kingdome of God, and his righteousness, and all these

## RSV (1946) 1960

<sup>24</sup> "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

<sup>25</sup> "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add one cubit to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? <sup>31</sup> Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' <sup>32</sup> For the Gentiles seek all these things; and your heavenly Father knows that you need them all. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things shall be yours as well.

## TYNDALE (1525) 1535

<sup>34</sup>Care not then for the morow, but let the morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

**7** Judge not, that ye be not judged. <sup>2</sup>For as ye judge so shall ye be judged. And with what mesure ye mete, with the same shall it be mesured to you agayne. <sup>3</sup>Why seist thou a moote in thy brothers eye, and perceavest not the beame that ys yn thyne awne eye. <sup>4</sup>Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye, and behold a beame is in thyne awne eye. <sup>5</sup>Ypocryte, fyrst cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

<sup>6</sup>Geve not that which is holy, to dogges, nether cast ye youre pearles before swyne, lest they treade them under their fete, and the other tourne agayne and all to rent you.

<sup>7</sup>Axe and it shalbe geven you. Seke and ye shall fynd. Knocke and it shalbe opened unto you. <sup>8</sup>For whosoever axeth receaveth, and he that seketh findeth, and to him that knocketh it shalbe opened. <sup>9</sup>Is there eny man amonge you which if his sonne axed him bread, wolde offer him a stone? <sup>10</sup>Or if he axed fysshe, wolde he profer him a serpent? <sup>11</sup>If ye then which are evyll can geve to youre chyl dren good gyftes how moche moore shall youre father which is in heven geve good thynges to them that axe him?

## RHEIMS 1582

<sup>34</sup>Be not careful therfore for the morow. For the morow day shal be careful for it self. sufficient for the day is the evil thereof.

**7** Judge not, that you be not judged. <sup>2</sup>For in what judgment you judge, you shal be judged: and in what measure you mete, it shal be measured to you agayne. <sup>3</sup>And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seest not? <sup>4</sup>Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye? <sup>5</sup>Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.

<sup>6</sup>Give not that which is holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.

<sup>7</sup>Aske, and it shal be given you: seeke, and you shal finde, knocke, and it shal be opened to you. <sup>8</sup>For every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shal be opened. <sup>9</sup>Or what man is there of you, whom if his childe shal aske bread, wil he reach him a stone? <sup>10</sup>Or if he shal aske him fish, wil he reach him a serpent? <sup>11</sup>If you then being naught, know how to give good giftes to your children: how much more wil your father which is in heaven, give good things to them that aske him?

## GREAT BIBLE (1539) 1540

<sup>34</sup>Care not then for the morow, for the morowe daye shall care for it selfe: sufficient unto the daye, is the travayle therof.

**7** Judge not, that ye be not judged (*condempne not, and ye shall not be condempned.*) <sup>2</sup>For as ye judge, so shall ye be judged. And with what measure ye meate, with the same shall other men measure to you. <sup>3</sup>Why seest thou a mote in thy brothers eye, but consydrest not the beame that is in thyne awne eye? <sup>4</sup>Or how sayest thou to thy brother (*Brother*) suffre me, I wyll plucke oute a moate out of thyne eye, and beholde, a beame is in thyne awne eye. <sup>5</sup>Thou ypocryte, fyrst cast oute the beame out of thyne awne eye, and then shalt thou se clearly to plucke out the mote oute of thy brothers eye.

<sup>6</sup>Geve not ye that whych hys holy unto dogges, nether cast ye youre pearles before swyne, lest they treade them under their fete and the other turne against you, and al to rent you.

<sup>7</sup>Aske, and it shalbe geven you: Seke, and ye shall fynde: Knocke, and it shalbe opened unto you. <sup>8</sup>For whosoever asketh, receaveth: and whosoever seketh, fyndeth: and to hym that knocketh, it shalbe opened. <sup>9</sup>Is there eny man amonge you, which (yf hys sonne aske bread) wyll offer him a stone? <sup>10</sup>Or yf he aske fysshe, will he profer him a serpent? <sup>11</sup>If ye then (whan ye are evell) can geve youre children good gyftes, how moch more shall your father which is in heaven, geve good thynges, yf ye aske of hym?

## KJ (1611) 1873

shall be added unto you. <sup>34</sup>Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

**7** Judge not, that ye be not judged. <sup>2</sup>For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. <sup>3</sup>And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup>Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? <sup>5</sup>Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

<sup>6</sup>Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

<sup>7</sup>Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup>for every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened. <sup>9</sup>Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup>Or if he ask a fish, will he give him a serpent? <sup>11</sup>If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is

## GENEVA BIBLE (1560) 1562

al these things shalbe ministred unto you. <sup>34</sup> Care not then for the morowe: for the morowe shall care for it selfe: the day hathe ynough with his owne grief.

**7** Judge not, that ye be not judged. <sup>2</sup> For with what judgement ye judge, ye shal be judged, and with what measure ye mette, it shall be measured to you againe. <sup>3</sup> And why seest thou the mote, that is in thy brothers eye, and perceivest not the beame that is in thine owne eye? <sup>4</sup> Or howe saist thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye? <sup>5</sup> Hypocrite, firste cast out the beame out of thine owne eye, and then shalt thou se clearly to caste out the mote out of thy brothers eye.

<sup>6</sup> Give ye not that which is holie, to dogges, nether caste ye your pearles before swine, lest they treade them under their fete, and turning againe, all to rent you.

<sup>7</sup> Aske, and it shalbe given you: seke, and ye shal finde: knocke, and it shalbe opened unto you. <sup>8</sup> For whosoever asketh, receyveth: and he that seeketh, findeth: and to hym that knocketh, it shalbe opened. <sup>9</sup> For what man is there among you, which if his sonne aske hym bread, wolde gyve hym a stone? <sup>10</sup> Or if he aske fish, wil he give him a serpent? <sup>11</sup> If ye then, which are evill, can give to your children good giftes, how muche more shal your Father which is in heaven, give good things to them that

## (RV 1881) ASV 1901

shall be added unto you. <sup>34</sup> Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

**7** Judge not, that ye be not judged. <sup>2</sup> For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. <sup>3</sup> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup> Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? <sup>5</sup> Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

<sup>6</sup> Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

<sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup> for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup> Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; <sup>10</sup> or if he shall ask for a fish, will give him a serpent? <sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

## BISHOPS' BIBLE (1568) 1602

things shall be added unto you. <sup>34</sup> Care not then for the morow: for the morowe shall care for it selfe: Sufficient unto the day, is the evill thereof.

**7** Judge yee not, that ye be not judged. <sup>2</sup> For with what judgement ye judge, yee shalbe judged: and with what measure yee mete, it shall be measured to you againe. <sup>3</sup> Why seest thou the mote that is in thy brothers eye, but perceivest not the beame that is in thine owne eye? <sup>4</sup> Or how wilt thou say to thy brother, Suffer me, I will cast out a mote out of thine eye: and behold, the beame is in thine owne eye? <sup>5</sup> Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote that is in thy brothers eye. <sup>6</sup> Give not *that* which is holy unto the dogs, neither cast ye your pearls before the swine: lest they tread them under their feete, and turning againe, all to rent you. <sup>7</sup> Aske ye, and it shall be given you: seeke, and ye shall find: knocke, and it shall be opened unto you. <sup>8</sup> For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened. <sup>9</sup> What man is there of you, if his sonne aske bread, will give him a stone? <sup>10</sup> Or if hee aske fish, will he give him a serpent? <sup>11</sup> If ye then being evill, know to give your children good gifts: how much more will your father which is in heaven, give good things

## RSV (1946) 1960

<sup>34</sup> "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

**7** "Judge not, that you be not judged. <sup>2</sup> For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. <sup>3</sup> Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup> Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

<sup>6</sup> "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you.

<sup>7</sup> "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup> For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>9</sup> Or what man of you, if his son asks him for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a serpent? <sup>11</sup> If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good

## TYNDALE (1525) 1535

<sup>12</sup> Therefore whatsoever ye wolde that men shulde do to you, even so do ye to them. This ys the lawe and the Prophetes.

<sup>13</sup> Enter in at the straye gate: for wyde is the gate, and broade is the waye that leadeth to destruccion: and many ther be which goo yn ther at. <sup>14</sup> But straye is the gate, and narowe ys the waye which leadeth unto lyfe: and feawe there be that fynde it.

<sup>15</sup> Beware of false Prophetes, which come to you in shepes clothinge, but inwardly they are ravenynge wolves. <sup>16</sup> Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? <sup>17</sup> Even so every good tree bryngeth forth good frute. But a corrupte tree, bryngeth forth evyll frute. <sup>18</sup> A good tree cannot brynge forth the bad frute: nor yet a bad tree can bringe forth good frute. <sup>19</sup> Every tree that bringeth not forth good frute, shalbe hewen doune, and cast into the fyre. <sup>20</sup> Wherefore by their frutes ye shall knowe them.

<sup>21</sup> Not all they that saye unto me, Master, master, shall enter in to the kyngdome of heaven: but he that dothe my fathers will which is in heaven. <sup>22</sup> Many will saye to me in that daye: Master, master, have we not in thy name prophesied? And in thy name have caste out devyls? And in thy name have done many miracles? <sup>23</sup> And then will I knowlege unto them that I never knewe them. Depart from me, ye workers of iniquite.

## RHEIMS 1582

<sup>12</sup> Al things therefore whatsoever you wil that men doe to you doe you also to them. For this is the Law and the Prophets.

<sup>13</sup> Enter ye by the narrow gate: because brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. <sup>14</sup> How narrow is the gate, and straite is the way that leadeth to life: and few there are that finde it!

<sup>15</sup> Take ye great heede of false Prophets, which come to you in the clothing of sheepe, but inwardly are ravening wolves. <sup>16</sup> By their fruites you shal know them. Do men gather grapes of thornes, or figges of thistels? <sup>17</sup> Even so every good tree yeldeth good fruites, and the evil tree yeldeth evil fruites. <sup>18</sup> A good tree can not yeld evil fruites, neither an evil tree yeld good fruites. <sup>19</sup> Every tree that yeldeth not good fruite, shal be cut doune, and shal be cast into fyre. <sup>20</sup> Therefore by their fruites you shal know them.

<sup>21</sup> Not every one that sayth to me, *Lord, Lord*, shal enter into the Kingdom of heaven: but he that doeth the wil of my father which is in heaven, he shal enter into the kingdom of heaven. <sup>22</sup> Many shal say to me in that day, *Lord, Lord*, have we not prophesied in thy name, and in thy name cast out divels, and in thy name wrought many miracles? <sup>23</sup> And then I wil confesse unto them, That I never knew you. depart from me you that worke iniquite.

## GREAT BIBLE (1539) 1540

<sup>12</sup> Therefore, whatsoever ye wolde that men shulde do to you: do ye even so to them also. For this is the lawe and the prophetes?

<sup>13</sup> Enter in at the straye gate: for wyde is the gate, and broade is the waye that leadeth to destruccion: and many there be which go in ther at. <sup>14</sup> For straite is the gate, and narowe is the waye, which leadeth unto lyfe, and fewe there be that finde it. <sup>15</sup> Beware of false prophetes, which come to you in shepes clothynge, but inwardly they are ravenyng wolves. <sup>16</sup> Ye shall knowe them by theyr frutes.

Do men gather grapes of thornes? or figges of thistles? <sup>17</sup> Even so every good tree bringeth forth good frutes. But a corrupte tree, bringeth forth evell frutes. <sup>18</sup> A good tre can not brynge forth bad frute: nether can a bad tree bring forth good frutes. <sup>19</sup> Every tree that bringeth not forth good frute, is hewen doune, and cast into the fyre. <sup>20</sup> Wherefore, by their frutes ye shall knowe them.

<sup>21</sup> Not every one that sayth unto me, Lord, Lord, shall enter into the kyngdome of heaven: but he that doth the wyll of my father, which is in heaven. (*He shall entre into the kyngdome of heaven.*) <sup>22</sup> Many wyll saye to me in that daye: Lord, Lorde, have we not prophecyed thorow thy name? And thorow thy name have cast out devyls? And done many miraracles\* thorow thy name? <sup>23</sup> And then wyll I knowledge unto them. I never knewe you. Depart fro me, ye that worcke iniquyte.

## KJ (1611) 1873

in heaven give good *things* to them that ask him? <sup>12</sup> Therefore all *things* whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophetes.

<sup>13</sup> Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

<sup>15</sup> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. Do *men* gather grapes of thorns, or figs of thistles? <sup>17</sup> *Even* so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

\* Or, *how*.

## GENEVA BIBLE (1560) 1562

aske him? <sup>12</sup> Therefore whatsoever ye wolde that man shulde do to you, even so do ye, to them: for this is the Law and the Prophetes.

<sup>13</sup> Enter in at the streicte gate: for it is the wide gate, and broad way that leadeth to destruction: and manie there be which go in thereat. <sup>14</sup> Because the gate is streicte, and the way narowe that leadeth unto life, and fewe there be that finde it.

<sup>15</sup> Beware of false prophetes, which come to you in sheps clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of thystels? <sup>17</sup> So every good tre bringeth forth good frute and a corrupt tre bringeth forth evil frute. <sup>18</sup> A good tre can not bring forth the evill frute: nether can a corrupt tre bryng forth the good frute. <sup>19</sup> Everie tre that bringeth not forth the good frute, is hewen down, and cast into the fyre. <sup>20</sup> Therefore by their frutes ye shal know them.

<sup>21</sup> Not everye one that sayeth unto me, Lord, Lord, shal enter into the kingdome of heaven, but he that doeth my Fathers will which is in heaven, <sup>22</sup> Manie will say to me in that day, Lorde, Lorde, have we not by thy Name prophesied? and by thy Name cast out devils? and by thy Name done manie great workes? <sup>23</sup> And then wil I professe to them, I never knewe you: depart from me, ye that worke

## (RV 1881) ASV 1901

<sup>12</sup> All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

<sup>13</sup> Enter ye in by the narrow gate: for wide <sup>i</sup>is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. <sup>14</sup> <sup>k</sup>For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

<sup>15</sup> Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. <sup>16</sup> By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Therefore by their fruits ye shall know them. <sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

<sup>i</sup> Some ancient authorities omit *is the gate*.

<sup>k</sup> Many ancient authorities read *How narrow is the gate, &c.*

## BISHOPS' BIBLE (1568) 1602

to them that aske him? <sup>12</sup> Therefore all things whatsoever ye would that men should doe to you, doe yee even so to them: For this is the law and the Prophets. <sup>13</sup> Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there bee which goe in thereat. <sup>14</sup> Because strait is the gate, and narrowe is the way which leadeth unto life, and fewe there be that find it. <sup>15</sup> Beware of the false prophets which come to you in sheepes cloathing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits: Doe men gather grapes of thornes? or figs of thistles? <sup>17</sup> Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruite. <sup>18</sup> A good tree cannot bring forth bad fruite, neither can a bad tree bring forth good fruite. <sup>19</sup> Every tree that bringeth not forth good fruit, is hewen downe and cast into the fire. <sup>20</sup> Wherefore, by their fruits ye shall knowe them. <sup>21</sup> Not every one that sayth unto me, Lord, Lord, shall enter into the kingdome of heaven: but hee that doth the will of my father which is in heaven. <sup>22</sup> Many will say to me in that day, Lorde, Lord, have we not prophecied *through* thy name? and *through* thy name have cast out devils? and done many great workes *through* thy name? <sup>23</sup> And then wil I confesse unto them, That I never knewe you: Depart from me all

## RSV (1946) 1960

things to those who ask him! <sup>12</sup> So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.

<sup>13</sup> "Enter by the narrow gate; for the gate is wide and the way is easy,<sup>9</sup> that leads to destruction, and those who enter by it are many. <sup>14</sup> For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. <sup>16</sup> You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? <sup>17</sup> So, every sound tree bears good fruit, but the bad tree bears evil fruit. <sup>18</sup> A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Thus you will know them by their fruits.

<sup>21</sup> "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. <sup>22</sup> On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup> And then will I declare to them, 'I never knew you; depart from me, you evildoers.'

<sup>9</sup> Other ancient authorities read *for the way is wide and easy*

## TYNDALE (1525) 1535

<sup>24</sup>Whosoever heareth of me these sayinges, and doth the same, I will lyken him unto a wyse man which bylt his housse on a rocke: <sup>25</sup>and aboundance of rayne descended, and the fluddes came, and the windes blewe and bet upon that same housse and it fell not, because it was grounded on the rocke. <sup>26</sup>And whosoever heareth of me these sayinges and do them not, shalbe lykened unto a folysh man which bylt his housse upon the sonde: <sup>27</sup>and aboundance of rayne descended, and the fluddes came, and the windes blewe and beet upon that housse, and it fell, and great was the fall of it.

<sup>28</sup>And it came to passe, that when Jesus had ended these sayinges, the people were astonnyed at his doctrine. <sup>29</sup>For he taught them as one havinge power, and not as the Scribes.

**8** When he was come downe from the mountayne, moche people folowed him. <sup>2</sup>And lo, ther came a leper and worshipped him sayinge: Master yf thou wilt thou canst make me clene. <sup>3</sup>And Jesus put forth his hond and touched him sayinge: I will, be thou clene, and immediatly his leprosy was clensed. <sup>4</sup>And Jesus sayde unto him: Se thou tell no man, but go and shewe thy selfe to the preste, and offer the gyfte that Moses commaunded in wytnes to them.

<sup>5</sup>When Jesus was entred into Capernaum ther came unto him a certayne Centurion, and besought him <sup>6</sup>sayinge: Master, my servaunt lyeth sicke at home of the palsye, and is greuously payned. <sup>7</sup>And Jesus sayd unto him: I will

## RHEIMS 1582

<sup>24</sup>Every one therfore that heareth these my wordes, and doeth them: shal be likened to a wise man that built his house upon a rocke, <sup>25</sup>and the rayne fel, and the fluddes came, and the windes blewe, and they beate agaynst that house, and it fel not, for it was founded upon a rocke. <sup>26</sup>And every one that heareth these my wordes, and doeth them not, shal be like a foolish man that built his house upon the sand, <sup>27</sup>and the rayne fel, and the fluddes came, and the windes blewe, and they beate agaynst that house, and it fel, and the fall therof was great.

<sup>28</sup>And it came to passe, when JESUS had fully ended these wordes, the multitude were in admiration upon his doctrine. <sup>29</sup>For he was teaching them as having power, and not as their Scribes and Pharisees.

**8** And when he was come downe from the mountaine, great multitudes folowed him: <sup>2</sup>And behold a leper came and adored him saying, Lord, if thou wilt, thou canst make me cleane. <sup>3</sup>And JESUS stretching forth his hand, touched him, saying, I wil. be thou made cleane. And forthwith, his leprosy was made cleane. <sup>4</sup>And JESUS sayth to him, See thou tel no body: but goe, shew thy self to the priest, and offer the gift which Moyse commaunded for a testimonie to them.

<sup>5</sup>And when he was entred into Capharnaum, there came to him a Centurion, beseeching him, <sup>6</sup>and saying, Lord my boy lieth at home sicke of the palsey, and is sore tormented. <sup>7</sup>And JESUS sayth to him, I wil come, and cure

## GREAT BIBLE (1539) 1540

<sup>24</sup>For whosoever heareth of me these wordes, and doth the same; I will lyken hym unto a wyse man, which buylt hys house upon a rock: <sup>25</sup>and a shower of rayne descended, and the flouddes came, and the wyndes blewe, and bet upon that house, and it fell not, because it was grounded on the rocke. <sup>26</sup>And every one that heareth of me these wordes, and doth them not shalbe likened unto a folysh man, which built his house upon sande: <sup>27</sup>and a shower of rayne descended, and the flouddes came, and the wyndes blew, and bet upon that house, and it fell, and greate was the fall of it.

<sup>28</sup>And it came to passe, that when Jesus had ended these sayinges, the people were astonnyed at hys doctryne. <sup>29</sup>For he taught them as one havinge power, and not as the scribes. (*of them, and the Phatyses.*)

**8** When he was come downe from the mountayne, moch people folowed hym. <sup>2</sup>And beholde, there came a leper, and worshypped him sayeng: Mayster, yf thou wylt, thou canst make me cleane. <sup>3</sup>And Jesus put forth hys hande, and touched him sayenge: I will, be thou cleane, and immediatly hys leprosy was clensed. <sup>4</sup>And Jesus sayeth unto hym: se thou tell no man but go, and shewe thy selfe to the preste: and offre the gyfte (that Moses commaunded to be offred) for a witnes unto them.

<sup>5</sup>And when Jesus was entred into Capernaum, ther came unto him a Centurion, and besought him, sayenge: <sup>6</sup>Master, my servaunt lyeth at home sycke of the palsye, and is greuously payned. <sup>7</sup>And Jesus saith whan I come

## KJ (1611) 1873

<sup>24</sup>Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup>and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. <sup>26</sup>And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, <sup>27</sup>and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. <sup>28</sup>And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: <sup>29</sup>for he taught them as *one* having authority, and not as the scribes.

**8** When he was come down from the mountain, great multitudes followed him. <sup>2</sup>And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup>And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. <sup>4</sup>And Jesus saith unto him, See thou tell no *man*; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

<sup>5</sup>And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup>and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. <sup>7</sup>And Jesus saith unto him, I will come and

## GENEVA BIBLE (1560) 1562

iniquite. <sup>24</sup> Whosoever then heareth of me these wordes, and doeth the same, I wil liken him to a wise man, which hathe builded his house on a rocke: <sup>25</sup> And the raine fell, and the floods came, and the windes blewe, and beat upon that house, and it fell not: for it was grounded on a rocke. <sup>26</sup> But whosoever heareth these my wordes, and doeth them not, shalbe lickned unto a foolishe man, which hathe buylded his house upon the sand: <sup>27</sup> And the raine fell, and the floods came, and the windes blewe, and beat upon that house, and it fell, and the fall thereof was great.

<sup>28</sup> And it came to passe, when Jesus had ended these wordes, the people were astonied at his doctrine. <sup>29</sup> For he taught them as one having autoritie, and not as the Scribes.

**8** Nowe when he was come downe from the mountaine, greate multitudes followed him. <sup>2</sup> And lo, there came a leaper and worshipped hym, saying, Master, if thou wilt, thou canst make me cleane. <sup>3</sup> And Jesus putting forthe his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was censed. <sup>4</sup> Then Jesus said unto hym, Se thou tell no man, but go, (and) shewe thy selfe unto the Priest, and offer the gift that Moyses commanded, for a witnes to them.

<sup>5</sup> When Jesus was entred into Capernaum, there came unto hym a Centurion, beseeching him. <sup>6</sup> And said, Master, my servant lieth sicke at home of the palsie, and is grievously pained <sup>7</sup> And Jesus sayd unto hym, I will come and

## (RV 1881) ASV 1901

<sup>24</sup> Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: <sup>25</sup> and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. <sup>26</sup> And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: <sup>27</sup> and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

<sup>28</sup> And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: <sup>29</sup> for he taught them as *one* having authority, and not as their scribes.

**8** And when he was come down from the mountain, great multitudes followed him. <sup>2</sup> And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup> And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. <sup>4</sup> And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

<sup>5</sup> And when he was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup> and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. <sup>7</sup> And he saith unto him, I will come and heal

## BISHOPS' BIBLE (1568) 1602

ye that worke iniquitie. <sup>24</sup> Therefore, whosoever heareth of mee these sayings, and doeth the same, I will liken him unto a wise man, which built his house upon a rocke: <sup>25</sup> And the raine descended, and the floods came, and the windes blew, and beat upon that house: and it fell not, because it was grounded on a rocke. <sup>26</sup> And every one that heareth of me these sayings, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup> And the raine descended, and the floods came, and the windes blew, and beat upon that house, and it fell, and great was the fall of it. <sup>28</sup> And it came to passe, when Jesus had ended these sayings, the people were astonied at his doctrine. <sup>29</sup> For he taught them as one having power, and not as the Scribes.

**8** When he was come downe from the mountaine, great multitudes followed him. <sup>2</sup> And beholde, there came a leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me cleane. <sup>3</sup> And Jesus, when hee had put foorth his hand, touched him, saying, I wil, be thou clean. And immediatly his leprosie was cleansed. <sup>4</sup> And Jesus sayth unto him, See thou tell no man, but goe. shewe thy selfe to the priest, and offer the gift that Moses commanded, for a witnesse unto them. <sup>5</sup> And when Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him, <sup>6</sup> And saying, Lorde, my servant lyeth at home sicke of the palsie, grievously pained. <sup>7</sup> And Jesus

## RSV (1946) 1960

<sup>24</sup> "Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; <sup>25</sup> and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. <sup>26</sup> And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; <sup>27</sup> and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it."

<sup>28</sup> And when Jesus finished these sayings, the crowds were astonished at his teaching, <sup>29</sup> for he taught them as one who had authority, and not as their scribes.

**8** When he came down from the mountain, great crowds followed him; <sup>2</sup> and behold, a leper came to him and knelt before him, saying, "Lord, if you will, you can make me clean." <sup>3</sup> And he stretched out his hand and touched him, saying, "I will; be clean." And immediately his leprosy was cleansed. <sup>4</sup> And Jesus said to him, "See that you say nothing to any one; but go, show yourself to the priest, and offer the gift that Moses commanded, for a proof to the people."

<sup>5</sup> As he entered Capernaum, a centurion came forward to him, beseeching him <sup>6</sup> and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." <sup>7</sup> And he said

## TYNDALE (1525) 1535

come and heale him. <sup>8</sup>The Centurion answered and sayde: Syr I am not worthy that thou shuldest come under my rofe, but speake the worde only and my servaunt shalbe healed. <sup>9</sup>For I also my selfe am a man under power, and have soudyers under me, and I saye to one go, and he goeth, and to another come, and he cometh: and to my servaunt, do this, and he doeth it. <sup>10</sup>When Jesus hearde that, he marveled and sayd to them that folowed him: Verely I saye unto you, I have not founde so great fayth: no, not in Israel. <sup>11</sup>I say therfore unto you that many shall come from the eest and weest, and shall rest with Abraham, Isaac and Jacob in the kyngdome of heaven: <sup>12</sup>and the chyl dren of the kyngdome shalbe cast out in to utter darcknes: there shalbe wepinge and gnasshing of teth. <sup>13</sup>Then Jesus sayde unto the Centurion, go thy waye, and as thou belevest so be it unto the. And his servaunt was healed the selfe houre.

<sup>14</sup>And then Jesus went to Peters housse, and sawe his wyves mother lyinge sicke of a fever, <sup>15</sup>and touched her hande, and the fever left hir: and she arose, and ministred unto them.

<sup>16</sup>When the even was come, they brought unto him many that were possessed with devyls. And he cast out the sprites with a worde, and healed all that were sicke, <sup>17</sup>to fulfill that which was spoken by Esayas the Prophet sayinge: He toke on him oure infirmities, and bare oure sicknesses.

## RHEIMS 1582

him. <sup>8</sup>And the Centurion making answer, sayd, Lord, I am not worthie that thou shouldest enter under my rooffe: but only say the word, and my boy shal be healed. <sup>9</sup>For I also am a man subject to authoritie, having under me souldiars: and I say to this, goe, and he goeth: and to an other, come, and he cometh: and to my servant, doe this, and he doeth it. <sup>10</sup>And JESUS hearing this, marvelled: and sayd to them that folowed him, Amen I say to you, I have not found so great faith in Israel. <sup>11</sup>And I say to you, that many shal come from the East and West, and shal sitte downe with Abraham and Isaac and Jacob in the kingdom of heaven: <sup>12</sup>but the children of the kingdom shal be cast out into the exteriour darkenesse: there shal be weeping and gnashing of teeth. <sup>13</sup>And JESUS said to the Centurion, Goe: and as thou hast beleevd, be it done to thee. And the boy was healed in the same houre.

<sup>14</sup>And when JESUS Was come into Peters house, he saw his wives mother layde, and in a fitte of a fever: <sup>15</sup>and he touched her hand, and the fever left her, and she arose, and ministred to him. <sup>16</sup>And when evening was come, they brought to him many that had divels: and he cast out the spirites with a word: and al that were il at ease he cured: <sup>17</sup>that it might be fulfilled wich was spoken by Esay the Prophete saying, *He tooke our infirmities, and bare our diseases.*

## GREAT BIBLE (1539) 1540

unto hym, I wyll heale hym. <sup>8</sup>The Centurion answered, and sayd: Syr, I am not worthy, that thou shuldest come under my rofe: but speake the word only, and my servaunt shalbe healed. <sup>9</sup>For I also my self am a man subject to the aucthoryte of another, and have soudyers under me, and I saye to thys man: go, and he goeth: and to another come, and he cometh, and to my servaunt do this, and he doeth it. <sup>10</sup>When Jesus herd these wordes, he marveled: and sayde to them that folowed him. Verely, I saye unto you: I have not founde so greate fayth in Israell. <sup>11</sup>I saye unto you that many shall come from the east, and west, and shall rest with Abraham and Isaac and Jacob in the kyngdome of heaven: <sup>12</sup>but the children of the kyngdome shalbe cast out into utter darcknes: there shalbe weping and gnasshing of teth. <sup>13</sup>And Jesus sayde unto the Centurion: go thy waye, and as thou belevest, so be it unto the. And hys servaunt was healed in the selfe same houre:

<sup>14</sup>And when Jesus was come into Peters house, he sawe hys wyves mother lyenge in bed, and sycke of a fever. <sup>15</sup>And he touched her hande, and the fever left her: and she arose, and minystred unto them.

<sup>16</sup>When the even drue on, they brought unto him many that were possessed with devils. And he cast out the spretes with a worde, and healed all that were sycke, <sup>17</sup>that it myght be fulfilled, which was spoken by Esay the prophete, when he sayth: He toke on hym oure infirmytes, and bare oure sycknes.

## KJ (1611) 1873

heal him. <sup>8</sup>The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. <sup>9</sup>For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>10</sup>When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. <sup>11</sup>And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup>But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. <sup>13</sup>And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

<sup>14</sup>And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. <sup>15</sup>And he touched her hand, and the fever left her: and she arose, and ministered unto them. <sup>16</sup>When the even was come, they brought unto him many *that were* possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: <sup>17</sup>that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

## GENEVA BIBLE (1560) 1562

heale hym. <sup>8</sup> But the Centurion answered, saying, Master, I am not worthie that shuldest come under my rofe: but speake the worde onely, and my servant shalbe healed. <sup>9</sup> For I am a man also under the autoritie (of another,) and have souldiers under me: and I say to one, Go: and he goeth, and to another, Come; and he cometh, and to my servant, Do this: and he doeth it. <sup>10</sup> When Jesus heard (that,) he marveled, and said to them that followed (hym,) Verely, I say unto you, I have not founde so greate faith, even in Israel. <sup>11</sup> But I say unto you, that manie shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob in the kingdome of heaven. <sup>12</sup> And the children of the kyngdome shal be cast out into utter darkenes: there shalbe weping and gnashing of teeth. <sup>13</sup> Then Jesus said unto the Centurion, go thy way, and as thou hast beleved, so be it unto thee. And his servant was healed the same houre.

<sup>14</sup> And when Jesus came to Peters house, he sawe his wives mother laied downe, and sicke of a fever. <sup>15</sup> And he touched her hand, and the fever left her: so she arose, and ministred unto them. <sup>16</sup> When the even was come, they broght unto him manie that were possessed with devils: and he cast out the spirits with (hys) worde, and healed all that were sicke. <sup>17</sup> That it might be fulfilled, which was spoken by Esaiahs the Prophet, saying, He toke our infirmities, and bare (our) sicknesses.

## (RV 1881) ASV 1901

him. <sup>8</sup> And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. <sup>9</sup> For I also am a man <sup>1</sup>under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>10</sup> And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, <sup>m</sup>I have not found so great faith, no, not in Israel. <sup>11</sup> And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: <sup>12</sup> but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. <sup>13</sup> And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the servant was healed in that hour.

<sup>14</sup> And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. <sup>15</sup> And he touched her hand, and the fever left her; and she arose, and ministered unto him. <sup>16</sup> And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

<sup>1</sup> Some ancient authorities insert *set*.

<sup>m</sup> Many ancient authorities read *With no man in Israel have I found so great faith*.

## BISHOPS' BIBLE (1568) 1602

sayth to him, When I come, I will heale him. <sup>8</sup> The Centurion answered, and said, Lord, I am not worthy that thou shouldest come under my rooffe: but speake the word only, and my servant shall be healed. <sup>9</sup> For I also my selfe am a man *set* under authority, having souldiers under me: and I say to this man, Goe, and he goeth: and to another, Come, and he commeth: and to my servant, Do this, and he doeth it. <sup>10</sup> When Jesus heard *these things*, he marvelled, and sayd to them that followed, Verely, I say unto you, I have not found so great faith, no not in Israel. <sup>11</sup> I say unto you, that many shal come from the East and West, and shall rest with Abraham, and Isahac, and Jacob, in the kingdome of heaven: <sup>12</sup> But the children of the kingdome shalbe cast out into utter darknesse: there shall be weeping and gnashing of teeth. <sup>13</sup> And Jesus sayd unto the Centurion, Goe thy way, and as thou hast beleaved, so be it done unto thee. And his servant was healed in the selfe same houre. <sup>14</sup> And when Jesus was come into Peters house, he saw his wives mother layd, and sicke of a fever: <sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministred unto them. <sup>16</sup> When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with a word, and healed all that were sicke, <sup>17</sup> That it might be fulfilled which was spoken by Esaiahs the Prophet, saying, He tooke *on him* our

## RSV (1946) 1960

to him, "I will come and heal him." <sup>8</sup> But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. <sup>9</sup> For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." <sup>10</sup> When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even <sup>8</sup> in Israel have I found such faith. <sup>11</sup> I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, <sup>12</sup> while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." <sup>13</sup> And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

<sup>14</sup> And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever; <sup>15</sup> he touched her hand, and the fever left her, and she rose and served him. <sup>16</sup> That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and healed all who were sick. <sup>17</sup> This was to fulfil what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases."

<sup>8</sup> Other ancient authorities read *with no one*

## TYNDALE (1525) 1535

<sup>18</sup> When Jesus sawe moche people about him, he commaunded to go over the water. <sup>19</sup> And ther came a Scribe and sayde unto him: master, I will folow the whither soever thou goest. <sup>20</sup> And Jesus sayde unto him: the foxes have holes, and the bryddes of the ayer have nestes but the sonne of the man hath not wheron to rest his heed. <sup>21</sup> Another that was of his disciples sayde unto him: master, suffre me fyrst to go and burye my father. <sup>22</sup> But Jesus sayde unto him: folowe me, and let the deed burye their deed.

<sup>23</sup> And he entred in to a shyppe, and his disciples folowed him. <sup>24</sup> And beholde ther arose a greate tempest in the see, in so moche that the shyp was covered with waves, and he was a slepe. <sup>25</sup> And his disciples came to him, and awoke him sayinge: master save us, we perisshe. <sup>26</sup> And he sayd to them: why are ye fearfull, o ye of lytell fayth? Then he arose, and rebuked the wyndes and the see, and ther folowed a greate calme. <sup>27</sup> And the men marveyled and sayd: what man is this, that both wyndes and see obey him?

<sup>28</sup> And when he was come to the other syde, in to the countre of the Gergesites, ther met him two possessed of devylles, which came out of the graves, and were out of measure fearce, so that no man myght go by that waye. <sup>29</sup> And beholde they cryed out sayinge: O Jesu the sonne of God what have we to do with the? Art thou come hither to torment us before the tyme be come? <sup>30</sup> And ther was a good waye of from them a greate heerd of swyne

## RHEIMS 1582

<sup>18</sup> And JESUS seeing great multitudes about him, commaunded to goe beyond the water. <sup>19</sup> And a certaine Scribe came, and sayd to him, Master, I wil folow thee withersoever thou shalt goe. <sup>20</sup> And JESUS sayth to him, the foxes have holes, and the foules of the ayre nestes: but the sonne of man hath not where to lay his head. <sup>21</sup> And an other of his Disciples sayd to him, Lord, permit me first to goe and burie my father. <sup>22</sup> But JESUS sayd to him, Folow me, and let the dead burie their dead.

<sup>23</sup> And when he entered into the boate, his Disciples folowed him: <sup>24</sup> and loe a great tempest arose in the sea, so that the boate was covered with waves, but he slept. <sup>25</sup> And they came to him, and raised him, saying, Lord, save us, we perish. <sup>26</sup> And he saith to them, Why are you fearful O ye of litle faith? Then rising up he commaunded the windes and the sea, and there ensued a great calme. <sup>27</sup> Moreover the men marveled saying, What an one is this, for the windes and the sea obey him?

<sup>28</sup> And when he was come beyond the water into the cuntry of the Gerasens, there mette him two that had divels, coming forth out of the sepulcres, exceding fierce, so that none could passe by that way. <sup>29</sup> And behold they cried saying, What is betwene us and thee JESU the sonne of God? art thou come hither to torment us before the time? <sup>30</sup> And there was not farre frome them an heard of

## GREAT BIBLE (1539) 1540

<sup>18</sup> When Jesus sawe moch people about him; he commaunded that they shulde go unto the other syde of the water. <sup>19</sup> And a certayne scribe (whan he was come) sayde unto him: Master, I wil folowe the whither soever thou goest. <sup>20</sup> And Jesus sayeth unto him: the foxes have holes, and the byrdes of the ayer have nestes: but the sonne of man hath not where to reeste his head. <sup>21</sup> And another of the number of his disciples sayd unto him: Master, suffre me first to go and bury my father. <sup>22</sup> But Jesus sayde unto hym: folowe me, and let the deed burye theyr deed.

<sup>23</sup> And whan he entred into a shyp, his disciples folowed him. <sup>24</sup> And beholde, there arose a greate tempeste in the see, in so moche that the shyppe was covered with waves, but he was a slepe. <sup>25</sup> And hys discyples came to hym, and awoke hym, sayenge: Master, save us, we peryshe. <sup>26</sup> And he sayth unto them: why are ye fearful, O ye of lytle faith? Then he arose and rebuked the wyndes and the see, and there folowed a greate calme. <sup>27</sup> But the men marveyled, sayinge: what maner of man is this, that both wyndes and see obey hym?

<sup>28</sup> And when he was come to the other syde, in to the countre of the Gergesites, ther met him two possessed of devylles, which came out of the graves, and were out of measure fearce, so that no man might go by that waye. And beholde, they cryed out sayinge: <sup>29</sup> O Jesu thou sonne of God what have we to do with the? Art thou come hyther to torment us before the tyme? <sup>30</sup> And ther was a good waye of from them a heerd of many swyne, fedyng.

## KJ (1611) 1873

<sup>18</sup> Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. <sup>19</sup> And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. <sup>21</sup> And another of his disciples said unto him, Lord, suffer me first to go and bury my father. <sup>22</sup> But Jesus said unto him, Follow me; and let the dead bury their dead.

<sup>23</sup> And when he was entered into a ship, his disciples followed him. <sup>24</sup> And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. <sup>25</sup> And his disciples came to him, and awoke him, saying, Lord, save us: we perish. <sup>26</sup> And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. <sup>27</sup> But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

<sup>28</sup> And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. <sup>29</sup> And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? <sup>30</sup> And there was a good way off from

## GENEVA BIBLE (1560) 1562

<sup>18</sup> And when Jesus sawe great multitudes of people about him, he commanded them to go over (the water.) <sup>19</sup> Then came there a certeine Scribe, and said unto him, Master, I will folowe thee whether soever thou goest. <sup>20</sup> But Jesus said unto him, The foxes have holes, and the birdes of the heaven have nestes, but the Sonne of man hathe not whereon to rest his head.

<sup>21</sup> And another of hys disciples said unto him, Master, suffer me first to go, and burye my Father. <sup>22</sup> But Jesus said unto hym, Followe me, and let the dead burye their dead.

<sup>23</sup> And when he was entred into the ship, his disciples followed him. <sup>24</sup> And beholde, there arese a greate tempest in the sea, so that the ship was covered with waves: but he was a slepe. <sup>25</sup> Then his disciples came, and awoke hym, saying, Master, save us: we perish. <sup>26</sup> And he said unto them, Why are ye feareful, o ye of lytle faith? Then he arose, and rebuked the windes and the sea: and (so) there was a great calme. <sup>27</sup> And the men marveled, saying, What man is thys, that bothe the windes and the sea obey him!

<sup>28</sup> And when he was come to the other side, into the cuntry of the Gergesenes, there met hym two possessed wyth devils, which came out of the graves verie fierce, so that no man might go by that waye. <sup>29</sup> And beholde, they cryed out, saying, Jesus the Sonne of God, what have we to do with thee? Art thou come hether to torment us before the time? <sup>30</sup> Now there was a farre of from them, a great

## (RV 1881) ASV 1901

<sup>18</sup> Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. <sup>19</sup> And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. <sup>21</sup> And another of the disciples said unto him, Lord, suffer me first to go and bury my father. <sup>22</sup> But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

<sup>23</sup> And when he was entered into a boat, his disciples followed him. <sup>24</sup> And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. <sup>25</sup> And they came to him, and awoke him, saying, Save, Lord; we perish. <sup>26</sup> And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. <sup>27</sup> And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

<sup>28</sup> And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. <sup>29</sup> And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? <sup>30</sup> Now there was afar off from them a herd of

## BISHOPS' BIBLE (1568) 1602

infirmities, and bare our sicknesses. <sup>18</sup> When Jesus sawe great multitudes about him, he commanded them to depart unto the other side. <sup>19</sup> And a certaine Scribe came, and sayd unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus sayeth unto him, The Foxes have holes, and the birds of the ayre have nests: but the sonne of man hath not where to rest his head. <sup>21</sup> And another of his disciples sayde unto him, Lorde, suffer me first to goe, and bury my father. <sup>22</sup> But Jesus said unto him, Follow me, and let the dead bury their dead. <sup>23</sup> And when he entred into a ship, his disciples followed him. <sup>24</sup> And behold, there arose a great tempest in the Sea, in so much that the shippe was covered with the waves: but he was asleepe. <sup>25</sup> And his disciples came to him, and awoke him, saying, Lord, save us: we perish. <sup>26</sup> And he sayth unto them, Why are ye fearefull, O yee of little faith? Then he arose, and rebuked the windes and the sea, and there followed a great calme. <sup>27</sup> But the men marveled, saying, What maner of man is this, that both the winds and the sea obey him? <sup>28</sup> And when he was come to the other side, into the cuntry of the Gergesenes, there met him two possessed with devils, comming out of the graves, very fierce, so that no man might passe by that way. <sup>29</sup> And behold, they cryed out, saying, O Jesu, thou sonne of God, what have we to do with thee? Art thou come hither to torment us before the time? <sup>30</sup> And there was a good way

## RSV (1946) 1960

<sup>18</sup> Now when Jesus saw great crowds around him, he gave orders to go over to the other side. <sup>19</sup> And a scribe came up and said to him, "Teacher, I will follow you wherever you go." <sup>20</sup> And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." <sup>21</sup> Another of the disciples said to him, "Lord, let me first go and bury my father." <sup>22</sup> But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

<sup>23</sup> And when he got into the boat, his disciples followed him. <sup>24</sup> And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. <sup>25</sup> And they went and woke him, saying, "Save, Lord; we are perishing." <sup>26</sup> And he said to them, "Why are you afraid, O men of little faith?" Then he rose and rebuked the winds and the sea; and there was a great calm. <sup>27</sup> And the men marveled, saying, "What sort of man is this, that even winds and sea obey him?"

<sup>28</sup> And when he came to the other side, to the country of the Gadarenes,<sup>t</sup> two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. <sup>29</sup> And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" <sup>30</sup> Now a herd of many swine was feeding at some

<sup>t</sup> Other ancient authorities read *Gergesenes*; some, *Gerasenes*

## TYNDALE (1525) 1535

feeding. <sup>31</sup>Then the devyls besought him sayinge: yf thou cast us out, suffre us to go oure waye into the heerd of swyne. <sup>32</sup>And he sayd unto them: go youre wayes. Then went they out, and departed into the heerd of swyne. And beholde the whoale heerd of swyne was caryed with violence hedlinge in to the see, and perissed in the water. <sup>33</sup>Then the heerdmen fled and went their wayes into the cyte, and tolde every thinge, and what had fortunited unto the possessed of the devyls. <sup>34</sup>And beholde all the cyte came out and met Jesus. And when they sawe him, they besought him to departe out of their costes.

**9** Then he entred into a shyppe and passed over and came in to his awne cyte. <sup>2</sup>And lo, they brought to him a man sicke of the palsie, lyinge in his bed. And when Jesus sawe the fayth of them, he sayde to the sicke of the palsie: sonne be of good chere, thy synnes be forgiven the. <sup>3</sup>And beholde certayne of the Scribes sayde in them selves, this man blasphemeth. <sup>4</sup>And when Jesus sawe their their <sup>5</sup>thoughtes, he sayde: wherfore thinke ye evyll in youre hertes? <sup>5</sup>Whether is esyer to saye, thy synnes be forgiven the, or to saye: aryse and walke? <sup>6</sup>That ye maye knowe that the sonne of man hath power to forgeve synnes in erth, then sayd he unto the sicke of the palsye: aryse, take up thy beed, and go home to thyne housse. <sup>7</sup>And he arose and departed to his awne housse. <sup>8</sup>And when the people sawe it, they marveyled and glorified God which had geven suche power to men.

## RHEIMS 1582

many swine feeding. <sup>31</sup>And the divels besought him saying. If thou cast us out, send us into the heard of swine. <sup>32</sup>And he said to them, Go. But they going forth went into the swine, and behold the whole heard went with a violence headlong into the sea: and they dyed in the waters. <sup>33</sup>And the swinehardes fled: and comming into the citie, told al, and of them that had ben possessed of divels. <sup>34</sup>And behold the whole citie went out to meete Jesus, and when they saw him, they besought him that he would passe from their quarters.

**9** And entring into a boate, he passed over the water, and came into his owne citie. <sup>2</sup>And behold they brought to him one sicke of the palsey lying in bedde. And Jesus seeing their faith, said to the sicke of the palsey, Have a good hart sonne, thy sinnes are forgiven thee. <sup>3</sup>And behold certaine of the Scribes sayd within them selves, He blasphemeth. <sup>4</sup>And Jesus seeing their thoughtes, said, Wherfore thinke ye evil in your hartes? <sup>5</sup>Whether is easier, to say, thy sinnes are forgiven thee: or to say, Arise and walke? <sup>6</sup>But that you may know that the Sonne of man hath power in earth to forgive sinnes, (then sayd he to the sicke of the palsey,) Arise, take up thy bedde, and goe into thy house. <sup>7</sup>And he arose, and went into his house. <sup>8</sup>And the multitudes seeing it, were afraide, and glorified God that gave such power to men.

## GREAT BIBLE (1539) 1540

<sup>31</sup>So, the devyls besought him, sayinge, yf thou cast us out, suffre us to go oure waye into the heerd of swyne. <sup>32</sup>And he sayde unto them: go youre wayes. Then went they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was caried headlyng into the see, and perissed in the waters, <sup>33</sup>Then they that kepte them, fledd, and went their wayes into the cytie, and tolde every thinge, and what had fortunited unto the possessed of the devyls. <sup>34</sup>And beholde, the whole cytie came out to mete Jesus: and when they sawe him, they besought him that he wolde departe out of their coastes.

**9** He entred also into a shyppe, and passed over, and came into his awne cytie, <sup>2</sup>and beholde, they brought to hym a man sicke of the palsey, lyinge in a bed. And when Jesus sawe the fayth of them, he sayd unto the sicke of the palsey: sonne, be of good cheare, thy synnes be forgiven the. <sup>3</sup>And beholde: certayne of the Scribes sayde with in them selves: this man blasphemeth. <sup>4</sup>And when Jesus sawe their thoughtes, he sayde, Wherfore thyncke ye evyll in youre heartes? <sup>5</sup>Whether is easier to saye, thy synnes be forgiven the, or to saye, aryse and walke? <sup>6</sup>But that ye maye knowe, that the sonne of man hath power to forgeve synnes in erth. Then sayeth he unto the sycke of the palsey: arise, take up thy bed, and go unto thyne house. <sup>7</sup>And he arose, and departed to his house. <sup>8</sup>But the people that sawe it, marveyled, and gloryfied God, which had geven soch power unto men.

## KJ (1611) 1873

them a herd of many swine feeding. <sup>31</sup>So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. <sup>32</sup>And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. <sup>33</sup>And they that kept *them* fled, and went their ways into the city, and told every *thing*, and what was befallen to the possessed of the devils. <sup>34</sup>And behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coastes.

**9** And he entered into a ship, and passed over, and came into his own city. <sup>2</sup>And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. <sup>3</sup>And behold, certain of the scribes said within themselves, This *man* blasphemeth. <sup>4</sup>And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? <sup>5</sup>For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? <sup>6</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. <sup>7</sup>And he arose, and departed to his house. <sup>8</sup>But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

## GENEVA BIBLE (1560) 1562

herd of swine feeding. <sup>31</sup> And the devils besoght hym, saying, If thou caste us out, suffer us to go into the herd of swine. <sup>32</sup> And he sayd unto them, Go. So they went out, and departed into the herd of swine: and beholde, the whole herd of swine was caryed wyth violence from a stiepe downe place in the sea, and dyed in the water. <sup>33</sup> Then the herdmen fled: and when they were come into the citie, they tolde al things, and what was become of them that were possessed with the devils. <sup>34</sup> And beholde all the citie came out, to mete Jesus: and when thei sawe him, they besoght him to departe out of their coasts.

9 Then he entred into a ship, and passed over, and came into his owne citie. <sup>2</sup> And lo, they broght to hym a man sicke of the palsie, lying on a bed. And Jesus seying their faith, said to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiven thee. <sup>3</sup> And beholde, certeine of the Scribes sayd with them selves, This man blasphemeth. <sup>4</sup> But when Jesus sawe their thoughts, he said, Wherefore thinke ye evill thyngs in your hearts? <sup>5</sup> For whether is it easier to say, Thy sinnes are forgiving thee, or to say, Arise, and walke? <sup>6</sup> And that ye may knowe that the Sonne of man hathe autoritie in earth to forgive sinnes, (then said he unto the sicke of the palsie,) Arise, take up thy bed, and go to thine house. <sup>7</sup> And he arose, and departed to hys owne house. <sup>8</sup> So when the multitude sawe it, they marveiled, and glorified God, which had given such autoritie to men.

## (RV 1881) ASV 1901

many swine feeding. <sup>31</sup> And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. <sup>32</sup> And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. <sup>33</sup> And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons. <sup>34</sup> And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into his own city. <sup>2</sup> And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. <sup>3</sup> And behold, certain of the scribes said within themselves, This man blasphemeth. <sup>4</sup> And Jesus <sup>a</sup>knowing their thoughts said, Wherefore think ye evil in your hearts? <sup>5</sup> For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? <sup>6</sup> But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. <sup>7</sup> And he arose, and departed to his house. <sup>8</sup> But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

<sup>a</sup> Many ancient authorities read *seeing*.

## BISHOPS' BIBLE (1568) 1602

off from them, an heard of many swine, feeding. <sup>31</sup> So the devils besought him, saying, If thou cast us out, suffer us to go away into the heard of the swine. <sup>32</sup> And hee sayd unto them, Goe. Then went they out, and departed into the heard of the swine: and behold, the whole herd of the swine rushed headlong into the sea, and perished in the waters. <sup>33</sup> Then they that kept them, fled, and went their wayes into the city, and told every thing, and what was done of the possessed with the devils. <sup>34</sup> And beholde, the whole city came out to meete Jesus: and when they saw him, they besought him that hee would depart out of their coasts.

9 And he entred into a ship, and passed over, and came into his owne citie. <sup>2</sup> And behold, they brought to him a man sicke of the palsie, lying in a bed: and when Jesus sawe the faith of them, he said unto the sicke of the palsie, Sonne, be of good cheere, thy sinnes be forgiven thee. <sup>3</sup> And behold, certaine of the Scribes sayd within themselves, This man blasphemeth. <sup>4</sup> And when Jesus saw their thoughts, he sayd, Wherefore thinke ye evill in your hearts? <sup>5</sup> Whether is easier to say, Thy sinnes be forgiven thee: or to say, Arise, and walke? <sup>6</sup> But that yee may know that the sonne of man hath power to forgive sinnes in earth (Then sayd he to the sick of the palsie) Arise, take up thy bed, and goe unto thine house. <sup>7</sup> And he arose, and departed to his house. <sup>8</sup> But when the multitudes saw *it*, they marveiled and glorified God, which had given such

## RSV (1946) 1960

distance from them. <sup>31</sup> And the demons begged him, "If you cast us out, send us away into the herd of swine." <sup>32</sup> And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. <sup>33</sup> The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. <sup>34</sup> And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

9 And getting into a boat he crossed over and came to his own city. <sup>2</sup> And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." <sup>3</sup> And behold, some of the scribes said to themselves, "This man is blaspheming." <sup>4</sup> But Jesus, knowing<sup>a</sup> their thoughts, said, "Why do you think evil in your hearts? <sup>5</sup> For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? <sup>6</sup> But that you may know that the Son of man has authority on earth to forgive sins"—he then said to the paralytic—"Rise, take up your bed and go home." <sup>7</sup> And he rose and went home. <sup>8</sup> When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

<sup>a</sup> Other ancient authorities read *seeing*.

## TYNDALE (1525) 1535

<sup>9</sup> And as Jesus passed forth from thence, he sawe a man sit a receavinge of custome, named Mathew, and sayde to him: folowe me. And he arose and folowed him. <sup>10</sup> And it came to passe as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Jesus and his disciples.

<sup>11</sup> When the Pharises sawe that, they sayd to his disciples: why eateth youre master with publicans and synners? <sup>12</sup> When Jesus hearde that, he sayde unto them: the whole neade not the phisicion, but they that are sicke. <sup>13</sup> Goo and learne what that meaneth: I have pleasure in mercy, and not in offeringe. For I am not come to call the ryghtewes, but the synners to repentaunce.

<sup>14</sup> Then came the disciples of Jhon\* to him sayinge: why do we and the Pharises faste ofte: but thy disciples fast not? <sup>15</sup> And Jesus sayde unto them: can the weddinge chyl dren morne as longe as the brydegrome is with them? The tyme will come when the brydegrome shalbe taken from them, and then shall they faste. <sup>16</sup> No man peceth an olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment, and the rent is made greater. <sup>17</sup> Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the vessels perysshe. But they poure newe wyne into newe vessels and so are both saved together.

## RHEIMS 1582

<sup>9</sup> And when JESUS passed forth from thence, he saw a man sitting in the custome-house, named Matthew: And he sayth to him, Follow me. And he arose up, and folowed him. <sup>10</sup> And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners came, and sate downe with JESUS and his Disciples. <sup>11</sup> And the Phari-sees seeing it, sayd to his Disciples: why doth your Master eate with Publicans and sinners? <sup>12</sup> But JESUS hearing it, sayd: They that are in health, neede not a physicion, but they that are il at ease. <sup>13</sup> But go your wayes and learne what it is, *I wil mercie, and not sacrifice*. For I am not come to cal the just, but sinners.

<sup>14</sup> Then came to him the Disciples of John, saying, why do we and the Pharisees fast often, but thy Disciples do not fast? <sup>15</sup> And JESUS sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is with them? But the dayes wil come when the bridegrome shal be taken away from them, and then they shal fast. <sup>16</sup> And no body putteth a peece of raw cloth to an old garment. For he taketh away the peeing therof from the garment, and there is made a greater rent. <sup>17</sup> Neither do they put new wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But new wine they put into new bottels: and both are preserved together.

## GREAT BIBLE (1539) 1540

<sup>9</sup> And as Jesus passed forth from thence, he sawe a man (named Mathew) syttyng at the receate of custome, and he sayeth unto him: folow me. And he arose, and folowed him. <sup>10</sup> And it came to passe as Jesus sat at meate in hys housse: beholde, many Publicans also and synners that came, sat downe with Jesus and his disciples.

<sup>11</sup> And when the Pharises sawe it, they sayde unto his disciples: why eateth youre master with publicans and synners? <sup>12</sup> But when Jesus heard that, he sayde unto them. They that be stronge, nede not the phisicyon, but they that are sicke. <sup>13</sup> Goo ye rather and learne what that meaneth. I will have mercy, and not sacrifice. For I am not come to call the ryghtewes, but synners to repentaunce.

<sup>14</sup> Then came the Disciples of John unto him, saying: why do we and the Pharises fast, for the most parte: but thy disciples fast not? <sup>15</sup> And Jesus sayde unto them: can the brydegromes children mourne as longe as the bryde-grome is with them? But the dayes wyll come, when the brydegrome shalbe taken from them, and then shall they fast. <sup>16</sup> No man putteth a pece of new cloth in an olde garment. For then taketh he awaye the pece from the garment, and the rent is made worse. <sup>17</sup> Nether do men put new wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels peryshe. But they putt new wyne into new bottels, and both are saved together.

## KJ (1611) 1873

<sup>9</sup> And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. <sup>10</sup> And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. <sup>11</sup> And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? <sup>12</sup> But when Jesus heard *that*, he said unto them, They that be whole need not a phys-ician, but they that are sick. <sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call *the* righteous, but sinners to repent-ance.

<sup>14</sup> Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup> And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. <sup>16</sup> No *man* putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. <sup>17</sup> Neither do *men* put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

## GENEVA BIBLE (1560) 1562

<sup>9</sup> And as Jesus passed forthe from thence, he saw a man sitting at the receite of custome named Matthewe, and sayd to him, followe me. And he arose, and followed him. <sup>10</sup> And it came to passe, as Jesus sate at meat in (his) house, beholde, manie Publicanes and sinners, that came (thether,) sate downe at the table with Jesus and his disciples. <sup>11</sup> And when the Pharises sawe that, they said to hys disciples, Why eateth your master with Publicanes and sinners? <sup>12</sup> Now when Jesus heard it, he sayd unto them, The whole nede not a Physicion, but they that are sicke. <sup>13</sup> But go ye and learne what this is, I will have mercie, and not sacrifice: for I am not come to call the ryghteous, but the sinners to repentance.

<sup>14</sup> Then came the disciples of John to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not? <sup>15</sup> And Jesus sayd unto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes wil come when the bridegrome shalbe taken from them, and then shal they fast. <sup>16</sup> Moreover no man pieceth an olde garment with a piece of newe clothe: for that that shulde fil it up, taketh awaye from the garment, and the breache is worse. <sup>17</sup> Nether do they put new wine into olde vessels: for then the vessels wolde break, and the wine wolde be spilt, and the vessels shulde perishe: but they put newe wine into newe vessels, and (so) are bothe preserved.

## (RV 1881) ASV 1901

<sup>9</sup> And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

<sup>10</sup> And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. <sup>11</sup> And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners? <sup>12</sup> But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. <sup>13</sup> But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

<sup>14</sup> Then come to him the disciples of John, saying, Why do we and the Pharisees fast <sup>o</sup>oft, but thy disciples fast not? <sup>15</sup> And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. <sup>16</sup> And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. <sup>17</sup> Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

<sup>o</sup> Some ancient authorities omit *oft*.

## BISHOPS' BIBLE (1568) 1602

power unto men. <sup>9</sup> And as Jesus passed foorth from thence, he saw a man named Matthew, sitting at the receite of custome: and hee sayth unto him, Follow me. And he arose and followed him. <sup>10</sup> And it came to passe, as Jesus sate at meat in his house, behold, many publicanes also and sinners came and sate downe with Jesus and his disciples. <sup>11</sup> And when the Pharises saw *it*, they sayd unto his disciples, Why eateth your master with publicanes and sinners? <sup>12</sup> But when Jesus heard *that*, he sayd unto them, They that be whole, neede not a Physicion, but they that are sicke. <sup>13</sup> Goe ye and learne what that meaneth, I will mercie, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. <sup>14</sup> Then came the disciples of John unto him, saying, Why doe we and the Pharises fast oft, but thy disciples fast not? <sup>15</sup> And Jesus sayd unto them, Can the children of the bride chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast. <sup>16</sup> No man putteth a piece of new cloth in an old garment, for then the piece taketh away *some thing* from the garment, and the rent is made worse. <sup>17</sup> Neither doe men put new wine into olde bottels: els the bottels breake, and the wine runneth out, and the bottels will perish: but they put new wine into new bottels,

## RSV (1946) 1960

<sup>9</sup> As Jesus passed on from there, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him.

<sup>10</sup> And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. <sup>11</sup> And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" <sup>12</sup> But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. <sup>13</sup> Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

<sup>14</sup> Then the disciples of John came to him, saying, "Why do we and the Pharisees fast,<sup>w</sup> but your disciples do not fast?" <sup>15</sup> And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast. <sup>16</sup> And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. <sup>17</sup> Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."

<sup>w</sup> Other ancient authorities add *much* or *often*

## TYNDALE (1525) 1535

<sup>18</sup> Whyls he thus spake unto them, beholde ther came a certayne ruler, and worshipped him sayinge: my doughter is even now deceased, but come and lay thy honde on her and she shall lyve. <sup>19</sup> And Jesus arose and folowed him with his disciples. <sup>20</sup> And beholde a woman which was diseased with an yssue of bloude. xii. yeres, came behinde him and touched the heme of his vesture. <sup>21</sup> For she sayd in her selfe: if I may touche but even his vesture only, I shalbe safe. <sup>22</sup> Then Jesus tourned him about, and behelde her sayinge: Doughter be of good comforte, thy fayth hath made the safe. And she was made whole even that same houre.

<sup>23</sup> And when Jesus came into the rulers housse, and sawe the minstrels and the people raginge, <sup>24</sup> he sayde unto them: get you hence, for the mayde is not deed, but slepeth. And they laughed him to scorne. <sup>25</sup> Assone as the people were put forth, he went in and toke her by the hond, and the mayde arose. <sup>26</sup> And this was noysed through out all that lande.

<sup>27</sup> And as Jesus departed thence, two blinde men folowed him cryinge and sayinge: O thou sonne of David have mercy on us. <sup>28</sup> And when he was come to housse, the blind came to him. And Jesus sayde unto them: Beleve ye that I am able to do this? And they sayde unto him: ye Lorde. <sup>29</sup> Then touched he their eyes, sayinge: accordinge to youre fayth be it unto you. <sup>30</sup> And their eyes were opened. And Jesus charged them sayinge: Se that

## RHEIMS 1582

<sup>18</sup> As he was speaking this unto them, behold a certaine Governour approched, and adored him, saying, Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live. <sup>19</sup> And Jesus rysing up folowed him, and his Disciples. <sup>20</sup> And behold a woman which was troubled with an issue of bloud twelve yeres, came behind him, and touched the hemme of his garment. <sup>21</sup> For she sayd within her self, If I shal touch only his garment: I shal be safe. <sup>22</sup> But JESUS turning and seeing her, sayd, Have a good hart daughter, thy faith hath made the safe. And the woman became whole from that houre. <sup>23</sup> And when JESUS was come into the house of the Governour, and saw minstrels and the multitude keeping a sturre, <sup>24</sup> he sayd, Depart: for the wenche is not dead, but sleepeth. And they laughed him to skorne. <sup>25</sup> And when the multitude was put forth, he entred in, and held her hand. And the mayde arose. <sup>26</sup> And this brute went forth into al that countrie.

<sup>27</sup> And as JESUS passed forth from thence, there folowed him two blinde men crying and saying, Have mercie on us, O sonne of David. <sup>28</sup> And when he was come to the house, the blinde came to him. And JESUS sayth to them, Do you beleeve, that I can doe this unto you? They say to him, Yea Lord. <sup>29</sup> Then he touched their eyes, saying, Accordyng to your faith, be it done to you. <sup>30</sup> And their eyes were opened, and JESUS threatened them, saying, See that no

## GREAT BIBLE (1539) 1540

<sup>18</sup> Whyhe he thus spake unto them, beholde, ther came a certayne ruler, and worshipped him, sayinge: my daughter is even now diseased, but come and laye thy hand upon her, and she shall lyve. <sup>19</sup> And Jesus arose, and folowed him, and (so dyd) his disciples. <sup>20</sup> and beholde, a woman which was diseased with an yssue of bloude twelve yeres, came behynde him, and touched the hemme of his vesture. <sup>21</sup> For she sayde within her selfe: yf I may touche but even hys vesture onely, I shalbe safe. <sup>22</sup> But Jesus tourned him aboute, and whan he sawe her, he sayde. Daughter, be of good comforte, thy faith hath made the safe. And the woman was made whole, even that same tyme.

<sup>23</sup> And when Jesus came into the rulers house, and sawe the minstrels, and the people makynge a noyse, <sup>24</sup> he sayde unto them: get you hence, for the mayde is not deed but slepeth. And they laughed him to scorne. <sup>25</sup> But whan the people were put forth, he went in, and toke her by the hande, (*and sayde: damsell, aryse.*) and the damsell arose. <sup>26</sup> And this noyse went abroad into all that lande.

<sup>27</sup> And whan Jesus departed thence, two blynde men folowed him, cryinge and sayinge: O thou sonne of David, have mercy on us: <sup>28</sup> And when he was come into the house, the blynde came to him. And Jesus sayeth unto them: Beleve ye, that I am able to do this? They saye unto him: Lord, we beleve. <sup>29</sup> Then touched he their eyes, sayinge: accordynge to youre fayth be it unto you. <sup>30</sup> And their eyes were opened. And Jesus charged them sayinge. Se

## KJ (1611) 1873

<sup>18</sup> While he spake these *things* unto them, behold, there came a *certain* ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. <sup>19</sup> And Jesus arose, and folowed him, and *so did* his disciples. <sup>20</sup> (And behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: <sup>21</sup> for she said within herself, If I may but touch his garment, I shall be whole. <sup>22</sup> But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) <sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, <sup>24</sup> he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. <sup>25</sup> But when the people were put forth, he went in, and took her by the hand, and the maid arose. <sup>26</sup> And <sup>¶</sup>the fame hereof went abroad into all that land.

<sup>27</sup> And when Jesus departed thence, two blind men folowed him, crying, and saying, *Thou* Son of David, have mercy on us. <sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith be it unto you. <sup>30</sup> And their eyes were opened; and Jesus straitly charged them, saying See *that no man*

<sup>¶</sup> Or, *this fame*.

## GENEVA BIBLE (1560) 1562

<sup>18</sup> While he thus spake unto them, beholde there came a certeine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal live. <sup>19</sup> And Jesus arose and followed him with his disciples. <sup>20</sup> (And beholde a woman which was diseased with an yssue of bloode twelve yeres, came behinde him, and touched the hemme of his garment. <sup>21</sup> For she said in her self, If I may touche but his garment onely, I shalbe whole. <sup>22</sup> Then Jesus turned him aboute, and seying her, did say, Daughter, be of good comfort: thy fayth hath made thee whole. And the woman was made whole at that houre.) <sup>23</sup> Now when Jesus came into the rulers house, and sawe the minstrels and the multitude making noise. <sup>24</sup> He said unto them, Get you hense: for the maide is not dead, but slepeth. And they laughed hym to skorne. <sup>25</sup> And when the multitude were put forthe, he went in and toke her by the hand, and the maide arose. <sup>26</sup> And this bruite went through out all that land. <sup>27</sup> And as Jesus departed thence, two blinde men followed hym, crying, and saying: O sonne of David, have mercie upon us. <sup>28</sup> And when he was come in the house, the blinde came to him, and Jesus said unto them, Beleve ye that I am able to do this? And they said unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith be it unto you. <sup>30</sup> And their eyes were opened, and Jesus charged them, saying, Se that no

## (RV 1881) ASV 1901

<sup>18</sup> While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. <sup>19</sup> And Jesus arose, and followed him, and *so did* his disciples. <sup>20</sup> And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: <sup>21</sup> for she said within herself, If I do but touch his garment, I shall be made whole. <sup>22</sup> But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. <sup>23</sup> And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, <sup>24</sup> he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. <sup>25</sup> But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. <sup>26</sup> And the fame hereof went forth into all that land.

<sup>27</sup> And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. <sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith be it done unto you. <sup>30</sup> And their eyes were opened. And Jesus strictly charged them, saying,

## BISHOPS' BIBLE (1568) 1602

and both are preserved together. <sup>18</sup> While he spake these things unto them, behold, there came a certaine ruler *of the synagoge* and worshipped him saying, My daughter is even now dead: but come, and lay thy hand upon her and she shall live. <sup>19</sup> And Jesus arose, and followed him, and *so did* his disciples. <sup>20</sup> (And beholde, a woman which was diseased with an issue of blood twelve yeeeres, came behinde him, and touched the hemme of his vesture. <sup>21</sup> For shee sayd within her selfe, If I may touch but even his vesture onely, I shall bee safe. <sup>22</sup> But Jesus when hee had turned him about, and saw her, sayd, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole from that same houre. <sup>23</sup> And when Jesus came into the rulers house *of the synagoge*, and sawe the minstrels and the people making a noise, <sup>24</sup> Hee sayd unto them, Give place, for the maide is not dead, but sleepeth. And they laughed him to scorne. <sup>25</sup> But when the people were put foorth, he went in, and tooke her by the hand: and the maide arose. <sup>26</sup> And the fame of this went abroad into all that land. <sup>27</sup> And when Jesus departed thence, two blinde men followed him, crying, and saying, O thou sonne of David, have mercie on us. <sup>28</sup> And when hee was come into the house, the blind men came to him: and Jesus sayth unto them, Beleve ye that I am able to doe this? They sayd unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith be it unto you. <sup>30</sup> And their eyes were opened: and Jesus straightly charged

## RSV (1946) 1960

<sup>18</sup> While he was thus speaking to them, behold, a ruler came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." <sup>19</sup> And Jesus rose and followed him, with his disciples. <sup>20</sup> And behold, a woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment; <sup>21</sup> for she said to herself, "If I only touch his garment, I shall be made well." <sup>22</sup> Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. <sup>23</sup> And when Jesus came to the ruler's house, and saw the flute players, and the crowd making a tumult, <sup>24</sup> he said, "Depart; for the girl is not dead but sleeping." And they laughed at him. <sup>25</sup> But when the crowd had been put outside, he went in and took her by the hand, and the girl arose. <sup>26</sup> And the report of this went through all that district.

<sup>27</sup> And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." <sup>28</sup> When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." <sup>29</sup> Then he touched their eyes, saying, "According to your faith be it done to you." <sup>30</sup> And their eyes were opened. And Jesus

## TYNDALE (1525) 1535

no man knowe of it. <sup>31</sup> But they assone as they were departed, spreed abroade his name through oute all the londe.

<sup>32</sup> As they went out, beholde, they brought to him a dome man possessed of a devyll. <sup>33</sup> And as sone as the devyll was cast oute, the domme spake. And the people merveyled, sayinge: it was never so sene in Israel. <sup>34</sup> But the Pharises sayde: he casteth oute devyls, by the power of he chefe devyll.

<sup>35</sup> And Jesus went about all cities and tounes, teachinge in their synagoges and preachinge the glad tydinges of the kyngdome, and healinge all maner sicknes and desase amonge the people. <sup>36</sup> But when he sawe the people, he had compassion on them, because they were pyned awaye, and scattered abroade, even as shepe havinge no shepherd.

<sup>37</sup> Then sayde he to his disciples: the heruest is greate, but the laborers are feawe. <sup>38</sup> Wherefore praye the lorde of the harvest, to sende forthe laborers into his harvest.

**10** And he called his. xii. disciples unto him, and gave them power over unclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner deseases.

<sup>2</sup> The names of the. xii. Apostles are these. The fyrst, Simon called also Peter: and Andrew his brother. James the sonne of zebede and John his brother. <sup>3</sup> Philip and Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe, and Lebbeus other wyse called Taddeus. <sup>4</sup> Simon of Cane, and Judas Iscarioth, which also betrayed him.

## RHEIMS 1582

man know it. <sup>31</sup> But they went forth, and bruited him in all that country.

<sup>32</sup> And when they were gone forth, behold they brought him a dumme man, possessed with a divel. <sup>33</sup> And after the divel was cast out, the dumme man spake, and the multitudes marveled saying, Never was the like seene in Israel. <sup>34</sup> But the Pharisees sayd, In the prince of divels he casteth out divels.

<sup>35</sup> And JESUS went about al the cities, and townes, teaching in their synagogs, and preaching the Gospel of the kingdom, and curing every disease, and every infirmitie.

<sup>36</sup> And seing the multitudes, he pitied them: because they were vexed, and lay like sheepe that have not a shepheard.

<sup>37</sup> Then he sayth to his Disciples, The harvest surely is great, but the workemen are few. <sup>38</sup> Pray therfore the Lord of the harvest, that he send forth workemen into his harvest.

**10** And having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.

<sup>2</sup> And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother, <sup>3</sup> James of Zebedee, and John his brother, Philip and Barthlemew, Thomas and Matthew the publican, and James of Alphaeus, and Thaddaeus, <sup>4</sup> Simon Cananaeus, and Judas Iscariote, who also betrayed him.

## GREAT BIBLE (1539) 1540

that no man knowe of it. <sup>31</sup> But they, whan they were departed, spreed abroade his name in all that lande.

<sup>32</sup> As they went out, beholde they brought to him a domme man possessed of a devyll. <sup>33</sup> And whan the devyll was cast out, the domme spake. And the people merveyled, sayinge: it was never so sene in Israell. <sup>34</sup> But the pharises sayde. he casteth out devyls, thorow the prince of devels.

<sup>35</sup> And Jesus went about all cyties and townes, teachinge in their synagoges, and preachinge the glad tydinges of the kyngdome, and healinge every sicknes and every disease amonge the people. <sup>36</sup> But when he sawe the people: he was moved with compassion on them, because they were destitute, and scattered abroade, even as shepe havynge no shepherde, <sup>37</sup> Then saieth he unto his disciples, the heruest truly is plenteous, but the labourers are feawe. <sup>38</sup> Praye ye therfore the Lord of the harvest, that he will sende labourers into his harvest.

**10** And whan his xii disciples were called unto him, he gave them power agaynst uncleane spretes, to cast them out, and to heale all maner of syckenesse, and all maner of dysease.

<sup>2</sup> The names of the. xii. Apostles are these The fyrst, Symon which is called Peter: and Andrew his brother: James the sonne of zebedee, and John his brother: <sup>3</sup> Philip and Bartholomew: Thomas and Mathew, which had bene a Publican. James the sonne of Alphe, and Lebbeus (whose syrname was Taddeus) <sup>4</sup> Simon of Canaan, and Judas Iscarioth, which also be traied him.

## KJ (1611) 1873

know it. <sup>31</sup> But they, when they were departed, spread abroad his fame in all that country.

<sup>32</sup> As they went out, behold, they brought to him a dumb man possessed with a devil. <sup>33</sup> And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. <sup>34</sup> But the Pharisees said, He casteth out the devils through the prince of the devils. <sup>35</sup> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. <sup>36</sup> But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. <sup>37</sup> Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; <sup>38</sup> pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

**10** And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. <sup>2</sup> Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; <sup>4</sup> Simon the Canaanite, and Judas

## GENEVA BIBLE (1560) 1562

man knowe it. <sup>31</sup> But when they were departed, they spred abroad his fame throughout all that land.

<sup>32</sup> And as they wente out, beholde, they broght to him a domme man possessed with a devill. <sup>33</sup> And when the devill was caste out, the domme spake: then the multitude marveiled, saying, The like was never sene in Israel. <sup>34</sup> But the Pharises sayd, He casteth out devils, through the prince of devils.

<sup>35</sup> And Jesus went about all cities and townes, teaching in their Synagogues, and preachyng the Gospell of the kyngdome, and healyng everye sicknes and everie disease among the people. <sup>36</sup> But when he sawe the multitude, he had compassion upon them, because they were dispersed, and scatered abroad, as shepe having no shepherde. <sup>37</sup> Then said he to hys disciples, Surely the harvest (is) great, but the laborers (are) fewe. <sup>38</sup> Wherefore praye the Lord of the harvest that he wolde send forth laborers into his harvest.

**10** And he called hys twelve disciples unto him, and gave them power againste uncleane spirits, to cast them out, and to heale everie sickenes, and everie disease. <sup>2</sup> Nowe the names of the twelve Apostles are these. The firste (is) Simon, called Peter, and Andrewe his brother: James (the sonne) of Zebedeus, and John his brother. <sup>3</sup> Philippe and Bartlemewe: Thomas, and Mattheue the Publicane: James (the sonne) of Alpheus, and Lebbeus whose surname was Thaddeus. <sup>4</sup> Simon the Cananite, and

## (RV 1881) ASV 1901

See that no man know it. <sup>31</sup> But they went forth, and spread abroad his fame in all that land.

<sup>32</sup> And as they went forth, behold, there was brought to him a dumb man possessed with a demon. <sup>33</sup> And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. <sup>34</sup> But the Pharisees said, By the prince of the demons casteth he out demons.

<sup>35</sup> And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. <sup>36</sup> But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. <sup>37</sup> Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. <sup>38</sup> Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

**10** And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

<sup>2</sup> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; <sup>4</sup> Simon the Cananæan, and Judas Iscariot, who also betrayed him.

## BISHOPS' BIBLE (1568) 1602

them, saying, See that no man know *it*. <sup>31</sup> But they, when they were departed, spred abroad his name in all that land.

<sup>32</sup> As they went out, behold, they brought to him a dumbe man possessed with a devill. <sup>33</sup> And when the devill was cast out, the dumbe spake, and the multitudes marveiled, saying, It was never so seene in Israel. <sup>34</sup> But the Pharisees sayd, He casteth out the devils through the prince of the devils. <sup>35</sup> And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospell of the kingdome, and healing every sicknesse, and every disease among the people. <sup>36</sup> But when hee saw the multitudes, hee was moved with compassion on them, because they were destitute, and scattered abroad, as sheepe having no shepherd. <sup>37</sup> Then sayth hee unto his disciples, The harvest truly is plenteous, but the labourers are fewe. <sup>38</sup> Pray yee therefore the Lorde of the harvest, that he will thrust forth labourers into his harvest.

**10** And when hee had called his twelve disciples, hee gave them power *against* uncleane spirits, to cast them out, and to heale all maner of sickenesse, and all maner of disease. <sup>2</sup> The names of the twelve Apostles are these: The first, Simon, which is called Peter, and Andrew his brother, James *the sonne* of Zebedee, and John his brother: <sup>3</sup> Philip, and Bartholomew, Thomas, and Matthew, which *had bene* a Publicane, James *the sonne* of Alphee, and Lebbeus, whose surname was Taddeus: <sup>4</sup> Simon *the Cha-*

## RSV (1946) 1960

sternly charged them, "See that no one knows it." <sup>31</sup> But they went away and spread his fame through all that district.

<sup>32</sup> As they were going away, behold, a dumb demoniac was brought to him. <sup>33</sup> And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." <sup>34</sup> But the Pharisees said, "He casts out demons by the prince of demons."

<sup>35</sup> And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. <sup>36</sup> When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, "The harvest is plentiful, but the laborers are few; <sup>38</sup> pray therefore the Lord of the harvest to send out laborers into his harvest."

**10** And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. <sup>2</sup> The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Cananaean, and Judas Iscariot, who betrayed him.

<sup>x</sup> Other ancient authorities read *Lebbaeus* or *Lebbaeus* called *Thaddaeus*

## TYNDALE (1525) 1535

<sup>5</sup> These. xii. dyd Jesus send, and commaunded them sayinge: Go not into the wayes that leade to gentyls, and into the cities of the Samaritans enter ye not. <sup>6</sup> But go rather to the lost shepe of the housse of Israel. <sup>7</sup> Go and preache sayinge: that the kyngdome of heaven is at honde. <sup>8</sup> Heale the sicke, clense the lepers, rayse the deed, caste oute the devyls. Frely ye have receaved, frely geve agayne. <sup>9</sup> Possesse not golde, nor silver, nor brasse in youre gerdels, <sup>10</sup> nor yet scrip towards your jorney: nether two cotes, nether shoes, nor yet a staffe. For the workman is worthy to have his meate. <sup>11</sup> In to whatsoever cyte or tounne ye shall come, enquire who is worthy in it, and there abyde tyll ye goo thence. <sup>12</sup> And when ye come in to an housse, salute the same. <sup>13</sup> And yf the housse be worthy, youre peace shall come upon it. But yf it be not worthy, youre peace shall retourne to you agayne.

<sup>14</sup> And whosoever shall not receave you, nor will heare youre preachinge: when ye departe oute of that housse or that cite, shake of the duste of youre fete. <sup>15</sup> Truly I saye unto you: it shalbe easier for the londe of zodoma and Gomorra in the daye of judgement, then for that cyte.

<sup>16</sup> Beholde I sende you forth as shepe amonge wolves. Be ye therfore wyse as serpentes, and innocent as doves. <sup>17</sup> Beware of men, for they shall deliver you up to the counsels, and shall scourge you in their synagoges. <sup>18</sup> And ye shall be brought to the heed rulers and kynges for my sake, in witnes to them and to the Gentylys.

## RHEIMS 1582

<sup>5</sup> These twelve did JESUS send: commaunding them, saying, Into the way of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: <sup>6</sup> but goe rather to the sheepe that are perished of the house of Israel. <sup>7</sup> And going preache, saying, That the kingdom of heaven is at hand. <sup>8</sup> Cure the sicke, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye. <sup>9</sup> Do not possesse gold, nor silver, nor money in your purses: <sup>10</sup> not a skrippe for the way, neither two coates, neither shoes, neither rodde. for the workman is worthie of his meate. <sup>11</sup> And into whatsoever citie or towne you shal enter, inquire who in it is worthie: and there tarie til you goe forth. <sup>12</sup> And when ye enter into the house, salute it, saying, Peace be to this house. <sup>13</sup> And if so be that house be worthie, your peace shal come upon it. but if it be not worthie: your peace shal returne to you. <sup>14</sup> And whosoever shal not receive you, nor heare your wordes: going forth out of the house or the cite shake of the dust from your feete. <sup>15</sup> Amen I say to you, it shal be more tolerable for the land of the Sodomites and Gomorrheans in the day of judgement, then for that cite.

<sup>16</sup> Behold I send you as sheepe in the middes of wolves. Be ye therfore wise as serpents, and simple as doves. <sup>17</sup> And take heede of men. For they wil deliver you up in Councels, and in their synagogs they wil scourge you. <sup>18</sup> And to Presidents and to Kings shal you be ledde for

## GREAT BIBLE (1539) 1540

<sup>5</sup> Jesus sent forth these twelve in nombre, whom he commaunded, saying. Go not into the waye of the gentyls, and into the cytie of the Samaritans enter ye not. <sup>6</sup> But goo rather to the lost shepe of the house of Israell. <sup>7</sup> Go and preache, saying: The kyngdome of heaven is at hand: <sup>8</sup> Heale the sycke, clense the lepers, rayse the deed, cast out devyls. Frely ye have receaved: geve frely. <sup>9</sup> Possesse not golde nor sylver, nor brasse in youre purses, <sup>10</sup> nor yet scrip towards your jorney: nether two cotes, nether shoes, nor yet a rodde. For the worckman is worthy of his meate. <sup>11</sup> But to whatsoever cytie or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. <sup>12</sup> And when ye come into an house, salute the same. <sup>13</sup> And yf the house be worthy, let youre peace come upon it. But yf if be not worthy, let youre peace retourne to you agayne.

<sup>14</sup> And whosoever shall not receave you, nor wyll heare youre preachynge: when ye departe oute of that house or that cytie shake of the duste of youre fete. <sup>15</sup> Verely I saye unto you: it shalbe easier for the land of zodoma and Gomorra in the daye of judgement, then for that cytie.

<sup>16</sup> Beholde, I sende you forth, as shepe among wolves. Be ye therfore wyse as serpentes and innocent as doves. <sup>17</sup> But beware of men, for they shall delyver you up to the counsels, and shall scourge you in their synagoges. <sup>18</sup> And ye shall be brought to the heed rulers, and kynges, for my sake, in wytnes to them and to the gentylys.

## KJ (1611) 1873

Iscairiot, who also betrayed him. <sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. <sup>9</sup> Provide neither gold, nor silver, nor brass in your purses: <sup>10</sup> nor scrip for *your* journey, neither two coats, neither shoes, nor yet <sup>11</sup> staves: for the workman is worthy of his meat. <sup>11</sup> And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. <sup>12</sup> And when ye come into a house salute it. <sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. <sup>14</sup> And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. <sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. <sup>17</sup> But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; <sup>18</sup> and ye shall be brought before governors and kings for my sake, for a testimony against them and the

|| [Gr. a staff]

## GENEVA BIBLE (1560) 1562

Judas Iscariot, who also betrayed him. <sup>5</sup> These twelve did Jesus send forth, and commanded them, saying, Go not into the waye of the Gentiles, and into the cities of the Samaritans enter ye not. <sup>6</sup> But go rather to the lost shepe of the house of Israel. <sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup> Heale the sicke: clense the lepers: raise up the dead: cast out the devils. Frely ye have received, freely give. <sup>9</sup> Possesse not golde, nor silver, nor money in your girdels. <sup>10</sup> Nor a scrippe for the jorney, nether two coates, nether shoes, nor a staffe: for the worke-man is worthie of his meat. <sup>11</sup> And into whatsoever citie or towne ye shal come, enquire who is worthie in it, and there abide til ye go thence. <sup>12</sup> And when ye come into an house, salute the same. <sup>13</sup> And if the house be worthie, let your peace come upon it: but if it be not worthie, let you \* peace returne to you. <sup>14</sup> And whosoever shal not receive you, nor heare your wordes, when ye departe out of that house, or that citie, shake of the dust of your fete. <sup>15</sup> Truly I say unto you, it shalbe easier for them of the land of Sodom and Gomorrhah in the day of judgement, then for that citie.

<sup>16</sup> Beholde, I send you as shepe in the middes of wolves: be ye therefore wise as serpentis, and innocent as doves. <sup>17</sup> But beware of men, for they will deliver you up to the Councils, and will scourge you in their Synagogues. <sup>18</sup> And ye shall be broght to the governours and Kings for my sake,

## (RV 1881) ASV 1901

<sup>5</sup> These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup> Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. <sup>9</sup> Get you no gold, nor silver, nor brass in your purses; <sup>10</sup> no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. <sup>11</sup> And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. <sup>12</sup> And as ye enter into the house, salute it. <sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. <sup>14</sup> And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. <sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. <sup>17</sup> But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; <sup>18</sup> yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.

## BISHOPS' BIBLE (1568) 1602

naanite, and Judas Iscariot, which also betrayed him. <sup>5</sup> Jesus sent foorth these twelve, when hee had commanded them, saying, Goe not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not: <sup>6</sup> But goe gather to the lost sheepe of the house of Israel. <sup>7</sup> As ye go, preach, saying, The kingdome of heaven is at hand. <sup>8</sup> Heale the sicke, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. <sup>9</sup> Possesse not gold, nor silver, nor brasse in your purses: <sup>10</sup> Nor scrip towards your journey, neither two coates, neither shooes, nor yet a staffe: (For the workeman is worthy of his meate.) <sup>11</sup> But to whatsoever citie or towne yee shall come, enquire who is worthy in it: and there abide till ye goe thence. <sup>12</sup> And when ye come into an house, salute the same. <sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you againe. <sup>14</sup> And whosoever shall not receive you, nor will heare your preaching: when ye depart out of that house, or that citie, shake off the dust of your feete. <sup>15</sup> Verily I say unto you, it shall be easier for the land of the Sodomites and Gomorrhians in the day of judgement, then for that citie. <sup>16</sup> Behold, I send you forth as sheepe in the midst of Woolves: be yee therefore wise as the serpents, and harmelesse as the Doves. <sup>17</sup> But beware of men: for they shall deliver you up to the counceles, and shall scourge you in their Synagogues, <sup>18</sup> And ye shall be brought to the head rulers and kings for

## RSV (1946) 1960

<sup>5</sup> These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And preach as you go, saying, 'The kingdom of heaven is at hand.' <sup>8</sup> Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay. <sup>9</sup> Take no gold, nor silver, nor copper in your belts, <sup>10</sup> no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food. <sup>11</sup> And whatever town or village you enter, find out who is worthy in it, and stay with him until you depart. <sup>12</sup> As you enter the house, salute it. <sup>13</sup> And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. <sup>14</sup> And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. <sup>15</sup> Truly, I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

<sup>16</sup> "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. <sup>17</sup> Beware of men; for they will deliver you up to councils, and flog you in their synagogues, <sup>18</sup> and you will be dragged before governors and kings for my sake, to bear testimony

## TYNDALE (1525) 1535

<sup>19</sup> But when they delyver you up, take no thought how or what ye shall speake, for yt shalbe geven you, even in that same houre, what ye shall saye. <sup>20</sup> For it is not ye that speke, but the spryte of youre father which speaketh in you.

<sup>21</sup> The brother shall betraye the brother to deeth, and the father the sonne. And the chyldren shall aryse agaynst their fathers and mothers, and shall put them to deeth: <sup>22</sup> and ye shall be hated of all men for my name. But he that endureth to the ende, shalbe saved.

<sup>23</sup> When they persecute you in one cite, flye in to another. I tell you for a truthe, ye shall not fynyshe all that cities of Israel, tyll the sonne of man be come. <sup>24</sup> The disciple ys not above hys master: nor yet the servaunt above his lorde. <sup>25</sup> It is ynough for the disciple to be as hys master ys, and that the servaunt be as his lorde ys. If they have called the lorde of the housse Beelzebub: how moche more shall they call them of his housholde so? <sup>26</sup> Feare them not therfore.

There is no thyng so close, that shall not be opened, and no thyng so hyd, that shall not be knownen.

<sup>27</sup> What I tell you in dercknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the housse toppes.

<sup>28</sup> And feare ye not them which kyll the body, and be not able to kyll the soule. But rather feare him, which is

## RHEIMS 1582

my sake, in testimonie to them and the Gentiles. <sup>19</sup> But when they shal deliver you up, take no thought how or what to speake: for it shal be given you in that houre what to speake. <sup>20</sup> For it is not you that speake, but the spirit of your father that speaketh in you. <sup>21</sup> The brother also shal deliver up the brother to death, and the father the sonne; and the children shal rise up agaynst the parents, and shal worke their death, <sup>22</sup> and you shal be odious to al men for my name. but he that shal persevere unto the end, he shal be saved.

<sup>23</sup> And when they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the sonne of man come.

<sup>24</sup> The Disciple is not above the maister, nor the servant above his lord. <sup>25</sup> It suffiseth the disciple that he be as his maister: and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? <sup>26</sup> Therefore feare ye not them. For nothing is hid, that shal not be revealed; and secrete, that shal not be knownen. <sup>27</sup> That which I speake to you in the darke, speake ye in the light: and that which you heare in the eare, preache ye upon the house toppes. <sup>28</sup> And feare ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into hel.

## GREAT BIBLE (1539) 1540

<sup>19</sup> But when they delyver you up, take ye no thought, how or what ye shall speake: for it shalbe geven you, even in that same houre what ye shall speake. <sup>20</sup> For it is not ye that speke, but the spryte of youre father which speaketh in you. <sup>21</sup> The brother shall delyver up the brother to deeth, and the father the sonne. And the children shal aryse agaynst their fathers and mothers, and shall put them to deeth: <sup>22</sup> and ye shal be hated of all men for my name sake. But he that endureth to the ende, shalbe saved.

<sup>23</sup> But when they persecute you in this cytie, flye ye into another. For verely I saye unto you: ye shall not go thorowe all the cyties of Israell tyll the sonne of man be come.

<sup>24</sup> The disciple is not above the master: nor the servaunt above his Lord. <sup>25</sup> It is ynough for the disciple, that he be as his master is, and that the servaunt be as his Lorde is. If they have called the Lord of the house, Beelzebub: how moche more shal they call them of his housholde so? <sup>26</sup> Feare them not therfore. For there is nothing close, that shall not be opened: and nothyng hyd, that shall not be knownen.

<sup>27</sup> What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

<sup>28</sup> And feare ye not them which kyll the body but are not able to kyll the soule. But rather feare him, which is

## KJ (1611) 1873

Gentiles. <sup>19</sup> But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that *same* hour what ye shall speak. <sup>20</sup> For it is not ye that speak, but the Spirit of your Father which speaketh in you. <sup>21</sup> And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. <sup>22</sup> And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. <sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. <sup>24</sup> The disciple is not above *his* master, nor the servant above his lord. <sup>25</sup> *It* is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house †Beelzebub, how much more *shall they call* them of his household? <sup>26</sup> Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup> What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. <sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him

† [Gr *Beelzebub*].

## GENEVA BIBLE (1560) 1562

in witnes to them and to the Gentiles. <sup>19</sup> But when they deliver you up, take no thoght how or what ye shal spake: for it shal be given you in that houre, what ye shall say. <sup>20</sup> For it is not ye that speake, but the spirit of your Father whiche speaketh in you. <sup>21</sup> And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against (their) parents, and cause them to dye. <sup>22</sup> And ye shalbe hated of all men for my Name: but he that endureth to the end he shalbe saved. <sup>23</sup> And when they persecute you in this citie, flee into another: for verely I say unto you, ye shall not finish (all) the cities of Israel, till the Sonne of man be come. <sup>24</sup> The disciple is not above his master, nor the servant above his Lord. <sup>25</sup> It is ynough for the disciple to be as his master (is,) and the servant as his Lord. If they have called the master of the house Beelzebub, how muche more them of his housholde <sup>26</sup> Feare them not therefore: for there is nothing covered, that shal not be disclosed nor hid, that shall not be knowen. <sup>27</sup> What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preache ye on the houses. <sup>28</sup> And feare ye not them which kil the bodie but are not able to kill the soule: but rather feare him, whiche is able

## (RV 1881) ASV 1901

<sup>19</sup> But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. <sup>20</sup> For it is not ye that speak, but the Spirit of your Father that speaketh in you. <sup>21</sup> And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. <sup>22</sup> And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. <sup>23</sup> But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

<sup>24</sup> A disciple is not above his teacher, nor a servant above his lord. <sup>25</sup> It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household! <sup>26</sup> Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup> What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops. <sup>28</sup> And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him

## BISHOPS' BIBLE (1568) 1602

my sake, in witesse to them, and to the Gentiles. <sup>19</sup> But when they deliver you up, take ye no thought, how or what yee shall speake: for it shall be given you in that same houre what yee shall speake. <sup>20</sup> For it is not yee that speake, but the spirit of your father, *hee it is* which speaketh in you. <sup>21</sup> The brother shall deliver up the brother to death, and the father the sonne: the children shal rise against their fathers and mothers, and shall put them to death. <sup>22</sup> And yee shall bee hated of all men for my names sake: but he that endureth to the ende, shall be saved. <sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ende all the cities of Israel, till the sonne of man be come. <sup>24</sup> The disciple is not above his master, nor the servant above his lord. <sup>25</sup> It is enough for the disciple that he be as his master is, and *that* the servant *be* as his lord is. If they have called the the \* Lord of the house Beelzebub, how much more shall they call them of his household? <sup>26</sup> Feare them not therefore: for there is nothing close, that shall not be opened, and nothing hid, that shall not be knowen. <sup>27</sup> What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the houses. <sup>28</sup> And feare ye not them which kill the bodie, but are not able to kill the soule, But rather feare him which is able to destroy

## RSV (1946) 1960

before them and the Gentiles. <sup>19</sup> When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; <sup>20</sup> for it is not you who speak, but the Spirit of your Father speaking through you. <sup>21</sup> Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; <sup>22</sup> and you will be hated by all for my name's sake. But he who endures to the end will be saved. <sup>23</sup> When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.

<sup>24</sup> "A disciple is not above his teacher, nor a servant above his master; <sup>25</sup> it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebub, how much more will they malign those of his household.

<sup>26</sup> "So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known. <sup>27</sup> What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops. <sup>28</sup> And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.

## TYNDALE (1525) 1535

able to destroye both soule and body into hell. <sup>29</sup> Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde, without youre father. <sup>30</sup> And now are all the heres of youre heedis numbred. <sup>31</sup> Feare ye not therfore: ye are of more value then many sparowes.

<sup>32</sup> Who soever therfore shall knowledge me before men, him will I knowledge also before my father which is in heven. <sup>33</sup> But whosoever shall denye me before men, him will I also denye before my father which is in heven.

<sup>34</sup> Thynke not, that I am come to sende peace into the erth. I came not to send peace, but a swerde. <sup>35</sup> For I am come to set a man at varyaunce ageynst his father, and the doughter ageynst hyr mother, and the doughterelawe ageynst her motherlawe: <sup>36</sup> And a mannes fooes shalbe they of his awne housholde.

<sup>37</sup> He that loveth his father, or mother more then me, is not mete for me. And he that loveth his sonne, or doughter more then me, is not mete for me. <sup>38</sup> And he that taketh not his crosse and foloweth me, is not mete for me. <sup>39</sup> He that fyndeth his lyfe, shall lose it: and he that losith his lyfe for my sake, shall fynde it.

<sup>40</sup> He that receavith you, receavith me: and he that receavith me, receavith him that sent me. <sup>41</sup> He that receavith a Prophet in the name of a Prophet, shall receive a Prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receive the

## RHEIMS 1582

<sup>29</sup> Are not two sparowes sold for a farthing: and not one of them shal fall upon the ground without your father? <sup>30</sup> But your very heares of the head are al numbered. <sup>31</sup> Feare not therfore: better are you then many sparowes. <sup>32</sup> Every one therfore that shal confesse me before men, I also wil confesse him before my father which is in heaven. <sup>33</sup> But he that shal denie me before men, I also wil denie him before my father which is in heaven. <sup>34</sup> Do not ye thinke that I came to send peace into the earth: I came not to send peace, but the sword. <sup>35</sup> For I came to separate man agaynst his father, and the daughter agaynst her mother, and the daughter in law agaynst her mother in law. <sup>36</sup> And a mans enemies, they of his owne household. <sup>37</sup> He that loveth father or mother more then me, is not worthy of me: and he that loveth sonne or daughter above me, is not worthy of me. <sup>38</sup> And he that taketh not his crosse, and foloweth me, is not worthy of me. <sup>39</sup> He that hath found his life, shal lose it: and he that hath lost his life for me, shal finde it.

<sup>40</sup> He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. <sup>41</sup> He that receiveth a Prophet in the name of a Prophet, shal receive the reward of a Prophet. and he that receiveth a just man in the name of a just man, shal receive the reward of a just

## GREAT BIBLE (1539) 1540

able to destroye both soule and body into hell. <sup>29</sup> Are not two lytle sparowes sold for a farthynge? And one of them shall not lyght on the grounde with out youre father. <sup>30</sup> Yee, even al the beares of your head are nombred. <sup>31</sup> Feare ye not therfore: ye are of more value then many sparowes.

<sup>32</sup> Every one therfore that shall knowledge me before men, him will I knowledge also before my father which is in heaven. <sup>33</sup> But whosoever shall denye me before men him will I also denye before my father, which is in heaven.

<sup>34</sup> Thinke not that I am come to sende peace into the erth. I came not to send peace, but a swerd. <sup>35</sup> For I am come to set a man at variaunce agaynst his father, and the daughter agaynst her mother, and the daughter in lawe agaynst her mother in lawe. <sup>36</sup> And a mannes foes shalbe they that are of his awne household.

<sup>37</sup> He that loveth father, or mother more then me, is not worthy of me. And he that loveth sonne or daughter more then me, is not worthy of me. <sup>38</sup> And he that taketh not hys crosse and foloweth me, is not worthy of my \* <sup>39</sup> He that fyndeth his lyfe, shall lose it: and he that losyth his lyfe for my sake, shall fynde it.

<sup>40</sup> He that receaveth you, receaveth me: and he that receaveth me, receaveth him that sent me. <sup>41</sup> He that receaveth a prophet in the name of a prophet, shal receive a prophetes rewarde. And he that receaveth a ryghteous man, in the name of a ryghteous man, shall receive a

## KJ (1611) 1873

which is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows. <sup>32</sup> Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. <sup>33</sup> But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

<sup>34</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup> And a man's foes *shall be* they of his own household. <sup>37</sup> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup> And he that taketh not his cross, and followeth after me, is not worthy of me. <sup>39</sup> He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

<sup>40</sup> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup> He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous *man* in the name of a righteous *man* shall receive a righteous *man's* reward.

## GENEVA BIBLE (1560) 1562

to destroye bothe soule and bodie in hel. <sup>29</sup> Are not two sparrowes solde for a farthing and one of them shall not fall on the ground without your Father? <sup>30</sup> Yea, and all the heeres of you \* heade are nombred. <sup>31</sup> Feare ye not therefore, ye are of more value then manie sparrowes. <sup>32</sup> Whosoever therefore shal confesse me before men, him wil I confesse also before my Father, which is in heaven. <sup>33</sup> But whosoever shal denie me before men, him wil I also denie before my Father, which is in heaven. <sup>34</sup> Thinke not that I am come to send peace into the earth: I came not to send peace, but the sworde. <sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup> And a mans enemies (shalbe) they of his owne housholde. <sup>37</sup> He that loveth father or mother more then me, is not worthie of me. And he that loveth sonne, or daughter more then me, is not worthie of me. <sup>38</sup> And he that taketh not his crosse, and followeth after me, is not worthie of me. <sup>39</sup> He that wil save his life, shal lose it, and he that loseth his life for my sake, shal save it. <sup>40</sup> He that receiveth you, receiveth me: and he that receiveth me, receiveth him that hath sent me. <sup>41</sup> He that receiveth a Prophet in the name of a Prophet, shal receive a Prophetes rewarde and he that receiveth a righteous man in the name of a righteous man,

## (RV 1881) ASV 1901

who is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: <sup>30</sup> but the very hairs of your head are all numbered. <sup>31</sup> Fear not therefore: ye are of more value than many sparrows. <sup>32</sup> Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. <sup>33</sup> But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

<sup>34</sup> Think not that I came to send peace on the earth: I came not to send peace, but a sword. <sup>35</sup> For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: <sup>36</sup> and a man's foes shall be they of his own household. <sup>37</sup> He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup> And he that doth not take his cross and follow after me, is not worthy of me. <sup>39</sup> He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

<sup>40</sup> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup> He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

## BISHOPS' BIBLE (1568) 1602

both bodie and soule in hell. <sup>29</sup> Are not two little Sparrowes solde for a farthing? And one of them shall not light on the ground without your father. <sup>30</sup> Yea, even all the haire of your head are numbred. <sup>31</sup> Feare ye not therefore, ye are of more value then many Sparrowes. <sup>32</sup> Every one therefore that shall confesse me before men, him will I confesse also before my father, which is in heavens. <sup>33</sup> But whosoever shall deny me before men, him will I also denie before my father, which is in heavens. <sup>34</sup> Thinke not that I am come to send peace into the earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup> And a mans foes shall be they of his owne household. <sup>37</sup> Hee that loveth father or mother more then me, is not worthy of me: and he that loveth sonne or daughter more then me, is not worthy of mee. <sup>38</sup> And hee that taketh not his crosse, and followeth me, is not worthy of me. <sup>39</sup> Hee that findeth his life, shall lose it: and hee that loseth his life for my sake, shall finde it. <sup>40</sup> He that receiveth you, receiveth me: and he that receiveth mee, receiveth him that sent mee. <sup>41</sup> He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and hee that receiveth a righteous man, in the name of a righteous man, shall re-

## RSV (1946) 1960

<sup>29</sup> Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Fear not, therefore; you are of more value than many sparrows. <sup>32</sup> So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; <sup>33</sup> but whoever denies me before men, I also will deny before my Father who is in heaven.

<sup>34</sup> "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. <sup>35</sup> For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; <sup>36</sup> and a man's foes will be those of his own household. <sup>37</sup> He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; <sup>38</sup> and he who does not take his cross and follow me is not worthy of me. <sup>39</sup> He who finds his life will lose it, and he who loses his life for my sake will find it.

<sup>40</sup> "He who receives you receives me, and he who receives me receives him who sent me. <sup>41</sup> He who receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward.

## TYNDALE (1525) 1535

rewarde of a righteous man. <sup>42</sup> And whosoever shall geve unto one of these lytle ones to drincke, a cuppe of colde water only, in the name of a disciple: I tell you of a trueth, he shall not lose his rewarde.

**11** And it came to passe when Jesus had made an ende of commaunding his. xii. disciples, that he departed thence, to teache and to preache in their cities.

<sup>2</sup> When John beinge in preson hearde the workes of Christ, he sent two of his disciples <sup>3</sup> and sayde unto him. Arte thou he that shall come: or shall we loke for another.

<sup>4</sup> Jesus answered and sayde unto them. Go and shewe John what ye have hearde and sene. <sup>5</sup> The blynd se, the halt goo, the lepers are clensed: the deaf heare, the ded ryse ageyne, and the glad tydinges is preached to the poore. <sup>6</sup> And happy is he that is not offended by me.

<sup>7</sup> And as they departed, Jesus begane to speake unto the people of John. What for to se, went ye out into the wyl-dernes? went ye out to se a rede shaken with the wynde?

<sup>8</sup> other what went ye out for to se? A man clothed in soofte rayment? Beholde they that weare soofte clothing, are in kynges howses. <sup>9</sup> But what went ye oute for to se? A prophete? Ye I saye to you and more then a Prophete.

<sup>10</sup> For this is he of whom it is written. Beholde, I sende my messenger before thy face, which shall prepare thy waye before the.

## RHEIMS 1582

man. <sup>42</sup> And whosoever shal give drinke to one of these litle ones a cuppe of cold water, only in the name of a disciple, amen I say to you, he shal not lose his reward.

**11** And it came to passe: when JESUS had done commaunding his twelve Disciples, he passed from thence, to teach and preach in their cities.

<sup>2</sup> And when John had heard in prison the workes of Christ: sending two of his disciples, he said to him, <sup>3</sup> Art thou he that art to come, or looke we for an other? <sup>4</sup> And JESUS making answer said to them, Goe and report to John what you have heard and seen. <sup>5</sup> The blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached: <sup>6</sup> and blessed is he that shal not be scandalized in me.

<sup>7</sup> And when they went their way, JESUS began to say to the multitudes of John, What went you out into the desert to see? a reede shaken with the winde? <sup>8</sup> But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kinges houses. <sup>9</sup> But what went you out to see? a Prophet? yea I tel you and more then a Prophet. <sup>10</sup> For this is he of whom it is written, *Behold I send mine angel before thy face, which shal prepare thy way before thee.*

## GREAT BIBLE (1539) 1540

righteous mans rewarde: <sup>42</sup> And whosoever shall geve unto one of these lytle ones to dryncke, a cuppe of colde water onely (in the name of a disciple) verely I saye un-<sup>\*</sup> you, he shall not lose his rewarde.

**11** And it came to passe, that when Jesus had made anende of commaunding his twelve disciples he departed thence, to teache and to preache in theyr cyties,

<sup>2</sup> When John beynge in preson hearde the workes of Christ, he sent two of hys dyscyples, <sup>3</sup> and sayde unto hym: Art thou he that shall come: or do we loke for another.

<sup>4</sup> Jesus answered and sayd unto them: Go, and shewe John agayne, what ye have heard and sene. <sup>5</sup> The blynd receive their sight: the lame walke, the lepers are clensed: and the deaf heare, the deed are raysed up, and the poore receive the glad tidings of the gospell. <sup>6</sup> And happy is he, that is not offended by me.

<sup>7</sup> And as they departed, Jesus beganne to saye unto the people concerning John. What went ye out into the wyl-dernes to se? A rede that is shaken with the wynde? <sup>8</sup> Or what went ye out for to se? A man clothed in softe rayment? Beholde: they that weare softe clothing: are in kinges houses. <sup>9</sup> But what went ye out for to se? A prophete: Verely I saye unto you: and more then a Prophete. <sup>10</sup> For this is he, of whom it is wrytten. Beholde, I sende my messenger before thy face, which shall prepare thy waye before the.

## KJ (1611) 1873

<sup>42</sup> And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

**11** And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. <sup>2</sup> Now when John had heard in the prison the works of Christ, he sent two of his disciples, <sup>3</sup> and said unto him, Art thou he that should come, or do we look for another? <sup>4</sup> Jesus answered and said unto them, Go and shew John again *those things* which ye do hear and see: <sup>5</sup> the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. <sup>6</sup> And blessed is *he*, whosoever shall not be offended in me.

<sup>7</sup> And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? <sup>8</sup> But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. <sup>9</sup> But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. <sup>10</sup> For this is *he*, of whom it is written, Behold, I send my messenger before thy

## GENEVA BIBLE (1560) 1562

shal receive the rewarde of a righteous man. <sup>42</sup> And who-soever shal give unto one of these litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say unto you, he shal not lose his rewarde.

**11** And it came to passe that when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

<sup>2</sup> And when John heard in the prison the workes of Christ, he sent two of his disciples, and said unto him. <sup>3</sup> Art thou he that shulde come, or shal we loke for another?

<sup>4</sup> And Jesus answering, said unto them, Go and shewe John, what things ye have heard and sene. <sup>5</sup> The blinde receive sight, and the halt go: the lepers are clensed, and the deaf heare: the dead are raised up, and the pore receive the Gospel. <sup>6</sup> And blessed is he that shal not be offended in me.

<sup>7</sup> And as they departed, Jesus began to speake unto the multitude, of John, What went ye out into the wildernes to se? A reed shaken with the winde? <sup>8</sup> But what went ye out to se? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings houses. <sup>9</sup> But what went ye out to se? A Prophet? Yea, I say unto you, and more then a Prophet. <sup>10</sup> For this is he of whome it is written, Beholde. I send my messenger before thy face, whiche shall

## (RV 1881) ASV 1901

<sup>42</sup> And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

**11** And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

<sup>2</sup> Now when John heard in the prison the works of the Christ, he sent by his disciples <sup>3</sup> and said unto him, Art thou he that cometh, or look we for another? <sup>4</sup> And Jesus answered and said unto them, Go and tell John the things which ye hear and see: <sup>5</sup> the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. <sup>6</sup> And blessed is he, whosoever shall find no occasion of stumbling in me.

<sup>7</sup> And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? <sup>8</sup> But what went ye out to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses. <sup>9</sup> But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. <sup>10</sup> This is he, of whom it is written,

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

<sup>a</sup> Many ancient authorities read *But what went ye out to see? a prophet?*

## BISHOPS' BIBLE (1568) 1602

ceive a righteous mans reward. <sup>42</sup> And whosoever shall give unto one of these little ones to drinke a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

**11** And it came to passe, that when Jesus had made an end of commaunding his twelve disciples, he departed thence to teach and to preach in their cities. <sup>2</sup> When John had heard in the prison the workes of Christ, hee sent two of his disciples, <sup>3</sup> And sayd unto him, Art thou hee that should come? Or doe we looke for another? <sup>4</sup> Jesus answered, and sayd unto them, Goe and shew John againe those things which yee doe heare and see: <sup>5</sup> The blinde receive their sight, the halt do walke, the lepers are cleansed, and the deafe heare, the dead are raised up, and the poore have the Gospell preached to them. <sup>6</sup> And happie is he, whosoever shal not be offended in me. <sup>7</sup> And as they departed, Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see? a reede shaken with the winde? <sup>8</sup> Or what went ye out for to see? A man clothed in soft raiment? Behold, they that weare solt *clothing*, are in kings houses. <sup>9</sup> But what went ye out for to see? A Prophet? yea, I say unto you, and more then a prophet. <sup>10</sup> For this is he of whom it is written, Behold, I send my messenger before thy face,

## RSV (1946) 1960

<sup>42</sup> And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward."

**11** And when Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.

<sup>2</sup> Now when John heard in prison about the deeds of the Christ, he sent word by his disciples <sup>3</sup> and said to him, "Are you he who is to come, or shall we look for another?" <sup>4</sup> And Jesus answered them, "Go and tell John what you hear and see: <sup>5</sup> the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. <sup>6</sup> And blessed is he who takes no offense at me."

<sup>7</sup> As they went away, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? A reed shaken by the wind? <sup>8</sup> Why then did you go out? To see a man clothed in soft raiment? Behold, those who wear soft raiment are in kings' houses. <sup>9</sup> Why then did you go out? To see a prophet? <sup>b</sup> Yes, I tell you, and more than a prophet. <sup>10</sup> This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall prepare thy way before thee.'

<sup>b</sup> Other ancient authorities read *What then did you go out to see? A prophet?*

## TYNDALE (1525) 1535

<sup>11</sup> Verely I saye unto you, amonge the chyldren of wemen arose there not a gretter then John the Baptist. Notwithstandinge he that is lesse in the kyngdome of heven, is gretter then he. <sup>12</sup> From the tyme of John Baptist hytherto, the kyngdome of heven suffreth violence, and they that goo to it with violence pluck it unto them. <sup>13</sup> For all the Prophetes and the lawe prophesied unto the tyme of John. <sup>14</sup> Also yf ye wil receave it, this is Helyas which shuld come. <sup>15</sup> He that hath eares to heare let him heare.

<sup>16</sup> But wher unto shall I lyken this generacion? It is lyke unto chyldren which syt in the market and call unto their felowes, and saye: <sup>17</sup> we have pyped unto you, and ye have not daunsed? We have mourned unto you, and ye have not sorowed. <sup>18</sup> For John came nether eatinge nor drinkinge, and they saye, he hath the devyll <sup>19</sup> The sonne of man came eatinge and drinkinge, and they saye, beholde a glutton and drinker of wyne, and a frend unto publicans and synners. Neverthelater wysdome is justified of hir chyldren.

<sup>20</sup> Then began he to upbrayd the cities, in which most of his miracles were done, because they mended not. <sup>21</sup> Wo be to the Chorasyn. Wo be to the Bethsaida: for yf the miracles which were shewed in you, had bene done in Tyre and Sidon, they had repented longe agone in sack cloth and ashes. <sup>22</sup> Neverthelesse I say to you: it shall be esier for Tyre and Sidon at the daye of judgement, then

## RHEIMS 1582

<sup>11</sup> Amen I say to you, there hath not risen among the borne of women a greater then John the Baptist: yet he that is the lesser in the kingdom of heaven, is greater then he. <sup>12</sup> And from the dayes of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent beare it away. <sup>13</sup> For al the Prophets and the Law prophecied unto John: <sup>14</sup> and if you wil receive it, he is Elias that is for to come. <sup>15</sup> He that hath eares to heare, let him heare.

<sup>16</sup> And whereunto shal I esteeme this generation to be like? It is like to children sitting in the market place: which crying to their companions, <sup>17</sup> say, We have piped to you, and you have not daunced: we have lamented, and you have not mourned. <sup>18</sup> For John came neither eating nor drinking: and they say, He hath a divel. <sup>19</sup> The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a winedrinker, a frende of Publicans and sinners. And wisdom is justified of her children.

<sup>20</sup> Then began he to upbraide the cities, wherein were done the most of his miracles, for that they had not done penance. <sup>21</sup> Wo be to thee Corozain, wo be to thee Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in hearecloth and ashes long agoe. <sup>22</sup> But neverthelesse, I say to you, it shal be more tolerable for Tyre and

## GREAT BIBLE (1539) 1540

<sup>11</sup> Verely I saye unto you: amonge them that are borne of wemen, arose not a greater then John the Baptist. Not withstandinge he that is lesse: in the Kyngdome of heaven is gretter then he. <sup>12</sup> From the dayes of John Baptist untill this daye, the kyngedom of heven suffreth violence, and the violent plucke it unto them. <sup>13</sup> For all the prophetes, and the lawe it selfe prophesied unto John. <sup>14</sup> And yf ye wyll receave it this is Helias, which was for to come. <sup>15</sup> He that hath eares to heare: let hym heare.

<sup>16</sup> But wher unto shall I lyken thys generacion? It is like unto chyldren, which syt in the market places, and call unto their felowes, <sup>17</sup> and saye: we have pyped unto you, and ye have not daunsed: We have mourned unto you, and ye have not sorowed. <sup>18</sup> For John came nether eatynge nor drynkyng, and they saye, he hath the devyll. <sup>19</sup> The sonne of man came eatyng and drynkyng, and they saye, beholde a glutton, and an unmeasurable dryncker of wyne: and a frende unto publicans and synners. And wisdom is justified of her chyldren.

<sup>20</sup> Then began he to upbrayd the cyties which most of hys miracles were done in, because they repented not of their synnes. <sup>21</sup> Wo unto the Chorasyn: Wo unto the Bethsaida: for yf the miracles which were shewed in you, had bene done in the cytie of Tyre or Sidon, they had repented of their synnes longe agon in sack cloth and ashes. <sup>22</sup> Neverthelesse I saye unto you: it shall be easier for Tyre

## KJ (1611) 1873

face, which shall prepare thy way before thee. <sup>11</sup> Verily I say unto you, Among *them that are* born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. <sup>13</sup> For all the prophets and the law prophecied until John. <sup>14</sup> And if ye will receive *it*, this is Elias, which was for to come. <sup>15</sup> He that hath ears to hear, let him hear.

<sup>16</sup> But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, <sup>17</sup> We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil. <sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. <sup>21</sup> Woe unto thee, Chorazin, woe unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment,

## GENEVA BIBLE (1560) 1562

prepare thy way before thee. <sup>11</sup> Verely I say unto you, among them whiche are begotten of women, arose there not a greater then John Baptist: notwithstanding, he that is the least in the kingdome of heaven, is greater then he. <sup>12</sup> And from the time of John Baptist hitherto, the kingdome of heaven suffreth violence, and the violent take it by force. <sup>13</sup> For al the Prophetes and the Law prophecied unto John. <sup>14</sup> And if ye will receive it, this is Elias whiche was to come.

<sup>15</sup> He that hath eares to heare, let him heare <sup>16</sup> But whereunto shall I liken this generation? It is like unto litle children which sit in the markets, and call unto their felowes. <sup>17</sup> And say, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented. <sup>18</sup> For John came nether eating nor drinkyng and they say, He hathe a devil. <sup>19</sup> The Sonne of man came eatyng and drinking, and they say, Beholde a glotton and a drinker of wine, a friend unto Publicanes and sinners: but wisdome is justified of her children.

<sup>20</sup> Then began he to up braide the cities, where in most of his great worke were done because they repented not. <sup>21</sup> Wo (be) to thee. Chorazin: Wo (be) to thee Bethsaida: for if the great workes, whiche were done in you, had bene done in! Tyrus and Sidon, they had repented long ago in sackcloth and ashes. <sup>22</sup> But I say to you, It shalbe easier for Tyrus and Sidon at the day of judgement, then for you.

## (RV 1881) ASV 1901

<sup>11</sup> Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if ye are willing to receive it, this is Elijah, that is to come. <sup>15</sup> He that hath ears <sup>a</sup>to hear, let him hear. <sup>16</sup> But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows <sup>17</sup> and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a demon. <sup>19</sup> The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her <sup>r</sup>works.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. <sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judg-

## BISHOPS' BIBLE (1568) 1602

which shall prepare thy way before thee. <sup>11</sup> Verily I say unto you, Among them that are borne of women, there hath not risen a greater then John the Baptist: notwithstanding, he that is lesse in the kingdome of heaven, is greater then he. <sup>12</sup> From the dayes of John the Baptist, untill now, the kingdome of heaven suffereth violence, and the violent plucke it *unto them*. <sup>13</sup> For all the Prophets, and the law it selfe, prophecied unto John. <sup>14</sup> And if yee will receive it, this is Elias which was for to come. <sup>15</sup> Hee that hath eares to heare, let him heare. <sup>16</sup> But whereunto shall I liken this generation? It is like unto little children, sitting in the markets, and calling unto their fellows, <sup>17</sup> And saying, We have piped unto you, and ye have not daunced: we have mourned unto you, and ye have not sorrowed. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devill. <sup>19</sup> The sonne of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine bibber, and a friend unto publicanes and sinners: and wisdom was justified of her children. <sup>20</sup> Then beganne he to upbraid the cities, wherein most of his mighty workes were done, because they repented not. <sup>21</sup> Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mightie workes which were done in you, had beene done in Tyre and Sidon, they would have repented long agoe in sackcloth and ashes. <sup>22</sup> But I say unto you, It shall be easier for Tyre and Sidon at the day of judgement, then

## RSV (1946) 1960

<sup>11</sup> Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. <sup>12</sup> From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force. <sup>13</sup> For all the prophets and the law prophesied until John; <sup>14</sup> and if you are willing to accept it, he is Elijah who is to come. <sup>15</sup> He who has ears to hear,<sup>d</sup> let him hear.

<sup>16</sup> "But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates,

<sup>17</sup> 'We piped to you, and you did not dance; we wailed, and you did not mourn.'

<sup>18</sup> For John came neither eating nor drinking, and they say, 'He has a demon'; <sup>19</sup> the Son of man came eating and drinking, and they say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her deeds."<sup>e</sup>

<sup>20</sup> Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent.

<sup>21</sup> "Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I tell you, it shall be more tolerable on the day

<sup>a</sup> Some ancient authorities omit *to hear*.  
<sup>r</sup> Many ancient authorities read *children*.

<sup>d</sup> Other ancient authorities omit *to hear*.  
<sup>e</sup> Other ancient authorities read *children* (Luke 7.35)

## TYNDALE (1525) 1535

for you. <sup>23</sup> And thou Capernaum, which art lyft up unto heven, shalt be brought doune to hell. For yf the miracles which have bene done in the, had bene shewed in zodom: they had remayned to this daye. <sup>24</sup> Neverthelesse I saye unto you: it shalbe easiar for the londe of Zodom in the daye of judgement, then for the.

<sup>25</sup> At that tyme Jesus answered and sayd: I prayse the o father Lorde of heven and erth, because thou hast hyd these thinges from the wyse and prudent, and hast opened them unto babes: <sup>26</sup> even so father, for so it pleased the. <sup>27</sup> All thinges are geven unto me of my father. And noman knoweth the sonne but the father: nether knoweth eny man the father, save the sonne, and he to whome the sonne will open him.

<sup>28</sup> Come unto me all ye that laboure and are laden and I wyll ease you. <sup>29</sup> Take my yoke on you and lerne of me, for I am meke and lowly in herte: and ye shall fynd rest unto youre soules. <sup>30</sup> For my yoke is easy, and my burden is lyght.

**12** At that tyme Jesus went on the saboth dayes thorow the corne and his disciples were an hongred, and begane to plucke the eares of corne, and to eate. <sup>2</sup> When the Pharises sawe that, they sayde unto him: Beholde, thy disciples do that which is not lawfull to do apon the Saboth daye. <sup>3</sup> He sayde unto them: Have ye not reed what David dyd, when he was an houngered, and they

## RHEIMS 1582

Sidon in the day of judgement, then for you. <sup>23</sup> And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt come doune even unto hel. for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. <sup>24</sup> But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of judgement, then for thee.

<sup>25</sup> At that time JESUS answered and said. I confesse to thee O Father lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to litle ones. <sup>26</sup> Yea Father: for so hath it wel pleased thee. <sup>27</sup> Al things are delivered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it shal please the Sonne to reveale. <sup>28</sup> Come ye to me al that labour, and are burdened, and I wil refresh you. <sup>29</sup> Take up my yoke upon you, and learne of me, because I am meeke, and humble of hart: and you shal finde rest to your soules. <sup>30</sup> For my yoke is sweete, and my burden light.

**12** At that time Jesus went through the corne on the Sabbath: and his Disciples being hungrie, began to plucke the eares, and to eate. <sup>2</sup> And the Pharisees seeing them, said to him. Loe, thy Disciples doe that which is not lawful for them to doe on the Sabbath-dayes. <sup>3</sup> But he said to them, Have you not read what David did when he was

## GREAT BIBLE (1539) 1540

and Sidon at the daye of judgement, then for you. <sup>23</sup> And thou Capernaum, which art lyft up unto heven, shalt be brought doune to hell. For yf the miracles which have bene done in the, had bene shewed in zodom: they had remayned untill this daye. <sup>24</sup> Neverthelesse, I saye unto you: that it shalbe easier for the land of zodom in the daye of judgement, then for the.

<sup>25</sup> At that tyme Jesus answered and sayde: I thanke the O father, Lord of heaven and erth, because thou hast hid these thinges from the wyse and prudent, and hast shewed them unto babes, <sup>26</sup> verely father, even so was it thy good pleasure. <sup>27</sup> All thinges are geven over unto me of my father. And noman knoweth the sonne but the father: nether knoweth eny man the father, save the sonne, and he to whomsoever the sonne will open him.

<sup>28</sup> Come unto me all ye that laboure: and are laden, and I will ease you. <sup>29</sup> Take my yock upon you, and lerne of me, for I am meke and lowly in herte: and ye shall fynde rest unto youre soules. <sup>30</sup> For my yocke is easy, and my burden is light.

**12** At that tyme Jesus went on the Sabbath dayes thorowe the corne, and hys discyples were an hongred, and beganne to plucke the eares of corne, and to eate. <sup>2</sup> But when the Pharises sawe it, they sayde unto hym: Beholde, thy discyples do that which is not lawfull (*for them,*) to do upon the Sabbath daye. <sup>3</sup> But he sayde unto them. Have ye not read what David dyd, when he

## KJ (1611) 1873

than for you. <sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these *things* from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father: for so it seemed good in thy sight. <sup>27</sup> All *things* are delivered unto me of my Father: and no *man* knoweth the Son, but the Father; neither knoweth any *man* the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke *is* easy, and my burden is light.

**12** At that time Jesus went on the sabbath day through the corn; and his disciples were a hungred, and began to pluck the ears of corn, and to eat. <sup>2</sup> But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do *that* which is not lawful to do upon the sabbath day. <sup>3</sup> But he said unto them, Have ye not read what David did, when he was a hungred, and they that were with him;

## GENEVA BIBLE (1560) 1562

<sup>23</sup> And thou, Capernaum, whiche art lifted up unto heaven, shalt be broght downe to hell: for if the great workes, whiche have bene done in thee, had bene done among them of Sodom, they had remained to this day. <sup>24</sup> But I say unto you, that it shalbe easier for them of the land of Sodom in the day of judgement, then for thee. <sup>25</sup> At that time Jesus answered, and said, I give thee thanks, o Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understandyng, and hast opened them unto babes. <sup>26</sup> It is so, o Father, because thy good pleasure was suche. <sup>27</sup> All things are given unto me of my Father: and, no man knoweth the Sonne, but the Father: nether knoweth any man the Father but the Sonne, and he to whome the Sonne will reveile (him.) <sup>28</sup> Come unto me, all ye that are wearie and laden, and I wil ease you. <sup>29</sup> Take my yoke on you, and learne of me, that I am meke and lowlie in heart: and ye shal finde rest unto your soules. <sup>30</sup> For my yoke is easie, and my burden light.

**12** At that time Jesus went on a Sabbath day through the corne, and his disciples were an hungred, (and) began to plucke the eares of corne and to eat. <sup>2</sup> And when the Pharises sawe it, they said unto him, Beholde, thy disciples do that which is not lawfull to do upon the Sabbath. <sup>3</sup> But he said unto them, Have ye not red what David did when he was an hungred, and they that were with him?

## (RV 1881) ASV 1901

ment, than for you. <sup>23</sup> And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt <sup>a</sup>go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. <sup>24</sup> But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>25</sup> At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: <sup>26</sup> yea, Father, for so it was well-pleasing in thy sight. <sup>27</sup> All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. <sup>28</sup> Come unto me, all ye that labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light.

**12** At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. <sup>2</sup> But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. <sup>3</sup> But he said unto them, Have ye not read what David did, when he was

## BISHOPS' BIBLE (1568) 1602

for you. <sup>23</sup> And thou Capernaum, which has beene lifted up into heaven, shalt be brought downe to hell: For if the mighty workes which have bene done in thee, had bene done among them of Sodome, they would have remained untill this day. <sup>24</sup> But I say unto you, that it shall be easier for the land of Sodom, in the day of judgement, then for thee. <sup>25</sup> At that time Jesus answered, and sayde, I thanke thee, O Father, Lorde of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes. <sup>26</sup> Even so, O Father, for so was it thy good pleasure. <sup>27</sup> All things are given unto mee of my father: and no man knoweth the sonne, but the father: neither knoweth any man the father, save the sonne, and hee to whomesoever the sonne will open him. <sup>28</sup> Come unto me all ye that labour sore, and are laden, and I will ease you. <sup>29</sup> Take my yoke upon you, and learne of me, for I am meeke and lowly in heart: and yee shall find rest unto your soules. <sup>30</sup> For my yoke is easie, and my burden is light.

**12** At that time, Jesus went on the Sabbath dayes thorow the corne, and his disciples were an hungred, and beganne to plucke the eares of corne, and to eat. <sup>2</sup> But when the Pharises sawe them, they sayde unto him, Beholde, thy disciples doe that which is not lawfull to doe upon the Sabbath day. <sup>3</sup> But he sayd unto them, Have ye not read what David did when hee was an hungred, and

## RSV (1946) 1960

of judgment for Tyre and Sidon than for you. <sup>23</sup> And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. <sup>24</sup> But I tell you that it shall be more tolerable on the day of judgment for the land of Sodom than for you."

<sup>25</sup> At that time Jesus declared, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; <sup>26</sup> yea, Father, for such was thy gracious will. <sup>27</sup> All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. <sup>28</sup> Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light."

**12** At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck ears of grain and to eat. <sup>2</sup> But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the sabbath." <sup>3</sup> He said to them, "Have you not read what David did, when he was

<sup>a</sup> Many ancient authorities read *be brought down*.

## TYNDALE (1525) 1535

also which were with him? <sup>4</sup>How he entred into the housse of God, and ate the halowed loves which were not lawfull, for him to eate nether for them which were with him, but only for the prestes. <sup>5</sup>Or have ye not reed in the lawe, how that the prestes in the temple breake the Saboth daye, and yet are blamelesse? <sup>6</sup>But I saye unto you: that here is one greater then the temple. <sup>7</sup>Wherefore yf ye had wist what this sayinge meneth: I require mercy, and not sacrifice: ye wold never have condemned innocentes. <sup>8</sup>For the sonne of man is lord even of the Saboth daye.

<sup>9</sup>And he departed thence, and went into their synagoge: <sup>10</sup>and beholde ther was a man, whiche had his hande dried up. And they axed him sayinge: is it lawfull to heale apon the Saboth dayes? because they myght acuse him. <sup>11</sup>And he sayde unto them: whiche of you wolde it be, yf he had a shepe fallen into a pitte on the Saboth daye, that wolde not take him and lyft him out? <sup>12</sup>And how moche is a man better then a shepe? Wherefore it is lefull to do a good dede on the saboth dayes. <sup>13</sup>Then sayde he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke unto the other.

<sup>14</sup>Then the Pharises went out, and helde a counsell agaynst him, how they myght destroye him. <sup>15</sup>When Jesus knewe that, he departed thence, and moche people folowed him, and he healed them all, <sup>16</sup>and charged them, that

## RHEIMS 1582

an hungred, and they that were with him: <sup>4</sup>how he entred into the house of God, and did eate the loaves of proposition, which it was not lawful for him to eate, nor for them that were with him, but for priestes only? <sup>5</sup>Or have ye not read in the Law, that on Sabbath-dayes the priestes in the temple do breake the Sabbath, and are without blame? <sup>6</sup>but I tel you that there is here a greater then the temple. <sup>7</sup>And if you did know what it is, *I wil mercie, and not sacrifice*: you would never have condemned the innocentes. <sup>8</sup>For the Sonne of man is lord of the Sabbath also.

<sup>9</sup>And when he had passed from thence, he came into their synagogue. <sup>10</sup>And behold there was a man which had a withered hand, and they asked him saying, Whether is it lawful to cure on the Sabbaths? that they might accuse him. <sup>11</sup>But he sayd to them, what man shal there be of you, that shal have one sheepe: and if the same fall into a ditche on the Sabbaths, wil he not take hold and lift it up? <sup>12</sup>How much better is a man more then a sheepe? therefore it is lawful on the Sabbaths to doe a good deede. <sup>13</sup>Then he sayth to the man, Stretch forth thy hand. and he stretched it forth, and it was restored to health even as the other.

<sup>14</sup>And the Pharisees going forth made a consultation agaynst him, how they might destroy him. <sup>15</sup>But JESUS knowing it, retired from thence: and many folowed him, and he cured them all. <sup>16</sup>and he charged them that they

## GREAT BIBLE (1539) 1540

was an hongred, and they that were with him? <sup>4</sup>How he entred into the house of God, and did eate the shewe breades which were not lawfull for hym to eate, nether for them which were with hym, but onely for the prestes? <sup>5</sup>Or have ye not read in the lawe, how that (on the Sabath dayes) the preastes in the temple breake the Saboth, and are blamelesse? <sup>6</sup>But I saye unto you: that in this place is one greater then the temple. <sup>7</sup>Wherefore, yf ye wyst what this meaneth I require mercy, and not sacrifice: ye wolde not have condemned innocentes. <sup>8</sup>For the sonne of man also, is Lord even of the Sabath daye.

<sup>9</sup>And he departed thence and went into their synagoge: <sup>10</sup>and beholde, ther was a man which had his hande dried up. And they asked hym, sayinge is it lawfull to heale upon the Saboth dayes? that they myght accuse him. <sup>11</sup>And he sayde unto them: which of you will it be, that shall have, a shepe, and yf it fall into a pytte on the Saboth daye, wyl he not take it and lyft it out? <sup>12</sup>Howe moch more then is a man better then a shepe? Wherefore, it is lefull to do a good dede on the Saboth dayes. <sup>13</sup>Then sayeth he to the man: stretch forth thy hande. And he stretched it forth. And it was restored unto health, lyke as the other.

<sup>14</sup>Then the Pharises went out, and helde a counsell agaynst him, how they myght destroye him. <sup>15</sup>But when Jesus knewe it, he departed thence, and moche people folowed him, and he healed them all, <sup>16</sup>and charged them,

## KJ (1611) 1873

<sup>4</sup>how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? <sup>5</sup>Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? <sup>6</sup>But I say unto you, That in this place is *one* greater than the temple. <sup>7</sup>But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup>For the Son of man is Lord even of the sabbath day.

<sup>9</sup>And when he was departed thence, he went into their synagogue: <sup>10</sup>and behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. <sup>11</sup>And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? <sup>12</sup>How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. <sup>13</sup>Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, *like* as the other.

<sup>14</sup>Then the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup>But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all, <sup>16</sup>and charged them that they should not make him known:

## GENEVA BIBLE (1560) 1562

<sup>4</sup>How he entred into the House of God, and ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the Priests? <sup>5</sup>Or have ye not red in the Law how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blameles? <sup>6</sup>But I say unto you, that here is one greater then the Temple. <sup>7</sup>Wherefore if ye knewe what this is, wil have mercie and not sacrifice, ye wolde not have condemned the innocents. <sup>8</sup>For the sonne of man is, Lord, (even) of the Sabbath. <sup>9</sup>And he departed thence, and went into their Synagogue: <sup>10</sup>And beholde, there was a man which had (his) hand dryed up. And they asked him, saying, Is it lawful to heale upon a Sabbath day that they might accuse him. <sup>11</sup>And he said unto them, What man shal there be among you, that shal have a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out? <sup>12</sup>How much more then is a man better then a shepe? therefore, it is lawful to do wel on a Sabbath day. <sup>13</sup>Then said he to the man, Stretch forth the thine hand. And he stretched it forth, and it was made whole as the other. <sup>14</sup>Then the Pharises went out, and consulted against him, how they might destroye him. <sup>15</sup>But when Jesus knewe it, he departed thence, and great multitudes followed him, and he healed them all, <sup>16</sup>And charged them that they shulde not

## (RV 1881) ASV 1901

hungry, and they that were with him; <sup>4</sup>how he entered into the house of God, and <sup>4</sup>ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? <sup>5</sup>Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? <sup>6</sup>But I say unto you, that one greater than the temple is here. <sup>7</sup>But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup>For the Son of man is lord of the sabbath.

<sup>9</sup>And he departed thence, and went into their synagogue: <sup>10</sup>and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. <sup>11</sup>And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? <sup>12</sup>How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. <sup>13</sup>Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. <sup>14</sup>But the Pharisees went out, and took counsel against him, how they might destroy him.

<sup>15</sup>And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, <sup>16</sup>and charged

## BISHOPS' BIBLE (1568) 1602

they that were with him, <sup>4</sup>How he entred into the house of God, and did eate the shewe bread, which was not lawfull for him to eat, neither for them which were with him, but only for the priests? <sup>5</sup>Or have yee not read in the law, howe that on the Sabboth dayes the Priestes in the Temple profane the Sabboth, and are blamelesse? <sup>6</sup>But I say unto you, that in this place is *one* greater then the temple. <sup>7</sup>But if ye had known what this meaneth, I will mercie, and not sacrifice, yee would not have condemned the guiltlesse. <sup>8</sup>For the sonne of man is Lord of the Sabboth day. <sup>9</sup>And when he was departed thence, hee went into their Synagogue. <sup>10</sup>And behold, there was a man which had his hand dryed up, and they asked him, saying, Is it lawfull to heale on the Sabboth dayes? that they might accuse him. <sup>11</sup>And he sayd unto them, What man of you will there be that shall have one shepe: and if it fall into a pit on the Sabboth day, will hee not take hold of it, and lift it out? <sup>12</sup>How much more then is a man better then a sheepe? Wherefore it is lawfull to doe well on the Sabboth dayes. <sup>13</sup>Then sayth he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as the other. <sup>14</sup>Then the Pharises went out, and held a counsell against him, howe they might destroy him. <sup>15</sup>But when Jesus knewe *it*, hee departed thence: and great multitudes followed him, and he healed them all, <sup>16</sup>And charged them that they should

## RSV (1946) 1960

hungry, and those who were with him: <sup>4</sup>how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? <sup>5</sup>Or have you not read in the law how on the sabbath the priests in the temple profane the sabbath, and are guiltless? <sup>6</sup>I tell you, something greater than the temple is here. <sup>7</sup>And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup>For the Son of man is lord of the sabbath."

<sup>9</sup>And he went on from there, and entered their synagogue. <sup>10</sup>And behold, there was a man with a withered hand. And they asked him, "Is it lawful to heal on the sabbath?" so that they might accuse him. <sup>11</sup>He said to them, "What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? <sup>12</sup>Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath." <sup>13</sup>Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, whole like the other. <sup>14</sup>But the Pharisees went out and took counsel against him, how to destroy him.

<sup>15</sup>Jesus, aware of this, withdrew from there. And many followed him, and he healed them all, <sup>16</sup>and ordered them

<sup>4</sup> Some ancient authorities read *they ate*

## TYNDALE (1525) 1535

they shuld not make him knowen: <sup>17</sup> to fulfyll that which was spoken by Esay the Prophet, which sayeth. <sup>18</sup> Beholde my chylde, whom I have chosen, my beloved, in whom my soule deliteth. I will put my sprete on him, and he shall shewe judgement to the gentyls. <sup>19</sup> He shall not stryve, he shall not crye, nether shall eny man heare his voyce in the streetes, <sup>20</sup> a brosed rede shall he not breake, and flaxe that begynneth to burne, he shall not quenche, tyll he sende forth judgement unto victorie, <sup>21</sup> and in his name shall the gentyls truste.

<sup>22</sup> Then was brought to him, one possessed with a devyll which was both blynde and domme: and he healed him, insomoch that he which was blynd and domme, both spake and sawe. <sup>23</sup> And all the people were amased, and sayde: Is not this that sonne of David? <sup>24</sup> But when the Pharises hearde that, they sayde: This felow dryveth the devyls no nother wyse out but by the helpe of Belzebub the chefe of the devyls.

<sup>25</sup> But Jesus knewe their thoughtes and sayde to them. Every kyngdome devided with in it selfe, shalbe brought to naught. Nether shall eny cite or housholde devyded agenst it selfe, contynue. <sup>26</sup> So yf satan cast out satan, then he is devyded ageynst him selfe. How shall then his kyngdome endure? <sup>27</sup> Also yf I by the helpe of Belzebub cast oute devyls: by whose helpe do youre chyldren cast them out? Therefore they shalbe youre judges <sup>28</sup> But yf I cast out the devyls by the spryte of god: then is the kyngdome of god come on you?

## RHEIMS 1582

should not disclose him. <sup>17</sup> That it might be fulfilled which was spoken by Esay the Prophete, saying. <sup>18</sup> *Behold my servant whom I have chosen, my beloved in whom my soul hath wel liked. I wil put my spirit upon him, and judgement to the Gentiles shal be shew.* <sup>19</sup> *He shal not contend, nor crie out, neither shal any man heare in the streetes his voyce.* <sup>20</sup> *The reede bruised he shal not breake, and smoking flaxe he shal not extinguish: til he cast forth judgement unto victorie.* <sup>21</sup> *And in his name the Gentiles shal hope.*

<sup>22</sup> Then was offered to him one possessed with a devil, blinde and dumme: and he cured him, so that he spake and saw. <sup>23</sup> And al the multitudes were amased, and sayd, Whether this be the Sonne of David? <sup>24</sup> But the Pharisees hearing it, sayd. This felow casteth not out divels but in Beelzebub the Prince of the divels. <sup>25</sup> And JESUS knowing their cogitations, said to them.

Every kingdom devided against it self shal be made desolate: and every cite or house devided agaynst it self, shal not stand. <sup>26</sup> And if Satan cast out Satan, he is devided against him self: how then shal his kingdom stand? <sup>27</sup> And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shal be your judges. <sup>28</sup> But if I in the Spirit of God do cast out devils, then is the

## GREAT BIBLE (1539) 1540

that they shuld not make him knowen: <sup>17</sup> that it myght be fulfilled which was spoken by Esay the Prophet, which sayeth: <sup>18</sup> Beholde, my childe, whom I have chosen, my beloved, in whom my soule deliteth. I wyll put my sprete upon him, and he shall shewe judgement to the gentyls. <sup>19</sup> He shal not stryve ner crye, nether shall eny man heare hys voyce in the stretes, <sup>20</sup> a brosed rede shall he not breake, and smokyng flax shall he not quenche, till he sende forth judgement unto victorie, <sup>21</sup> and in his name shall the gentyls trust.

<sup>22</sup> Then was brought to him a blynd and domme man, that was vexed with a devyll, and he healed him, in somoch, that the blynd and domme, both spake and sawe. <sup>23</sup> And all the people were amased, and sayde: Is not this that sonne of David? <sup>24</sup> But when the Pharises hearde it, they sayd. This felow dryveth the devyls no nother wyse out, but by the helpe of Belzebub the chefe of the devyls.

<sup>25</sup> But whan Jesus knewe their thoughtes he sayde unto them: Every kingdome devided agaynst it selfe, shalbe brought to naught. And every cite or house devyded agaynst it selfe shall not stande. <sup>26</sup> And yf Satan cast out Satan, then is he devided agaynst him selfe How shall then his kingdome endure? <sup>27</sup> Also, yf I by the helpe of Belzebub cast out devyls, by whose helpe do youre chyldren cast them out? Therefore, they shalbe your judges. <sup>28</sup> But yf I cast out the devyls by the spryte of God: then is the kingdome of God come unto you:

## KJ (1611) 1873

<sup>17</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup> And in his name shall the Gentiles trust.

<sup>22</sup> Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is this the son of David? <sup>24</sup> But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by <sup>†</sup>Beelzebub the prince of the devils. <sup>25</sup> And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of

<sup>†</sup> [Gr. *Beelzebub*: and so ver. 27].

## GENEVA BIBLE (1560) 1562

make him known, <sup>17</sup> That it might be fulfilled, which was spoken by Esaias the Prophet, saying, <sup>18</sup> Beholde my servant whome I have chosen, my beloved in whome my soule deliteth: I wil put my Spirit on him, and he shal shewe judgement to the Gentiles. <sup>19</sup> He shal not strive, nor crye, nether shal anie man heare his voyce in the stretes. <sup>20</sup> A bruised rede shal he not breake, and smoking flaxe shal he not quenshe, til he bring forthe judgement unto victorie. <sup>21</sup> And in his Name shal the Gentiles trust.

<sup>22</sup> Then was broght to him one, possessed with a devil (bothe) blinde, and domme, and he healed him, so that he which was blinde and domme, bothe spake and sawe. <sup>23</sup> And all the people were amased, and said, Is not this the sonne of David? <sup>24</sup> But when the Pharises heard it, they said, This man casteth the devils no other wise out, but through Beelzebub the prince of devils. <sup>25</sup> But Jesus knewe their thoghtes, and said to them, Everie kingdome devided against it self, shalbe broght to naught: and everie citie or house, devided against it self, shal not stand. <sup>26</sup> So if Satan cast out Satan, he is devided against him self: how shal then his kingdome endure? <sup>27</sup> Also if I through Beelzebub cast out devils, by whome do your children cast them out? Therefore they shalbe your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then is the kingdome of GOD come

## (RV 1881) ASV 1901

them that they should not make him known: <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>18</sup> Behold, my servant whom I have chosen;  
My beloved in whom my soul is well pleased:  
I will put my Spirit upon him,  
And he shall declare judgment to the Gentiles.

<sup>19</sup> He shall not strive, nor cry aloud;  
Neither shall any one hear his voice in the streets.

<sup>20</sup> A bruised reed shall he not break,  
And smoking flax shall he not quench,  
Till he send forth judgment unto victory.

<sup>21</sup> And in his name shall the Gentiles hope.

<sup>22</sup> Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. <sup>23</sup> And all the multitudes were amazed, and said, Can this be the son of David? <sup>24</sup> But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. <sup>25</sup> And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. <sup>28</sup> But if I by the Spirit of God cast out demons,

## BISHOPS' BIBLE (1568) 1602

not make him known: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the Prophet, saying, <sup>18</sup> Behold my child whome I have chosen, my beloved, in whom my soule well delighteth: I will put my spirit upon him, and he shall shew judgement to the Gentiles. <sup>19</sup> Hee shall not strive, nor cry, neither shall any man heare his voyce in the streets. <sup>20</sup> A bruised reede shall hee not breake, and smoking flaxe shall hee not quench, till hee send forth judgement unto victory. <sup>21</sup> And in his name shall the Gentiles trust. <sup>22</sup> Then was brought unto him one possessed with a devill, blind, and dumbe: and he healed him, in so much that the blinde and dumbe both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is not this that sonne of David? <sup>24</sup> But when the Pharisees heard *it* they sayd, This *fellowe* doth not cast out these devils, but by Beelzebub the prince of the devils. <sup>25</sup> But when Jesus knew their thoughts, he sayd unto them, Every kingdome divided against it selfe, is brought to desolation: and everie citie or house divided against it selfe, shall not stand. <sup>26</sup> And if Satan cast out Satan, then were he divided against himselfe, how shall then his kingdome endure? <sup>27</sup> Also if I by Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your Judges. <sup>28</sup> But if I cast out the devils by the spirit of God, then is the kingdome of God

## RSV (1946) 1960

not to make him known. <sup>17</sup> This was to fulfil what was spoken by the prophet Isaiah:

<sup>18</sup> "Behold, my servant whom I have chosen,  
my beloved with whom my soul is well pleased.  
I will put my Spirit upon him,  
and he shall proclaim justice to the Gentiles.

<sup>19</sup> He will not wrangle or cry aloud,  
nor will any one hear his voice in the streets;

<sup>20</sup> he will not break a bruised reed  
or quench a smoldering wick,  
till he brings justice to victory;

<sup>21</sup> and in his name will the Gentiles hope."

<sup>22</sup> Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb man spoke and saw. <sup>23</sup> And all the people were amazed, and said, "Can this be the Son of David?" <sup>24</sup> But when the Pharisees heard it they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons." <sup>25</sup> Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; <sup>26</sup> and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? <sup>27</sup> And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. <sup>28</sup> But if it is by the Spirit of God that I cast out demons, then the kingdom

## TYNDALE (1525) 1535

<sup>29</sup> Ether how can a man enter into a stronge mannes housse, and violently take awaye his goodes: excepte he fyrst binde the stronge man, and then spoyle his housse? <sup>30</sup> He that is not with me, is agaynst me. And he that gaddereth not with me, scattereth abroad. <sup>31</sup> Wherefore I saye unto you, all maner of synne and blasphemy shalbe forgiven unto men: but the blasphemy of the sprite, shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But whosoever speaketh agaynst the holy gost, it shall not be forgiven him, no nether in this worlde, nether in the worlde to come.

<sup>33</sup> Ether make the tree good, and his frute good also: or els make the tree evyll, and his frute evyll also. For the tree is knowen by his frute. <sup>34</sup> O generacion of vipers, how can ye saye well, when ye youre selves are evyll? For of the aboundance of the hert, the mouth speaketh. <sup>35</sup> A good man oute of the good treasure of his hert, bringeth forth good thinges. <sup>36</sup> And an evyll man out of his evyll treasure, bringeth forth evyll thinges. But I say unto you, that of every ydell worde that men shall have spoken: they shall geve a countes at the daye of judgement. <sup>37</sup> For by thy wordes thou shalt be justified: and by thy wordes thou shalt be condemned.

<sup>38</sup> Then answered certeyne of the Scribes and of the Pharises sayinge: Master, we wolde fayne se asygne of the. <sup>39</sup> He answered and sayde to them: The evyll and advoutrous generacion seketh a signe, but ther shall no signe be geven to them, save the signe of the Prophete

## RHEIMS 1582

kingdom of God come upon you. <sup>29</sup> Or how can a man enter into the house of the strong, and rifle his vessel, unles he first binde the strong? and then he wil rifle his house. <sup>30</sup> He that is not with me, is agaynst me: and he that gathereth not with me, scattereth. <sup>31</sup> Therefore I say to you, every sinne and blasphemie shal be forgiven men, but the blasphemie of the Spirit shal not be forgiven. <sup>32</sup> And whosoever shal speake a word agaynst the Sonne of man, it shal be forgiven him: but he that shal speake against the Holy Ghost, it shal not be forgiven him neither in this world, nor in the world to come. <sup>33</sup> Either make the tree good, and his fruite good: or make the tree evil, and his fruite evil. for of the fruite the tree is knowen. <sup>34</sup> You vipers broodes, how can you speake good thinges, whereas you are evil? for of the aboundance of the hart the mouth speaketh. <sup>35</sup> A good man out of a good treasure bringeth forth good thinges: and an evil man out of an evil treasure bringeth forth evil thinges. <sup>36</sup> But I say unto you, that every idle word that men shal speake, they shal render an account for it in the day of judgement. <sup>37</sup> For of thy wordes thou shalt be justified, and of thy wordes thou shalt be condemned.

<sup>38</sup> Then answered him certaine of the Scribes and Pharisees, saying, Maister, we would see a signe from thee. <sup>39</sup> who answered, and said to them,

The wicked and advoutrous generation seeketh a signe: and a signe shal not be given it, but the signe of Jonas the

## GREAT BIBLE (1539) 1540

<sup>29</sup> Or els how can one enter into a strong mannes house, and spoyle his Jewels, excepte he fyrst bynde the stronge man, and then spoyle his house? <sup>30</sup> He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroad. <sup>31</sup> Wherefore, I saye unto you, all maner of synne and blasphemy shalbe forgiven unto men but the blasphemy agaynst the sprete, shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven hym. But whosoever speaketh agaynst the holy gost, it shall not be forgiven him, nether in this worlde, nether in the worlde to come: <sup>33</sup> Ether make the tree good, and his frute good, or els make the tree evyll, and hys frute evyll. For the tree is knowen by his frute. <sup>34</sup> O generacion of vipers, how can ye speake good thinges, when ye youre selves are evyll? For out of the aboundance of the hert, the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the hert, bryngeth forth good thynges. And an evyll man, out of evyll treasure, bringeth forth evyll thynges. <sup>36</sup> But I say unto you, of every ydell worde that men shall have spoken, they shall geve acountes in the daye of judgement. <sup>37</sup> For out of thy wordes thou shalt be justified: and out of thy wordes thou shalt be condemned.

<sup>38</sup> Then certayne of the Scribes and of the Pharises asked him saying. Master, we wyll se a sygne of the. <sup>39</sup> But he answered and sayde to them. The evyll and advoutrous generacion seketh a signe and ther shall no sygne be geven

## KJ (1611) 1873

God is come unto you. <sup>29</sup> Or else how can one enter into a strong *man's* house, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad. <sup>31</sup> Wherefore I say unto you, All *manner of sin* and blasphemy shall be forgiven unto men: but the blasphemy against the *Holy Ghost* shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. <sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. <sup>34</sup> O generation of vipers, how can ye, being evil, speak good *things*? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good *things*: and an evil man out of the evil treasure bringeth forth evil *things*. <sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>38</sup> Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. <sup>39</sup> But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no

## GENEVA BIBLE (1560) 1562

unto you. <sup>29</sup> Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house. <sup>40</sup> He that is not with me, is against me: and he that gathereth not with me, scattereth. <sup>31</sup> Wherefore I say unto you, everie sinne and blasphemie shalbe forgiven unto men: but the blasphemie (against) the holie Gost shall not be forgiven unto men. <sup>32</sup> And whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but whosoever shal speake against the holie Gost, it shal not be forgiven him, nether in this world nor in the worlde to come. <sup>33</sup> Either make the tre good, and his frute good or else make the tre evil, and his frute evil: for the tre it \* knowen by the frute. <sup>34</sup> O generacions of vipers, how can you speake good things, when ye are evil: For of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of his heart bringeth forthe good things: and an evil man out of an evil treasure, bringeth forthe evil things. <sup>36</sup> But I say unto you, that of everie idle word that men shal speake, they shal give acounte there of at the day of judgement. <sup>37</sup> For by thy wordes thou shalt be justified, and by thy wordes thou shalt be condemned.

<sup>38</sup> Then answered certeine of the Scribes and of the Pharises, saying, Master, we wolde se a signe of thee. <sup>39</sup> But he answered, and said to them, An evil and adulterous generacion seketh a signe, but no signe shal be given unto it,

## (RV 1881) ASV 1901

then is the kingdom of God come upon you. <sup>29</sup> Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathered not with me scattereth. <sup>31</sup> Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. <sup>32</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. <sup>33</sup> Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. <sup>34</sup> Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. <sup>36</sup> And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>38</sup> Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. <sup>39</sup> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be

## BISHOPS' BIBLE (1568) 1602

come upon you. <sup>29</sup> Or else, howe can one enter into a strong mans house, and spoile his goods, except he first binde the strong man, and then will spoile his house? <sup>30</sup> He that is not with me, is against me: and hee that gathereth not with mee, scattereth abroad. <sup>31</sup> Wherefore I say unto you, All maner of sinne and blasphemie shalbe forgiven unto men: but the blasphemie against the *holy* spirit, shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the sonne of man, it shall bee forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. <sup>33</sup> Either make the tree good, and his fruit good: Or else make the tree evil, and his fruit evill: For the tree is knowen by his fruit. <sup>34</sup> O generations of vipers, howe can yee speake good things, when ye your selves are evill? For out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart, bringeth forth good things: and an evill man out of the evill treasure, bringeth forth evill things. <sup>36</sup> But I say unto you, That of every idle word that men shall speake, they shall give account thereof in the day of judgement. <sup>37</sup> For of thy words thou shalt bee justified, and of thy words thou shalt be condemned. <sup>38</sup> Then certaine of the Scribes, and of the Pharises, answered him, saying, Master, we will see a signe of thee. <sup>39</sup> But he answered, and sayd to them, An evill and adulterous generation seeketh a signe, and there shall no signe be given to it, but the signe of the Prophet

## RSV (1946) 1960

of God has come upon you. <sup>29</sup> Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. <sup>30</sup> He who is not with me is against me, and he who does not gather with me scatters. <sup>31</sup> Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

<sup>33</sup> "Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. <sup>34</sup> You brood of vipers! how can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. <sup>35</sup> The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil. <sup>36</sup> I tell you, on the day of judgment men will render account for every careless word they utter; <sup>37</sup> for by your words you will be justified, and by your words you will be condemned."

<sup>38</sup> Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." <sup>39</sup> But he answered them, "An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the

## TYNDALE (1525) 1535

Jonas. <sup>40</sup> For as Jonas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. <sup>41</sup> The men of Ninivie shall ryse at the daye of judgement with this nacion, and condemne them: for they amended at the preachinge of Jonas. And beholde, a greater then Jonas is here. <sup>42</sup> The quene of the south shall ryse at the daye of judgement with this generacion, and shall condemne them: for she came from the utmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

<sup>43</sup> When the unclene sprite is gone out of a man, he walketh throughout dry places, seking reest and fyndeth none. <sup>44</sup> Then he sayeth: I will retourne ageyne into my housse, from whence I came out. And when he is come, he fyndeth the housse empty and swepte and garnished. <sup>45</sup> Then he goeth his waye, and taketh unto him seven other spretes worsse then him selfe, and so entre they in and dwell there. And the ende of that man is worsse then the begynning. Even so shall it be with this evell nacion.

<sup>46</sup> Whill he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. <sup>47</sup> Then one sayde unto him: beholde thy mother and thy brethren stonde without, desyringe to speke with the.

<sup>48</sup> He answered and sayd to him that tolde him: Who is my mother? or who are my brethren? <sup>49</sup> And he stretched forth his hond over his disciples and sayd: behold my

## RHEIMS 1582

Prophet. <sup>40</sup> For as Jonas was in the whales belly three dayes and three nyghtes: so shal the Sonne of man be in the hart of the earth three dayes and three nyghtes. <sup>41</sup> The men of Ninivee shal rise in the judgement with this generation, and shal condemne it: because they did penance at the preaching of Jonas. And behold more then Jonas here. <sup>42</sup> The Queene of the South shal rise in the judgement with this generation, and shal condemne it: because she came from the endes of the earth to heare the wisdom of Salomon, and behold more then Salomon here. <sup>43</sup> And when an uncleane spirit shal goe out of a man, he walketh through dry places, seeking rest, and findeth not. <sup>44</sup> Then he saith, I wil returne into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. <sup>45</sup> Then goeth he, and taketh with him seven other spirites more wicked then him self, and they enter in and dwel there: and the last of that man be made worse then the first. So shal it be also to this wicked generation.

<sup>46</sup> As he was yet speaking to the multitudes, behold his mother and his brethren stode without, seeking to speake to him. <sup>47</sup> And one said unto him, Behold thy mother and thy brethren stand without, seeking thee. <sup>48</sup> But he answering him that told him, said, Who is my mother, and who are my brethren? <sup>49</sup> And stretching forth his hand upon his Disciples, he said, Behold my mother and my

## GREAT BIBLE (1539) 1540

to them, but the signe of the Prophet Jonas. <sup>40</sup> For as Jonas was thre dayes and thre nyghtes in the whales belly, so shall the sonne of man be thre dayes and thre nyghtes in the herte of the erth. <sup>41</sup> The men of ninive shall ryse in the judgement with this nacion, and condemne it, because they amended at the preachyng of Jonas. Beholde, here is one greater then Jonas. <sup>42</sup> The quene of the south shall rise in the judgement with this generacion, and shall condemne it: for she came from the utmost partes of the worlde to heare the wysdome of Salomon. And behold, in this place is one greater then Salomon.

<sup>43</sup> When the unclene spryte is gone out of a man, he walketh throughout drye places, sekyng rest, and findeth none. <sup>44</sup> Then he saith: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and swepte, and garnished. <sup>45</sup> Then goeth he, and taketh unto him seven other spretes worse then him selfe, and so entreth he in, and dwelleth there. And the ende of that man is worse then the begynning. Even so shall it be also, unto this froward generacion.

<sup>46</sup> Whyhe he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. <sup>47</sup> Then one sayde unto him beholde, thy mother and thy brethren stande without, desyringe to speake with the:

<sup>48</sup> But he answered, and sayde unto him that had tolde him. Who is my mother? or who are my brethren? <sup>49</sup> And he stretched forth hys hand towarde his disciples, and sayd.

## KJ (1611) 1873

sign be given to it, but the sign of the prophet Jonas: <sup>40</sup> for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. <sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

<sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. <sup>44</sup> Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. <sup>45</sup> Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

<sup>46</sup> While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. <sup>47</sup> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup> But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup> And he stretched forth his hand toward his disciples, and said, Behold my

## GENEVA BIBLE (1560) 1562

save the signe of the Prophet Jonas. <sup>40</sup> For as Jonas was thre dayes, and thre nights in the whales bellie: so shal the Sonne of man be thre dayes and thre nights in the heart of the earth. <sup>41</sup> The men of Nineve shal rise in judgement with this generacion, and condemne it: for they repented at the preaching of Jonas: and beholde, a greater then Jonas is here. <sup>42</sup> The Quene of the South shal rise in judgement with this generacion, and shal condemne it: for she came from the ut most parties of the earth to heare the wisdom of Solomon: and beholde, a greater then Solomon (is) here.

<sup>43</sup> Now when the uncleane spirit is gone out of a man, he walketh throughout drye places, seking rest, and findeth none. <sup>44</sup> Then he saith, I wil returne into mine house from whence I came: and when he is come, he findeth it emptie, swept and garnished.

<sup>45</sup> Then he goeth, and taketh unto him seven other spirits worse then him self, and they entre in, and dwell there: and the end of that man is worse then the beginning. Even so shal it be with this wicked generacion.

<sup>46</sup> While he yet spake to the multitude, beholde, his mother, and his brethren stode without, desiring to speake with him. <sup>47</sup> Then one said unto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee. <sup>48</sup> But he answered, and said to him that tolde him, Who is my mother? and who are my brethren? <sup>49</sup> And he stretched forth his hand toward his disciples, and said,

## (RV 1881) ASV 1901

given to it but the sign of Jonah the prophet: <sup>40</sup> for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. <sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. <sup>43</sup> But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. <sup>44</sup> Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. <sup>45</sup> Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

<sup>46</sup> While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. <sup>47</sup> And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. <sup>48</sup> But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup> And he stretched forth his hand towards his disciples, and said,

## BISHOPS' BIBLE (1568) 1602

Jonas. <sup>40</sup> For as Jonas was three dayes and three nights in the Whales belly: so shall the sonne of man be three daies and three nights in the heart of the earth. <sup>41</sup> The men of Nineve shall rise in the judgement with this nation, and condemne it, because they repented at the preaching of Jonas, and behold, here is one greater then Jonas. <sup>42</sup> The Queene of the South shall rise in the judgement with this generation, and shall condemne it: for she came from the uttermost parts of the earth to heare the wisdom of Solomon, and behold, in this place is one greater then Solomon. <sup>43</sup> When the uncleane spirit is gone out of a man, he walketh thorowout drie places seeking rest, and findeth none. <sup>44</sup> Then he sayth, I will returne into my house from whence I came out. And when hee is come, he findeth it empty, swept and garnished. <sup>45</sup> Then goeth he, and taketh with himsele, seven other spirits worse then himself, and they enter in, and dwell there: And the last state of that man is worse then the first. Even so shall it be also unto this froward generation. <sup>46</sup> While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speake with him. <sup>47</sup> Then one sayd unto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee. <sup>48</sup> But he answered, and sayd unto him that told him, Who is my mother? Or who are my brethren? <sup>49</sup> And when he had stretched forth his hand toward his disciples, he sayd, Be-

## RSV (1946) 1960

prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. <sup>42</sup> The queen of the South will arise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

<sup>43</sup> "When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, but he finds none. <sup>44</sup> Then he says, 'I will return to my house from which I came.' And when he comes he finds it empty, swept, and put in order. <sup>45</sup> Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation."

<sup>46</sup> While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. <sup>48</sup> But he replied to the man who told him, "Who is my mother, and who are my brothers?" <sup>49</sup> And stretching out his hand toward his disciples, he said, "Here are my

<sup>46</sup> Some ancient authorities omit ver. 47.

<sup>49</sup> Other ancient authorities insert verse 47, *Some one told him, "Your mother and your brothers are standing outside, asking to speak to you"*

## TYNDALE (1525) 1535

mother and my brethren. <sup>50</sup> For whosoever doth my fathers will which is in heven, the same is my brother, suster and mother.

**13** The same daye went Jesus out of the house, and sat by the see syde, <sup>2</sup> and moch people resorted unto him, so gretly that he went, and sat in a shippe, and all the people stode on the shoore. <sup>3</sup> And he spake many thynges to them in similitudes, sayinge: Beholde, the sower went forth to sowe. <sup>4</sup> And as he sowed, some fell by the wayes syde, and the fowles came and devoured it up. <sup>5</sup> Some fell apon stony grounde where it had not moche erth, and anone it spronge up, because it had no depth of erth: <sup>6</sup> and when the sunnewas up it caught heet, and for lake of rotynge wyddred awaye. <sup>7</sup> Some fell amonge thornes, and the thornes spronge up and chooked it. <sup>8</sup> Parte fell in good ground, and brought forth good frute: some an hundred fold some sixtie fold, some thyrtie folde. <sup>9</sup> Whosoever hath eares to heare, let him heare.

<sup>10</sup> And the disciples came and sayde to him: Why speakest thou to them in parables? <sup>11</sup> He answered and sayde unto them: it is geven unto you to knowe the secretes of the kyngdome of heven, but to them it is not geven. <sup>12</sup> For whosoever hath to him shall be geven: and he shall have aboundance. But whosoever hath not: from him shalbe takyn awaye even that he hath. <sup>13</sup> Therefore speake I to them in similitudes: for though they se, they se not: and hearinge they heare not: nether understonde.

## RHEIMS 1582

brethren. <sup>50</sup> For whosoever shal doe the wil of my father, that is in heaven: he is my brother, and sister, and mother.

**13** The same day JESUS going out of the house, sate by the sea side. <sup>2</sup> And great multitudes were gathered together unto him, in so much that he went up into a boate and sate: and al the multitude stode in the shore, <sup>3</sup> and he spake to them many things in parables, saying,

Behold the sower went forth to sow. <sup>4</sup> And whiles he soweth, some fell by the way side, and the foules of the aire did come and eate it. <sup>5</sup> Othersome also fell upon rockie places, where they had not much earth: and they shot up incontinent, because they had not deepenes of earth. <sup>6</sup> and after the sunne was up, they parched: and because they had not roote, they withered. <sup>7</sup> And other fell among thornes: and the thornes grewe and choked them. <sup>8</sup> And othersome fell upon good ground: and they yelded fruite, the one an hundred-fold, the other threescore, and an other thirtie. <sup>9</sup> He that hath eares to heare, let him heare.

<sup>10</sup> And his Disciples came and said to him. Why speakest thou to them in parables? <sup>11</sup> Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. <sup>12</sup> For he that hath, to him shal be given, and he shal abound: but he that hath not, from him shal be taken away that also which he hath. <sup>13</sup> Therefore in parables I speake to them: because seeing they see not, and hearing

## GREAT BIBLE (1539) 1540

beholde my mother and my brethren. <sup>50</sup> For whosoever doth the will of my father which is in heaven, the same is my brother, syster, and mother.

**13** The same daye went Jesus out of the house, and sat by the see syde, <sup>2</sup> and moche people were gathered together unto him, so gretly that he went, and sat in a shippe, and all the people stode on the shore. <sup>3</sup> And he spake many thynges to them by similitudes, sayinge: Beholde, the sower went forth to sowe. <sup>4</sup> And whan he sowed, some sedes fell by the wayes syde, and the fowles came, and devoured them up. <sup>5</sup> Some fell upon stony places, where they had not moche erth, and anone they spronge up, because they had no depnesse of erth: <sup>6</sup> and when the sonne was up, they caught heat, and because they had no rote, they wyddred awaye. <sup>7</sup> Agayne, some fell amonge thornes, and the thornes spronge up and choaked them. <sup>8</sup> But some fell into good ground, and brought forth frute: some an hundred folde, some syxtie folde, some thyrtie folde. <sup>9</sup> Whosoever hath eares to heare, let him heare.

<sup>10</sup> And the disciples came, and sayde unto him: Why speakest thou to them by parables? <sup>11</sup> He answered and sayde unto them: it is geven unto you to knowe the secretes of the kyngdome of heaven, but to them it is not geven. <sup>12</sup> For whosoever hath, to him shall be geven: and he shall have abundaunce. But whosoever hath not: from him shalbe taken awaye even that also which he hath. <sup>13</sup> Therefore speake I to them by similitude: for they seinge, se not: and hearinge, they heare not: nother do they un-

## KJ (1611) 1873

mother and my brethren. <sup>50</sup> For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

**13** The same day went Jesus out of the house, and sat by the sea side. <sup>2</sup> And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. <sup>3</sup> And he spake many *things* unto them in parables, saying, Behold, a sower went forth to sow; <sup>4</sup> and when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: <sup>5</sup> some fell upon stony *places*, where they had not much earth: and forthwith they sprung up, because *they* had no deepness of earth: <sup>6</sup> and when the sun was up, they were scorched; and because *they* had not root, they withered away. <sup>7</sup> And some fell among thorns; and the thorns sprung up, and choked them: <sup>8</sup> but other fell into good ground, and brought forth fruit, some an hundred*fold*, some sixty*fold*, some thirty*fold*. <sup>9</sup> Who hath ears to hear, let him hear.

<sup>10</sup> And the disciples came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have *more* abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

## GENEVA BIBLE (1560) 1562

Beholde my mother and my brethren. <sup>50</sup> For whosoever shall do my Fathers wil which is in heaven, the same is my brother and sister and mother.

**13** The same day went Jesus out of the house, and sate by the sea side. <sup>2</sup> And great multitudes resorted unto him, so that he went into a ship, and sate downe: and the whole multitude stode on the shore. <sup>3</sup> Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe. <sup>4</sup> And as he sowed, some fel by the wayes side and the fowles came and devoured them up. <sup>5</sup> And some fel upon stonie grounde, where they had not much earth, and anone they sprong up, because they had no depth of earth. <sup>6</sup> And when the sunne rose up, they were parched, and for lacke of rooting, withred away. <sup>7</sup> And some fel among thornes, and the thornes sprong up, and choked them. <sup>8</sup> Some agayne fell in good grounde, and broght forth frute, one (corne) an hundreth folde, some sixte folde, and another thirtie folde. <sup>9</sup> He that hath eares to heare, let him heare.

<sup>10</sup> Then the disciples came, and said to him, Why speakest thou to them in parables? <sup>11</sup> And he answered and sayd unto them, Because it is given unto you, to knowe the secrets of the kingdome of heaven, but to them it is not given. <sup>12</sup> For whosoever hathe, to him shalbe given, and he shal have abundance: but whosoever hathe not, from him shalbe taken away, even that he hathe. <sup>13</sup> Therefore speake I to them in parables, because they seing, do not se: and

## (RV 1881) ASV 1901

Behold, my mother and my brethren! <sup>50</sup> For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

**13** On that day went Jesus out of the house, and sat by the sea side. <sup>2</sup> And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. <sup>3</sup> And he spake to them many things in parables, saying, Behold, the sower went forth to sow; <sup>4</sup> and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: <sup>5</sup> and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: <sup>6</sup> and when the sun was risen, they were scorched; and because they had no root, they withered away. <sup>7</sup> And others fell upon the thorns; and the thorns grew up and choked them: <sup>8</sup> and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. <sup>9</sup> He that hath ears<sup>v</sup>, let him hear.

<sup>10</sup> And the disciples came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup> And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. <sup>13</sup> Therefore speak I to them in parables; because seeing they see not, and

<sup>v</sup> Some ancient authorities add here, and in ver. 43, *to hear*.

## BISHOPS' BIBLE (1568) 1602

holde, my mother and my brethren. <sup>50</sup> For whosoever shall doe the will of my father which is in heaven, the same is my brother, and sister, and mother.

**13** The same day when Jesus was gone out of the house, he sate by the sea side. <sup>2</sup> And great multitudes were gathered together unto him, so that he went into the ship, and sate, and the whole multitude stode on the shore. <sup>3</sup> And he spake many things to them in parables, saying, Behold, the sower went forth to sowe. <sup>4</sup> And when hee sowed, some seedes fell by the wayes side: and the fowles came, and devoured them up. <sup>5</sup> Some fell upon stony places, where they had not much earth: and anon they sprung up, because they had no deepnesse of earth. <sup>6</sup> And when the sunne was up, they caught heate: and because they had not roote, they withered away. <sup>7</sup> Againe, some fell among thornes: and the thornes sprung up, and choked them. <sup>8</sup> But some fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. <sup>9</sup> Who hath eares to heare, let him heare. <sup>10</sup> And the disciples came, and sayd unto him, Why speakest thou unto them by parables? <sup>11</sup> Hee answered and sayd unto them, Because it is given unto you to know the secrets of the kingdome of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and hee shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. <sup>13</sup> Therefore speake I to them in parables: because they seeing, see not: and hear-

## RSV (1946) 1960

mother and my brothers! <sup>50</sup> For whoever does the will of my Father in heaven is my brother, and sister, and mother."

**13** That same day Jesus went out of the house and sat beside the sea. <sup>2</sup> And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. <sup>3</sup> And he told them many things in parables, saying: "A sower went out to sow. <sup>4</sup> And as he sowed, some seeds fell along the path, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, <sup>6</sup> but when the sun rose they were scorched; and since they had no root they withered away. <sup>7</sup> Other seeds fell upon thorns, and the thorns grew up and choked them. <sup>8</sup> Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. <sup>9</sup> He who has ears,<sup>h</sup> let him hear."

<sup>10</sup> Then the disciples came and said to him, "Why do you speak to them in parables?" <sup>11</sup> And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. <sup>12</sup> For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. <sup>13</sup> This is why I speak to them in parables, because seeing they do not see, and hearing they do not

<sup>h</sup> Other ancient authorities add here and in verse 43 *to hear*

## TYNDALE (1525) 1535

<sup>14</sup> And in them is fulfilled the Prophecie of Esayas, which prophesie sayth: with the eares ye shall heare and shall not understonde, and with the eyes ye shall se, and shall not perceave. <sup>15</sup> For this peoples hertes are waxed grosse, and their eares were dull of herynge, and their eyes have they closed lest they shulde se with their eyes, and heare with their eares, and shuld understonde with their hertes, and shuld tourne, that I myght heale them.

<sup>16</sup> But blessed are youre eyes, for they se: and youre eares, for they heare. <sup>17</sup> Verely I saye unto you, that many prophetes and perfayct men have desyred to se tho thinges which ye se, and have not sene them: and to heare tho thinges which ye heare, and have not herde them. <sup>18</sup> Heare ye therfore the similitude of the sower. <sup>19</sup> Whosoever heareth the worde of the kyngdome and understandeth it not, ther cometh the evyll man and catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. <sup>20</sup> But he that was sowne in the stony ground, is he which heareth the worde of God, and anon with joye receaveth it, <sup>21</sup> yet hath he no rotes in him selfe, and therfore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde,

## RHEIMS 1582

they heare not, neither do they understand: <sup>14</sup> and the prophecie of Esay is fulfilled in them, which saith, *With hearing shal you heare, and you shal not understand: and seeing shal you see, and you shal not see.* <sup>15</sup> For the hart of this people is waxed grosse, and with their eares they have heavily heard, and their eies they have shut: lest at any time they may see with their eies, and heare with their eares, and understand with their hart and be converted, and I may heale them. <sup>16</sup> But blessed are your eyes because they doe see, and your eares because they doe heare. <sup>17</sup> For amen I say to you, that many Prophets and just men have desired to see the things that you see, and have not seen them: and to heare the things that you heare, and have not heard them. <sup>18</sup> Heare you therfore the parable of the sower.

<sup>19</sup> Every one that heareth the word of the kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his hart: this is he that was sown by the way side. <sup>20</sup> And he that was sown upon rockie places: this is he that heareth the word, and incontinent receiveth it with joy, <sup>21</sup> yet hath he not roote in him self, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by

## GREAT BIBLE (1539) 1540

derstand. <sup>14</sup> And in them is fulfilled the prophesie of Esaias, which sayth: with the eares ye shall heare, and shall not understand and seinge ye shall se, and shall not perceave. <sup>15</sup> For these peoples hertes is waxed grosse, and their eares are dull of hearynge, and theyr eyes have they closed, lest at any tyme they shuld se with their eyes, and heare with their eares, and shuld understand with their herte, and be converted, that I also myght heale them.

<sup>16</sup> But blessed are youre eyes, for they se: and youre eares, for they heare. <sup>17</sup> Verely I saye unto you, that many prophetes and righteous men have desyred to se those thinges which ye se, and have not sene them: and to heare those thinges which ye heare, and have not hearde them. <sup>18</sup> Heare ye therfore the similitude of the sower. <sup>19</sup> Whan one heareth the word of the kingdome, and understandeth it not, then commeth the evyll man, and taketh awaye that which was sowen in hys hert: thys is be,\* which was sowne by the waye syde. <sup>20</sup> But he that received the sede which was cast into stony places, the same is he that heareth the worde, and anone with joye receaveth it, <sup>21</sup> yet hath he no rote in hym selfe, but dureth for a season: for whan tribulacyon or persecucyon happeneth because of the worde, by

## KJ (1611) 1873

<sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. <sup>16</sup> But blessed *are* your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. <sup>18</sup> Hear ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup> But he that received the seed into stony *places*, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup> yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the

## GENEVA BIBLE (1560) 1562

hearing, they heare not, nether understand. <sup>14</sup> So in them is fulfilled the prophesie of Esaias, which (prophesie) saith, By hearing, ye shal heare, and shall not understande, and seing ye shal see, and shal not perceive. <sup>15</sup> For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they have winked, lest they shulde se with eyes, and heare with their eares, and shulde understande with their hearts, and shulde returne; that I might heale them. <sup>16</sup> But blessed (are) your eyes, for they se: and your eares, for they heare. <sup>17</sup> For verely I say unto you, that many Prophetes, and righteous men have desired to see those things which ye se, and have not sene (them,) and to heare those things whiche ye heare, and have not heard (them.)

<sup>18</sup> Heare ye therefore the parable of the sower. <sup>19</sup> Whensoever a man heareth the worde of the kingdome, and understandeth it not, the evil one cometh, and catcheth away that whiche was sown in his heart: and this is he which hath received the sede by the way side. <sup>20</sup> And he that receyved sede in the stonie ground, is he which heareth the word, and incontinenly with joye receiveth. <sup>21</sup> Yet hath he no roote in him self, and dureth but a season: for assone as tribulation or persecution cometh because of the worde,

## (RV 1881) ASV 1901

hearing they hear not, neither do they understand. <sup>14</sup> And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

<sup>15</sup> For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

<sup>16</sup> But blessed are your eyes, for they see; and your ears, for they hear. <sup>17</sup> For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. <sup>18</sup> Hear then ye the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. <sup>20</sup> And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; <sup>21</sup> yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word,

## BISHOPS' BIBLE (1568) 1602

ing they heare not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophesie of Esaias, which sayth, With the eare ye shal heare, and shall not understand: and seeing, ye shal see, and shall not petceive.\* <sup>15</sup> For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes have they closed: lest at any time they should see with their eyes, and heare with their eares, and should understand with their heart, and should convert, that I might heale them. <sup>16</sup> Blessed are your eyes, for they see: and your eares, for they heare. <sup>17</sup> Verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seene: and to heare those things which ye heare, and have not heard. <sup>18</sup> Heare ye therefore the similitude of the Sower. <sup>19</sup> When one heareth the word of the kingdome, and understandeth it not, then commeth that Evill, and catcheth away that which was sown in his heart: this is he which received seede by the way side. <sup>20</sup> But he that received the seede into stonie places, the same is he that heareth the word, and anon with joy receiveth it: <sup>21</sup> Yet hath he not roote in himself, but dureth for a season: for when tribulation or persecution ariseth because of the word, by and by he is

## RSV (1946) 1960

hear, nor do they understand. <sup>14</sup> With them indeed is fulfilled the prophecy of Isaiah which says:

'You shall indeed hear but never understand,

and you shall indeed see but never perceive.

<sup>15</sup> For this people's heart has grown dull,

and their ears are heavy of hearing,

and their eyes they have closed,

lest they should perceive with their eyes,

and hear with their ears,

and understand with their heart,

and turn for me to heal them.'

<sup>16</sup> But blessed are your eyes, for they see, and your ears, for they hear. <sup>17</sup> Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

<sup>18</sup> "Hear then the parable of the sower. <sup>19</sup> When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. <sup>20</sup> As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; <sup>21</sup> yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he

## TYNDALE (1525) 1535

by and by he falleth. <sup>22</sup> He that was sowne amonge thornes, is he that heareth the worde of God: but the care of this worlde, and the dissaytfulnes of ryches choke the worde, and so is he made unfrutfull. <sup>23</sup> He which is sowne in the good grounde is he that heareth the worde and understandeth it, which also bereth frute and bringeth forth, some an honderd folde, some sixtie folde, and some thyrty folde.

<sup>24</sup> Another similitude put he forth unto them sayinge: The kyngdome of heaven is lyke unto a man which sowed good seed in his felde. <sup>25</sup> But whyll men slepte ther came his foo and sowed tares amonge the wheate, and went his waye. <sup>26</sup> When the blade was spronge up and had brought forth frute, then appered the tares also. <sup>27</sup> The servautes came to the housholder, and sayde unto him: Syr sowdest not thou good seed in thy closse, from whence then hath it tares? <sup>28</sup> He sayde to them, the envious man hath done this. Then the servautes sayde unto him: wilt thou then that we go and gader them? <sup>29</sup> But he sayde, nay, lest whill ye go aboute to wede out the tares, ye plucke uppe also with them the wheate by the rottes: <sup>30</sup> let bothe growe to gether tyll harvest come, and in tyme of harvest, I wyll saye to the repers, gather ye fyrst the tares, and bind them in sheves to be brent: but gather the wheete into my barne

<sup>31</sup> Another parable he put forth unto them sayinge: The kyngdome of heaven is lyke unto a grayne of mustard

## RHEIMS 1582

scandalized. <sup>22</sup> And he that was sowed among thornes, this is he that heareth the word, and the carefulnes of this world and the deceitfulnes of riches choketh up the word, and he becometh fruitles. <sup>23</sup> But he that was sowed upon good ground: this is he that heareth the word, and understandeth, and bringeth fruite, and yeldeth some an hundred-fold, and an other three-score, and an other thirtie.

<sup>24</sup> An other parable he proposed to them, saying, The kingdom of heaven is resembled to a man that sowed good seede in his field. <sup>25</sup> But when men were a sleepe, his enemy came and oversowed cockle among the wheate, and went his way. <sup>26</sup> And when the blade was shot up, and had brought forth fruite, then appeared also the cockle. <sup>27</sup> And the servants of the goodman of the house comming said to him, Sir, didst thou not sow good seede in thy field? Whence then hath it cockle? <sup>28</sup> And he said to them, The enemy man hath done this. And the servants said to him, Wilt thou we goe and gather it up? <sup>29</sup> And he said, No: lest perhaps gathering up the cockle, you may roote up the wheate also together with it. <sup>30</sup> Suffer both to grow until the harvest, and in the time of harvest I wil say to the reapers, Gather up first the cockle, and binde it into bundels to burne, but the wheate gather ye into my barne.

<sup>31</sup> An other parable he proposed unto them, saying, The kingdom of heaven is like to a mustard-seede, which a

## GREAT BIBLE (1539) 1540

and by he falleth. <sup>22</sup> He also that receaved sede into the thornes, is he that heareth the worde: and the care of this worlde, and the dissaytfulnes of ryches, choke up the worde, and so is he made unfrutefull. <sup>23</sup> But he that received sede into the good ground is he that heareth the worde, and understandeth it: which also beareth frute, and bringeth forth, some an hundred folde, some syxtie folde, some thyrtye folde.

<sup>24</sup> Another similitude put he forth unto them, sayinge: The kyngdome of heaven is lykened unto a man, which sowed good seed in his felde. <sup>25</sup> But whyll men slept, his enemy came, and sowed tares among the wheate, and went his waye. <sup>26</sup> But when the blade was sprong up, and had brought forth frute, there appeared the tares also. <sup>27</sup> So the servautes of the housholder came, and sayde unto him. Syr, dyddest not thou sowe good seed in thy felde? from whence then hath it tares? <sup>28</sup> He sayde unto them, the envious man hath done this. The servautes sayde unto him: wylt thou then that we go, and wede them up? <sup>29</sup> But he sayde, nay, lest while ye gather up the tares ye plucke up also the wheate with them, <sup>30</sup> let bothe growe together untill the harvest, and in tyme of harvest, I wyll saye to the repers gather ye fyrst the tares. and bynde them together in sheves to be brent: but gather the wheate into my barne.

<sup>31</sup> Another parable put he forth unto them, sayinge. The kyngdome of heaven is lyke to a grayne of mustard seed,

## KJ (1611) 1873

word, by and by he is offended. <sup>22</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed,

## GENEVA BIBLE (1560) 1562

by and by he is offended. <sup>22</sup> And he that receiveth the sede among thornes, is he that heareth the word: but the care of this worlde, and the deceitfulnes of riches choke the worde, and he is made unfruitful. <sup>23</sup> But he that receyveth the sede in the good grounde, is he that heareth the worde, and understandeth it, which also beareth frute, and bringeth forth, some an hundreth folde, some sixtie folde, and some thirtie folde.

<sup>24</sup> Another parable put he forthe unto them, saying, The kingdome of heaven is like unto a man which sowed good seed in his field. <sup>25</sup> But while men slept, there came hys enemy, and sowed tares among the wheat, and went his way. <sup>26</sup> And when the blade was sprong up, and broght forthe frute, then appeared the tares also. <sup>27</sup> Then came the servants of the householder, and sayd unto him, Master, sowedst not thou good sede in thy field? from whence then hath it tares? <sup>28</sup> And he said to them, The envious man hath done this. Then the servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay, lest while ye, go about to gather the tares, ye pluck up also with them the wheat. <sup>30</sup> Let bothe growe together untill the harvest, and in tyme of harvest I will say to the reapers, Gather ye first the tares, and bynde them in sheaves to burne them: but gather the wheat into my barne.

<sup>31</sup> Another parable he put forthe unto them, saying, The kingdome of heaven is like unto a graine of mustard sede,

## (RV 1881) ASV 1901

straightway he stumbleth. <sup>22</sup> And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares also among the wheat, and went away. <sup>26</sup> But when the blade sprang up and brought forth fruit, then appeared the tares also. <sup>27</sup> And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? <sup>28</sup> And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

<sup>31</sup> Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which

## BISHOPS' BIBLE (1568) 1602

offended. <sup>22</sup> He also that received seed into the thornes, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke up the word, and so is he made unfruitfull. <sup>23</sup> But he that received seede into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth foorth, some an hundred fold, some sixty fold, some thirty fold. <sup>24</sup> Another parable put hee foorth unto them, saying, The kingdome of heaven is likened unto a man which sowed good seede in his field. <sup>25</sup> But while men slept, his enemy came and sowed tares among the wheate, and went his way. <sup>26</sup> But when the blade was sprung up, and had brought foorth fruit, then appeared the tares also. <sup>27</sup> So, the servants of the housholder came, and said unto him, Sir, diddest not thou sowe good seede in thy field, from whence then hath it tares? <sup>28</sup> He sayd unto them, The malicious man hath done this. The servants saide unto him, Wilt thou then that we goe and gather them up? <sup>29</sup> But he saide, Nay: least while yee gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together untill the harvest: and in time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burne them: but carie the wheate into my barne. <sup>31</sup> Another parable put he foorth unto them, saying, The kingdome of heaven is like to a graine of mustard seede, which a man tooke and sowed in

## RSV (1946) 1960

falls away. <sup>22</sup> As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. <sup>23</sup> As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty."

<sup>24</sup> Another parable he put before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field; <sup>25</sup> but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. <sup>26</sup> So when the plants came up and bore grain, then the weeds appeared also. <sup>27</sup> And the servants of the householder came and said to him, 'Sir, did you not sow good seed in your field? How then has it weeds?' <sup>28</sup> He said to them, 'An enemy has done this.' The servants said to him, 'Then do you want us to go and gather them?' <sup>29</sup> But he said, 'No; lest in gathering the weeds you root up the wheat along with them. <sup>30</sup> Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

<sup>31</sup> Another parable he put before them, saying, "The kingdom of heaven is like a grain of mustard seed which a

## TYNDALE (1525) 1535

seed, which a man taketh and soweth in his felde, <sup>32</sup> which is the leest of all seedes. But when it is groune, it is the greatest amonge yerbes, and it is a tree: so that the bryddes of the ayer come and bylde in the braunches of it.

<sup>33</sup> Another similitude sayde he to them. The kyngdome of heaven is lyke unto leuen which a woman taketh and hydeth in. iii. peckes of meele, tyll all be leuened.

<sup>34</sup> All these things spake Jesus unto the people by similitudes and with oute similitudes spake he nothings to them, <sup>35</sup> to fulfill that which was spoken by the Prophet sayinge: I will open my mouth in similitudes, and will speake forth things which have bene kepte secrete from the begynninge of the worlde

<sup>36</sup> Then sent Jesus the people awaye, and came to housse. And his disciples came unto him, sayinge: declare unto us the similitude of the tares of the felde. <sup>37</sup> Then answered he and sayde to them. He that soweth the good seed, is the sonne of man. <sup>38</sup> And the felde is the worlde. And the chyldren of the kyngdome, they are the good seed. And the tares are the chyldren of the wycked. <sup>39</sup> And the enemye that soweth them, is the devyll. The harvest is the ende of the worlde. And the repers be the angels. <sup>40</sup> For even as the tares are gaddred and brent in the fyre: so shall it be in the ende of this worlde. <sup>41</sup> The sonne of man shall sende forth his angels, and they shall gather out of his kyngdome all thinges that offende, and them which do

## RHEIMS 1582

man tooke and sowed in his field. <sup>32</sup> Which is the least surely of al seedes: but when it is growen, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dwel in the branches thereof. <sup>33</sup> An other parable he spake to them, The kingdom of heaven is like to leaven, which a woman tooke and hid in three measures of meale, until the whole was leavened.

<sup>34</sup> Al these things Jesus spake in parables to the multitudes, and without parables he did not speake to them: <sup>35</sup> that it might be fulfilled which was spoken by the Prophet saying, *I wil open my mouth in parables, I wil utter things hidden from the foundation of the world.*

<sup>36</sup> Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying, Expound us the parable of the cockle of the field. <sup>37</sup> Who made answer and said to them, He that soweth the good seede, is the Sonne of man. <sup>38</sup> And the field, is the world. And the good seede: these are the children of the kingdom. And the cockle: are the children of the wicked one. <sup>39</sup> And the enemye that sowed them, is the devil. But the harvest, is the ende of the world. And the reapers, are the Angels. <sup>40</sup> Even as cockle therefore is gathered up, and burnt with fire: so shal it be in the ende of the world. <sup>41</sup> The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that worke iniquitie:

## GREAT BIBLE (1539) 1540

which a man toke and sowed in his felde, <sup>32</sup> which is the leest of all seedes. But when it is growne, it is the greatest among herbes, and is a tree: so that the byrdes of the ayer come, and make theyr nestes in the braunches therof.

<sup>33</sup> Another similitude spake he unto them: The kyngdom of heaven is lyke unto leuen, which a woman taketh and hydeth in thre peckes of meale, tyll all be leuened.

<sup>34</sup> All these things spake Jesus unto the people by similitudes, and with out a parable spake he nothyng unto them: <sup>35</sup> that it myght be fulfilled, which was spoken by the prophet, that sayth I will open my mouth in parables: I wyll speake forth thynges which have bene kepte secrete from the begynning of the world.

<sup>36</sup> When the people were sent awaye, then came Jesus into the house. And his disciples came unto him, saying: declare unto us the parable of the tares of the felde. <sup>37</sup> He answered and sayd unto them. He that soweth the good seed, is the sonne of man. <sup>38</sup> The feld is the worlde. And the chyldren of the kyngdome, they are the good seed: the tares are the chyldren of the wycked: <sup>39</sup> the enemye that soweth them, is the devyll. The harvest is the ende of the worlde: the reapers be the Angels. <sup>40</sup> Even as the tares therfore, are gathered and brent in the fyre: so shall it be in the ende of this worlde. <sup>41</sup> The sonne of man shall sende forth his Angels, and they shall gather out of his kyngdome all thinges that offende, and them which do iniquite:

## KJ (1611) 1873

which a man took, and sowed in his field: <sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

<sup>34</sup> All these *things* spake Jesus unto the multitude in parables; and without a parable spake he not unto them: <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter *things which have been kept secret* from the foundation of the world.

<sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup> the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are *the* angels. <sup>40</sup> As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,

## GENEVA BIBLE (1560) 1562

which a man taketh and soweth in his field: <sup>32</sup> Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heaven come and buyld in the branches thereof.

<sup>33</sup> Another parable speake he to them, The kyngdome of heaven is lyke unto leaven, which a woman taketh and hideth in three peckes of meale, til all be leavened.

<sup>34</sup> Al these things spake Jesus unto the multitude in parables, and without parables spake he not to them. <sup>35</sup> That it might be fulfilled, whiche was spoken by the Prophet, saying, I wil open my mouth in parables, and will utter the things which have bene kept secret from the fundacion of the worlde. <sup>36</sup> Then sent Jesus the multitude awaye, and went into the house. And his disciples came unto hym, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> Then answered he, and said to them, He that soweth the good sede, is the Sonne of man. <sup>38</sup> And the field is the worlde, and the good sede, they are the children of the kingdome, and the tares are the children of the wicked <sup>39</sup> And the enemie that soweth them, is the devil, and the harvest is the end of the world, and the reapers be the Angels. <sup>40</sup> As then the tares are gathered and burned in the fyre, so shall it be in the end of thys worlde. <sup>41</sup> The Sonne of man shal sende forthe hys Angels, and they shall gather out of his kyngdome al things that offend, and them which

## (RV 1881) ASV 1901

a man took, and sowed in his field: <sup>32</sup> which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

<sup>34</sup> All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: <sup>35</sup> that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation <sup>40</sup> of the world.

<sup>36</sup> Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. <sup>37</sup> And he answered and said, He that soweth the good seed is the Son of man; <sup>38</sup> and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; <sup>39</sup> and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. <sup>40</sup> As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and

<sup>40</sup> Many ancient authorities omit *of the world*.

## BISHOPS' BIBLE (1568) 1602

his field. <sup>32</sup> Which indeede is the least of all seedes: but when it is growen, it is the greatest among hearbs, and is a tree: so that the birdes of the aire come and make their nests in the branches thereof. <sup>33</sup> Another parable spake he unto them, saying, The kingdome of heaven is like unto leaven, which a woman tooke, and hid in three peckes of meale, till all were leavened. <sup>34</sup> All these things spake Jesus unto the people in parables, and without a parable spake he not unto them: <sup>35</sup> That it might bee fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will speake foorth things which have bene kept secret from the foundation of the world. <sup>36</sup> Then Jesus, when he had sent the people away, went into the house: And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered, and said unto them, He that soweth the good seed, is the sonne of man. <sup>38</sup> The field, is the world. The good seede, these are the children of the kingdome. But the tares, are the children of the wicked. <sup>39</sup> And the enemie that sowed them, is the devill. The harvest, is the end of the world. The reapers, be the Angels. <sup>40</sup> Even as the tares therefore are gathered and burnt in the fire: so shall it be in the end of the world. <sup>41</sup> The sonne of man shall send foorth his Angels, and they shall gather out of his kingdome all things that offend, and

## RSV (1946) 1960

man took and sowed in his field; <sup>32</sup> it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

<sup>33</sup> He told them another parable. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened."

<sup>34</sup> All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable. <sup>35</sup> This was to fulfil what was spoken by the prophet: <sup>k</sup>

"I will open my mouth in parables,

I will utter what has been hidden since the foundation of the world."

<sup>36</sup> Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field." <sup>37</sup> He answered, "He who sows the good seed is the Son of man; <sup>38</sup> the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, <sup>39</sup> and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. <sup>40</sup> Just as the weeds are gathered and burned with fire, so will it be at the close of the age. <sup>41</sup> The Son of man will send his angels, and they will gather

<sup>k</sup> Other ancient authorities read *the prophet Isaiah*

## TYNDALE (1525) 1535

iniquite, <sup>42</sup> and shall cast them into a furnes of fyre. There shalbe waylinge and gnasshinge of teth. <sup>43</sup> Then shall the juste men shyne as bryght as the sunne in the kingdome of their fater. Whosoever hath eares to heare, let him heare.

<sup>44</sup> Agayne the kyngdome of heaven is lyke unto treasure hydde in the felde, the which a man fyndeth and hydeth: and for joye therof goeth and selleth all that he hath, and byeth that felde.

<sup>45</sup> Agayne the kyngdome of heaven is lyke to a marchaunt that seketh good pearles, <sup>46</sup> which when he had founde one precious pearle, went and solde all that he had, and bought it.

<sup>47</sup> Agayne the kyngdome of heaven is lyke unto a neet cast into the see, that gadereth of all kyndes of fisshes: <sup>48</sup> which when it is full, men drawe to londe, and sitte and gadre the good into vessels, and cast the bad awaye. <sup>49</sup> So shall it be at the ende of the worlde. The angels shall come oute and sever the bad from the good, <sup>50</sup> and shall cast them into a furnes of fyre: there shalbe waylinge and gnasshinge of teth.

<sup>51</sup> Jesus sayde unto them: understonde ye all these thinges? They sayde, ye Lorde. <sup>52</sup> Then sayde he unto them: Therfore every Scribe which is taught unto the kyngdome of heven is lyke an housholder, which bringeth forth, out of his treasure, thinges bothe new and olde.

## RHEIMS 1582

<sup>42</sup> and shal cast them into the furnace of fire, There shal be weeping and gnashing of teeth. <sup>43</sup> Then shal the just shine as the sunne, in the kingdom of their fater. He that hath eares to heare, let him heare.

<sup>44</sup> The kingdom of heaven is like a treasure hidden in a field. wich a man having found, did hide it, and for joy thereof goeth, and selleth al that he hath, and byeth that field. <sup>45</sup> Againe the kingdom of heaven is like to a marchant man, seeking good pearles. <sup>46</sup> And having found one precious pearle, he went his way, and sold al that he had, and bought it.

<sup>47</sup> Againe the kingdom of heaven is like to a nette cast into the sea, and gathering together of al kind of fishes. <sup>48</sup> Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. <sup>49</sup> So shal it be in the consummation of the world. The Angels shal goc forth, and shal separate the evil from among the just, <sup>50</sup> and shal cast them into the furnace of fire. there shal be weeping and gnashing of teeth. <sup>51</sup> Have ye understoode al these things? They say to him, Yea. <sup>52</sup> He said unto them, Therfore every Scribe instructed in the kingdom of heaven, is like to a man that is an housholder, which bringeth forth out of his treasure new things and old.

## GREAT BIBLE (1539) 1540

<sup>42</sup> and shall cast them into a furnes of fyre. There shalbe waylinge and gnasshyng of teth. <sup>43</sup> Then shall the righteous shine as the Sonne in the kyngdom of their fater. Who-soever hath eares to heare, let him heare.

<sup>44</sup> Agayne, the kyngdom of heaven is lyke unto treasure hid in the felde, the which a man hath found and hydd: and for joye thereof goeth and selleth all that he hath, and byeth the felde.

<sup>45</sup> Agayne, the kyngdome of heaven is lyke unto a marchaunt man, sekyng goodly pearles, <sup>46</sup> which (when he found one precious pearle) went and solde all that he had, and bought it.

<sup>47</sup> Agayne, the kyngdom of heaven is lyke unto a nett, that was cast into the see and geathered of all kynde (of fysshes) <sup>48</sup> which when it was full men drewe to land, and sat downe and geathered the good into vessels, but cast the bad awaye. <sup>49</sup> So shall it be at the ende of the worlde. The angelles shall come and sever the bad from amonge the good, <sup>50</sup> and shall cast them into a furnace of fyre: there shalbe wayling and gnasshing of teth.

<sup>51</sup> Jesus saieth unto them: have ye understande all these thinges? They saye unto him: ye Lorde. <sup>52</sup> Then sayde he unto them. Therfore every Scribe which is taught unto the kyngedome of heaven, is lyke unto a man that is an housholder, which bryngeth forth out of his treasure, thinges newe and olde.

## KJ (1611) 1873

and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

<sup>44</sup> Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, <sup>50</sup> and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

<sup>51</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. <sup>52</sup> Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

## GENEVA BIBLE (1560) 1562

do iniquitie. <sup>42</sup> And shall caste them into a furnais of fyre. There shalbe wailing and gnasshing of teeth. <sup>43</sup> Then shall the just men shine as the sunne in the kyngdome of their Father. He that hath eares to heare, let him heare.

<sup>44</sup> Againe the kingdome of heaven is lyke unto a treasure hid in the field, which when a man hath founde, he hideth it, and for joye thereof departeth and selleth al that he hath, and byeth that field.

<sup>45</sup> Againe the kingdome of heaven is lyke to a marchant man, that seketh good perles. <sup>46</sup> Who having founde a perle of great price, went and solde all that he had, and boght it.

<sup>47</sup> Againe the kingdome of heaven is like unto a drawe net cast into the sea, that gathereth of all kindes (of things.)

<sup>48</sup> Which, when it is full, men drawe to land, and sit and gather the good into vessels, and cast the bad away. <sup>49</sup> So shal it be at the end of the worlde, The Angels shal go forth, and sever the bad from among the just. <sup>50</sup> And shall cast them into a furnais of fyre: there shall be wailing, and gnashing of teeth.

<sup>51</sup> Jesus said unto them, Understand ye all these things? They said unto him, Yea, Lord. <sup>52</sup> Then said he unto them, Therefore everie Scribe which is taught unto the kingdome of heaven, is like unto an householder, whiche bringeth forth out of his treasure thinges bothe newe and olde.

## (RV 1881) ASV 1901

them that do iniquity, <sup>42</sup> and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears<sup>x</sup>, let him hear.

<sup>44</sup> The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: <sup>46</sup> and having found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. <sup>49</sup> So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, <sup>50</sup> and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

<sup>51</sup> Have ye understood all these things? They say unto him, Yea. <sup>52</sup> And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

## BISHOPS' BIBLE (1568) 1602

them which do iniquity: <sup>42</sup> And shall cast them into a furnace of fire: there shall be wayling and gnashing of teeth. <sup>43</sup> Then shall the righteous shine as the sunne in the kingdom of their father. Who hath eares to heare, let him heare.

<sup>44</sup> Againe, the kingdome of heaven is like unto treasure hid in the field: the which, when a man hath found, hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. <sup>45</sup> Againe, the kingdom of heaven is like unto a marchant man, seeking goodly pearles: <sup>46</sup> Which when hee had found one precious pearle, went and sold all that he had, and bought it. <sup>47</sup> Againe, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of all kind, <sup>48</sup> Which, when it was full, *the Fishers* drew to land, and sate downe, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shall it be at the end of the world: the angels shall come foorth, and sever the bad from among the just, <sup>50</sup> And shall cast them into a furnace of fire: there shalbe wayling and gnashing of teeth. <sup>51</sup> Jesus sayth unto them, Have ye understood all these things? They say unto him, Yea, Lord. <sup>52</sup> Then sayd he unto them, Therefore every Scribe which is taught in the kingdome of heaven, is like unto a man that is an housholder, which bringeth foorth out of his treasure things

## RSV (1946) 1960

out of his kingdom all causes of sin and all evildoers, <sup>42</sup> and throw them into the furnace of fire; there men will weep and gnash their teeth. <sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

<sup>44</sup> "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.

<sup>45</sup> "Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> who, on finding one pearl of great value, went and sold all that he had and bought it.

<sup>47</sup> "Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; <sup>48</sup> when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. <sup>49</sup> So it will be at the close of the age. The angels will come out and separate the evil from the righteous, <sup>50</sup> and throw them into the turnace of fire; there men will weep and gnash their teeth.

<sup>51</sup> "Have you understood all this?" They said to him, "Yes." <sup>52</sup> And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old."

<sup>x</sup> See ver. 9.

## TYNDALE (1525) 1535

<sup>53</sup> And it came to passe when Jesus had finisshed these similitudes, that he departed thence, <sup>54</sup> and came in to his awne countre, and taught them in their synagoges, in so moche that they were astonyed and sayde: whence cometh all this wysdome and power unto him? <sup>55</sup> Is not this the carpenters sonne? Is not his mother called Mary? and his brethren be called James and Joses and Simon and Judas? <sup>56</sup> And are not his susters all here with us? Whence hath he all these thynges. <sup>57</sup> And they were offended by him. Then Jesus sayde to them, a Prophet is not without honoure, save in his awne countre, and amonge his awne kynne. <sup>58</sup> And he dyd not many miracles there, for there unbelifes sake.

**14** At that tyme Herode the Tetrarcha hearde of the fame of Jesu <sup>2</sup> and sayde unto his servautes: This is John the Baptist. He is risen agayne from deeth and therfore are soche myracles wrought by him. <sup>3</sup> For Herode had taken John, and bound him, and put him in preson for Herodias sake, his brother Philips wyfe. <sup>4</sup> For John sayd unto him: yt is not lawfull for the to have her. <sup>5</sup> And when he wold have put him to deeth, he feared the people, because they counted him as a prophet.

<sup>6</sup> But when Herodes byrth daye was come, the daughter of Herodias daunsed before them, and pleased Herod. <sup>7</sup> Wherefore he promised with an oth, that he wolde geve hir whatsoever she wolde axe. <sup>8</sup> And she beinge informed of her mother before, sayde: geve me here John baptistes

## RHEIMS 1582

<sup>53</sup> And it came to passe: when JESUS had ended these parables, he passed from thence. <sup>54</sup> And coming into his owne countrie, he taught them in their synagogues, so that they marveled, and said, How came this fellow by this wisdom and vertues? <sup>55</sup> Is not this the carpenters sonne? Is not his mother called MARIE, and his brethren, James and Joseph, and Simon and Jude: <sup>56</sup> and his sisters, are they not al with us? Whence therefore hath he al these things? <sup>57</sup> And they were scandalized in him. But JESUS said to them, There is not a Prophet without honour but in his owne countrie, and in his owne house. <sup>58</sup> And he wrought not many miracles there because of their incredulity.

**14** At that time Herod the Tetrarch heard the fame of JESUS: <sup>2</sup> and said to his servants, This is John the Baptist: he is risen from the dead, and therefore vertues worke in him. <sup>3</sup> For Herod apprehended John and bound him, and put him into prison because of Herodias, his brothers wife. <sup>4</sup> For John said unto him, It is not lawful for thee to have her. <sup>5</sup> And willing to put him to death, he feared the people: because they esteemed him as a Prophet. <sup>6</sup> But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod. <sup>7</sup> Whereupon he promised with an othe, to give her whatsoever she would aske of him. <sup>8</sup> But she being instructed before of her mother saith, Give me here in a dish the head of John the Baptist.

## GREAT BIBLE (1539) 1540

<sup>53</sup> And it came to passe that when Jesus had finisshed these similitudes, he departed thence: <sup>54</sup> And when he came into his awne countre, he taught them in their synagoges, in so moch, that they were astonnied and sayde: whence commeth this wysdome and powers unto him? <sup>55</sup> is not this the carpenters sonne? Is not hys mother called Mary? and hys brethren, James and Joses and Simon and Judas? <sup>56</sup> And are not all his systers with us? Whence hath he then all these thynges? <sup>57</sup> And they were offended at hym. Jesus sayde unto them: A prophete is not without honoure, save in his awne countre, and in hys awne house. <sup>58</sup> And he did not not\* many miracles there, because of theyr unbelife.

**14** At that tyme Herode the Tetrarcha heard of the fame of Jesu, <sup>2</sup> and sayde unto his servautes: this is John the Baptist. He is rysen from the deed, and therfore are miracles wrought by him. <sup>3</sup> For Herode had taken John, and bound him, and put him in preson because of Herodias, his brother Philips wyfe. <sup>4</sup> For John sayd unto him: it is not lawfull for the to have her. <sup>5</sup> And when he wolde have put hym to deeth, he feared the people, because they counted him as a prophet.

<sup>6</sup> But when Herodes byrth daye was kepte, the daughter of Herodias daunsed before them, and pleased Herode. <sup>7</sup> Wherefore he promysed with an othe, that he wolde geve her whatsoever she wolde aske. <sup>8</sup> And she beyng instructe of her mother before, sayde: geve me here John Baptistes

## KJ (1611) 1873

<sup>53</sup> And it came to pass, *that* when Jesus had finished these parables, he departed thence. <sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? <sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? <sup>56</sup> And his sisters, are they not all with us? Whence then hath this *man* all these *things*? <sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. <sup>58</sup> And he did not many mighty works there, because of their unbelief.

**14** At that time Herod the tetrarch heard of the fame of Jesus, <sup>2</sup> and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. <sup>3</sup> For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. <sup>4</sup> For John said unto him, It is not lawful for thee to have her. <sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet. <sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup> Whereupon he promised with an oath to give her whatsoever she would ask. <sup>8</sup> And she, being before instructed of her mother, said, Give me here

## GENEVA BIBLE (1560) 1562

<sup>53</sup> And it came to passe, that when Jesus had ended these parables, he departed thence. <sup>54</sup> And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cometh this wisdom and great workes unto this man? <sup>55</sup> Is not thys the carpenters sonne? Is not his mother called Marie, and his brethren James and Joses, and Simon and Judas? <sup>56</sup> And are not his sisters all with us? Whence then hathe he all these things? <sup>57</sup> And they were offended with him. Then Jesus said to them, A prophet is not without honour, save in his owne countrey, and in his owne house. <sup>58</sup> And he did not many greate workes there, for their unbeliefes sake.

**14** At that time Herode the Tetrarch heard of the fame of Jesus. <sup>2</sup> And said unto his servants, This is John Baptist. He is risen againe from the dead, and therefore great workes are wrought by him. <sup>3</sup> For Herode had taken John, and bounde him, and put him in prison for Herodias sake, his brother Philips wife. <sup>4</sup> For John said unto him, It is not lawful for thee to have her. <sup>5</sup> And when he wolde have put him to death, he feared the multitude, because they counted him as a Prophet. <sup>6</sup> But when Herodes birth day was kept, the daughter of Herodias danced before them, and pleased Herode. <sup>7</sup> Wherefore he promised with an othe, that he wold give her whatsoever she wold aske. <sup>8</sup> And she being before instructed of her mother, said, Give

## (RV 1881) ASV 1901

<sup>53</sup> And it came to pass, when Jesus had finished these parables, he departed thence.

<sup>54</sup> And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? <sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? <sup>56</sup> And his sisters, are they not all with us? Whence then hath this man all these things? <sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. <sup>58</sup> And he did not many mighty works there because of their unbelief.

**14** At that season Herod the tetrarch heard the report concerning Jesus, <sup>2</sup> and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. <sup>3</sup> For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. <sup>4</sup> For John said unto him, It is not lawful for thee to have her. <sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet. <sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. <sup>7</sup> Whereupon he promised with an oath to give her whatsoever she should ask. <sup>8</sup> And she, being put forward by her mother, saith, Give me here on a

## BISHOPS' BIBLE (1568) 1602

new and old. <sup>53</sup> And it came to passe, that when Jesus had finished these parables, he departed thence. <sup>54</sup> And when he came into his owne countrey, he taught them in their Synagogue, insomuch that they were astonied, and said, Whence commeth this wisdom, and mighty workes unto him? <sup>55</sup> Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, James, and Joses, and Simon, and Judas? <sup>56</sup> And are not all his sisters with us? whence hath he then all these things? <sup>57</sup> And they were offended in him. But Jesus said unto them, A Prophet is not without honour, save in his owne countrey, and in his owne house. <sup>58</sup> And hee did not many mightie workes there, because of their unbeliefe.

**14** At that time Herod the Tetrarch heard of the fame of Jesu, <sup>2</sup> And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore great workes do shew forth themselves in him. <sup>3</sup> For Herode, when he had taken John, he bound him, and put him in prison for Herodias sake, his brother Philips wife. <sup>4</sup> For John said unto him, It is not lawfull for thee to have her. <sup>5</sup> And when he would have put him to death, he feared the people: because they counted him as a Prophet. <sup>6</sup> But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode. <sup>7</sup> Wherefore he promiseth with an oath, to give her whatsoever she would aske. <sup>8</sup> And she, being before instructed of her mother, said,

## RSV (1946) 1960

<sup>53</sup> And when Jesus had finished these parables, he went away from there. <sup>54</sup> and coming to his own country he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? <sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? <sup>56</sup> And are not all his sisters with us? Where then did this man get all this?" <sup>57</sup> And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house." <sup>58</sup> And he did not do many mighty works there, because of their unbelief.

**14** At that time Herod the tetrarch heard about the fame of Jesus; <sup>2</sup> and he said to his servants, "This is John the Baptist, he has been raised from the dead; that is why these powers are at work in him." <sup>3</sup> For Herod had seized John and bound him and put him in prison, for the sake of Herodias, his brother Philip's wife; <sup>4</sup> because John said to him, "It is not lawful for you to have her." <sup>5</sup> And though he wanted to put him to death, he feared the people, because they held him to be a prophet. <sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced before the company, and pleased Herod, <sup>7</sup> so that he promised with an oath to give her whatever she might ask. <sup>8</sup> Prompted by her mother, she said, "Give me the

<sup>1</sup> Other ancient authorities read *his brother's wife*

## TYNDALE (1525) 1535

heed in a platter. <sup>9</sup> And the kynge sorowed. Neverthelesse for his othes sake, and for their sakes which sate also at the table, he commaunded it to be geven hir: <sup>10</sup> and sent and beheeded John in the preson, <sup>11</sup> and his heed was brought in a platter and geven to the damsell, and she brought it to her mother. <sup>12</sup> And his disciples came and toke up his body, and buryed it: and went and tolde Jesus.

<sup>13</sup> When Jesus hearde that, he departed thence by shyppe into a desert place out of the waye. And when the people had hearde ther of, they folowed him a fote out of their cyties. <sup>14</sup> And Jesus went forth and sawe moche people, and his herte dyd melte upon them, and he healed of them those that were sicke. <sup>15</sup> When even was come, his disciples came to him sayinge: this is a deserte place, and the daye is spent: let the people departe, that they maye go into the townes, and bye them vytalles. <sup>16</sup> But Jesus sayde to them: They have no neade to go awaye. Geve ye them to eate. <sup>17</sup> Then sayde they unto him: we have here but. v. loves and two fysshes. <sup>18</sup> And he sayd: bringe them hyther. <sup>19</sup> And he commaunded the people to sit downe on the grasse: and toke the. v. loves and the. ii. fysshes, and loked up to heaven and blessed, and brake and gave the loves to his disciples, and the disciples gave them to the people. <sup>20</sup> And they dyd all eate, and were suffised. And they gadred up of the gobets that remayned xii. baskets full. <sup>21</sup> And they that ate, were in nombre about. v. M. men, besyde wemen and chyldren.

## RHEIMS 1582

<sup>9</sup> And the king was stroken sad: yet because of his othe and for them that sate with him at table, he commaunded it to be given. <sup>10</sup> And he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. <sup>12</sup> And his Disciples came and tooke the body, and buried it: and came and told JESUS.

<sup>13</sup> Which when JESUS had heard, he retired from thence by boate, into a desert place apart, and the multitudes having heard of it, folowed him on foote out of the cities. <sup>14</sup> And he coming forth saw a great multitude, and pitied them, and cured their diseased. <sup>15</sup> And when it was evening, his Disciples came unto him, saying, It is a desert place, and the houre is now past: dimisse the multitudes that going into the townes, they may bye them selves victuals. <sup>16</sup> But JESUS said to them, They have no neede to goe: give ye them to eate. <sup>17</sup> They answered him. We have not here, but five loaves, and two fishes. <sup>18</sup> Who said to them, Bring them hither to me. <sup>19</sup> And when he had commaunded the multitude to sitte downe upon the grasse, he tooke the five loaves and the two fishes, and looking up unto heaven he blessed and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes. <sup>20</sup> And they did all eate, and had their fill. And they tooke the leavings, twelve full baskettes of the fragments. <sup>21</sup> And the number of them that did eate was, five thousand men, beside wemen and children.

## GREAT BIBLE (1539) 1540

heed in a platter. <sup>9</sup> And the kynge was sory. Neverthelesse, for the othes sake, and them which sate also at the table, he commaunded it to be geven her: <sup>10</sup> and sent tourmentours, and beheeded John in the preson <sup>11</sup> and his heed was brought in a platter, and geven to the damsell, and she brought it to her mother. <sup>12</sup> And his disciples came and toke up hys body, and buried it: went, and tolde Jesus.

<sup>13</sup> When Jesus hearde of it, he departed thence in a shyppe unto a desert place, out of the waye. And when the people had harde therof, they folowed him on fote and left the cyties. <sup>14</sup> And Jesus went forth, and sawe moch people, and was moved with mercy toward them, and he healed of them those that were sycke. <sup>15</sup> And when the even drewe on, his disciples came to him, saying: this is a deserte place, and the houre is now past, let the people departe, that they maye go into the townes, and bye them vytaylles. <sup>16</sup> But Jesus sayde unto them. They have no nede to go awaye. Geve ye them to eate. <sup>17</sup> They saye unto him: we have here but v. loves and two fysshes. <sup>18</sup> He sayde: brynge them hyther to me. <sup>19</sup> And he commaunded the people to syt downe on the grasse, and he toke the v. loves and the. ii. fysshes, and lyft up hys eyes toward heaven and blessed. And whan he had broken them, he gave the loaves to hys disciples, and his discyplees gave them to the people. <sup>20</sup> And they dyd all eate, and were suffysed. And they gathered up (of the fragmentes that remayned.) xii. basketesfull. <sup>21</sup> And they that dyd eate, were aboute. v.M. men, besyde wemen and chyldren.

## KJ (1611) 1873

John Baptist's head in a charger. <sup>9</sup> And the king was sorry: nevertheless for the oaths' sake, and them which sat with him at meat, he commanded *it* to be given *her*. <sup>10</sup> And he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. <sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

<sup>13</sup> When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. <sup>14</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. <sup>15</sup> And when it was evening, his disciples came to him, saying, *This* is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. <sup>16</sup> But Jesus said unto them, They need not depart; give ye them to eat. <sup>17</sup> And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. <sup>20</sup> And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. <sup>21</sup> And they that had eaten were about five thousand men, beside wemen and children.

## GENEVA BIBLE (1560) 1562

me here John Baptist head in a platter. <sup>9</sup> And the King was sorie: nevertheles because of the othe, and them that sate with him at the table, he commanded it to be given (her.) <sup>10</sup> And sent, and beheaded John in the prison. <sup>11</sup> And his head was broght in a platter, and given to the maide, and she broght it unto her mother. <sup>12</sup> And his disciples came, and toke up his bodie, and buried it, and went, and tolde Jesus. <sup>13</sup> And when Jesus heard it, he departed thence by ship into a desert place a parte. And when the multitude had heard it, they followed him a fote out of the cities. <sup>14</sup> And Jesus went forthe and sawe a great multitude, and was moved with compassion towarde them, and he healed their sicke.

<sup>15</sup> And when even was come, his disciples came to him, saying, This is a desert place, and the houre is alreadie paste: let the multitude departe, that they may go into the townes, and bye them vitales. <sup>16</sup> But Jesus said to them, They have no nede to go away: give ye them to eat. <sup>17</sup> Then said they unto him, We have here but five loaves, and two fishes. <sup>18</sup> And he said, Bring them hether to me. <sup>19</sup> And he commanded the multitude to sit downe on the grasse, and toke the five loaves and two fishes, and loked up to heaven and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. <sup>20</sup> And they did all eat, and were sufficed, and they toke up of the fragments that remained twelve baskets ful. <sup>21</sup> And they that had eaten, were aboute five thousand men, beside women and litle children.

## (RV 1881) ASV 1901

platter the head of John the Baptist. <sup>9</sup> And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given; <sup>10</sup> and he sent and beheaded John in the prison. <sup>11</sup> And his head was brought on a platter, and given to the damsel: and she brought it to her mother. <sup>12</sup> And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

<sup>13</sup> Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from the cities. <sup>14</sup> And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. <sup>15</sup> And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. <sup>16</sup> But Jesus said unto them, They have no need to go away; give ye them to eat. <sup>17</sup> And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup> And he said, Bring them hither to me. <sup>19</sup> And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. <sup>20</sup> And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. <sup>21</sup> And they that did eat were about five thousand men, besides women and children.

## BISHOPS' BIBLE (1568) 1602

Give me here John Baptists head in a platter. <sup>9</sup> And the king was sorie: neverthelesse, for the othes sake, and them which sate also at the table, he commanded it to be given her: <sup>10</sup> And sent *a tormentor*, and beheaded John in the prison. <sup>11</sup> And his head was brought in a platter, and given to the damsell: and *she* brought it to her mother. <sup>12</sup> And his disciples came, and tooke up his bodie, and buried it: and went and told Jesus. <sup>13</sup> When Jesus heard of it, hee departed thence in a ship, unto a desert place out of the way: and when the people had heard thereof, they followed him on foote out of the cities. <sup>14</sup> And when Jesus went forth, he saw much people, and was mooved with mercie towarde them, and he healed their sicke. <sup>15</sup> And when it was evening, his disciples came to him, saying, This is a desert place, and the houre is now past: let the people depart, that they may goe into the villages, and buy them victuals. <sup>16</sup> But Jesus said unto them, They have no neede to goe away: give ye them to eate. <sup>17</sup> They say unto him, We have not here but five loaves, and two fishes. <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And when he had commanded the people to sit downe on the grasse, and had taken the five loaves, and the two fishes, and lifted up his eies toward heaven, he blessed: and when he had broken *them*, he gave the loaves to his disciples: and his disciples to the people. <sup>20</sup> And they did all eate, and were sufficed: and they tooke up (of the fragments that remained) twelve baskets full. <sup>21</sup> And they that had eaten, were about five thousand men,

## RSV (1946) 1960

head of John the Baptist here on a platter." <sup>9</sup> And the king was sorry; but because of his oaths and his guests he commanded it to be given; <sup>10</sup> he sent and had John beheaded in the prison, <sup>11</sup> and his head was brought on a platter and given to the girl, and she brought it to her mother. <sup>12</sup> And his disciples came and took the body and buried it; and they went and told Jesus.

<sup>13</sup> Now when Jesus heard this, he withdrew from there in a boat to a lonely place apart. But when the crowds heard it, they followed him on foot from the towns. <sup>14</sup> As he went ashore he saw a great throng; and he had compassion on them, and healed their sick. <sup>15</sup> When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." <sup>16</sup> Jesus said, "They need not go away; you give them something to eat." <sup>17</sup> They said to him, "We have only five loaves here and two fish." <sup>18</sup> And he said, "Bring them here to me." <sup>19</sup> Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. <sup>20</sup> And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. <sup>21</sup> And those who ate were about five thousand men, besides women and children.

## TYNDALE (1525) 1535

<sup>22</sup> And strayght waye Jesus made his disciples enter into a shyppe, and to goo over before him, whill he sent the people awaye. <sup>23</sup> And assone as he had sent the people awaye, he went up into a mountayne alone to praye. And when nyght was come, he was there him self alone. <sup>24</sup> And the shyppe was now in the middes of the see, and was toost with waves, for it was a contrary wynde. <sup>25</sup> In the fourth watche of the nyght Jesus cam unto them walkinge on the see. <sup>26</sup> And when his disciples sawe him walkinge on the see, they were troubled, sayinge: it is some sprite, and cryed oute for feare. <sup>27</sup> And streyght waye Jesus spake unto them sayinge: be of good cheare, it is I, be not afrayed.

<sup>28</sup> Peter answered him, and sayde: master, yf thou be he, byd me to come unto the on the water. <sup>29</sup> And he sayd, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Jesus. <sup>30</sup> But when he sawe a myghty wynde, he was afrayed. And as he beganne to synke, he cryed sayinge: master save me. <sup>31</sup> And immediatly Jesus stretched forth his honde, and caught him, and sayd to him: O thou of litell fayth, wherfore diddest thou dout? <sup>32</sup> And assone as they were come into the shyppe, the wynde ceased. <sup>33</sup> Then they that were in the shyppe, came and worshipped him, sayinge: of a truth thou arte the sonne of God. <sup>34</sup> And when they were come over, they went into the londe of Genazareth. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that countre rounde about, and brought unto him

## RHEIMS 1582

<sup>22</sup> And forth with JESUS commaunded his Disciples to goe up into the boate, and to goe before him over the water, til he dismissed the multitudes. <sup>23</sup> And having dismissed the multitude, he ascended into a mountaine alone to praye. And when it was evening, he was there alone. <sup>24</sup> But the boate in the middes of the sea was tossed with waves. for the winde was contrarie. <sup>25</sup> And in the fourth watch of the night, he came unto them walking upon the sea. <sup>26</sup> And seeing him upon the sea walking, they were troubled saying, That it is a ghost. and for feare they cried out. <sup>27</sup> And immediatly JESUS spake unto them, saying, Have confidence: it is I, feare ye not. <sup>28</sup> And Peter making answer said, Lord if it be thou, bid me come to thee upon the waters. <sup>29</sup> And he said, Come. And Peter descending out of the boate, walked upon the water to come to JESUS. <sup>30</sup> But seeing the winde rough, he was afraid: and when he began to be drowned, he cried out saying, Lord, save me. <sup>31</sup> And incontinent JESUS stretching forth his hand tooke hold of him, and said unto him, O thou of litle faith, why didst thou doubt? <sup>32</sup> And when they were gone up into the boate, the winde ceased. <sup>33</sup> And they that were in the boate, came and adored him, saying, In deede thou art the sonne of God.

<sup>34</sup> And having passed the water, they came into the countrie of Genesar. <sup>35</sup> And when the men of that place understoode of him, they sent into al that countrie, and

## GREAT BIBLE (1539) 1540

<sup>22</sup> And streyght waye Jesus made his disciples to get up into a shippe, and to goo before him unto the other syde whill he sent the people awaye. <sup>23</sup> And when the people were sent awaye, he went up into a mountayne to praye alone. And when night was come, he was there him selfe alone. <sup>24</sup> But the shippe was now in the myddes of the see, and was toost wyth waves, for it was a contrary wynde. <sup>25</sup> And in the fourth watche of the nyght. Jesus went unto them walkynge on the see. <sup>26</sup> And when the disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some sprite, and they cryed out for feare. <sup>27</sup> But streyght waye, Jesus spake unto them, sayinge: be of good cheare, it is I, be not a frayed.

<sup>28</sup> Peter answered hym, and sayde: Lorde, yf it be thou, byd me come unto the on the water. <sup>29</sup> And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Jesus. <sup>30</sup> But when he sawe a myghty wynde, he was a frayed. And when he beganne to synke, he cryed sayinge: lorde save me. <sup>31</sup> And immediatly Jesus stretched forth his hand, and caught him, and sayd unto him: O thou of lytell fayth, wherfore dydest thou dout? <sup>32</sup> And whan they were come into the shyppe, the wynde ceased. <sup>33</sup> Then they that were in the shyppe, came and worshypped hym, sayinge: of a truthe thou art the sonne of God. <sup>34</sup> And when they were gone over they came into the lande of Genesareth. <sup>35</sup> And when the men of the place had knowledge of him, they sent out messaungers into all that countre rounde about the coast

## KJ (1611) 1873

<sup>22</sup> And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. <sup>23</sup> And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. <sup>24</sup> But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. <sup>25</sup> And in the fourth watch of the night Jesus went unto them, walking on the sea. <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. <sup>27</sup> But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid. <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup> And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. <sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. <sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? <sup>32</sup> And when they were come into the ship, the wind ceased. <sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

<sup>34</sup> And when they were gone over, they came into the land of Gennesaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

## GENEVA BIBLE (1560) 1562

<sup>22</sup> And straightway Jesus compelled his disciples to enter into a ship, and to go over before him, while he sent the multitude away. <sup>23</sup> And assone as he had sent the multitude awaye, he went up into a mountaine alone to pray: and when the evening was come, he was there alone. <sup>24</sup> And the ship was now in the middes of the sea, and was tossed with waves: for it was a contrarie winde. <sup>25</sup> And in the fourth watche of the night, Jesus went unto them, walking on the sea. <sup>26</sup> And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare. <sup>27</sup> But strayght waye Jesus spake unto them, saying, Be of good comforte. It is I: be not afrayed. <sup>28</sup> Then Peter answered him, and said, Master, if it be thou, byd me come unto thee on the water. <sup>29</sup> And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Jesus. <sup>30</sup> But when he sawe a mightie winde, he was afrayed: and as he beganne to sinke, he cried, saying, Master, save me. <sup>31</sup> So immediatly Jesus stretched forthe hys hand, and caught him, and said to him, O thou of litle faith, wherefore didest thou dout? <sup>32</sup> And assone as they were come into the ship the winde ceased. <sup>33</sup> when they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God. <sup>34</sup> And when they were come over, thei came into the land of Gennesaret. <sup>35</sup> And when the men of that place knewe him, they sent out into all that countrey rounde

## (RV 1881) ASV 1901

<sup>22</sup> And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. <sup>23</sup> And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. <sup>24</sup> But the boat <sup>v</sup>was now in the midst of the sea, distressed by the waves; for the wind was contrary. <sup>25</sup> And in the fourth watch of the night he came unto them, walking upon the sea. <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. <sup>27</sup> But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. <sup>29</sup> And he said, Come. And Peter went down from the boat, and walked upon the waters <sup>z</sup>to come to Jesus. <sup>30</sup> But when he saw the <sup>a</sup>wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. <sup>31</sup> And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? <sup>32</sup> And when they were gone up into the boat, the wind ceased. <sup>33</sup> And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

<sup>34</sup> And when they had crossed over, they came to the land, unto Gennesaret. <sup>35</sup> And when the men of that place knew him, they sent into all that region round about, and

<sup>v</sup> Some ancient authorities read *was many furlongs distant from the land*.

<sup>z</sup> Some ancient authorities read *and came*.

<sup>a</sup> Many ancient authorities add *strong*.

## BISHOPS' BIBLE (1568) 1602

beside women and children. <sup>22</sup> And straightway Jesus constrained his disciples to get up into a ship, and to go before him unto the other side, while he sent the people away. <sup>23</sup> And when he had sent the people away, he went up into a mountaine alone to pray: and when night was come, he was there himselfe alone: <sup>24</sup> But the ship was now in the midst of the sea, and was tost with the waves: for it was a contrary winde. <sup>25</sup> And in the fourth watch of the night, Jesus went unto them, walking on the sea. <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled, saying, That it is a spirit: and they cryed out for feare. <sup>27</sup> But straightway Jesus spake unto them, saying, Be of good cheare: it is I, be not afraid. <sup>28</sup> Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup> And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Jesus. <sup>30</sup> But when he saw a mightie winde, hee was afraid: and when he began to sinke, he cryed, saying, Lord save me. <sup>31</sup> And immediatly Jesus, when he had stretched foorth his hand, caught him, and said unto him, O thou of little faith, wherefore diddest thou doubt? <sup>32</sup> And when they were come into the ship, the winde ceased. <sup>33</sup> Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God. <sup>34</sup> And when they were gone over, they came into the land of Genezaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that countrey round about, and

## RSV (1946) 1960

<sup>22</sup> Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. <sup>23</sup> And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, <sup>24</sup> but the boat by this time was many furlongs distant from the land,<sup>m</sup> beaten by the waves; for the wind was against them. <sup>25</sup> And in the fourth watch of the night he came to them, walking on the sea. <sup>26</sup> But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. <sup>27</sup> But immediately he spoke to them, saying, "Take heart, it is I; have no fear."

<sup>28</sup> And Peter answered him, "Lord, if it is you, bid me come to you on the water." <sup>29</sup> He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; <sup>30</sup> but when he saw the wind,<sup>n</sup> he was afraid, and beginning to sink he cried out, "Lord, save me." <sup>31</sup> Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" <sup>32</sup> And when they got into the boat, the wind ceased. <sup>33</sup> And those in the boat worshipped him, saying, "Truly you are the Son of God."

<sup>34</sup> And when they had crossed over, they came to land at Gennesaret. <sup>35</sup> And when the men of that place recognized him, they sent round to all that region and brought

<sup>m</sup> Other ancient authorities read *was out on the sea*.

<sup>n</sup> Other ancient authorities read *strong wind*.

## TYNDALE (1525) 1535

all that were sicke, <sup>36</sup>and besought him, that they might touche the hemme of his vesture only. And as many as touched it were made safe.

**15** Then came to Jesus Scribes and Pharises from Jerusalem, saying: <sup>2</sup> why do thy disciples transgresse the tradicions of the elders? for they wesse not their hondes when they eate breed. <sup>3</sup> He answered and sayde unto them: why do ye also transgresse the commaundement of God, thorowe youre tradicions? <sup>4</sup> For God commaunded saying: honoure thy father and mother and he that cursseth father or mother shall suffer deeth. <sup>5</sup> But ye saye, every man shall saye to his father or mother: that which thou desyrest of me to helpe the with: is geven God: and so shall he not honoure his father or his mother. <sup>6</sup> And thus have ye made, that the commaundement of God is without effecte, through youre tradicions. <sup>7</sup> Ypocrites, well prophesied of you Esayas saying: <sup>8</sup> This people draweth nye unto me with their mouthes, and honoureth me with their lyppes, howbe it their hertes are farre from me: <sup>9</sup> but in vayne they worshyppe me teachinge doctrines, which are nothinge but mens precepts.

<sup>10</sup> And he called the people unto him, and sayde to them: heare and understonde. <sup>11</sup> That which goeth in to the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

<sup>12</sup> Then came his disciples, and sayde unto him: Perceavest thou not, how that the Pharises are offended in

## RHEIMS 1582

brought unto him al that were il at ease: <sup>36</sup>and they he-sought him that they might touche but the hemme of his garment, and whosoever did touche, were made hole.

**15** Then came to him from Hierusalem Scribes and Pharisees, saying, <sup>2</sup>Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their hands When they eate bread. <sup>3</sup>But he answering said to them: Why do you also transgresse the commaundement of God for your tradition? For God said, <sup>4</sup>*Honour father and mother.* and, *He that shal curse father or mother, dying let him dye.* <sup>5</sup>But you say, Whosoever shal say to father or mother, The gift whatsoever procedeth from me, shal profite the: <sup>6</sup>and shal not honour his father or his mother: and you have made frustrate the commaundement of God for your owne tradition. <sup>7</sup>Hypocrites, wel hath Esay Prophecied of you, saying, <sup>8</sup>*This people honoureth me with their lippes; but their hart is farre from me.* <sup>9</sup>*And in vaine do they worshippe me, teaching doctrines and commaundements of men.*

<sup>10</sup>And having called together the multitudes unto him, he said to them, Heare ye and understand. <sup>11</sup>Not that which entreth into the mouth, defileth a man: but that which procedeth out of the mouth, that defileth a man. <sup>12</sup>Then came his Disciples, and said to him, Doest thou know that the Pharisees, when they heard this word, were

## GREAT BIBLE (1539) 1540

and brought unto him all that were sycke, <sup>36</sup>and besought hym, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

**15** Then came to Jesus Scribes and Pharises (whyche were come from Jerusalem) saying: <sup>2</sup>why do thy disciples transgresse the tradicion of the elders? for they washe not theyr handes when they eate bread. <sup>3</sup>But he answered and sayde unto them: why do ye also transgresse the commaundement of God, because of youre awne tradicion: <sup>4</sup>For God commaundeth saying: honoure father and mother, and he that cursseth father or mother: let hym dye the deeth. <sup>5</sup>But ye saye: every one shall saye to his father and mother: what gift so ever shulde have come of me, the same is turned unto thy profyt: <sup>6</sup>and so shall he not honoure his father or his mother. And thus have ye made the commaundement of God of none effecte, because of youre awne tradicyon. <sup>7</sup>Ypocrites, full well dyd Esaye prophesie of you, saying: <sup>8</sup>This people draweth nye unto me with theyr mouth, and honoureth me with lyppes, howbeit, their hertes are farre from me: <sup>9</sup>but in vayne do they serve me, teachynge the doctrines and preceptes of men.

<sup>10</sup>And he called the people to him, and sayd unto them: heare and understande. <sup>11</sup>That whych goeth into the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

<sup>12</sup>Then came his disciples, and sayde unto him: knowest thou not, that the Pharises were offended at this saying?

## KJ (1611) 1873

<sup>36</sup>and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

**15** Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, <sup>2</sup>Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. <sup>3</sup>But he answered and said unto them, Why do you also transgress the commandment of God by your tradition? <sup>4</sup>For God commanded, saying Honour thy father and mother: and, He that curseth father or mother, let him die the death. <sup>5</sup>But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift, by whatsoever thou mightest be profited by me;* <sup>6</sup>and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. <sup>7</sup>*Ye hypocrites, well did Esaias prophesy of you,* saying, <sup>8</sup>*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.* <sup>9</sup>But in vain they do worship me, teaching for doctrines the commandments of men.

<sup>10</sup>And he called the multitude, and said unto them, Hear, and understand: <sup>11</sup>not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. <sup>12</sup>Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after

## GENEVA BIBLE (1560) 1562

about, and broght unto him all that were sicke. <sup>36</sup> And besoght him, that they might touche the hemme of his garment onely: and as manie as touched it, were made whole.

**15** Then came to Jesus the Scribes, and Pharises, which were of Jerusalem, saying, <sup>2</sup> Why do thy disciples transgresse the tradicion of the Elders: for they wash not their hands when they eat bread. <sup>3</sup> But he answered and said unto them, Why do ye also transgresse the commandement of God by your tradicion? <sup>4</sup> For God hathe commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him dye the death. <sup>5</sup> But ye say, Whosoever shal say to father or mother, By the gift that is (offred:) by me, thou maiest have profite, <sup>6</sup> Thogh he honour not his father, or his mother, (shalbe fre:) thus have ye made the commandement of God of no autoritie by your tradicion. <sup>7</sup> O hypocrites, Esaia prophecied well of you, saying, <sup>8</sup> This people draweth nere unto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me. <sup>9</sup> But in vaine they worship me, teaching (for) doctrines, mens precepts. <sup>10</sup> Then he called the multitude unto him, and said to them, Heare and understand. <sup>11</sup> That which goeth into the mouth, defileth not the man, but that whiche cometh out of the mouth, that defileth the man.

<sup>12</sup> Then came his disciples, and said unto him Perceivest thou not, that the Pharises are offended in hearing (this)

## (RV 1881) ASV 1901

brought unto him all that were sick; <sup>36</sup> and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

**15** Then there come to Jesus from Jerusalem Pharisees and scribes, saying, <sup>2</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. <sup>3</sup> And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? <sup>4</sup> For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God, <sup>6</sup> he shall not honor his father<sup>b</sup>. And ye have made void the word of God because of your tradition. <sup>7</sup> Ye hypocrites, well did Isaiah prophesy of you, saying,

<sup>8</sup> This people honoreth me with their lips;  
But their heart is far from me.

<sup>9</sup> But in vain do they worship me,

Teaching as their doctrines the precepts of men.

<sup>10</sup> And he called to him the multitude, and said unto them, Hear, and understand: <sup>11</sup> Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. <sup>12</sup> Then came the disciples, and said unto him, Knowest thou that the Pharisees were

## BISHOPS' BIBLE (1568) 1602

brought unto him all that were sicke, <sup>36</sup> And besought him that they might touch the hemme of his garment onely: and as many as touched, were made perfectly whole.

**15** Then came to Jesus Scribes and Pharises, which were come from Hierusalem, saying, <sup>2</sup> Why do thy Disciples transgresse the tradition of the elders? for they wash not their handes when they eate bread. <sup>3</sup> But he answered, and saide unto them, Why doe you also transgresse the commaundement of God by your tradition? <sup>4</sup> For God commanded, saying, Honour thy father and thy mother: And he that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to his father or his mother, By the gift that is offered of me, thou shalt be helped: <sup>6</sup> And so shall he not honour his father or his mother. And thus have yee made the commandement of God of none effect by your tradition. <sup>7</sup> Ye hypocrites, full well did Esaia prophecie of you, saying, <sup>8</sup> This people draweth nigh unto mee with their mouth, and honoureth mee with their lippes: howbeit, their heart is farre from me. <sup>9</sup> But in vaine they do worship me, teaching doctrines, precepts of men. <sup>10</sup> And when he had called the people to him, he said unto them, Heare and understand. <sup>11</sup> That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man. <sup>12</sup> Then came his disciples, and saide unto him. Knowest thou not that the Pharisees were offended after they heard

## RSV (1946) 1960

to him all that were sick, <sup>36</sup> and besought him that they might only touch the fringe of his garment; and as many as touched it were made well.

**15** Then Pharisees and scribes came to Jesus from Jerusalem and said, <sup>2</sup> "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat." <sup>3</sup> He answered them, "And why do you transgress the commandment of God for the sake of your tradition? <sup>4</sup> For God commanded, 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him surely die.' <sup>5</sup> But you say, 'If any one tells his father or his mother, What you would have gained from me is given to God, he need not honor his father.' <sup>6</sup> So, for the sake of your tradition, you have made void the word<sup>p</sup> of God. <sup>7</sup> You hypocrites! Well did Isaiah prophesy of you, when he said:

<sup>8</sup> 'This people honors me with their lips,  
but their heart is far from me;

<sup>9</sup> in vain do they worship me,

teaching as doctrines the precepts of men.'"

<sup>10</sup> And he called the people to him and said to them, "Hear and understand: <sup>11</sup> not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." <sup>12</sup> Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard

<sup>b</sup> Some ancient authorities add *or his mother*.

<sup>c</sup> Some ancient authorities read *law*.

<sup>p</sup> Other ancient authorities read *law*

## TYNDALE (1525) 1535

hearinge this saying? <sup>13</sup> He answered and sayd: all plantes which my heavenly father hath not planted, shalbe plucked up by the rotes. <sup>14</sup> Let them alone, they be the blinde leaders of the blinde. If the blinde leede the blinde, both shall fall into the dyche.

<sup>15</sup> Then answered Peter and sayd to him: declare unto us this parable. <sup>16</sup> Then sayde Jesus: are ye yet without understandinge? <sup>17</sup> perceave ye not, that whatsoever goeth in at the mouth, descendeth doune into the bely, and is cast out into the draught? <sup>18</sup> But those thinges which procede out of the mouth, come from the herte, and they defyle the man. <sup>19</sup> For out of the herte come evill thoughtis, murder, breaking of wedlocke, whordom, theefte, false witnessinge, blasphemye. <sup>20</sup> These are the thinges which defyle a man. But to eate with unwesshen hondes, defyleth not a man.

<sup>21</sup> And Jesus went thence, and departed into the costes of Tyre and Sidon. <sup>22</sup> And beholde a woman which was a Cananite came out of the same costes, and cryed unto him sayinge: have mercy on me Lorde the sonne of David, my doughter is pytiously vexed with a devyll. <sup>23</sup> And he gave her never a worde to answer. Then came to him his disciples, and besought him sayinge: sende her awaye, for she foloweth us cryinge. <sup>24</sup> He answered, and sayde: I am not sent, but unto the loost shepe of the housse of Israel. <sup>25</sup> Then she came and worshipped him, sayinge: master helpe me. <sup>26</sup> He answered and sayde: yt is not good, to

## RHEIMS 1582

scandalized? <sup>13</sup> But he answering sayd: All planting which my heavenly father hath not planted, shal be rooted up. <sup>14</sup> Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. <sup>15</sup> And Peter answering sayd to him, Expound us this parable. <sup>16</sup> But he sayd, Are you also as yet without understanding? <sup>17</sup> Do you not understand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the privy? <sup>18</sup> But the things that proceede out of the mouth, come forth from the hart, and those things defile a man. <sup>19</sup> For from the hart come forth evil cogitations, murders, advoutries, fornications, thefts, false testimonies, blasphemies. <sup>20</sup> These are the things that defile a man. but to eate with unwashen hands, doeth not defile a man.

<sup>21</sup> And Jesus went forth from thence and retired into the quarters of Tyre and Sidon. <sup>22</sup> And behold a woman of Chanaan came forth out of those coastes, and crying out, sayd to him, Have mercie upon me, O lord the Sonne of David: my daughter is sore vexed of a Devil. <sup>23</sup> Who answered her not a word. And his Disciples came and besought him saying, Dimisse her: because she crieth out after us: <sup>24</sup> And he answering said: I was not sent but to the sheepe that are lost of the house of Israel. <sup>25</sup> But she came and adored him, saying, Lord, help me. <sup>26</sup> Who answering, said: It is not good to take the bread of the

## GREAT BIBLE (1539) 1540

<sup>13</sup> But he answered and sayd. Every plante which my heavenly father hath not planted, shalbe plucked up by the rotes. <sup>14</sup> Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dyche.

<sup>15</sup> Then answered Peter and sayd unto him: declare unto us this parable. <sup>16</sup> Jesus sayde: are ye also yet without understandinge? <sup>17</sup> do not ye yet understande, that whatsover entreth in at the mouth, goeth into the bely, and is cast out into the draught? <sup>18</sup> But those thynges whych procede out of the mouth, come forth from the hert, and they defyle the man. <sup>19</sup> For out of the herte proceade evill thoughtes, murders, breakynge of wedlocke, whordoms, theftes, false witnesse, blasphemies. <sup>20</sup> These are the thinges, which defyle a man. But to take meate with unwasshen handes, defileth not a man.

<sup>21</sup> And Jesus went thence, and departed into the coastes of Tyre and Sydon, <sup>22</sup> and beholde, a woman of Canaan (which cam out of the same coastes) cryed unto him, sayinge: have mercy on me o Lorde, thou sonne of David: My daughter is pyteously vexed wyth a devyll. <sup>23</sup> But he answered her nothing at all, and his disciples came, and besought him, sayinge: sende her awaye, for she crieth after us: <sup>24</sup> But he answered, and sayde: I am not sent but unto the lost shepe of the housse of Israel. <sup>25</sup> Then cam she, and worshipped him, sayinge: lorde, helpe me. <sup>26</sup> He answered and said: it is not mete, to take the chyl-

## KJ (1611) 1873

they heard *this* saying? <sup>13</sup> But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> And Jesus said, Are ye also yet without understanding? <sup>17</sup> Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? <sup>18</sup> But those *things* which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> these are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

<sup>21</sup> Then Jesus went thence, and departed into the coasts of Tyre and Sidon. <sup>22</sup> And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup> But he answered and said, I am not sent but unto the lost sheep of the house of Israel. <sup>25</sup> Then came she and worshipped him, saying, Lord, help me. <sup>26</sup> But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

## GENEVA BIBLE (1560) 1562

saying? <sup>13</sup> But he answered and said, Everie plant which mine heavenlie Father hathe not planted, shalbe rooted up. <sup>14</sup> Let them alone: they be the blinde leaders of the blinde: and if the blinde leade the blinde bothe shal fall into the ditche.

<sup>15</sup> Then answered Peter, and said to him, Declare unto us this parable. <sup>16</sup> Then said Jesus, Are ye yet without understanding! <sup>17</sup> Perceive ye not yet, that whatsoever entreth into the mouth, goeth into the bellie, and is cast out into the draught? <sup>18</sup> But those things which procede out of the mouth, come from the heart, and they defile the man. <sup>19</sup> For out of the heart come evil thoghts, murders, adulteries, fornicacions, thefts, false testimonies, selanders. <sup>20</sup> These are the things, which defile the man: but to eat with unwashen handes, defileth not the man. <sup>21</sup> And Jesus went thence, and departed into the coasts of Tyrus and Sidon. <sup>22</sup> And beholde, a woman a Cananite came out of the same coasts, and cryed, saying unto him, Have mercie on me, o Lord, the sonne of David: my daughter is miserably vexed with a devil. <sup>23</sup> But he answered her not a worde. Then came to him his disciples, and besoght him, saying, Send her away, for she cryeth after us. <sup>24</sup> But he answered, and said, I am not sent, but unto the lost shepe of the house of Israel. <sup>25</sup> Yet she came and worshipped him, saying, Lord, helpe me. <sup>26</sup> And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

## (RV 1881) ASV 1901

offended, when they heard this saying? <sup>13</sup> But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. <sup>14</sup> Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. <sup>15</sup> And Peter answered and said unto him, Declare unto us the parable. <sup>16</sup> And he said, Are ye also even yet without understanding? <sup>17</sup> Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? <sup>18</sup> But the things which proceed out of the mouth come forth out of the heart; and they defile the man. <sup>19</sup> For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: <sup>20</sup> these are the things which defile the man; but to eat with unwashen hands defileth not the man.

<sup>21</sup> And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. <sup>22</sup> And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. <sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup> But he answered and said, I was not sent but unto the lost sheep of the house of Israel. <sup>25</sup> But she came and worshipped him, saying, Lord, help me. <sup>26</sup> And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

## BISHOPS' BIBLE (1568) 1602

this saying? <sup>13</sup> But he answered, and said, All manner planting which my heavenly father hath not planted, shalbe rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind. If the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> Jesus said, Are ye also yet without understanding? <sup>17</sup> Doe not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught? <sup>18</sup> But those things which proceed out of the mouth, come forth from the heart, and they defile the man. <sup>19</sup> For out of the heart proceed evil thoghts, murders, adulteries, whoredomes, thefts, false witnesse, blasphemies. <sup>20</sup> These are the things which defile a man: But to eate with unwashen hands, defileth not a man. <sup>21</sup> And Jesus, when he went thence, departed into the coasts of Tyre and Sidon. <sup>22</sup> And behold, a woman of the Chanaanites, which came out of the same coasts, cryed unto him, saying, Have mercie on me, O Lord, thou sonne of David, my daughter is grievously vexed with a devill. <sup>23</sup> But he answered not a word. And his disciples came, and besought him, saying, Send her away for she cryeth after us. <sup>24</sup> But he answered, and said, I am not sent but unto the lost sheepe of the house of Israel. <sup>25</sup> Then came she, and worshipped him, saying, Lord, helpe me. <sup>26</sup> But he answered, and said, It is not meet to take the childrens

## RSV (1946) 1960

this saying?" <sup>13</sup> He answered, "Every plant which my heavenly Father has not planted will be rooted up. <sup>14</sup> Let them alone; they are blind guides. And if a blind man leads a blind man, both will fall into a pit." <sup>15</sup> But Peter said to him, "Explain the parable to us." <sup>16</sup> And he said, "Are you also still without understanding? <sup>17</sup> Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? <sup>18</sup> But what comes out of the mouth proceeds from the heart, and this defiles a man. <sup>19</sup> For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. <sup>20</sup> These are what defile a man; but to eat with unwashed hands does not defile a man."

<sup>21</sup> And Jesus went away from there and withdrew to the district of Tyre and Sidon. <sup>22</sup> And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." <sup>23</sup> But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying after us." <sup>24</sup> He answered, "I was sent only to the lost sheep of the house of Israel." <sup>25</sup> But she came and knelt before him, saying, "Lord, help me." <sup>26</sup> And he answered, "It is not fair to take the chil-

## TYNDALE (1525) 1535

take the chyldrens breed, and to cast it to whelpes. <sup>27</sup> She answered and sayd: truthe Lorde, neverthelesse the whelpes eate of the crommes, which fall from their masters table. <sup>28</sup> Then Jesus answered and sayde unto her. O woman greate is thy fayth, be it to the, even as thou desyrest. And her doughter was made whole even at that same houre.

<sup>29</sup> Then Jesus went awaye from thence, and came nye unto the see of Galile, and went up into a mountayne and sat doune there. <sup>30</sup> And moche people came unto him, havinge with them, halt, blynde, domme, maymed, and other many: and cast them doune at Jesus fete. And he healed them, <sup>31</sup> in so moche that the people wondred, to se the domme speake, the maymed whole, the halt to go, and the blynde to se. And they glorified the God of Israel.

<sup>32</sup> Then Jesus called his disciples to him, and sayde: I have compassion on the people, because they have continued with me now. iii. dayes, and have nought to eate: and I will not let them departe fastinge, leste they perisshe in the waye. <sup>33</sup> And his disciples sayd unto him: whence shuld we get so moche breed in the wyldernes, as shuld suffice so greate a multitude? <sup>34</sup> And Jesus sayde unto them: how many loves have ye? And they sayde: seven, and a feawe lytle fysshes. <sup>35</sup> And he commaunded the people to syt doune on the grounde: <sup>36</sup> and toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to his disciples, and the disciples gave them to the people. <sup>37</sup> And they dyd all eate and were suffised. And they toke up of the broken meate that was lefte. vii. basketes full.

## RHEIMS 1582

Children, and to cast it to the dogges. <sup>27</sup> But she said, yea lord: for the whelpes also eate of the crummes that fall from the table of their maisters. <sup>28</sup> Then JESUS answering said to her, O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was made hole from that houre.

<sup>29</sup> And when JESUS was passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sate there. <sup>30</sup> And there came to him great multitudes, having with them dumme persons, blinde, lame, feeble, and many others: and they cast them downe at his feete, and he cured them: <sup>31</sup> so that the multitudes marveled seeing the dumme speak, the lame walke, the blinde see: and they magnified the God of Israel. <sup>32</sup> And JESUS called together his Disciples, and said: I pitie the multitude: because three dayes now they continue with me, and have not what to eate: and dimisse them fasting I wil not, lest they fainte in the way. <sup>33</sup> And the disciples say unto him: whence then may we gette so many loaves in the desert as to fill so great a multitude? <sup>34</sup> And JESUS sayd to them, how many loaves have you? but they sayd, Seven, and a few litle fishes. <sup>35</sup> And he commaunded the multitude to sit downe upon the ground. <sup>36</sup> And taking the seven loaves and the fishes, and geving thankes, he brake, and gave to his disciples, and the disciples gave to the people. <sup>37</sup> And they did all eate, and had their fill. And that which was left of the fragments they tooke up, seven baskets full.

## GREAT BIBLE (1539) 1540

drengs bread, and to cast it to dogges. <sup>27</sup> She answered and sayde: truthe Lorde, for the dogges eate of the crommes, which fall from their masters table. <sup>28</sup> Then Jesus answered and sayde unto her. O woman, greate is thy faith, be it unto the, even as thou wilt. And her daughter was made whole even at that same tyme.

<sup>29</sup> And Jesus went awaye from thence, and cam nye unto the see of Galile, and went up into a mountayne, and sat doune there. <sup>30</sup> And moche people came unto him, bringing with them those that were lame, blind, deafe, maymed, and other many: and cast them downe at Jesus fete And he healed them: <sup>31</sup> in so moch, that the people wondered, whan they sawe the domme speake, the maymed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel.

<sup>32</sup> Then Jesus called his disciples unto him, and sayde: I have compassyon on the people, because they continue with me nowe. iii. dayes, and have nothing to eate: and I will not let them departe fastynge, lest they myscary by the waye. <sup>33</sup> And his disciples saye unto him whence shulde we get so moche bread in the wyldernes, as to suffice so greate a multitude? <sup>34</sup> And Jesus sayeth unto them: howe many loaves have ye? And they saye seven, and a fewe lytle fysshes. <sup>35</sup> And he commaunded the people to syt doune on the grounde: <sup>36</sup> and toke the seven loaves, and the fysshes: and after that he had geven thankes, he brake them, and gave to his disciples, and the discyples gave them to the people. <sup>37</sup> And they dyd all eate, and were

## KJ (1611) 1873

<sup>27</sup> And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup> Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee *even* as thou wilt. And her daughter was made whole from that *very* hour. <sup>29</sup> And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. <sup>30</sup> And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them *down* at Jesus' feet; and he healed them: <sup>31</sup> insomuch that the multitude wondered, when they saw the dumb to speak, the maimed *to be* whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

<sup>32</sup> Then Jesus called his disciples unto *him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. <sup>33</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>34</sup> And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. <sup>35</sup> And he commanded the multitude to sit down on the ground. <sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. <sup>37</sup> And they did all eat, and were filled: and they took up of the broken *meat* that was left

## GENEVA BIBLE (1560) 1562

<sup>27</sup> But she said, Trueth, Lord: yet in dede the whelpes eat of the crommes, which fall from their masters table. <sup>28</sup> Then Jesus answered, and said unto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

<sup>29</sup> So Jesus went away from thence, and came nere unto the sea of Galile, and went up into a mountaine and sate downe there. <sup>30</sup> And great multitudes came unto him, having with them, halt, blinde, domme, maymed and manie other, and cast them downe at Jesus feete, and he healed them, <sup>31</sup> In so muche that the multitude wondered, to se the domme speake, the maymed whole the halt to go, and the blinde to se: and they glorified the God of Israel. <sup>32</sup> Then Jesus called his disciples unto him, and said, I have compassion on this multitude, because they have continued with me alreadie thre dayes, and have nothing to eat: and I wil not let them departe fasting, lest they fainte in the way. <sup>33</sup> And his disciples said unto him, Whence shulde we get so muche bread in the wildernes, as shulde suffice so great a multitude! <sup>34</sup> And Jesus said unto them, How manie loaves have ye? And they said, Seven, and a fewe litle fishes. <sup>35</sup> Then he commanded the multitude to sit downe on the grounde, <sup>36</sup> And toke the seven loaves, and the fishes, and gave thankes, and brake (them,) and gave to his disciples, and the disciples to the multitude. <sup>37</sup> And they did all eat, and were sufficed: and they toke up of the

## (RV 1881) ASV 1901

<sup>27</sup> But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

<sup>29</sup> And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. <sup>30</sup> And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: <sup>31</sup> insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

<sup>32</sup> And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. <sup>33</sup> And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? <sup>34</sup> And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. <sup>35</sup> And he commanded the multitude to sit down on the ground; <sup>36</sup> and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. <sup>37</sup> And they all ate, and were filled: and they took up that which remained over of

## BISHOPS' BIBLE (1568) 1602

bread, and to cast it to little dogges. <sup>27</sup> And she said, Yes, Lord: for the litle dogs also eate of the crummes which fall from their masters table. <sup>28</sup> Then Jesus answered, and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was made whole even from that same houre. <sup>29</sup> And Jesus, when he was departed from thence, came nigh unto the sea of Galilee, and when he was gone up into a mountaine, he sate downe there. <sup>30</sup> Then great multitudes came unto him, having with them those that were lame, blinde, dumbe, maymed, and other many, and cast them downe at Jesus feete, and he healed them: <sup>31</sup> In so much that the people wondered, when they saw the dumbe speake, the maymed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel. <sup>32</sup> Then Jesus called his disciples unto him, and sayde, I have compassion on the people, because they continue with me now three dayes, and have nothing to eate: and I will not let them depart fasting, lest they faint in the way. <sup>33</sup> And his disciples say unto him, Whence *should we get* so much bread in the wilderness, as to suffice so great a multitude? <sup>34</sup> And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few litle fishes. <sup>35</sup> And he commanded the people to sit downe on the ground. <sup>36</sup> And when he had taken the seven loaves and the fishes, and had given thankes, he brake *them*, and gave to his disciples: and the disciples gave them to the people. <sup>37</sup> And they did all eate, and were sufficed: and they tooke up of the broken meate that was

## RSV (1946) 1960

dren's bread and throw it to the dogs." <sup>27</sup> She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." <sup>28</sup> Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

<sup>29</sup> And Jesus went on from there and passed along the Sea of Galilee. And he went up into the hills, and sat down there. <sup>30</sup> And great crowds came to him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and they put them at his feet, and he healed them, <sup>31</sup> so that the throng wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

<sup>32</sup> Then Jesus called his disciples to him and said, "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way." <sup>33</sup> And the disciples said to him, "Where are we to get bread enough in the desert to feed so great a crowd?" <sup>34</sup> And Jesus said to them, "How many loaves have you?" They said, "Seven, and a few small fish." <sup>35</sup> And commanding the crowd to sit down on the ground, <sup>36</sup> he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. <sup>37</sup> And they all ate and were satisfied; and they took up seven baskets full of the broken pieces left

## TYNDALE (1525) 1535

<sup>38</sup> And yet they that ate were. iiii. M. men, besyde wemen and chyl dren. <sup>39</sup> And he sent away the people, and toke shippe and came into the parties of Magdala

**16** Then came the Pharises and Saduces, and dyd tempte him, desyringe him to shewe them some signe from heven. <sup>2</sup> He answered and sayde unto them. At even ye saye, we shall have fayre wedder, and that because the skye is reed: <sup>3</sup> and in the morninge ye saye, todaye shalbe foule wedder and that because the skye is cloudy and reed. O ye ypocrites, ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? <sup>4</sup> The frowarde nacion and advoutrous seketh a signe, and there shall no nother signe be geven unto them but the signe of the Prophet Jonas. So lefte he them and departed.

<sup>5</sup> And when his disciples were come to the other syde of the water, they had forgotten to take breed with them. <sup>6</sup> Then Jesus sayd unto them: Take hede and beware of the leven of the Pharises and of the Saduces. <sup>7</sup> And they thought in them selves sayinge: because we have brought no breed with us. <sup>8</sup> When Jesus understode that, he sayd unto them. O ye of lytell faith, why are youre mindes cumbred because ye have brought no breed? <sup>9</sup> Do ye not yet perceave, nether remember those. v. loaves when there were. v. M. men, and how many baskettes toke ye up? <sup>10</sup> Nether the. vii. loaves when there were. v. M. and how many

## RHEIMS 1582

<sup>38</sup> And there were that did eate, foure thousand men, beside children and women. <sup>39</sup> And having dismissed the multitude, he went up into a boate, and came into the coastes of Magedan.

**16** And there came to him the Pharisees and Sadducees tempting: and they demaunded him to shew them a signe from heaven. <sup>2</sup> But he answered and said to them, When it is evening, you say, It wil be faire-wether, for the element is redde. <sup>3</sup> And in the morning, This day there wil be a tempest, for the element doth glowe and lowre. The face therfore of the element you have skil to discerne: and the signes of times can you not? <sup>4</sup> The naughtie and advouterous generation seeketh for a signe: and there shal not a signe be given it, but the signe of Jonas the Prophet. And he left them and went away.

<sup>5</sup> And when his disciples were come over the water, they forgot to take bread. <sup>6</sup> Who said to them, Looke wel and beware of the leaven of the Pharisees and Sadducees. <sup>7</sup> But they thought within them selves saying, Because we tooke not bread. <sup>8</sup> And JESUS knowing it, said, Why do you thinke within your selves O ye of litle faith, for that you have not bread? <sup>9</sup> Do you not yet understand, neither do you remember the five loaves among five thousand men. and how many baskets you tooke up? <sup>10</sup> neither the seven loaves, among foure thousand men, and how many maundes

## GREAT BIBLE (1539) 1540

suffysed. <sup>38</sup> And they toke up (of the broken meate that was lefte) seven baskettes full. And yet, they that dyd eate were. iiii.M. men. besyde wemen and chyl dren. <sup>39</sup> And he sent awaye the people, and toke shyppe, and came into the parties of Magdala.

**16** The Pharises also with the Saduces, came and tempted him and desyred him that he wolde shewe them a sygne from heven. <sup>2</sup> He answered and sayde unto them: whan it begynneth to drawe toward even, ye saye, it wylbe fayre wether, for the skye is reed? <sup>3</sup> And in the mornynge: It wylbe foule wether to daye, for the skye is glowmyng reed. O ye ypocrites, ye can discerne the outward appearaunce of the skye: but can ye not discerne the sygnes of the tymes? <sup>4</sup> The frowarde and advoutrous nacyon requyreth a sygne, and there shall no sygne be geven unto it, but the sygne of the Prophet Jonas. And he lefte them, and departed.

<sup>5</sup> And when his disciples were come to the other syde of the water, they had forgotten to take breed with them. <sup>6</sup> Then Jesus sayde unto them. Take hede and beware of the leven of the Pharises and of the Saduces. <sup>7</sup> And they thought in them selves saying: we have taken no breed with us. <sup>8</sup> Which whan Jesus understode, he sayd unto them: O ye of lytell faith, why take ye thought within your selves, because ye have brought no breed? <sup>9</sup> Do ye not yet perceave, nether remember those. v. loaves, when there were. v.M men, and how many baskettes toke ye up? <sup>10</sup> Nether the. vii. loaves when there were. iiii.M. men: and

## KJ (1611) 1873

seven baskets full. <sup>38</sup> And they that did eat were four thousand men, beside women and children.

<sup>39</sup> And he sent away the multitude, and took ship, and came into the coasts of Magdala. <sup>1</sup> The Pharisees also with

**16** the Sadducees came, and tempting desired him that he would shew them a sign from heaven. <sup>2</sup> He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. <sup>3</sup> And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? <sup>4</sup> A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

<sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread. <sup>6</sup> Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. <sup>7</sup> And they reasoned among themselves, saying, *It is because we have taken no bread*. <sup>8</sup> Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup> Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> Neither the seven loaves of the four

## GENEVA BIBLE (1560) 1562

fragments that remained, seven baskets full. <sup>38</sup> And they that had eaten, were foure thousand men, beside women, and litle children. <sup>39</sup> Then (Jesus) sent away the multitude, and toke shippe, and came into the partes of Magdala.

**16** Then came the Pharises and Sadduces, and did tempt (hym,) desiryng hym to shewe them a signe from heaven. <sup>2</sup> But he answered, and said unto them, When it is evenyng, ye say, Fayre wether: for the skie is red. <sup>3</sup> And in the morning (ye say,) To day (shalbe) a tempeste: for the skie is red and lowryng. O hypocrites, ye can discerne the face of the skie, and can ye not (discerne) the signes of the times? <sup>4</sup> The wicked generacion, and adulterous seketh a signe, and there shal no signe be given it, but the signe of the Prophet Jonas: so he left them, and departed.

<sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread (with them.) <sup>6</sup> Then Jesus said unto them, Take hede and beware of the leaven of the Pharises and Sadduces. <sup>7</sup> And they thoght in them selves, saying, (It is) because we have broght no bread. <sup>8</sup> But Jesus knowing it, said unto them, O ye of litle faith, why thinke you (thus) in your selves, because ye have broght no bread? <sup>9</sup> Do ye not yet perceive, nether remember the five loaves, when there were five thousand (men,) and how manie baskets toke ye up? <sup>10</sup> Nether the seven loaves when there were foure thousand (men,) and how manie baskets

## (RV 1881) ASV 1901

the broken pieces, seven baskets full. <sup>38</sup> And they that did eat were four thousand men, besides women and children. <sup>39</sup> And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

**16** And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven. <sup>2</sup> But he answered and said unto them, <sup>a</sup>When it is evening, ye say, *It will be fair weather: for the heaven is red.* <sup>3</sup> And in the morning, *It will be foul weather to-day: for the heaven is red and lowering.* Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. <sup>4</sup> An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

<sup>5</sup> And the disciples came to the other side and forgot to take bread. <sup>6</sup> And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. <sup>7</sup> And they reasoned among themselves, saying, We took no bread. <sup>8</sup> And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? <sup>9</sup> Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> Neither the seven loaves of the four thousand, and how

<sup>a</sup> The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

## BISHOPS' BIBLE (1568) 1602

left, seven baskets full. <sup>38</sup> And yet they that did eat, were foure thousand men, beside women and children. <sup>39</sup> And when he had sent away the people, he tooke ship, and came into the partes of Magdala.

**16** The Pharisees also, with the Sadducees, came, and tempting, desired him that he would shewe them a signe from heaven. <sup>2</sup> He answered, and said unto them, When it is evening, ye say, *It will be faire weather: for the skie is red.* <sup>3</sup> And in the morning, *It will be foule weather to day: for the skie is lowering red.* O yee hypocrites, ye can discerne the outward appearance of the skie: but can yee not discerne the signes of the times? <sup>4</sup> A froward and adulterous nation requireth a signe, and there shall no signe be given unto it, but the signe of the Prophet Jonas. And he left them, and departed. <sup>5</sup> And when his disciples were come to the other side of the water, they had forgotten to take bread *with them.* <sup>6</sup> Then Jesus said unto them, Take heede and beware of the leaven of the Pharisees, and of the Sadducees. <sup>7</sup> And they thought in themselves, saying, For we have taken no bread *with us.* <sup>8</sup> Which when Jesus understood, he said unto them, O ye of litle faith, why think you within your selves, because ye have brought no bread? <sup>9</sup> Do ye not yet perceive, neither remember those five loaves of the five thousand, and how many baskets tooke ye up? <sup>10</sup> Neither the seven loaves of the foure thou-

## RSV (1946) 1960

over. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> And sending away the crowds, he got into the boat and went to the region of Magadan.

**16** And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. <sup>2</sup> He answered them, <sup>r</sup> "When it is evening, you say, 'It will be fair weather; for the sky is red.' <sup>3</sup> And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. <sup>4</sup> An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah." So he left them and departed.

<sup>5</sup> When the disciples reached the other side, they had forgotten to bring any bread. <sup>6</sup> Jesus said to them, "Take heed and beware of the leaven of the Pharisees and Sadducees." <sup>7</sup> And they discussed it among themselves, saying, "We brought no bread." <sup>8</sup> But Jesus, aware of this, said, "O men of little faith, why do you discuss among yourselves the fact that you have no bread? <sup>9</sup> Do you not yet perceive? Do you not remember the five loaves of the five thousand, and how many baskets you gathered? <sup>10</sup> Or the seven loaves of the four thousand, and how many baskets

<sup>r</sup> Other ancient authorities omit the following words to the end of verse 3

## TYNDALE (1525) 1535

baskettes toke ye up? <sup>11</sup> Why perceave ye not then, that I spake not unto you of breed, when I sayde, beware of the leven of the Pharises and of the Saduces? <sup>12</sup> Then understode they, how that he bad not them beware of the leven of breed: but of the doctrine of the Pharises, and of the Saduces.

<sup>13</sup> When Jesus came into the costes of the cite which is called Cesarea Philippi, he axed his disciples sayinge: whom do men saye that I the sonne of man am? <sup>14</sup> They sayde, some saye that thou arte John Baptist, some Helyas, some Jeremias, or one of the Prophetes. <sup>15</sup> He sayde unto them: but whom saye ye that I am? <sup>16</sup> Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. <sup>17</sup> And Jesus answered and sayde to him: happy arte thou Simon the sonne of Jonas, for flesshe and bloud hath not opened unto the that, but my father which is in heven. <sup>18</sup> And I saye also unto the, that thou arte Peter: and apon this rocke I will bylde my congregacion. And the gates of hell shall not prevayle ageynst it. <sup>19</sup> And I wil geve unto the the keyes of the kyngdom of heven: and what soever thou byndest upon erth, shall be bounde in heven: and what soever thou lowsest on erthe, shalbe lowsed in heven.

<sup>20</sup> Then he charged his disciples that they shulde tell no man, that he was Jesus Christ. <sup>21</sup> From that tyme forth Jesus began to shewe unto his disciples, how that he must go unto Jerusalem, and suffer many thinges of the elders, and of the hye Prestes, and of the Scribes, and must be

## RHEIMS 1582

you tooke up? <sup>11</sup> Why do you not understand that I said not of bread to you, Beware of the leaven of the Pharisees and Sadducees? <sup>12</sup> Then they understoode that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

<sup>13</sup> And JESUS came into the quarters of Caesarea Philippi: and he asked his disciples, saying, Whom say men that the Sonne of man is? <sup>14</sup> But they said, Some John the Baptist, and othersome Elias, and others Hieremie, or one of the Prophets. <sup>15</sup> JESUS saith to them, But whom do you say that I am? <sup>16</sup> Simon Peter answered and said, *Thou art Christ the sonne of the living God.* <sup>17</sup> And JESUS answering, said to him, Blessed art thou Simon bar-Jona: because flesh and bloud hath not revealed it to thee, but my father which is in heaven. <sup>18</sup> And I say to thee, *That thou art Peter: and upon this Rocke wil I build my Church, and the gates of hel shal not prevaile against it.* <sup>19</sup> And I wil give to thee the keies of the kingdom of heaven. And whatsoever thou shalt binde upon earth, it shal be bound also in the heavens; and whatsoever thou shalt loose in earth, it shall be loosed also in the heavens.

<sup>20</sup> Then he commaunded his disciples that they should tel no body that he was JESUS CHRIST.

<sup>21</sup> From that time JESUS began to shew his disciples, that he must goe to Hierusalem, and suffer many things of the Ancients and Scribes and cheefe-Priestes, and be killed,

## GREAT BIBLE (1539) 1540

how many baskettes toke ye up? <sup>11</sup> how happeneth it that ye do not understande, that I spake it not unto you concerning breed, that ye shulde beware of the leven of the Pharises, and of the Saduces? <sup>12</sup> Then understode they, how that he bad not them beware of the leven of breed: but of the doctrine of the Pharises, and of the Saduces.

<sup>13</sup> When Jesus cam into the coastes of the cite which is called Cesarea Philippi, he asked his disciples sayinge whom do men saye that I the sonne of man am? <sup>14</sup> They sayde: some saye that thou art John Baptist, some Helyas, some Jeremias, or one of the nombre of the prophetes. <sup>15</sup> He sayeth unto them: but whom saye ye that I am? <sup>16</sup> Simon Peter answered and sayde: Thou art Christ the sone of the lyvyng God. <sup>17</sup> And Jesus answered, and sayde unto hym: happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that unto the but my father which is in heven. <sup>18</sup> And I saye also unto the that thou art Peter: and upon this rocke I wil bylde my congregacion. And the gates of hell shal not prevayle agaynst it. <sup>19</sup> And I wil geve unto the, the keyes of the kyngdom of heven: And whatsoever thou byndest in erth, shall be bounde in heven: and whatsoever thou loosest in erth, shalbe lowsed in heven.

<sup>20</sup> Then charged he hys disciples, that they shulde tell no man, that he was Jesus Christ <sup>21</sup> From that tyme forth beganne Jesus to shewe unto his disciples, how that he must go unto Jerusalem, and suffer many thinges of the elders, and hye Prestes, and Scribes, and must be kylled,

## KJ (1611) 1873

thousand, and how many baskets ye took up? <sup>11</sup> How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup> Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

<sup>13</sup> When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? <sup>14</sup> And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. <sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. <sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. <sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

<sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and

## GENEVA BIBLE (1560) 1562

toke ye up? <sup>11</sup> Why perceive ye not that I said not unto you concerning bread, that ye shuld beware of the leaven of the Pharises, and Sadduces? <sup>12</sup> Then understode they that he had not sayd that they shulde beware of the leaven of bread, but of the doctrine of the Pharises, and Sadduces.

<sup>13</sup> Now when Jesus came into the coastes of Cesarea Philippi, he asked hys disciples, saying, Whome do men say that I, the Sonne of man am? <sup>14</sup> And they said, Some (say,) John Baptist, and some, Elias: and others, Jeremias, or one of the Prophetes. <sup>15</sup> He said unto them, But whome saye ye that I am? <sup>16</sup> Then Simon Peter answered, and sayd, Thou art the Christ the Sonne of the livyng God. <sup>17</sup> And Jesus answered, and said to him, Blessed art thou, Simon, the sonne of Jonas: for flesh and blood hath not reveiled it unto thee, but my Father which is in heaven. <sup>18</sup> And I say also unto thee, that thou art Peter, and upon this rocke I will buylde my Church: and the gates of hell shal not overcome it. <sup>19</sup> And I will give thee the keyes of the kingdome of heaven, and whatsoever thou shalt binde upon earth, shalbe bound in heaven: and whosoever thou shalt lose on earth, shalbe losed in heaven. <sup>20</sup> Then he charged hys disciples, that they shulde tell no man that he was Jesus the Christ.

<sup>21</sup> From that tyme forthe Jesus began to shewe unto his disciples, that he must go unto Jerusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes,

## (RV 1881) ASV 1901

many baskets ye took up? <sup>11</sup> How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. <sup>12</sup> Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup> Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say <sup>a</sup>that the Son of man is? <sup>14</sup> And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. <sup>15</sup> He saith unto them, But who say ye that I am? <sup>16</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. <sup>18</sup> And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. <sup>19</sup> I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup> Then charged he the disciples that they should tell no man that he was the Christ.

<sup>21</sup> From that time began <sup>f</sup>Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be

## BISHOPS' BIBLE (1568) 1602

sand, and how many baskets tooke ye up? <sup>11</sup> How is it that ye doe not understand that I speake it not unto you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? <sup>12</sup> Then understode they how that he had not them beware of the leaven of the bread: but of the doctrine of the Pharisees and of the Sadducees. <sup>13</sup> When Jesus came into the coastes of Cesarea, *which is called* Philippi, he asked his disciples, saying, Whom doe men say that I the sonne of man am? <sup>14</sup> They said, Some say *that thou art* John Baptist, some Elias, some Jeremias, or one of the Prophets. <sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> Simon Peter answered, and said, Thou art Christ, the sonne of the living God. <sup>17</sup> And Jesus answered, and said unto him, Happie art thou Simon Bar Jona: for flesh and blood hath not opened *that* unto thee, but my father which is in heaven. <sup>18</sup> And I say also unto thee, that thou art Peter, and upon this rocke will I build my congregation: and the gates of hel shal not prevaile against it. <sup>19</sup> And I will give unto thee the keyes of the kingdome of heaven: and whatsoever thou shalt binde in earth, shall be bound in heaven, and whatsoever thou shalt loose in earth, shal be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus Christ. <sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Hierusalem, and suffer many things of the Elders and high Priests and Scribes, and *must* be killed,

## RSV (1946) 1960

you gathered? <sup>11</sup> How is it that you fail to perceive that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees." <sup>12</sup> Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup> Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" <sup>14</sup> And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." <sup>15</sup> He said to them, "But who do you say that I am?" <sup>16</sup> Simon Peter replied, "You are the Christ, the Son of the living God." <sup>17</sup> And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. <sup>18</sup> And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. <sup>19</sup> I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." <sup>20</sup> Then he strictly charged the disciples to tell no one that he was the Christ.

<sup>21</sup> From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on

<sup>a</sup> Many ancient authorities read *that I the Son of man am*.

<sup>f</sup> Some ancient authorities read *Jesus Christ*.

## TYNDALE (1525) 1535

kyllid, and ryse agayne the thyrde daye. <sup>22</sup> But Peter toke him a syde, and began to rebuke him sayinge: master faver thy selfe, this shall not come unto the. <sup>23</sup> Then tourned he aboute, and sayde unto Peter: come after me Satan, thou offendest me, because thou savourest not godly thinges, but wordly \* thinges.

<sup>24</sup> Jesus then sayde to his disciples. If eny man will folowe me, leet him forsake him selfe, and take up his crosse and folowe me. <sup>25</sup> For whosoever will save his lyfe, shall loose it. And whosoever shall loose his lyfe for my sake, shall fynde it. <sup>26</sup> What shall it proffet a man, though he shulde wyne all the whoole worlde: yf he loose his awne soule? Or els what shall a man geve to redeme his soule agayne with all? <sup>27</sup> For the sonne of man shall come in the glory of his father, with his angels: and then shall he rewarde every man accordinge to his dedes. <sup>28</sup> Verely I saye unto you, some ther be a monge them that here stonde, which shall not taste of deeth, tyll they shall have sene the sonne of man come in his kyngdome.

**17** And after. vi. dayes Jesus toke Peter and James and John his brother, and brought them up into an hie mountayne out of the waye, <sup>2</sup> and was transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the lyght. <sup>3</sup> And beholde ther appered unto them, Moses and Helyas, talkinge with him. <sup>4</sup> Then answered Peter, and sayde to Jesus: master here is good beinge for us. If thou wilt, leet us make here. iii. tabernacles, one for the, and one for Moses and one for Helyas.

## RHEIMS 1582

and the third day rise againe. <sup>22</sup> And Peter taking him unto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be unto thee. <sup>23</sup> Who turning said to Peter, goe after me Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. <sup>24</sup> Then JESUS said to his disciples, If any man wil come after me, let him denie him self, and take up his crosse, and follow me. <sup>25</sup> For he that will save his life, shal lose it. and he that shal lose his life for me, shal finde it. <sup>26</sup> For what doth it profite a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shal a man give for his soule? <sup>27</sup> For the Sonne of man shal come in the glorie of his father with his Angels: and then wil he render to every man according to his workes.

<sup>28</sup> Amen I say to you, there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

**17** And after six dayes JESUS taketh unto him Peter and James and John his brother, and bringeth them into a high mountaine apart: <sup>2</sup> And he was transfigured before them. And his face did shine as the sunne: and his garments became white as snow. <sup>3</sup> And behold there appeared to them Moyses and Elias talking with him. <sup>4</sup> And Peter answering, said to JESUS, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for

## GREAT BIBLE (1539) 1540

and be raysed agayne the thyrde daye. <sup>22</sup> And when Peter had taken him asyde, he began to rebuke him, saying: master, faver thy selfe, this shal not happen unto the: <sup>23</sup> but he turned him aboute, and sayde unto Peter: go after me Satan, thou hyndrest me: for thou favourest not the thinges that be of God, but those that be of men.

<sup>24</sup> Then sayde Jesus unto his disciples: If eny man wil folowe me, let him forsake him selfe and take up his crosse, and folowe me For whoso wil save his lyfe, shall loose it. <sup>25</sup> Agayne, whoso doth lose his life for my sake, shall fynde it. For what doth it proffet a man, yf he wyne all the whole worlde: and lose hys awne soule? <sup>26</sup> Or what shal a man geve to redeme his soule agayne with all? <sup>27</sup> For the sonne of man shall come in the glory of his father, with his angels: and then shall he rewarde every man accordinge to his dedes. <sup>28</sup> Verely I saye unto you, ther be stondinge here, which shall not taste of deeth, tyll they se the sonne of man come in hys kyngdome.

**17** And after. vi. dayes, Jesus taketh Peter, James and John hys brother, and bringeth them up into an hie mountaine out of the waye, <sup>2</sup> and was transfigured before them and hys face dyd shyne as the sonne, and hys clothes were as whyte as the lyght <sup>3</sup> And beholde, there apered unto them Moses and Elias talkyng wyth hym. <sup>4</sup> Then answered Peter, and sayde unto Jesus, Lorde, here is good beinge for us. If thou wylt, let us make here. iii. tabernacles: one for the, and one for Moses, and one for

## KJ (1611) 1873

be killed, and be raised *again* the third day. <sup>22</sup> Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. <sup>23</sup> But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the *things* that be of God, but *those* that be of men. <sup>24</sup> Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works. <sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

**17** And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, <sup>2</sup> and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And behold, there appeared unto them Moses and Elias talking with him. <sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one

## GENEVA BIBLE (1560) 1562

and be slaine, and rise againe the thirde day. <sup>22</sup> Then Peter toke hym aside, and began to rebuke him, saying, Master, pitie thy self: this shal not be unto thee. <sup>23</sup> Then he turned backe, and said unto Peter, Get thee behinde me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, but the thinges that are of men. <sup>24</sup> Jesus then said to his disciples, If any man wil followe me, let him forsake him self, and take up his crosse, and followe me. <sup>25</sup> For whosoever wil save his life, shal lose it: and whosoever shall lose his life for my sake, shal finde it. <sup>26</sup> For what shall it profite a man thogh he shuld winne the whole worlde, if he lose his owne soule? or what shall a man give for recompense of his soule? <sup>27</sup> For the Sonne of man shal come in the glorie of his Father with his Angels, and then shal he give to everie man accordyng to his dedes. <sup>28</sup> Verely I saye unto you, there be some of them that stand here, which shal not taste of death, till they have sene the Sonne of man come in his kingdome.

**17** And after six dayes, Jesus toke Peter, and James, and John his brother, and broght them up into an hie mountaine a parte. <sup>2</sup> And was transfigured before them; and his face did shyne as the sunne, and his clothes were as white as the light. <sup>3</sup> And beholde, there appeared unto them Moses, and Elias, talking with him. <sup>4</sup> Then answered Peter, and said to Jesus, Master, it is good for us to be here: if thou wilt let us make here thre tabernacles.

## (RV 1881) ASV 1901

killed, and the third day be raised up. <sup>22</sup> And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. <sup>23</sup> But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. <sup>24</sup> Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. <sup>26</sup> For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. <sup>28</sup> Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

**17** And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: <sup>2</sup> and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. <sup>3</sup> And behold, there appeared unto them Moses and Elijah talking with him. <sup>4</sup> And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

## BISHOPS' BIBLE (1568) 1602

and be raised againe the third day. <sup>22</sup> And when Peter had taken him aside, he began to rebuke him, saying, Lord, favour thy selfe, this shall not be unto thee. <sup>23</sup> But he turned him about, and sayd unto Peter, Goe after me, Satan, thou art an offence unto me: for thou savourest not the things that *be* of God, but those that *be* of men. <sup>24</sup> Then said Jesus unto his disciples, If any man will goe after me, let him forsake himselfe, and take up his crosse, and follow me. <sup>25</sup> For whosoever will save his life, shal lose it: againe, whosoever will lose his life for my sake, shall find it. <sup>26</sup> For what is a man profited if he shal win the whole world, and lose his owne soule? Or what shall a man give for the ransom of his soule? <sup>27</sup> For the sonne of man shall come in the glorie of his father with his angels: and then shall hee rewarde every man according to his workes. <sup>28</sup> Verely I saye unto you, There be some standing here, which shall in no wise taste of death till they see the sonne of man comming in his kingdome.

**17** And after sixe dayes, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountaine, out of the way, <sup>2</sup> And was transfigured before them, and his face did shine as the Sunne, and his clothes were as white as the light. <sup>3</sup> And beholde, there appeared unto them Moses, and Elias talking with him. <sup>4</sup> Then answered Peter, and sayde unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles:

## RSV (1946) 1960

the third day be raised. <sup>22</sup> And Peter took him and began to rebuke him, saying, "God forbid, Lord! This shall never happen to you." <sup>23</sup> But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men."

<sup>24</sup> Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me. <sup>25</sup> For whoever would save his life will lose it, and whoever loses his life for my sake will find it. <sup>26</sup> For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life? <sup>27</sup> For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done. <sup>28</sup> Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom."

**17** And after six days Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. <sup>2</sup> And he was transfigured before them, and his face shone like the sun, and his garments became white as light. <sup>3</sup> And behold, there appeared to them Moses and Elijah, talking with him. <sup>4</sup> And Peter said to Jesus, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for

## TYNDALE (1525) 1535

<sup>5</sup> Whyll he yet spake, beholde a bright cloude shadowed them. And beholde there came a voyce out of that cloude sayinge: this is my deare sonne, in whom I delyte, heare him. <sup>6</sup> And when the disciples hearde that, they fell on their faces and were soore afrayed. <sup>7</sup> And Jesus came and touched them, and sayde: aryse and be not afrayed. <sup>8</sup> And when they looked up, they saw no man, save Jesus only.

<sup>9</sup> And as they came doune from the mountayne, Jesus charged them sayinge: se that ye shewe the vision to no man, un tyll the sonne of man be rysen ageyne from deeth. <sup>10</sup> And his disciples axed of him, sayinge: Why then saye the Scribes, that Helyas muste fyrst come? <sup>11</sup> Jesus answered, and sayd unto them: Helyas shall fyrst come, and restore all thynges. <sup>12</sup> And I saye unto you that Helyas is come alreedy, and they knewe him not: but have done unto him what soever they lusted. In lyke wyse shall also the sonne of man suffre of them. <sup>13</sup> Then the disciples perceaved that he spake unto them of John Baptist.

<sup>14</sup> And when they were come to the people, ther came to him a certayne man, and kneled doune to him, and sayde: <sup>15</sup> Master have mercy on my sonne for he his \* franticke: and is sore vexed. And oft tymes he falleth into the fyre, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they coule not heale him. <sup>17</sup> Jesus answered and sayde: O generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you?

## RHEIMS 1582

thee, and one for Moyses, and one for Elias. <sup>5</sup> And as he was yet speaking, behold a bright cloude overshadowed them. And loe a voice out of the cloude, saying. This is my welbeloved sonne, in whom I am wel pleased: heare ye him. <sup>6</sup> And the disciples hearing it, fel upon their face, and were sore afraid. <sup>7</sup> And JESUS came and touched them: and he said to them, Arise, and feare not. <sup>8</sup> And they lifting up their eyes, saw no body, but only JESUS. <sup>9</sup> And as they descended from the mount, JESUS commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead.

<sup>10</sup> And his Disciples asked him, saying, What say the Scribes then, that Elias must come first? <sup>11</sup> But he answering, said to them, Elias in deede shal come, and restore all thynges. <sup>12</sup> And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Sonne of man shal suffer of them. <sup>13</sup> Then the Disciples understoode, that of John the Baptist he had spoken to them.

<sup>14</sup> And when he was come unto the multitude, there came to him a man falling doune upon his knees before him, <sup>15</sup> saying, Lord have mercie upon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the water. <sup>16</sup> and I offered him to thy Disciples: and they could not cure him. <sup>17</sup> JESUS answered and said, O faithles and perverse generation, how long shal I be with you? How long shal I suffer you? bring him hither

## GREAT BIBLE (1539) 1540

Helias. <sup>5</sup> Whyle he yet spake, behold, a bright cloude shadowed them And beholde, there came a voyce out of the cloude whych sayd this is my beloved sonne in whom I delyte heare hym. <sup>6</sup> And when the discyples hearde these thynges, they fell on theyr faces and were sore afrayed. <sup>7</sup> And Jesus came and touched them, and sayd: aryse, and be not afrayd. <sup>8</sup> And when they had lyft up theyr eyes they sawe no man save Jesus onely.

<sup>9</sup> And whan they came doune from the mountayne, Jesus charged them saying: shew the vision to no man, untill the sonne of man be rysen agayne from the deed. <sup>10</sup> And his disciples asked him, saying. Why then saye the Scribes, that Helias muste fyrst come? <sup>11</sup> Jesus answered, and sayde unto them Helias trulye shall fyrst come, and restore all thynges. <sup>12</sup> But I saye unto you, that Helias is come already, and they knewe him not: but have done unto hym whatsoever they lusted. In lykewyse shal also the sonne of man suffre of them. <sup>13</sup> Then the disciples understode, that he spake unto them of John Baptist. <sup>14</sup> And when they were come to the people, ther came to him a certayne man knelyng doune to him, and sayeng: <sup>15</sup> Master, have mercy on my sonne, for he is lunatike and sore vexed, for oft tymes he falleth into the fyre, and oft into the water, <sup>16</sup> And I brought him to thy disciples, and they coule not heale him. <sup>17</sup> Jesus answered and sayd: O faythles and croked nacion: how longe shall I be with you? how longe shall I suffre you? bring hym hyther.

## KJ (1611) 1873

for Moses, and one for Elias. <sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup> And when the disciples heard it, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lift up their eyes, they saw no man, save Jesus only.

<sup>9</sup> And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elias must first come? <sup>11</sup> And Jesus answered and said unto them, Elias truly shall first come, and restore all things. <sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. <sup>13</sup> Then the disciples understood that he spake unto them of John the Baptist.

<sup>14</sup> And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, <sup>15</sup> Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not cure him. <sup>17</sup> Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to

## GENEVA BIBLE (1560) 1562

one for thee, and one for Moses, and one for Elias. <sup>5</sup> While he yet spake, behold, a bright cloude shadowed them: and beholde, there (came) a voyce out of the cloude, saying, This is my beloved Sonne, in whom I am wel pleased: heare him. <sup>6</sup> And when the disciples heard that, they fel on their faces and were sore afrayed. <sup>7</sup> Then Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they lifted up their eyes, they sawe no man, save Jesus onely.

<sup>9</sup> And as they came downe from the mountaine, Jesus charged them, saying, Shewe the vision to no man, untill the Sonne of man rise againe from the dead. <sup>10</sup> And his disciples asked him, saying, Why then saye the Scribes that Elias must firste come? <sup>11</sup> And Jesus answered, and sayd unto them, Certainely Elias must first come, and restore all things. <sup>12</sup> But I say unto you, that Elias is come already, and they knewe him not, but have done unto him whatsoever they wolde: likewise shal also the Sonne of man suffer of them. <sup>13</sup> Then the disciples perceived that he spake unto them of John Baptist.

<sup>14</sup> And when they were come to the multitude, there came to him a certeine man, and kneled downe to him. <sup>15</sup> And said, Master, have pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fyre, and oft tymes into the water. <sup>16</sup> And I broght him to thy disciples, and they colde not heale him. <sup>17</sup> Then Jesus answered, and said, O generacion, faithles, and coked, howe long nowe shall I be with you! how longe nowe shall

## (RV 1881) ASV 1901

<sup>5</sup> While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup> And when the disciples heard it, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them and said, Arise, and be not afraid. <sup>8</sup> And lifting up their eyes, they saw no one, save Jesus only.

<sup>9</sup> And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elijah must first come? <sup>11</sup> And he answered and said, Elijah indeed cometh, and shall restore all things: <sup>12</sup> but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. <sup>13</sup> Then understood the disciples that he spake unto them of John the Baptist.

<sup>14</sup> And when they were come to the multitude, there came to him a man, kneeling to him, and saying, <sup>15</sup> Lord, have mercy on my son; for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. <sup>16</sup> And I brought him to thy disciples, and they could not cure him. <sup>17</sup> And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither

## BISHOPS' BIBLE (1568) 1602

one for thee, and one for Moses, and one for Elias. <sup>5</sup> While hee yet spake, beholde, a bright cloud overshadowed them: and behold, *there came* a voyce out of the cloud, which said, This is my beloved sonne, in whom I am well pleased, heare ye him. <sup>6</sup> And when the disciples heard *these things*, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, Arise ye, and be not afraid. <sup>8</sup> And when they had lift up their eyes, they saw no man, save Jesus only. <sup>9</sup> And when they came downe from the mountaine, Jesus charged them, saying, Shew the vision to no man, untill the sonne of man be risen againe from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the Scribes that Elias must first come? <sup>11</sup> Jesus answered, and said unto them, Elias truely shall first come, and restore all things: <sup>12</sup> But I say unto you, that Elias is come alreadie, and they knew him not, but have done unto him whatsoever they lusted: Likewise shal also the sonne of man suffer of them. <sup>13</sup> Then the disciples understood that hee spake unto them of John Baptist. <sup>14</sup> And when they were come to the people, there came to him a certaine man, kneeling downe to him, and saying, <sup>15</sup> Lord, have mercie on my sonne, for he is lunatike, and sore vexed: for oft times he falleth into the fire, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not heale him. <sup>17</sup> Jesus answered, and saide, O faithlesse and perverse nation, how long shall I be with you? how long shall I

## RSV (1946) 1960

Elijah." <sup>5</sup> He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." <sup>6</sup> When the disciples heard this, they fell on their faces, and were filled with awe. <sup>7</sup> But Jesus came and touched them, saying, "Rise, and have no fear." <sup>8</sup> And when they lifted up their eyes, they saw no one but Jesus only.

<sup>9</sup> And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is raised from the dead." <sup>10</sup> And the disciples asked him, "Then why do the scribes say that first Elijah must come?" <sup>11</sup> He replied, "Elijah does come, and he is to restore all things; <sup>12</sup> but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands." <sup>13</sup> Then the disciples understood that he was speaking to them of John the Baptist.

<sup>14</sup> And when they came to the crowd, a man came up to him and kneeling before him said, <sup>15</sup> "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. <sup>16</sup> And I brought him to your disciples, and they could not heal him." <sup>17</sup> And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I

## TYNDALE (1525) 1535

bring him hyther to me. <sup>18</sup> And Jesus rebuked the devyll, and he cam out of him. And the chylde was healed even that same houre.

<sup>19</sup> Then came the disciples to Jesus secretly, and sayde: Why could not we cast him out? <sup>20</sup> Jesus sayd unto them: Because of youre unbeliefe. For I saye verely unto you: yf ye had faythe as a grayne of musterd seed, ye shuld saye unto this mountayne, remove hence to yonder place, and he shuld remove: nether shuld eny thinge be unpossible for you to do. <sup>21</sup> How beit this kynde goeth not oute, but by prayer and fastinge.

<sup>22</sup> As they passed the tyme in Galile, Jesus sayde unto them: the sonne of man shalbe betrayed into the hondes of men, <sup>23</sup> and they shall kyll him, and the thyrd daye he shall ryse agayne. And they sorowed greatly.

<sup>24</sup> And when they were come to Capernaum, they that were wont to gadre poll money, came to Peter and sayde: Doth youre master paye tribute? <sup>25</sup> He sayd: ye. And when he was come into the housse, Jesus spake fyrst to him, saying: What thinkest thou Simon? of whome do the kynges of the erth take tribute or poll money? of their chyldren, or of straungers? <sup>26</sup> Peter sayde unto him: of straungers. Then sayd Jesus unto him agayne: Then are the chyldren fre. <sup>27</sup> Neverthelesse, lest we shuld offende them: goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh up: and when thou hast opened his mouth, thou shalt fynde a pece of twentie pence: that take and paye for me and the.

## RHEIMS 1582

to me. <sup>18</sup> And JESUS rebuked him, and the devil went out of him, and the ladde was cured from that houre. <sup>19</sup> Then came the Disciples to JESUS secretly, and said, Why could not we cast him out? <sup>20</sup> JESUS said to them, because of your incredulity. for, amen I say to you, if you have faith as a mustard seede, you shal say to this mountaine, Remove from hence thither: and it shal remove, and nothing shal be impossible to you. <sup>21</sup> But this kinde is not cast out but by prayer and fasting.

<sup>22</sup> And when they conversed in Galilee, JESUS said to them, The Sonne of man is to be betraied into the hands of men: <sup>23</sup> and they shal kil him, and the third day he shal rise againe. And they were stroken sadde exceedingly.

<sup>24</sup> And when they were come to Capharnaum, there came they that received the didrachmes, unto Peter, and said to him, Your maister doth he not pay the didrachmes? <sup>25</sup> He saith, Yes. And when he was entered into the house, JESUS prevented him, saying, What is thy opinion Simon? The kings of the earth of whom receive they tribute or cense? of their children, or of strangers? <sup>26</sup> And he said, Of strangers. JESUS said to him, Then the children are free. <sup>27</sup> But that we may not scandalize them, goe thy waies to the sea, and cast a hooke: and that fish which shal first come up, take: and when thou hast opened his mouth, thou shalt find a stater: take that, and give it them for me and thee.

## GREAT BIBLE (1539) 1540

<sup>18</sup> And Jesus rebuked the devyll, and he departed out of him. And the chylde was healed even that same tyme.

<sup>19</sup> Then came the disciples to Jesus secretly and sayde: Why could not we cast hym out? <sup>20</sup> Jesus sayd unto them: Because of youre unbeliefe. For verely I saye unto you: yf ye have fayth as a grayne of musterd seed, ye shall saye unto this mountayne: remove hence to yonder place, and it shall remove: nether shal eny thinge be unpossible unto you. <sup>21</sup> Howbeit thys kynde goeth not out, but by prayer and fastinge. <sup>22</sup> While they were occupied in Galile Jesus sayde unto them: it wyll come to passe that the sonne of man shalbe betrayed into the handes of men, <sup>23</sup> and they shall kyll him and the thyrd daye shall he ryse agayne. And they were exceedyng sorye.

<sup>24</sup> And when they were come to the cytie of Capernaum, they that use to receave tribute money, cam to Peter, and sayd: Doth your master paye trybute? <sup>25</sup> He sayeth: yee. And when he was come into the house, Jesus prevented hym saying: What thinkest thou Simon? of whom do the kynges of the erth take trybute or toll, Of theyr chyldren, or of straungers? <sup>26</sup> Peter sayeth unto hym: of straungers. Jesus sayeth unto him: Then are the chyldren fre: <sup>27</sup> Not withstanding, lest we shuld offende them, go thou to the see, and cast an angle, and take the fysh that fyrst commeth up: and when thou hast opened his mouth, thou shalt fynde a pece of twentie pence: that take, and geve it unto them for me and the.

## KJ (1611) 1873

me. <sup>18</sup> And Jesus rebuked the devil; and he departed out of him: and the child was cured from that *very* hour. <sup>19</sup> Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>20</sup> And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be unpossible unto you. <sup>21</sup> Howbeit this kind goeth not out but by prayer and fasting.

<sup>22</sup> And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: <sup>23</sup> and they shall kill him, and the third day he shall be raised *again*. And they were exceeding sorry.

<sup>24</sup> And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. <sup>27</sup> Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

## GENEVA BIBLE (1560) 1562

I suffer you! bring him hither to me. <sup>18</sup> And Jesus rebuked the devill, and he went out of him: and the childe was healed at that houre. <sup>19</sup> Then came the disciples to Jesus a parte and said, Why colde not we cast him out? <sup>20</sup> And Jesus said unto them, Because of your unbeliefe: for verely I say unto you, if ye have faith (as much) as (is) a graine of mustard sede, ye shal say unto this mountaine, Remove hence to yonder place, and it shal remove: and nothing shalbe impossible unto you. <sup>21</sup> How be it this kinde goeth not out, but by prayer and fasting.

<sup>22</sup> And as they abode in Galile, Jesus sayd unto them, The Sonne of man shal be delivered into the hands of men. <sup>23</sup> And they shal kil him, but the third day shal he rise againe: and they were very sorie.

<sup>24</sup> And when they were come to Capernaum, they that received polle money, came to Peter, and sayd, Doeth not your Master pay tribute? <sup>25</sup> He said, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? Of whom do the Kings of the earth take tribute, or polle money? of their children, or of strangers? <sup>26</sup> Peter said unto him, Of strangers. Then said Jesus unto him, Then are the children fre. <sup>27</sup> Nevertheless, lest we shuld offende them, go to the sea, and cast in an angle, and take the first fishe that cometh up, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that taken, and give unto them for me and thee.

## (RV 1881) ASV 1901

to me. <sup>18</sup> And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

<sup>19</sup> Then came the disciples to Jesus apart, and said, Why could not we cast it out? <sup>20</sup> And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.<sup>a</sup>

<sup>22</sup> And while they <sup>b</sup>abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; <sup>23</sup> and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

<sup>24</sup> And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? <sup>25</sup> He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? <sup>26</sup> And when he said, From strangers, Jesus said unto him, Therefore the sons are free. <sup>27</sup> But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

<sup>a</sup> Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.*

<sup>b</sup> Some ancient authorities read *were gathering themselves together.*

## BISHOPS' BIBLE (1568) 1602

suffer you? bring him hither to me. <sup>18</sup> And Jesus rebuked the devill, and he departed out of him: and the child was healed even that same time. <sup>19</sup> Then came the disciples of Jesus secretly, and said, Why could not we cast him out? <sup>20</sup> Jesus said unto them, Because of your unbeliefe: for verily I say unto you, If ye have faith as a graine of mustard seede, ye shall say unto this mountaine, Remove hence to yonder place: and it shal remove, neither shal any thing be impossible unto you. <sup>21</sup> Howbeit, this kind goeth not out, but by prayer and fasting. <sup>22</sup> While they were conversant in Galilee, Jesus said unto them, It will come to passe, that the sonne of man shall be betraied into the hands of men: <sup>23</sup> And they shall kill him, and the thirde day shall hee rise againe. And they were exceeding sorie. <sup>24</sup> And when they were come to Capernaum, they that received tribute money, came to Peter, and said, Doeth not your master pay tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take tribute or toll? of their owne children, or of the strangers? <sup>26</sup> Peter sayeth unto him, Of the strangers. Jesus saith unto him, Then are the children free. <sup>27</sup> Notwithstanding, lest wee should offend them, goe thou to the sea, and cast an hooke, and take up the fish that first commeth up: and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and give unto them for me, and thee.

## RSV (1946) 1960

to bear with you? Bring him here to me." <sup>18</sup> And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. <sup>19</sup> Then the disciples came to Jesus privately and said, "Why could we not cast it out?" <sup>20</sup> He said to them, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you."<sup>a</sup>

<sup>22</sup> As they were gathering<sup>b</sup> in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, <sup>23</sup> and they will kill him, and he will be raised on the third day." And they were greatly distressed.

<sup>24</sup> When they came to Capernaum, the collectors of the half-shekel tax went up to Peter and said, "Does not your teacher pay the tax?" <sup>25</sup> He said, "Yes." And when he came home, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tribute? From their sons or from others?" <sup>26</sup> And when he said, "From others," Jesus said to him, "Then the sons are free. <sup>27</sup> However, not to give offense to them, go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel; take that and give it to them for me and for yourself."

<sup>a</sup> Other ancient authorities insert verse 21, "But this kind never comes out except by prayer and fasting"

<sup>b</sup> Other ancient authorities read *abode*

## TYNDALE (1525) 1535

18 The same tyme the disciples came unto Jesus saying: who is the greatest in the kyngdome of heven? <sup>2</sup>Jesus called a chylde unto him, and set him in the middes of them: <sup>3</sup>and sayd: Verely I say unto you: except ye tourne, and become as chyldren, ye cannot enter into the kyngdom of heven. <sup>4</sup>Whosoever therfore humble him selfe as this chylde, the same is the greatest in the kyngdome of heven. <sup>5</sup>And whosoever receaveth suche a chylde in my name, receaveth me. <sup>6</sup>But whosoever offende one of these lytelons, which beleve in me: it were better for him, that a milstone were hanged aboute his necke, and that he were drowned in the depth of the see. <sup>7</sup>Wo be unto the world because of offences. How be it, it cannot be avoyded but that offenses shalbe geven. Neverthelesse woo be to the man, by whom the offence commeth.

<sup>8</sup>Wherefore yf thy honde or thy fote offende the, cut him of and cast him from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest haveinge two hondes or two fete, be cast into everlasting fyre. <sup>9</sup>And yf also thyne eye offende the, plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye, then having two eyes to be cast into hell fyre.

<sup>10</sup>Se that ye despise not one of these lytelons. For I saye unto you, that in heven their angels alweyes behold

## RHEIMS 1582

18 At that houre the Disciples came to JESUS, saying. Who, thinkest thou, is the greater in the kingdom of heaven? <sup>2</sup>And JESUS calling unto him a litle childe, set him in the middes of them, <sup>3</sup>and said, Amen I say to you, unles you be converted, and become as litle children, you shal not enter into the kingdom of heaven. <sup>4</sup>Whosoever therfore shal humble him self as this litle childe, he is the greater in the kingdom of heaven. <sup>5</sup>And he that shal receive one such litle childe in my name, receiveth me. <sup>6</sup>And he that shal scandalize one of these litle ones that beleve in me, it is expedient for him that a milstone be hanged about his necke, and that he be drowned in the depth of the sea.

<sup>7</sup>Wo be to the world for scandals. for it is necessary that scandals do come: but neverthelesse wo to that man by whom the scandall commeth. <sup>8</sup>And if thy hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then having two hands or two feete to be cast into everlasting fire. <sup>9</sup>And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee having one eye to enter into life, rather then having two eyes to be cast into the hel of fire. <sup>10</sup>See that you despise not one of these litle ones: for I say to you that their Angels, in heaven alwaies

## GREAT BIBLE (1539) 1540

18 At the same tyme came the disciples unto Jesus, sayinge: who is the greatest in the kyngdom of heaven? <sup>2</sup>Jesus called a chylde unto hym, and set him in the myddes of them, <sup>3</sup>and sayd: Verely I saye unto you except ye turne, and become as chyldren, ye shall not enter into the kyngdom of heaven. <sup>4</sup>Whosoever therfore humbleth him selfe, as this childe, the same is the greatest in the kyngdom of heaven. <sup>5</sup>And whoso receaveth such a chylde in my name, receaveth me. <sup>6</sup>But whoso doth offende one of these lytleons whych beleve in me: it were better for hym, that a mylstone were hanged aboute hys necke, and that he were drowned in the depth of the see. <sup>7</sup>Wo unto the worlde because of offences. Necessary it is that offences come: But wo unto the man, by whom the offence commeth.

<sup>8</sup>Wherefore yf thy hande or thy fote hinder the, cut him of and cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest (haveinge two handes or two fete) be cast into everlastyng fyre. <sup>9</sup>And yf thyne eye offende the, plucke it oute, and caste it from the. It is better for the to enter into lyfe with one eye, rather then (havyng two eyes) to be cast into hell fyre. <sup>10</sup>Take hede: that ye despyse not one of these lytel-ones. For I saye unto you, that in heaven their angels do alwayes beholde the face of my father, whych is in heaven.

## KJ (1611) 1873

18 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? <sup>2</sup>And Jesus called a little child unto *him*, and set him in the midst of them. <sup>3</sup>And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>4</sup>Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. <sup>5</sup>And whoso shall receive one such little child in my name receiveth me. <sup>6</sup>But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. <sup>7</sup>Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh. <sup>8</sup>Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. <sup>9</sup>And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

<sup>10</sup>Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always

## GENEVA BIBLE (1560) 1562

18 The same tyme the disciples came unto Jesus, saying, Who is the greatest in the kingdome of heaven? <sup>2</sup> And Jesus called a litle childe unto him, and set him in the middes of them. <sup>3</sup> And said, Verely I say unto you, except ye be converted, and become as litle children, ye shal not enter into the kingdome of heaven. <sup>4</sup> Whosoever therefore shal humble him self as this litle childe, the same is the greatest in the kingdome of heaven. <sup>5</sup> And whosoever shall receive suche a lytle childe in my Name, receiveth me. <sup>6</sup> But whosoever shall offende one of these litleones which beleve in me, it were better for him, that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. <sup>7</sup> Wo (be) unto the worlde because of offences: for it must nedes be that offences shall come, but wo (be) to that man, by whome the offence cometh. <sup>8</sup> Wherefore, if thine hand or thy fote cause thee to offende, cut them of, and cast (them) from thee: it is better for thee to enter into life, halt, or maimed, then having two hands or two fete, to be cast into everlasting fyre. <sup>9</sup> And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then having two eyes, to be cast into hell fyre. <sup>10</sup> Se that ye despise not one of these lytleones: for I say unto you, that in heaven their Angels always behold the face

(RV 1881) ASV 1901

18 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? <sup>2</sup> And he called to him a little child, and set him in the midst of them, <sup>3</sup> and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. <sup>4</sup> Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. <sup>5</sup> And whoso shall receive one such little child in my name receiveth me: <sup>6</sup> but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

<sup>7</sup> Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! <sup>8</sup> And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. <sup>9</sup> And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. <sup>10</sup> See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of

## BISHOPS' BIBLE (1568) 1602

18 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdome of heaven? <sup>2</sup> Jesus called a litle child unto him, and set him in the middes of them, <sup>3</sup> And said, Verily I say unto you, Except ye turne and become as litle children, ye shal not enter into the kingdome of heaven. <sup>4</sup> Whosoever therefore shal humble himself as this litle child, the same is the greatest in the kingdome of heaven. <sup>5</sup> And who so shall receive such a litle childe in my name, receiveth me. <sup>6</sup> But who so shall offend one of these litle ones which beleeve in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the sea. <sup>7</sup> Woe unto the world because of offences, it must needes be that offences come: but woe to that man by whom the offence commeth. <sup>8</sup> If then thy hand or thy foote offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, *rather* then thou shouldest, having two hands or two feete, be cast into the everlasting fire. <sup>9</sup> And if thine eye offend thee, plucke it out, and cast *it* from thee: it is better for thee to enter into life with one eye, *rather* then having two eyes, to be cast into hell fire. <sup>10</sup> Take heede that ye despise not one of these litle ones: for I say unto you, that in heaven their angels doe always behold the face of my father which is

RSV (1946) 1960

18 At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" <sup>2</sup> And calling to him a child, he put him in the midst of them, <sup>3</sup> and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. <sup>4</sup> Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.

<sup>5</sup> "Whoever receives one such child in my name receives me; <sup>6</sup> but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea.

<sup>7</sup> "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes! <sup>8</sup> And if your hand or your foot causes you to sin, cut it off and throw it from you; it is better for you to enter life maimed or lame than with two hands or two feet to be thrown into the eternal fire. <sup>9</sup> And if your eye causes you to sin, pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

<sup>10</sup> "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the

## TYNDALE (1525) 1535

the face of my father, which is in heven. <sup>11</sup> Ye and the sonne of man is come to save that which is lost. <sup>12</sup> How thinke ye? If a man have an hondred shepe, and one of them begone astray, dothe he not leve nynty and nyne in the mountayns, and go and seke that one which is gone astray? <sup>13</sup> If it happen that he fynd him, verely I say unto you: he rejoyseth more of that shepe, then of the nynty and nyne which went not astray. <sup>14</sup> Evenso it is not the will of youre father in heven, that one of these lytelons shulde perisse.

<sup>15</sup> Moreover yf thy brother treaspase agenst the. Go and tell him his faute betwene him and the alone. If he heare the, thou hast wone thy brother: <sup>16</sup> But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre witnesses, all thinges maye be stablissed. <sup>17</sup> If he heare not them, tell it unto the congregacion. If he heare not the congregacion, take him as an hethen man, and as a publican. <sup>18</sup> Verely I say unto you, what soever ye bynde on erth, shalbe bounde in heven. And what soever ye lowse on erth, shalbe lowsed in heven.

<sup>19</sup> Agayn I say unto you, that yf two of you shall agre in erth apon eny maner thinge, what soever they shall desyre: it shalbe geven them of my father which is in heven. <sup>20</sup> For where two or thre are gathered to geder in my name, there am I in the myddes of them.

<sup>21</sup> Then came Peter to him, and sayde: master howe ofte shall I forgeve my brother, yf he synne agaynst me, seven

## RHEIMS 1582

do see the face of my father which is in heaven. <sup>11</sup> For the Sonne of man is come to save that which was perished. <sup>12</sup> How thinke you? If a man have an hundred sheepe, and one of them shal goe astray: doth he not leave ninetie nine in the mountaines, and goeth to seeke that Which is strayed? <sup>13</sup> And if it chaunce that he finde it: amen I say to you, that he rejoiceth more fore that, then for the ninetie nine that went not astray. <sup>14</sup> Even so it is not the wil of your father, which is in heaven, that one perish of these litle ones.

<sup>15</sup> But if thy brother shal offend against thee, goe, and rebuke him betwene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. <sup>16</sup> And if he wil not heare thee, joyne with thee besides, one or two: that in the mouth of two or three witnesses every word may stand. <sup>17</sup> And if he wil not heare them, tel the Church. *And if he wil not heare the Church, let him be to thee as the heathen and the Publican.* <sup>18</sup> Amen I say to you, Whatsoever you shal binde upon earth, shal be bound also in heaven: and whatsoever you shal loose upon earth, shal be loosed also in heaven. <sup>19</sup> Againe I say to you, that if two of you shal consent upon earth, concerning every thing whatsoever they shal aske, it shal be done to them of my father which is in heaven. <sup>20</sup> For where there be two or three gathered in my name, there am I in the middes of them.

<sup>21</sup> Then came Peter unto him and said, Lord, how often shal my brother offend against me, and I forgive him? until

## GREAT BIBLE (1539) 1540

<sup>11</sup> For the sonne of man is come to save that whych was lost. <sup>12</sup> How thynke ye If a man have an hundred shepe, and one of them be gone astray, doth he not leave nynty and nyne in the mountains, and goeth and seketh that was gone astraye? <sup>13</sup> And If it happen that he fynd it, verely I saye unto you: he rejoyseth more of that shepe then of the nynti and nyne which went not astray. <sup>14</sup> Even so it is not the wyll of youre father in heaven, that one of these lytelons shulde perysshe.

<sup>15</sup> Moreover yf thy brother treaspase agaynst the, go and tell hym hys faute betwene him and the alone. If he heare the, thou hast wonne thy brother: <sup>16</sup> But yf he heare the not, then take yet wyth the one or two, that in the mouth of two or iii. witnesses, every mater may be stablissed. <sup>17</sup> If he heare not them, tell it unto the congregacyon. If he heare not the congregacion let him be unto the as an hethen man and as a publican. <sup>18</sup> Verely I saye unto you: whatsoever ye bynde on erth, shalbe bounde in heaven. And whatsoever ye lose on erth, shalbe lowsed in heaven. <sup>19</sup> Agayne I saye unto you that yf two of you agree in erthe upon eny maner a thyng, whatsoever they desyre: they shall have it of my father which is in heaven. <sup>20</sup> For where two or thre are gathered to gether in my name, there am I in the myddes of them

<sup>21</sup> Then came Peter to hym, and sayde: Lorde howe oft shall I forgeve my brother, yf he synne agaynst me: Tyll

## KJ (1611) 1873

behold the face of my Father which is in heaven. <sup>11</sup> For the Son of man is come to save that which was lost. <sup>12</sup> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? <sup>13</sup> And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. <sup>14</sup> *Even* so it is not the will of your Father which is in heaven, that one of these little ones should perish.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen *man* and a publican. <sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. <sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven

## GENEVA BIBLE (1560) 1562

of my Father which is in heaven. <sup>11</sup> For the Sonne of man is come to save that which was lost. <sup>12</sup> How thinke ye? If a man have an hundreth shepe, and one of them be gone astraye, doeth he not leave ninetie and nine, and go into the mountaines, and seke that which is gone astray? <sup>13</sup> And if so be that he finde it, verely I saye unto you, he rejoyceth more of that shepe, then of the ninetie and nine whiche went not astray. <sup>14</sup> So is it not the wil of your Father whiche is in heaven, that one of these litleones shulde perish.

<sup>15</sup> Moreover, if thy brother trespass against thee, go, and tell him his faute betwene thee and him alone: if he heare thee, thou hast wonne thy brother. <sup>16</sup> But if he heare thee not, take yet with thee one or two, that by the mouth of two or thre witnesses everie worde may be confirmed. <sup>17</sup> And if he wil not vouchesave to heare them, tel it unto the Church: and if he refuse to heare the Church also, let him be unto thee as an heathen man, and a Publicane. <sup>18</sup> Verely I saye unto you, Whatsoever ye binde on earth, shalbe bounde in heaven, and whatsoever ye lose on earth, shal be losed in heaven. <sup>19</sup> Againe, verely I saye unto you, that if two of you shal agre in earth upon any thing, whatsoever they shal desire, it shal be given them of my Father which is in heaven. <sup>20</sup> For where two or thre are gathered together in my Name, there am I in the middes of them. <sup>21</sup> Then came Peter to him, and said, Master, how oft shal my brother sinne against me, and I shal forgive him? unto

## (RV 1881) ASV 1901

my Father who is in heaven.<sup>i</sup> <sup>12</sup> How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? <sup>13</sup> And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. <sup>14</sup> Even so it is not the will of <sup>j</sup>your Father who is in heaven, that one of these little ones should perish.

<sup>15</sup> And if thy brother sin <sup>k</sup>against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. <sup>16</sup> But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. <sup>17</sup> And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. <sup>18</sup> Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. <sup>19</sup> Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven

<sup>i</sup> Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.*

<sup>j</sup> Some ancient authorities read *my*.

<sup>k</sup> Some ancient authorities omit *against thee*.

## BISHOPS' BIBLE (1568) 1602

in heaven. <sup>11</sup> For the sonne of man is come to save that which was lost. <sup>12</sup> How thinke ye? if a man have an hundred sheepe, and one of them be gone astray, doth he not leave those ninetie and nine, and goeth into the mountaines, and seeketh that which went astray? <sup>13</sup> And if so be that he find it, verily I saye unto you, he rejoyceth more of that sheepe, then of the ninetie and nine which went not astray. <sup>14</sup> Even so it is not the will of your father which is in heaven, that one of these litle ones should perish. <sup>15</sup> Moreover, if thy brother shall trespass against thee, go and tell him his fault betwene thee and him alone: if he shall heare thee, thou hast wonne thy brother. <sup>16</sup> But if he will not heare thee, then take yet with thee one or two: that in the mouth of two or three witnesses, every word may be stablished. <sup>17</sup> If he will not heare them, tell it unto the Church: if he will not heare the Church, let him be unto thee as an Heathen man and a Publicane. <sup>18</sup> Verely I saye unto you, Whatsoever ye shall binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. <sup>19</sup> Againe, truly I saye unto you, that if two of you shal agree in earth as touching any thing that they *shall* aske, it shal be done for them of my father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them. <sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sinne against me, and I forgive him? till seven times?

## RSV (1946) 1960

face of my Father who is in heaven.<sup>c</sup> <sup>12</sup> What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? <sup>13</sup> And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. <sup>14</sup> So it is not the will of my<sup>d</sup> Father who is in heaven that one of these little ones should perish.

<sup>15</sup> "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup> But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. <sup>17</sup> If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. <sup>18</sup> Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. <sup>19</sup> Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. <sup>20</sup> For where two or three are gathered in my name, there am I in the midst of them."

<sup>21</sup> Then Peter came up and said to him, "Lord, how often shall my brother sin against me, and I forgive him? As

<sup>c</sup> Other ancient authorities add verse 11, *For the Son of man came to save the lost*

<sup>d</sup> Other ancient authorities read *your*

## TYNDALE (1525) 1535

tymes? <sup>22</sup> Jesus sayd unto him: I saye not unto the seven tymes: but seventy tymes seventymes. <sup>23</sup> Therefore is the kyngdome of heven lykened unto a certayne kynge, which wolde take a countes of his servautes. <sup>24</sup> And when he had begone to reken, one was brought unto him, which ought him ten thousande talentis: <sup>25</sup> whome because he had nought to paye, his master commaunded him to be solde, and his wyfe, and his chyl dren, and all that he had, and payment to be made. <sup>26</sup> The servaunt fell doune and besought him sayinge: Sir, geve me respyte, and I will paye it every whit. <sup>27</sup> Then had the Lorde pytie on that servaunt, and lowsed him, and forgave him the det.

<sup>28</sup> And the sayde servaunt went oute and founde one of his felowes which ought him an hundred pence, and leyd hondes on him, and toke him by the throote, sayinge: paye me that thou owest. <sup>29</sup> And his felowe fell doune and besought him sayinge: have pacience with me, and I will paye the all. <sup>30</sup> And he wolde not but went and cast him into preson, tyll he shulde paye the det. <sup>31</sup> When his other felowes sawe what was done, they were very sory, and came and tolde unto their lorde all that had happened. <sup>32</sup> Then his lorde called him and sayde unto him. O evyll servaunt I forgave the all that det, because thou prayedst me: <sup>33</sup> was it not mete also that thou shuldest have had compassion on thy felow, even as I had pitie on the? <sup>34</sup> And his lorde was wrooth, and delyvered him to the

## RHEIMS 1582

seven times? <sup>22</sup> JESUS said to him, I say not to thee until seven times: but until seventie times seven times. <sup>23</sup> Therefore is the kingdom of heaven likened to a man being a king, that would make an account with his servants. <sup>24</sup> And when he began to make the account, there was one presented unto him that owed him ten thousand talents. <sup>25</sup> And having not whence to repay it, his lord commaunded that he should be sold, and his Wife and children, and all that he had, and it to be repayed. <sup>26</sup> But that servant falling downe, besought him, saying, Have patience toward me, and I wil repay thee all. <sup>27</sup> And the lord of that servant moved with pitie, dismissed him, and the dette he forgave him. <sup>28</sup> And when that servant was gone forth, he found one of his fellow-servants that did owe him an hundred pence: and laying hands upon him thratled him, saying, Repay that thou owest. <sup>29</sup> And his fellow servant falling downe, besought him, saying, Have patience toward me, and I wil repay the all. <sup>30</sup> And he would not: but went his way, and cast him into prison, til he repayed the dette. <sup>31</sup> And his fellow-servants seeing what was done, were very sorie, and they came, and told their lord al that was done. <sup>32</sup> Then his lord called him: and he said unto him, Thou ungratious servant, I forgave thee al the dette because thou besoughtest me: oughtest not thou therefore also to have mercie upon thy fellow-servant, even as I had mercie upon thee? <sup>33</sup> And his lord being angrie delivered him to the

## GREAT BIBLE (1539) 1540

seven tymes? <sup>22</sup> Jesus sayeth unto him: I saye not unto the untill seven tymes: but seventy tymes seventymes.

<sup>23</sup> Therefore is the kyngdom of heaven lykened unto a certaine man that was a king, which wolde take acountes of hys servautes. <sup>24</sup> And when he had begone to reken, one was brought unto him, whych ought him ten thousand talentes, <sup>25</sup> but forasmoch as he was not able to paye, his Lord commaunded him to be solde, and hys wyfe and chyl dren, and all that he had, and payment to be made. <sup>26</sup> The servaunt fell doune, and besought him, saying: Syr, have pacience with me, and I wyll paye the all. <sup>27</sup> Then had the Lorde pytie on that servaunt, and lowsed hym and forgave hym the det.

<sup>28</sup> So the same servaunt, went out, and founde out of hys felowes which ought him an hundred pence: and he layed handes on hym, and toke him by the throte, saying: paye that thou owest. <sup>29</sup> And his felowe fell doune, and besought hym saying: have pacience with me, and I wyll paye the all. <sup>30</sup> And he wolde not, but went, and cast hym into preson, tyll he shulde paye the det. <sup>31</sup> So, when his felowes sawe what was done, they were very sory, and came, and tolde unto their Lord all that had happened. <sup>32</sup> Then his Lord called hym and sayd unto hym: O thou ungracious servaunt, I forgave the all that det, whan thou desyredst me: <sup>33</sup> shuldest not thou also have had compassion on thy felow, even as I had pytie on the? <sup>34</sup> And hys Lorde was wrooth, and delyvered him to the jaylers, tyll he

## KJ (1611) 1873

times? <sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. <sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents. <sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup> But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. <sup>29</sup> And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord, after that he had called him, said unto him, O *thou* wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup> shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto

## GENEVA BIBLE (1560) 1562

seven times? <sup>22</sup> Jesus said unto him, I say not to thee, unto seven times, but unto seventie times seven times. <sup>23</sup> Therefore is the kingdome of heaven likened unto a certeine King, whiche wolde take a countes of his servants. <sup>24</sup> And when he had begonne to reckon, one was brought unto him, whiche oght him ten thousand talents. <sup>25</sup> And because he had nothing to paye, his master commanded him to be solde, and his wife, and (his) children, and all that he had, and (the dette) to be payed. <sup>26</sup> The servant therefore fel downe, and besoght him, saying, Master, appease thine angre towarde me, and I wil pay thee all. <sup>27</sup> Then that servants master had compassion, and losed him, and for gave him the dette. <sup>28</sup> But when the servant was departed, he founde one of his felowes, which oght him an hundreth pence, and he layed hands on him, and toke him by the throte, saying, Pay me that thou owest. <sup>29</sup> Then his felowe fel downe at his fete, and besoght him, saying, Appease thine angre towards me, and I wil pay thee all. <sup>30</sup> Yet he wolde not, but went and cast him into prison, til he shulde pay the dette. <sup>31</sup> And when his (other) felowes sawe what was done, they were very sorie, and came, and declared unto their master all that was done. <sup>32</sup> Then his master called him, and said to him, O evil servant, I forgave thee all that dette, because thou prayedst me. <sup>33</sup> Oghestest not thou also to have had pitie on thy felow, even as I had pitie on thee? <sup>34</sup> So his master was wroth, and delivered him to the jaylers, til he shulde pay all that was due to him.

## (RV 1881) ASV 1901

times? <sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. <sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. <sup>25</sup> But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> And the lord of that servant, being moved with compassion, released him, and forgave him the debt. <sup>28</sup> But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. <sup>29</sup> So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay that which was due. <sup>31</sup> So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: <sup>33</sup> shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tor-

## BISHOPS' BIBLE (1568) 1602

<sup>22</sup> Jesus saith unto him, I say not unto you, untill seven times; but untill seventie times seven. <sup>23</sup> Therefore is the kingdome of heaven likened unto a certain man that was a king, which would take account of his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him which ought him ten thousand talents. <sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be solde, and his wife, and children, and all that he had, and *pai-ment* to be made. <sup>26</sup> The servant therefore fell downe, and besought him, saying, Lorde, have patience with me, and I will pay thee all. <sup>27</sup> Then the Lord of that servant, mooved with pitie, loosed him, and forgave him the debt. <sup>28</sup> But the same servant went out, and found one of his fellowes which ought him an hundred pence: and when hee had laide handes on him, he tooke him by the throte, saying, Pay *me* that thou owest. <sup>29</sup> And his fellow fell downe at his feete, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellowes sawe what was done, they were very sorie, and came, and told unto their lord all that was done. <sup>32</sup> Then his lord, after that hee had called him, saide unto him, O thou ungratious servant, I forgave thee all that debt when thou desiredst me: <sup>33</sup> Shouldest not thou also have had compassion on thy fellow, even as I had pitie on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tor-

## RSV (1946) 1960

many as seven times?" <sup>22</sup> Jesus said to him, "I do not say to you seven times, but seventy times seven.

<sup>23</sup> "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. <sup>24</sup> When he began the reckoning, one was brought to him who owed him ten thousand talents; <sup>25</sup> and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. <sup>26</sup> So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' <sup>27</sup> And out of pity for him the lord of that servant released him and forgave him the debt. <sup>28</sup> But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' <sup>29</sup> So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' <sup>30</sup> He refused and went and put him in prison till he should pay the debt. <sup>31</sup> When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. <sup>32</sup> Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; <sup>33</sup> and should not you have had mercy on your fellow servant, as I had mercy on you?' <sup>34</sup> And in anger his lord delivered him to the jailers, till he should pay all

## TYNDALE (1525) 1535

jaylers, tyll he shuld paye all that was due to him. <sup>35</sup>So lyke wyse shall my heavenly father do unto you, except ye forgeve with youre hertes, eache one to his brother their treaspases.

**19** And it came to passe, when Jesus had fynished those sayinges, he gat him from Galile, and came into the coostes of Jewry beyonde Jordan, <sup>2</sup>and moche people folowed him, and he healed them there.

<sup>3</sup>Then came unto him the Pharises temtinge him, and sayinge to him: Is it lawfull for a man to put away his wyfe for all maner of causes? <sup>4</sup>He answered and sayd unto them: Have ye not redde, how that he which made man at the begynnyng, made them man and woman <sup>5</sup>and sayde: for this thinge, shall a man leve father and mother and cleve unto his wyfe, and they twayne shalbe one flesshe. <sup>6</sup>Wherefore now are they not twayne, but one flesshe. Let not man therfore put a sunder, that which God hath cuppeld to geder.

<sup>7</sup>Then sayde they to him: why dyd Moses commaunde to geve a testimoniall of divorsement and to put hir away?

<sup>8</sup>He sayde unto them: Moses because of the hardnes of youre hertes suffred you to put away youre wyfes: But from the begynnyng it was not so. <sup>9</sup>I saye therfore unto you whosoever putteth away his wyfe (except it be for fornicacion) and maryeth another breaketh wedlocke. And whosoever maryeth her which is divorced, doeth commyt advourtry.

## RHEIMS 1582

tormenters, until he repayed al the dette. <sup>34</sup>So also shal my heavenly father doe to you, if you forgive not every one his brother from your hartes.

**19** And it came to passe, when JESUS had ended these wordes, he departed from Galilee, and came into the coastes of Jewrie beyond Jordan, <sup>2</sup>and great multitudes folowed him: and he cured them there.

<sup>3</sup>And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dimisse his wife, for every cause? <sup>4</sup>Who answering, said to them, Have ye not read, that he Which did make from the beginning, *made them male and femal*? And he said. <sup>5</sup>*For this cause, man shal leave father and mother, and shal cleave to his wife: and they two shal be in one flesh.* <sup>6</sup>Therefore now they are not two, but one flesh. That therfore which God hath joyned together, let not man separate. <sup>7</sup>They say to him, Why then did Moysees commaund to give a bil of divorce, and to dimisse her? <sup>8</sup>He saith to them, Because Moysees for the hardnes of your hart permitted you to dimisse your wives: but from the beginning it was not so. <sup>9</sup>And I say to you, that Whosoever shal dimisse his wife, but for fornication, and shal mary an other, doth committe advourtrie: and he that shal mary her that is dimissed, committeth

## GREAT BIBLE (1539) 1540

shuld paye all that was due unto hym. <sup>35</sup>So lyke wyse shall my heavenly father do also unto you yf ye from youre hertes, forgeve not (every one his brother) theyr trespases.

**19** And it came to passe that when Jesus had fynished these sayinges, he gat hym from Galile, and came into the coastes of Jewry beyonde Jordan, <sup>2</sup>and moche people folowed hym, and he healed them there.

<sup>3</sup>The Pharises also came unto him temtinge him, and saying unto him: Is it lawfull for a man to make a divorcement with his wyfe for any maner of cause? <sup>4</sup>He answered and sayd unto them: Have ye not red, how that he which made man at the begynnyng made them man and woman: <sup>5</sup>and sayd, for thys cause shall a man leave father and mother, and shall cleve unto hys wyfe, and they twayne shalbe one flesshe. <sup>6</sup>Wherefore now, they are not twayne, but one flesshe. Let not man therfore put a sunder, that whych God hath coupled together. <sup>7</sup>They saye unto hym: why dyd Moses then commaunde to geve a testimoniall of dyvorsement, and to put her away? <sup>8</sup>He sayde unto them: Moses (because of the hardnes of youre hertes suffered you to put away youre wyfes: But from the begynnyng it was not so. <sup>9</sup>I saye unto you: whosoever putteth away his wyfe (except it be for fornicacion) and marieth another, breaketh wedlocke. And whoso marieth her whych is devorsed, doeth commyt advourtry.

## KJ (1611) 1873

him. <sup>35</sup>So likewise shall my heavenly Father do *also* unto you, if ye from your hearts forgive not every one his brother their trespases.

**19** And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan; <sup>2</sup>and great multitudes followed him; and he healed them there. <sup>3</sup>The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup>And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, <sup>5</sup>and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? <sup>6</sup>Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>7</sup>They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? <sup>8</sup>He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. <sup>9</sup>And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her *which is* put

## GENEVA BIBLE (1560) 1562

<sup>33</sup> So likewise shal mine heavenlie Father do unto you, except ye forgive from your hearts eche one of his brother their trespasses.

**19** And it came to passe, that when Jesus had finished those sayings, he departed from Galilee, and came into the coastes of Judea beyonde Jordan. <sup>2</sup> And great multitudes followed him, and he healed them there.

<sup>3</sup> Then came unto him the Pharises tempting him, and saying to him, It is lawfull for a man to put away his wife for everie faute? <sup>4</sup> And he answered and said unto them, Have ye not red, that he which made (them) at the beginning, made them male and female, <sup>5</sup> And said, For this cause, shal a man leave father and mother, and cleave unto his wife, and they twaine shalbe one flesh? <sup>6</sup> Wherefore they are no more twaine, but one flesh. Let not man therefore put a sundre that, which God hathe coupled together. <sup>7</sup> They said to him, Why did then Moses commande to give a bil of divorcement, and to put her away? <sup>8</sup> He said unto them, Moses, because of the hardnes of your heart, suffred you to put away your wives: but from the beginning it was not so. <sup>9</sup> I say therefore unto you, that whosoever shal put away his wife, except (it be) for whoredome, and marie another, committeth adulterie: and whosoever marieth her which is divorced, doeth commit adul-

## (RV 1881) ASV 1901

mentors, till he should pay all that was due. <sup>35</sup> So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

**19** And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan; <sup>2</sup> and great multitudes followed him; and he healed them there.

<sup>3</sup> And there came unto him <sup>1</sup>Pharisees, trying him, and saying, Is it lawfull for a man to put away his wife for every cause? <sup>4</sup> And he answered and said, Have ye not read, that he who <sup>m</sup>made them from the beginning made them male and female, <sup>5</sup> and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? <sup>6</sup> So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>7</sup> They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? <sup>8</sup> He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. <sup>9</sup> And I say unto you, Whosoever shall put away his wife, <sup>n</sup>except for fornication, and shall marry another, committeth adultery: <sup>o</sup>and he that marrieth her when she is put away committeth

<sup>1</sup> Many authorities, some ancient, insert *the*.

<sup>m</sup> Some ancient authorities read *created*.

<sup>n</sup> Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*.

<sup>o</sup> The following words, to the end of the verse, are omitted by some ancient authorities.

## BISHOPS' BIBLE (1568) 1602

mentors, till he should pay all that was due unto him. <sup>35</sup> So likewise shall my heavenly father doe also unto you, if ye from your hearts forgive not every one his brother their trespasses.

**19** And it came to passe, that when Jesus had finished these sayings, hee gate him from Galilee, and came into the coastes of Jury, beyond Jordane: <sup>2</sup> And great multitudes followed him, and he healed them there. <sup>3</sup> The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause? <sup>4</sup> He answered, and said unto them, Have ye not read that he which created at the beginning, made them male and female? <sup>5</sup> And said, For this cause shall a man leave his father and his mother, and shalbe knit to his wife: and they twaine shalbe one flesh. <sup>6</sup> Wherefore they are no more twaine, but one flesh. Let not man therfore put asunder that which God hath coupled together. <sup>7</sup> They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away. <sup>8</sup> He sayde unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so. <sup>9</sup> I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marrie another, committeth adulterie: and who so marrieth her

## RSV (1946) 1960

his debt. <sup>35</sup> So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

**19** Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan; <sup>2</sup> and large crowds followed him, and he healed them there.

<sup>3</sup> And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" <sup>4</sup> He answered, "Have you not read that he who made them from the beginning made them male and female, <sup>5</sup> and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'? <sup>6</sup> So they are no longer two but one. What therefore God has joined together, let no man put asunder." <sup>7</sup> They said to him, "Why then did Moses command one to give a certificate of divorce, and to put her away?" <sup>8</sup> He said to them, "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. <sup>9</sup> And I say to you: whoever divorces his wife, except for unchastity,<sup>j</sup> and marries another, commits adultery."<sup>k</sup>

<sup>j</sup> Other ancient authorities, after *unchastity*, read *makes her commit adultery*.

<sup>k</sup> Other ancient authorities insert *and he who marries a divorced woman commits adultery*.

## TYNDALE (1525) 1535

<sup>10</sup> Then sayde his disciples to him: yf the mater be so betwene man and wyfe, then is it not good to mary. <sup>11</sup> He sayde unto them: all men can not away with that sayinge save they to whom it is geven. <sup>12</sup> Ther are chaste, which were so borne out of their mothers belly. And ther are chaste, which be made of men. And ther be chaste, which have made them selves chaste for the kyngdome of hevens sake. He that can take it, let him take it.

<sup>13</sup> Then were brought to him yonge chyldren, that he shuld put his hondes on them and praye. And the disciples rebuked them. <sup>14</sup> But Jesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heven. <sup>15</sup> And when he had put his hondes on them he departed thence.

<sup>16</sup> And beholde one came, and sayde unto him: good master, what good thinge shall I do, that I maye have eternall lyfe? <sup>17</sup> He sayde unto him: why callest thou me good? there is none good but one, and that is God. But yf thou wilt entre into lyfe, kepe the commaundementes. <sup>18</sup> Theother sayde to him: Which? And Jesus sayde: breake no wedlocke, kyll not: steale not: beare not falce witnes: <sup>19</sup> honoure father and mother: and love thyne neighbour as thy selfe. <sup>20</sup> And the younge man sayde unto him: I have observed all these thinges from my youth, what lacke

## RHEIMS 1582

advoutrie. <sup>10</sup> His disciples say unto him, If the case of a man with his wife be so, it is not expedient to mary. <sup>11</sup> Who said to them, Not al take this word, but they to whom it is given. <sup>12</sup> For there are eunuches which were borne so from their mothers wombe: and there are eunuches which Were made by men: and there are eunuches, which have gelded them selves for the kingdom of heaven. He that can take, let him take.

<sup>13</sup> Then Were litle children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. <sup>14</sup> But JESUS said to them, Suffer the litle children, and stay them not from comming unto me: for the kingdom of heaven is for such. <sup>15</sup> And when he had imposed hands upon them, he departed from thence.

<sup>16</sup> And behold one came and said to him, Good Maister, what good shal I doe that I may have life everlasting? <sup>17</sup> Who said to him, What askest thou me of good? One is good, God. But if thou wilt enter into life, keepe the commaundements. <sup>18</sup> He saith to him, Which? And JESUS said, *Thou shalt not murder, Thou shalt not committe advoutrie, Thou shalt not steale, Thou shalt not beare false witnes,* <sup>19</sup> *Honour thy father and thy mother, Thou shalt love thy neighbour as thy self.* <sup>20</sup> The yong man saith to him, Al these have I kept from my youth: what is yet wanting unto

## GREAT BIBLE (1539) 1540

<sup>10</sup> Hys disciples saye unto him: yf the mater be so betwene man and wyfe, then is it not good to mary. <sup>11</sup> He sayd unto them: all men cannot comprehend this saying save they to whom it is geven: for ther are some chaste whych are so borne out of their mothers wombe. <sup>12</sup> And ther are some chaste, which be made chaste of men. And ther be chaste, which have made them selves chaste for the kyngdome of hevens sake. He that can comprehend it, let him comprehend it.

<sup>13</sup> Then were there brought unto hym yonge chyldren, that he shuld put hys handes on them, and praye. And the disciples rebuked them. <sup>14</sup> But Jesus sayde unto them: suffre the chyldren and forbid them not to come unto me: for of soch is the kyngdom of heaven. <sup>15</sup> And when he had put hys handes on them, he departed thence.

<sup>16</sup> And beholde, one came, and sayd unto him: good master, what good thyng shall I do that I maye have eternall lyfe? <sup>17</sup> He sayd unto him: why callest thou me good? (there is none good but one, and that is God. But yf thou wilt entre into lyfe, kepe the commaundementes. <sup>18</sup> He sayeth unto hym. Whych? Jesus sayde Thou shalt not commit manslaughter. Thou shalt not commyt advoutrye: Thou shalt not steale: Thou shalt not beare false witnes: <sup>19</sup> honoure father and mother: and thou shalt love thyne neybour as thy selfe. <sup>20</sup> The younge man sayeth unto him: All these thinges have I kepte from my youth up: what

## KJ (1611) 1873

away doth commit adultery. <sup>10</sup> His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. <sup>11</sup> But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. <sup>12</sup> For there are *some* eunuchs, which were so born from *their* mother's womb: and there are *some* eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

<sup>13</sup> Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. <sup>15</sup> And he laid *his* hands on them, and departed thence.

<sup>16</sup> And behold, one came and said unto him, Good Master, what good *thing* shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these *things* have I kept from my

## GENEVA BIBLE (1560) 1562

terie. <sup>10</sup> (Then) said his disciples to him, If the matter be so betwene man and wif, it is not good to marie <sup>11</sup> But he said unto them, All men can not receive this thing, save they to whome it is given. <sup>12</sup> For there are some chaste, which were so borne of (their) mothers bellie: and there be some chaste, which be made chaste by men: and there be some chaste, which have made them selves chaste for the kingdome of heaven. He that is able to receive (this,) let him receive it.

<sup>13</sup> Then were broght to him litle children, that he shulde put (his) hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer the little children, and forbid them not to come to me: for of suche is the kingdome of heaven. <sup>15</sup> And when he had put his hands on them, he departed thence.

<sup>16</sup> And beholde one came, and said unto him, Good Master, what good thing shal I do, that I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? there is none good but one even God: but if thou wilt entre into life, kepe the commandements. <sup>18</sup> He said to him, Which? And Jesus said, These, Thou shalt not kil: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes. <sup>19</sup> Honour thy father and mother: and thou shalt love thy neighbour as thy self. <sup>20</sup> The yong man said unto him, I have observed all these

## (RV 1881) ASV 1901

adultery. <sup>10</sup> The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. <sup>11</sup> But he said unto them, Not all men can receive this saying, but they to whom it is given. <sup>12</sup> For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

<sup>13</sup> Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. <sup>15</sup> And he laid his hands on them, and departed thence.

<sup>16</sup> And behold, one came to him and said, <sup>p</sup>Teacher, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, <sup>q</sup>Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. <sup>20</sup> The young man saith unto him, All these things have I observed:

<sup>p</sup> Some ancient authorities read *Good Teacher*.

<sup>q</sup> Some ancient authorities read *Why callest thou me good? None is good save one, even God*.

## BISHOPS' BIBLE (1568) 1602

which is divorced, doeth commit adulterie. <sup>10</sup> His disciples say unto him, If the case of the man be so with his wife, *then* is it not good to marrie. <sup>11</sup> But hee sayde unto them, All men can not receive this saying, save they to whom it is given. <sup>12</sup> For there are some chaste, which were so borne out of their mothers wombe: and there are some chaste, which were made chaste of men: and there be chaste, which have made themselves chaste for the kingdome of heavens sake. He that is able to receive *it*, let him receive *it*. <sup>13</sup> Then were there brought unto him yong children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus sayd unto them, Suffer the young children, and forbid them not to come unto me: for to such belongeth the kingdome of heaven. <sup>15</sup> And when he had put his hands on them, he departed thence. <sup>16</sup> And behold, one came, and said unto him, Good master, what good thing shall I doe, that I may have eternall life? <sup>17</sup> He said unto him, Why callest thou mee good? there is none good but one, *and that is God*: But if thou wilt enter into that life, keepe the commandements. <sup>18</sup> He sayth unto him, Which? Jesus sayd, Thou shalt do no murder, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witness, <sup>19</sup> Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy selfe. <sup>20</sup> The young man sayeth unto him, All these *things* have I kept from my youth up: what lacke I

## RSV (1946) 1960

<sup>10</sup> The disciples said to him, "If such is the case of a man with his wife, it is not expedient to marry." <sup>11</sup> But he said to them, "Not all men can receive this precept, but only those to whom it is given. <sup>12</sup> For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it."

<sup>13</sup> Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people; <sup>14</sup> but Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." <sup>15</sup> And he laid his hands on them and went away.

<sup>16</sup> And behold, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?" <sup>17</sup> And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." <sup>18</sup> He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, <sup>19</sup> Honor your father and mother, and, You shall love your neighbor as yourself." <sup>20</sup> The young man said to him, "All these I

## TYNDALE (1525) 1535

I yet? <sup>21</sup> And Jesus sayde unto him yf thou wilt be perfecte, goo and sell that thou hast, and geve it to the poore, and thou shalt have treasure in heven, and come and folowe me. <sup>22</sup> When the younge man hearde that sayinge, he went away mourninge. For he had greate possessions.

<sup>23</sup> Then Jesus sayde unto his disciples: Verely I saye unto you: it is harde for a ryche man to enter into the kyngdome of heaven. <sup>24</sup> And moreover I saye unto you: it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kyngdome of God. <sup>25</sup> When his disciples hearde that, they were exceedingly amased, sayinge: who then can be saved? <sup>26</sup> Jesus behelde them, and sayde unto them: with men this is impossible, but with God all thinges are possible.

<sup>27</sup> Then answered Peter, and sayde to him: Beholde, we have forsaken all and folowed the, what shall we have? <sup>28</sup> Jesus sayde unto them: verely I saye to you: when the sonne of man shall syt in the seate of his majeste, ye which folowe me in the seconde generacion shall syt also upon. xii. seates, and judge the. xii. tribes of Israel. <sup>29</sup> And whosoever forsaketh housses, or brethren, or systers, other father, or mother, or wyfe, or chyliden, or landes, for my names sake, the same shall receave an hundred folde, and shall inheret everlastynge lyfe. <sup>30</sup> Many that are fyrste shalbe laste, and the laste shalbe fyrste.

## RHEIMS 1582

me? <sup>21</sup> JESUS said to him, If thou wilt be perfect, goe, sel the things that thou hast, and give to the poore. and thou shalt have treasure in heaven: and come. folow me. <sup>22</sup> And when the yong man had heard this word, he went away sad: for he had many possessions. <sup>23</sup> And JESUS said to his disciples, Amen I say to you, that a rich man shal hardly enter into the kingdom of heaven. <sup>24</sup> And againe I say to you, it is easier for a camel to passe through the eye of a nedle, then for a rich man to enter into the kingdom of heaven. <sup>25</sup> And when they had heard this, the disciples marveled very much, saying, Who then can be saved? <sup>26</sup> And JESUS beholding, said to them. With men this is impossible: but with God al things are possible. <sup>27</sup> Then Peter answering, said to him, Behold we have left al things, and have folowed thee: what therfore shal we have? <sup>28</sup> And JESUS said to them, Amen I say to you, that you which have folowed me, in the regeneration, When the Sonne of man shal sitte in the seate of his majestie, you also shal sitte upon twelve seates, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake: shal receive an hundred fold, and shal possesse life everlasting. <sup>30</sup> And many shal be first, that are last: and last, that are first.

## GREAT BIBLE (1539) 1540

lacke I yet? <sup>21</sup> Jesus sayd unto hym, yf thou wilt be perfecte go and sell (*all*) that thou hast, and geve to the poore, and thou shall have treasure in heaven, and come and folowe me. <sup>22</sup> But when the younge man herde that saying, he went away sorye. For he had grete possessyons.

<sup>23</sup> Then Jesus sayd unto his disciples: Verely I say unto you: it shalbe harde for the ryche to enter into the kingdom of heaven. <sup>24</sup> And agayne I saye unto you: it is easier for a camell to go through the eye of a nedle, then for the ryche to enter into the kyngdom of God. <sup>25</sup> When the disciples hearde this, they were exceedindly\* amased, saying: who than can be saved? <sup>26</sup> But Jesus behelde them, and sayd unto them: wyth men this is unpossyble but with God all thynges are possyble.

<sup>27</sup> Then answered Peter, and sayd unto him: Beholde we have forsaken all, and folowed the, what shall we have therfore? <sup>28</sup> Jesus sayd unto them: verely I saye unto you: that when the sonne of man shall syt in the seate of hys majesty, ye that have folowed me in the regeneracyon shall syt also upon. xii. seates, and judge the. xii. trybes of Israel. <sup>29</sup> And every one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or chyliden, or landes, for my names sake, shall receave an hundred folde, and shall inheret everlastynge lyfe. <sup>30</sup> But many that are fyrst, shalbe last and the last shalbe fyrst.

## KJ (1611) 1873

youth up: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. <sup>22</sup> But when the young man heard *that* saying, he went away sorrowful: for he had great possessions.

<sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich *man* shall hardly enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich *man* to enter into the kingdom of God. <sup>25</sup> When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all *things* are possible.

<sup>27</sup> Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. <sup>30</sup> But many *that are* first shall be last; and *the last shall be* first.

## GENEVA BIBLE (1560) 1562

things from my youth: what lacke I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfite, go, sel that thou hast, and give it to the poore, and thou shalt have treasure in heaven and come and followe me. <sup>22</sup> And when the yong man heard that saying, he went away sorrowful: for he had great possessions. <sup>23</sup> Then Jesus said unto his disciples, Verely I say unto you, that a riche man shal hardely enter into the kingdome of heaven. <sup>24</sup> And againe I say unto you. It is easier for a camel to go through the eye of a nedle, then for a riche man to enter into the kingdome of God. <sup>25</sup> And when his disciples heard it, thei were exceedingly amased, saying, Who then can be saved? <sup>26</sup> And Jesus behelde them, and said unto them, With men this is impossible, but with God all things are possible.

<sup>27</sup> Then answered Peter, and said to him, Beholde, we have forsaken all, and followed thee: what shal we have? <sup>28</sup> And Jesus said unto them, Verely I say to you, that when the Sonne of man shal sit in the throne of his majestie, ye which followed me in the regeneracion, shal sit also upon twelve thrones, and judge the twelve tribes of Israel. <sup>29</sup> And whosoever shal forsake houses, or brethren, or sisters, or Father, or mother, or wife or children, or lands, for my Name sake, he shal receive an hundreth folde more, and shal inherite everlasting life. <sup>30</sup> But manie that are first, shalbe last, and the last (shalbe) first.

## (RV 1881) ASV 1901

what lack I yet? <sup>21</sup> Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>22</sup> But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

<sup>23</sup> And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>25</sup> And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? <sup>26</sup> And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible. <sup>27</sup> Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? <sup>28</sup> And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath left houses, or brethren, or sisters, or father, or mother, <sup>r</sup> or children, or lands, for my name's sake, shall receive <sup>s</sup> a hundredfold, and shall inherit eternal life. <sup>30</sup> But many shall be last *that are* first; and

<sup>r</sup> Many ancient authorities add *or wife*.  
<sup>s</sup> Some ancient authorities read *manifold*.

## BISHOPS' BIBLE (1568) 1602

yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, goe and sell thy substance, and give to the poore, and thou shalt have treasure in heaven: and come and follow me. <sup>22</sup> But when the young man heard that saying, he went away sorie: for he had great possessions. <sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, that a rich *man* shall hardly enter into the kingdome of heaven. <sup>24</sup> And againe I say unto you, It is easier for a Camel to go thorow the cie of a needle, then for the rich to enter into the kingdome of God. <sup>25</sup> When the Disciples heard *this*, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld *them*, and said unto them, With men this is impossible, but with God all things are possible. <sup>27</sup> Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore? <sup>28</sup> Jesus said unto them, Verily I say unto you, that when the sonne of man shall sit in the throne of his majestie, ye that have followed me in the regeneration, shall sit also upon twelve seats, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken housen, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred fold, and shall inherite everlasting life. <sup>30</sup> But many that are first, shall be last, and the last shalbe first.

## RSV (1946) 1960

have observed; what do I still lack?" <sup>21</sup> Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> When the young man heard this he went away sorrowful; for he had great possessions.

<sup>23</sup> And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. <sup>24</sup> Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." <sup>25</sup> When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" <sup>26</sup> But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." <sup>27</sup> Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" <sup>28</sup> Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundred-fold,<sup>1</sup> and inherit eternal life. <sup>30</sup> But many that are first will be last, and the last first.

<sup>1</sup> Other ancient authorities read *manifold*

## TYNDALE (1525) 1535

20 For the kyngdome of heven is lyke unto an housholder, which went out erly in the morninge to hyer labourers into his vyneyarde. <sup>2</sup> And he agreed with the labourers for a peny a daye, and sent them into his vyneyarde. <sup>3</sup> And he went out about the thyrde houre, and sawe other stonding ydell in the market place, <sup>4</sup> and sayd unto them, go ye also into my vyneyarde: and what soever is right, I will geve you. And they went there waye. <sup>5</sup> Agayne he went out about the sixte and nynthe houre, and dyd lyke wyse. <sup>6</sup> And he went out aboute the eleventh houre and founde other stondynge ydell, and sayde unto them: Why stonde ye here all the daye ydell? <sup>7</sup> They sayde unto him: because no man hath hyred us. He sayde to them: go ye also into my vyneyarde, and what so ever is right, that shall ye receive.

<sup>8</sup> When even was come, the lorde of the vyneyarde sayde unto his steward: call the labourers, and geve them their hyer, beginnyng at the laste, tyll thou come to the fyrste. <sup>9</sup> And they whiche were hyred aboute the eleventh houre, came and received every man a peny. <sup>10</sup> Then came the fyrst, supposyng that they shuld receive moare, and they lyke wyse received every man a peny. <sup>11</sup> And when they had received it, they murmured agaynst the good man of the housse <sup>12</sup> saying: These laste have wrought but one houre, and thou hast made them equall unto us, which have born the burthen and heet of the daye.

<sup>13</sup> He answered to one of them sayinge: frende I do the no wronge: dydest thou not agre with me for a

## RHEIMS 1582

20 The kingdom of heaven is like to a man that is an housholder which went forth early in the morning to hire workemen into his vineyard. <sup>2</sup> And having made covenant with the Workemen for a penie a day, he sent them into his vineyard. <sup>3</sup> And going forth about the third houre, he saw other standing in the market place idle, <sup>4</sup> and he said to them, Goe you also into the vineyard: and that which shal be just, I wil give you. <sup>5</sup> And they went their way. And againe he went forth about the sixth and the ninth houre: and did likewise. <sup>6</sup> But about the eleventh houre he went forth and found other standing, and he saith to them, What stand you here al the day idle? <sup>7</sup> They say to him, Because no man hath hired us. He saith to them, Goe you also into the vineyard.

<sup>8</sup> And when evening was come. the lord of the vineyard saith to his bailife, Call the workemen, and pay them their hire, beginning from the last even to the first. <sup>9</sup> Therefore when they were come that came about the eleventh houre, they received every one a penie. <sup>10</sup> But when the first also came, they thought that they should receive more: and they also received every one a penie. <sup>11</sup> And receiving it they murmured against the good man of the house, <sup>12</sup> saying, These last have continued one houre, and thou hast made them equal to us that have borne the burden of the day and the heates. <sup>13</sup> But he answering said to one of them, Frende, I doe the no wrong: didst thou not cove-

## GREAT BIBLE (1539) 1540

20 For the kyngdom of heaven is lyke unto a man that is an housholder, whych went out early in the mornyng to hyer labourers in to hys vyneyard. <sup>2</sup> And whan the agrement was made wyth the labourers for a peny a daye, he sent them into hys vineyarde. <sup>3</sup> And he went out about the thirde houre, and sawe other standyng ydell in the market place, <sup>4</sup> and sayde unto them: go ye also into the vineyarde: and whatsoever is ryght, I wyll geve you. And they went theyr waye. <sup>5</sup> Agayne, he went out about the syxte and nynthe houre, and dyd lykewyse. <sup>6</sup> And aboute the elenveth \* houre he went out, and founde other standyng ydell, and sayd unto them: Why stande ye here all the daye ydell? <sup>7</sup> They saye unto hym because no man hath hyred us. He sayeth unto them: go ye also into the vineyarde: and whatsoever is ryght, that shall ye receive.

<sup>8</sup> So, when even was come, the Lord of the vineyarde sayeth unto his steward: call the labourers, and geve them their hyer, begynnyng at the laste untill the fyrst. <sup>9</sup> And whan they dyd come, that cam about the eleventh houre, they received every man a peny. <sup>10</sup> But whan the fyrst came also, they supposed that they shuld have received more, and they lykewyse received every man a peny. <sup>11</sup> And when they had received it, they murmured agaynst the good man of the house, <sup>12</sup> sayinge: These last have wrought but one houre, and thou hast made them equall unto us, which have borne the burthen and heat of the day.

<sup>13</sup> But he answered unto one of them and sayde: frende, I do the no wronge: dydest thou not agre with me

## KJ (1611) 1873

20 For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard. <sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup> and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no *man* hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. <sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. <sup>9</sup> And when they came that *were hired* about the eleventh hour, they received every man a penny. <sup>10</sup> But when the first came, they supposed that they should have received more; and they likewise received every man a penny. <sup>11</sup> And when they had received *it*, they murmured against the good-man of the house, <sup>12</sup> saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. <sup>13</sup> But he answered one of them, and said, Friend, I do thee no wrong:

## GENEVA BIBLE (1560) 1562

20 For the kingdome of heaven is like unto a certeine house holder, which went out at at \* the dawning of the day to hier laborers into his vineyarde. <sup>2</sup> And he agreed with the laborers for penie a day, and sent them into his vineyarde. <sup>3</sup> And he went out about the thirde houre. and sawe other standing ydle in the market place, <sup>4</sup> And said unto them, Go ye also into (my) vineyarde, and whatsoever is right, I wil give you, and they went their way. <sup>5</sup> Againe he went out about the sixt and ninth houre, and did like wise. <sup>6</sup> And he went about the eleventh houre, and founde other standing ydle, and said unto them, Why stand ye here all the day ydle? <sup>7</sup> They said unto him, Because no man hath hired us. He said to them, Go ye also into (my) vineyarde, and whatsoever is right, that shal ye receive.

<sup>8</sup> And when even was come, the master of the vineyard said unto his steward, Call the laborers, and give them their hier, beginning at the last, til (thou come) to the first. <sup>9</sup> And they (which were hired) about the eleventh houre, came and received everie man a penie. <sup>10</sup> Now when the first came, they supposed that they shulde receive more, but they like wise received everie man a penie. <sup>11</sup> And when they had received it, they murmured against the master of the house, <sup>12</sup> Saying, These last have wrought but one houre, and thou hast made them equal unto us, which have borne the burden, and heat of the day. <sup>13</sup> And he answered one of them, saying, Friend, I do thee no wrong: didest thou not

## (RV 1881) ASV 1901

20 first that are last. <sup>1</sup> For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. <sup>2</sup> And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing in the market-place idle; <sup>4</sup> and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and the ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. <sup>8</sup> And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. <sup>9</sup> And when they came that were hired about the eleventh hour, they received every man a shilling. <sup>10</sup> And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. <sup>11</sup> And when they received it, they murmured against the householder, <sup>12</sup> saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. <sup>13</sup> But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling?

## BISHOPS' BIBLE (1568) 1602

20 For the kingdome of heaven is like unto a man that is an housholder, which went out earely in the morn- ing to hire labourers into his Vineyard. <sup>2</sup> And when he had agreed with the labourers for a penie a day, hee sent them into his Vineyard. <sup>3</sup> And when hee went out about the third houre, he saw other standing idle in the market place, <sup>4</sup> And said unto them, Goe ye also into the Vineyard, and whatsoever is right, I will give you. And they went their way. <sup>5</sup> Againe, when he went out about the sixth and ninth houre, he did likewise. <sup>6</sup> And about the eleventh houre, when he went out, he found other standing idle, and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Goe ye also into the Vineyard: and whatsoever is right, that shall ye receive. <sup>8</sup> So when even was come, the lord of the Vineyard saith unto his Steward, Call the la- bourers, and give them their hire, beginning from the last, unto the first. <sup>9</sup> And when they came that were hired about the eleventh houre, they received every man a penie. <sup>10</sup> But when the first came also, they supposed that they should have received more: and they likewise received every man a penie. <sup>11</sup> And when they had received it, they murmured against the good man of the house, <sup>12</sup> Saying, These last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden and fervent heate of the day. <sup>13</sup> But he answered to one of them and said, Friend, I doe thee no wrong: diddest thou not agree

## RSV (1946) 1960

20 "For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> After agreeing with the laborers for a denarius a day, he sent them into his vineyard. <sup>3</sup> And going out about the third hour he saw others standing idle in the market place; <sup>4</sup> and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. <sup>5</sup> Going out again about the sixth hour and the ninth hour, he did the same. <sup>6</sup> And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' <sup>7</sup> They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' <sup>8</sup> And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' <sup>9</sup> And when those hired about the eleventh hour came, each of them received a denarius. <sup>10</sup> Now when the first came, they thought they would receive more; but each of them also received a denarius. <sup>11</sup> And on receiving it they grumbled at the householder, <sup>12</sup> saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' <sup>13</sup> But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius?'

## TYNDALE (1525) 1535

penny? <sup>14</sup>Take that which is thy duty, and go thy waye. I will geve unto this last, as moche as to the. <sup>15</sup>Is it not lawfull for me to do as me listeth with myne awne? Is thyne eye evyll because I am good? <sup>16</sup>So the laste shalbe fyrste, and the fyrste shalbe laste. For many are called and feawe be chosen.

<sup>17</sup>And Jesus ascended to Jerusalem and toke the. xii. disciples a parte in the waye, and sayde to them. <sup>18</sup>Beholde we go up to Jerusalem, and the sonne of man shalbe betrayed unto the chefe Prestes, and unto the Scribes, and they shall condemne him to deeth, <sup>19</sup>and shall delyver him to the gentyls, to be mocked, to be scourged, and to be crucified: and the thyrde daye he shall ryse agayne.

<sup>20</sup>Then came to him the mother of zebedes chyldren with her sonnes, worshypinge him, and desyringe a certayne thinge of him. <sup>21</sup>And he sayd unto her: what wilt thou have? She sayde unto him: Graunte that these my two sonnes may syt, the one on thy right hond and the other on the lyfte hond in thy kyngdome.

<sup>22</sup>Jesus answered and sayd: Ye wot not what ye axe. Are ye able to drinke of the cuppe that I shall drinke of, and to be baptised with the baptyme that I shalbe baptised with? They answered to him, that we are. <sup>23</sup>And he sayd unto them: Ye shall drinke of my cup, and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my right hond and on my lyft hond, is not myne to geve: but to them for whom it is prepared of my father.

## RHEIMS 1582

nant with me for a penie? <sup>14</sup>Take that is thine, and goe: I wil also give to this last even as to thee also. <sup>15</sup>Or, is it not lawful for me to do that I wil? is thine eye naught, because I am good? <sup>16</sup>So shal the last, be first: and the first, last. For many be called, but few elect.

<sup>17</sup>And JESUS going up to Hierusalem, tooke the twelve disciples secretly, and said to them, <sup>18</sup>Behold we goe up to Hierusalem, and the Sonne of man shal be delivered to the cheefe priestes and to the Scribes, and they shal condemne him to death, <sup>19</sup>and shal deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shal rise againe.

<sup>20</sup>Then came to him the mother of the sonnes of Zebedee with her sonnes, adoring and desiring some thing of him. <sup>21</sup>Who said to her, What wilt thou? She saith to him, Say that these my two sonnes may sitte, one at thy right hand, and one at thy left hand in thy kingdom. <sup>22</sup>And JESUS answering, said, You know not what you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, We can. <sup>23</sup>He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to give to you: but to whom it is prepared of my

## GREAT BIBLE (1539) 1540

for a penny? <sup>14</sup>Take that thine is and go thy waye: I wyll geve unto thys last, even as unto the. <sup>15</sup>Is it not lawfull for me to do as me lysteth with myne awne goodes? Is thyne eye evyll, because I am good? <sup>16</sup>So the last shalbe fyrst, and the fyrste shalbe last. For many be called, but fewe be chosen.

<sup>17</sup>And Jesus going up to Jerusalem, toke the. xii. disciples asyde in the waye, and sayd unto them: <sup>18</sup>Beholde, we go up to Jerusalem, and the sonne of man shalbe betrayed unto the chefe Prestes, and unto the Scribes, and they shall condemne hym to deeth, <sup>19</sup>and shall delyver hym to the gentyls, to be mocked and to be scourged, and to be crucified: and the thyrde daye he shall ryse agayne.

<sup>20</sup>Then came to him the mother of zebedes chyldren, with her sonnes, worshyping him and desyring a certayne thyng of him. <sup>21</sup>And he sayeth unto her, what wilt thou? She sayde unto him: Graunte, that these my two sonnes may syt, the one on thy ryght hande, and the other on the lefte, in thy kyngdome.

<sup>22</sup>But Jesus answered and sayde: Ye wot not what ye aske. Are ye able to dryncke of the cuppe that I shall dryncke of: and to be baptised with the baptyme, that I am baptised with? They saye unto him: we are. <sup>23</sup>He sayde unto them: ye shal dryncke in dede of my cup: and be baptised with the baptyme that I am baptised with. But to syt on my ryght hande and on my left, is not myne to geve: but it shall chaunce unto them, that it is prepared for of my father.

## KJ (1611) 1873

didst not thou agree with me for a penny? <sup>14</sup>Take *that* thine is, and go thy way: I will give unto this last, even as unto thee. <sup>15</sup>Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? <sup>16</sup>So the last shall be first, and the first last: for many be called, but few chosen.

<sup>17</sup>And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, <sup>18</sup>Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and *unto the* scribes, and they shall condemn him to death, <sup>19</sup>and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

<sup>20</sup>Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain *thing* of him. <sup>21</sup>And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. <sup>22</sup>But Jesus answered and said, Ye know not what ye ask. Are ye able to drink *of* the cup that I shall drink *of*, and to be baptized *with* the baptism that I am baptized *with*? They say unto him, We are able. <sup>23</sup>And he saith unto them, Ye shall drink indeed *of* my cup, and be baptized *with* the baptism that I am baptized *with*: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my

## GENEVA BIBLE (1560) 1562

agre with me for a penie? <sup>14</sup> Take that which is thine owne, and go thy way: I wil give unto this last, as muche as to thee. <sup>15</sup> Is it not lawfull for me to do as I wil with mine owne? Is thine eye evil because I am good? <sup>16</sup> So the last shalbe first, and the first last: for manie are called, but fewe chosen. <sup>17</sup> And Jesus went up to Jerusalem, and toke the twelve disciples aparte in the way, and said unto them. <sup>18</sup> Beholde, we go up to Jerusalem, and the Sonne of man shalbe delivered unto the chief Priests, and unto the Scribes, and they shal condemne him to death, <sup>19</sup> And shal deliver him to the Gentiles, to mocke, and to scourge, and to crucifie (him:) but the thirde day he shal rise againe. <sup>20</sup> Then came to him the mother of Zebedeus children with her sonnes, worshipping (him) and desiring a certeine thing of him. <sup>21</sup> And he said unto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome. <sup>22</sup> And Jesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shal drinke of, and to be baptized with the baptisme that I shalbe baptized with? They said to him, We are able. <sup>23</sup> And he said unto them, Ye shal drinke indeede of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to give: but (it shalbe given) to them for whome it

## (RV 1881) ASV 1901

<sup>14</sup> Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. <sup>15</sup> Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? <sup>16</sup> So the last shall be first, and the first last.

<sup>17</sup> And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, <sup>18</sup> Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, <sup>19</sup> and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

<sup>20</sup> Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. <sup>21</sup> And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. <sup>22</sup> But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. <sup>23</sup> He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for*

## BISHOPS' BIBLE (1568) 1602

with me for a peny? <sup>14</sup> Take that thine is, and go thy way, I wil give unto this last, even as unto thee. <sup>15</sup> Is it not lawfull for me to doe that I will with mine owne? Is thine eye evill, because I am good? <sup>16</sup> So the last shalbe first, and the first *shalbe* last: for many be called, but few *be* chosen. <sup>17</sup> And Jesus going up to Hierusalem, tooke the twelve disciples aside in the way, and said unto them, <sup>18</sup> Behold, we go up to Hierusalem, and the sonne of man shall be betrayed unto the chiefe priests, and unto the Scribes, and they shal condemne him to death: <sup>19</sup> And shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified: and the third day he shall rise againe. <sup>20</sup> Then came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certeine thing of him. <sup>21</sup> And he saith unto her, What wilt thou? She saith unto him, Grant, that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. <sup>22</sup> But Jesus answered, and said, Yee wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? They say unto him, We are able. <sup>23</sup> He saith unto them, Ye shal drinke indeede of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to give,

## RSV (1946) 1960

<sup>14</sup> Take what belongs to you, and go; I choose to give to this last as I give to you. <sup>15</sup> Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity? <sup>16</sup> So the last will be first, and the first last."

<sup>17</sup> And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, <sup>18</sup> "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, <sup>19</sup> and deliver him to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day."

<sup>20</sup> Then the mother of the sons of Zebedee came up to him, with her sons, and kneeling before him she asked him for something. <sup>21</sup> And he said to her, "What do you want?" She said to him, "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom." <sup>22</sup> But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." <sup>23</sup> He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those

## TYNDALE (1525) 1535

<sup>24</sup> And when the ten hearde this, they disdayned at the two brethren: <sup>25</sup> But Jesus called them unto him and sayde: Ye knowe that the lordes of the gentyls have dominacion over them. And they that are great, exercise power over them. <sup>26</sup> It shall not be so amonge you. But whosoever will be greate amonge you, let him be youre minister: <sup>27</sup> and whosoever wilbe chefe, let him be youre servaunt, <sup>28</sup> even as the sonne of man came, not to be ministred unto, but to minister, and to geve his lyfe for the redempcion of many.

<sup>29</sup> And as they departed from Hiericho, moche people folowed him. <sup>30</sup> And beholde two blynde men syttinge by the way syde, when they hearde Jesus passe by, cryed sayinge: Thou Lorde the sonne of David have mercy on us. <sup>31</sup> And the people rebuked them, because they shulde holde their peace. But they cryed the moare sayinge: have mercy on us thou Lorde which arte the sonne of David. <sup>32</sup> Then Jesus stode styll, and called them, and sayde: what will ye that I shulde do to you: <sup>33</sup> They sayd to him: Lorde that oure eyes maye be opened. <sup>34</sup> Jesus had compassion on them, and touched their eyes. And immediatly their eyes received syght. And they folowed him.

**21** When they drewe nye unto Jerusalem, and were come to Bethphage, unto mounte Olyvete: then sent Jesus two of his disciples, <sup>2</sup> sayinge to them: Goo into the tounne that lyeth over agaynste you, and anonne ye shall fynde an asse bounde, and her colte with her:

## RHEIMS 1582

father. <sup>24</sup> And the ten hearing it, were displeased at the two brethren. <sup>25</sup> And JESUS called them unto him, and said, You know that the princes of the gentiles overrule them: and they that are the greater, exercise power against them. <sup>26</sup> It shal not be so among you, but whosoever wil be the greater among you, let him be your minister: <sup>27</sup> and he that will be first among you, shal be your servant. <sup>28</sup> Even as the Sonne of man is not come to be ministred unto, but to minister, and to give his life a redemption for many.

<sup>29</sup> And when they went out from Jericho, a great multitude folowed him. <sup>30</sup> And behold two blinde men sitting by the way side, heard that JESUS passed by, and they cried out saying, Lord, have mercie upon us, sonne of David. <sup>31</sup> And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, have mercie upon us, sonne of David. <sup>32</sup> And JESUS stoode, and called them, and said, What wil ye that I doe to you? <sup>33</sup> They say to him, Lord, that our eies may be opened. <sup>34</sup> And JESUS having compassion on them, touched their eies. And immediatly they saw, and folowed him.

**21** And when they drew nigh to Hierusalem, and were come to Beth-phagee unto Mount-olivete, then JESUS sent two disciples, <sup>2</sup> saying to them, Goe ye into the towne that is against you, and immediatly you shal finde an asse tied and a colt with her: loose them and bring them to me:

## GREAT BIBLE (1539) 1540

<sup>24</sup> And when the ten heard this, they disdayned at the two brethren: <sup>25</sup> But Jesus called them unto him, and sayde: ye knowe that the princes of the nacions have dominion over them. And they that are great men, exercyse auctorite upon them. <sup>26</sup> It shall not be so amonge you. <sup>27</sup> But whosoever wyll be greate amonge you, let him be youre minister: and whoso will be chefe amonge you, let him be youre servaunt: <sup>28</sup> even as the sonne of man cam, not to be ministred unto, but to minister, and to geve his lyfe a redempcion for many.

<sup>29</sup> And as they departed from Hiericho, moch people folowed him. <sup>30</sup> And beholde, two blynd men sittinge by the way syde, when they hearde that Jesus passed by, they cried sayinge: O lord thou sonne of David, have mercy on us. <sup>31</sup> And the people rebuked them, because they shulde holde their peace: But they cried the more sayinge: have mercy on us. O Lord thou sonne of David. <sup>32</sup> And Jesus stode still, and called them, and sayde: what wyll ye that I shall do unto you: <sup>33</sup> They saye unto him: Lorde, that oure eyes maye be opened: <sup>34</sup> So Jesus had compassion on them, and touched their eyes, and immediatly their eyes received syght. And they folowed him.

**21** And whan they drew nye unto Jerusalem, and were come to Bethphage, unto mounte Olyvete: then sent Jesus two discyples, <sup>2</sup> saying unto them: Go into the towne that lyeth over agaynst you, and anone ye shall fynde an asse bound, and a colte with her: loose them, and bringe

## KJ (1611) 1873

Father. <sup>24</sup> And when the ten heard *it*, they were moved with indignation against the two brethren. <sup>25</sup> But Jesus called them unto *him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they *that* are great exercise authority upon them. <sup>26</sup> But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup> and whosoever will be chief among you, let him be your servant: <sup>28</sup> even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>29</sup> And as they departed from Jericho, a great multitude followed him. <sup>30</sup> And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. <sup>31</sup> And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. <sup>32</sup> And Jesus stood still, and called them, and said, What will ye *that* I shall do unto you? <sup>33</sup> They say unto him, Lord, that our eyes may be opened. <sup>34</sup> So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

**21** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, <sup>2</sup> saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them*

## GENEVA BIBLE (1560) 1562

is prepared of my Father. <sup>24</sup> And when the (other) ten heard this, they disdained at the two brethren, <sup>25</sup> Therefore Jesus called them unto him, and said, Ye knowe that the lords of the Gentiles have domination over them, and they that are great, exercise autoritie over them. <sup>26</sup> But it shal not be so among you: but whosoever wil be great among you, let him be your servant. <sup>27</sup> And whosoever wil be chief among you, let him be your servant, <sup>28</sup> Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransome of manie.

<sup>29</sup> And as they departed from Jericho, a great multitude followed him. <sup>30</sup> And beholde, two blinde men, sitting by the way side, when they heard that Jesus passed me, cryed saying, O Lord, the sonne of David, have mercie on us. <sup>31</sup> And the multitude rebuked them, because they shuld holde their peace: but they cryed the more, saying, O Lord, the sonne of David have mercie on us. <sup>32</sup> Then Jesus stode stil, and called them, and said, What wil ye that I shulde do to you? <sup>33</sup> They said to him, Lord, that our eyes may be opened. <sup>34</sup> And Jesus moved with compassion touched their eyes, and immediatly their eyes received sight, and they followed him.

**21** And when they drew nere to Jerusalem, and were come to Bethphage, unto the mount of the olives, then sent Jesus two disciples. <sup>2</sup> Saying to them, Go into the towne that is over against you, and anone ye shal finde an asse bounde, and a colte with her: lose them and bring

## (RV 1881) ASV 1901

them for whom it hath been prepared of my Father. <sup>24</sup> And when the ten heard it, they were moved with indignation concerning the two brethren. <sup>25</sup> But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>26</sup> Not so shall it be among you: but whosoever would become great among you shall be your minister; <sup>27</sup> and whosoever would be first among you shall be your servant: <sup>28</sup> even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>29</sup> And as they went out from Jericho, a great multitude followed him. <sup>30</sup> And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. <sup>31</sup> And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. <sup>32</sup> And Jesus stood still, and called them, and said, What will ye that I should do unto you? <sup>33</sup> They say unto him, Lord, that our eyes may be opened. <sup>34</sup> And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

**21** And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them

## BISHOPS' BIBLE (1568) 1602

but to them for whom it is prepared of my father. <sup>24</sup> And when the ten heard *this*, they disdained at the two brethren. <sup>25</sup> But Jesus, when he had called them unto him, said, Ye knowe that the princes of the Gentiles have dominion over them, and they that are great, exercise authority upon them. <sup>26</sup> It shal not be so among you: But whosoever wil be great among you, let him be your minister, <sup>27</sup> And who so will be chiefe among you, let him be your servant. <sup>28</sup> Even as the sonne of man came not to be ministred unto, but to minister, and to give his life a ransome for many. <sup>29</sup> And as they departed from Hiericho, much people followed him. <sup>30</sup> And behold, two blind men sitting by the way side, when they heard that Jesus passed by, they cried, saying, O Lord, thou sonne of David, have mercie on us. <sup>31</sup> And the people rebuked them, because they should hold their peace: but they cryed the more, saying, Have mercie on us, O Lord, thou sonne of David. <sup>32</sup> And Jesus stood still, and called them, and said, What will ye that I shall do unto you? <sup>33</sup> They say unto him, Lord, that our eyes may be opened. <sup>34</sup> So Jesus had compassion on them, and touched their eyes: and immediatly their eyes received sight, and they followed him.

**21** And when they drewe nigh unto Hierusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, <sup>2</sup> Saying unto them, Goe into the village that lieth over against you, and anon ye shal find an Asse tied, and a colt with her: when ye have loosed

## RSV (1946) 1960

for whom it has been prepared by my Father." <sup>24</sup> And when the ten heard it, they were indignant at the two brothers. <sup>25</sup> But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. <sup>26</sup> It shall not be so among you; but whoever would be great among you must be your servant, <sup>27</sup> and whoever would be first among you must be your slave; <sup>28</sup> even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."

<sup>29</sup> And as they went out of Jericho, a great crowd followed him. <sup>30</sup> And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out,<sup>o</sup> "Have mercy on us, Son of David!" <sup>31</sup> The crowd rebuked them, telling them to be silent; but they cried out the more, "Lord, have mercy on us, Son of David!" <sup>32</sup> And Jesus stopped and called them, saying, "What do you want me to do for you?" <sup>33</sup> They said to him, "Lord, let our eyes be opened." <sup>34</sup> And Jesus in pity touched their eyes, and immediately they received their sight and followed him.

**21** And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a

<sup>o</sup> Other ancient authorities insert *Lord*

## TYNDALE (1525) 1535

lose them and bringe them unto me. <sup>3</sup> And yf eny man saye ought unto you, saye ye that the Lorde hath neade of them: and streyght waye he will let them go. <sup>4</sup> All this was done, to fulfyll that which was spoken by the Prophete, sayinge: <sup>5</sup> Tell ye the daughter of Syon: beholde thy kynge cometh unto the, meke and syttinge upon an asse and a colte, the fole of an asse used to the yooke. <sup>6</sup> The disciples went and dyd as Jesus commaunded them, <sup>7</sup> and brought the asse and the colte, and put on them their clothes, and set him theron. <sup>8</sup> And many of the people spread their garmentes in the waye. Other cut doune braunches from the trees, and strawed them in the waye. <sup>9</sup> Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of David. Blessed be he that cometh in the name of the Lorde, Hosanna in the hyest.

<sup>10</sup> And when he was come in to Jerusalem, all the cite was moved sayinge: who is this? <sup>11</sup> And the people sayde: this is Jesus the Prophet of Nazareth a cite of Galile. <sup>12</sup> And Jesus went in to the temple of God, and cast out all them that sould and bought in the temple, and overthrew the tables of the mony chaungers, and the seates of them that solde doves, <sup>13</sup> and sayde to them: It is written, my housse shalbe called the housse of prayer. But ye have made it a denne of theves. <sup>14</sup> And the blynde and the halt came to him in the temple, and he healed them.

## RHEIMS 1582

<sup>3</sup> and if any man shal say ought unto you, say ye, that our Lord hath neede of them: and forthwith he wil let them goe. <sup>4</sup> And this was done that it might be fulfilled which was spoken by the Prophet, saying, <sup>5</sup> *Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, and sitting upon an asse and a colt the fole of her that is used to the yoke.* <sup>6</sup> And the disciples going, did as Jesus commaunded them. <sup>7</sup> And they brought the asse and the colt: and laide their garments upon them, and made him to sit thereon. <sup>8</sup> And a very great multitude spread their garments in the way: and others did cut boughes from the trees, and strawed them in the way: <sup>9</sup> and the multitudes that went before and that folowed, cried, saying, *Hosanna to the sonne of David: blessed is he that commeth in the name of our Lord. Hosanna in the highest.*

<sup>10</sup> And when he was entred Hierusalem, the whole cite was moved, saying, Who is this? <sup>11</sup> And the people said, This is JESUS the Prophet, of Nazareth in Galilee. <sup>12</sup> And JESUS entred into the temple of God, and cast out al that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he overthrewe: <sup>13</sup> and he saith to them, It is written, *My house shal be called the house of prayer: but you have made it a denne of theeves.* <sup>14</sup> And there came to him the blinde, and the

## GREAT BIBLE (1539) 1540

them unto me. <sup>3</sup> And yf eny man saye ought unto you, say ye: the Lorde hath neade of them: and streyght waye he wyll let them go. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophete, saying. <sup>5</sup> Tell ye the daughter of Sion: beholde, thy kynge commeth unto the, meke, syttinge upon an asse and a colte, the fole of the asse used to the yooke. <sup>6</sup> The disciples went and dyd as Jesus commaunded them, <sup>7</sup> and brought the asse, and the colte, and put on them their clothes, and sett him theron. <sup>8</sup> And many of the people spread their garmentes in the waye. Other cut doune braunches from the trees, and strawed them in the waye. <sup>9</sup> Moreover, the people that went before, and they that came after, cried saying: Hosanna to the sonne of David Blessed is he that commeth in the name of the Lord Hosanna in the hyest.

<sup>10</sup> And when he was come to Jerusalem, all the cite was moved, saying: who is this? <sup>11</sup> And the people sayd: this is Jesus the Prophet of Nazareth (a cyte) of Galile. <sup>12</sup> And Jesus went into the temple of God, and cast out all them that solde and bought in the temple, and overthrew the tables of the mony chaungers, and the seates of them that solde doves, <sup>13</sup> and sayd unto them: It is wrytten my house shalbe called the house of prayer. But ye have made it a denne of theves. <sup>14</sup> And the blynde and the halt came to him in the temple, and he healed them.

## KJ (1611) 1873

unto me. <sup>3</sup> And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. <sup>6</sup> And the disciples went, and did as Jesus commanded them, <sup>7</sup> and brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. <sup>8</sup> And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. <sup>9</sup> And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. <sup>10</sup> And when he was come into Jerusalem, all the city was moved, saying, Who is this? <sup>11</sup> And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

<sup>12</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, <sup>13</sup> and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. <sup>14</sup> And *the* blind and *the* lame

## GENEVA BIBLE (1560) 1562

them unto me. <sup>3</sup> And if anie man say oght unto you, say ye, that the Lord hathe nede of them, and straight way he wil let them go. <sup>4</sup> All this was done that it might be fulfilled which was spoken by the Prophet, saying,

<sup>5</sup> Tel ye the daughter of Sion, Beholde, thy King cometh unto thee, meke and sitting upon an asse, and a colte, the fole of an asse used to the yoke. <sup>6</sup> So the disciples went, and did as Jesus had commanded them, <sup>7</sup> And broght the asse and the colte, and put on them their clothes, and set him thereon. <sup>8</sup> And a great multitude spred their garments in the way: and other cutte downe branches from the trees, and strawed them in the way. <sup>9</sup> Moreover, the people that went before, and they also that followed, cryed, saying, Hosanna the sonne of David: blessed (be) he that cometh in the Name of the LORD, Hosanna (thou which art) in the hiest (heavens). <sup>10</sup> And when he was come into Jerusalem, all the citie was moved, saying, Who is this? <sup>11</sup> And the people said, This is Jesus the Prophet of Nazaret in Galile.

<sup>12</sup> And Jesus went into the Temple of God, and cast out all them that solde and boght in the Temple, and overthrew the tables of the money changers, and the seates of them that solde doves, <sup>13</sup> And said to them, It is written, Mine house shalbe called the house of prayer: but ye have made it a denne of thieves. <sup>14</sup> Then the blinde, and the

## (RV 1881) ASV 1901

unto me. <sup>3</sup> And if any one say aught unto you, ye shall say. The Lord hath need of them; and straightway he will send them. <sup>4</sup> Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> Tell ye the daughter of Zion,  
Behold, thy King cometh unto thee,  
Meek, and riding upon an ass,  
And upon a colt the foal of an ass.

<sup>6</sup> And the disciples went, and did even as Jesus appointed them, <sup>7</sup> and brought the ass, and the colt, and put on them their garments; and he sat thereon. <sup>8</sup> And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. <sup>9</sup> And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. <sup>10</sup> And when he was come into Jerusalem, all the city was stirred, saying, Who is this? <sup>11</sup> And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

<sup>12</sup> And Jesus entered into the temple <sup>of</sup> God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; <sup>13</sup> and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. <sup>14</sup> And the blind and the lame

## BISHOPS' BIBLE (1568) 1602

them, bring them unto me. <sup>3</sup> And if any man say ought unto you, ye shall say, The Lorde hath neede of them, and straight way he will let them goe. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the Prophet, saying, <sup>5</sup> Tell ye the daughter of Sion, Beholde, thy king commeth unto thee, meeke, and sitting upon an Asse, and a colt, the foale of the Asse used to the yoke. <sup>6</sup> The disciples went, and did as Jesus commanded them, <sup>7</sup> And brought the Asse, and the colt, and put on them their clothes, and he sate thereon. <sup>8</sup> And many of the people spread their garments in the way, other cut down branches from the trees, and strawed them in the way. <sup>9</sup> Moreover, the multitudes that went before, and that came after, cried, saying, Hosanna to the sonne of David: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. <sup>10</sup> And when hee was come into Hierusalem, all the citie was mooved, saying, Who is this? <sup>11</sup> And the multitude saide, This is Jesus that Prophet of Nazareth a citie in Galilee. <sup>12</sup> And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and overthrew the tables of the money changers, and the seates of them that sold Doves, <sup>13</sup> And said unto them, It is written, My house shalbe called the house of prayer, but ye have made it a denne of theeves. <sup>14</sup> And the blind and the halt came to him in the temple, and he healed them.

## RSV (1946) 1960

colt with her; untie them and bring them to me. <sup>3</sup> If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." <sup>4</sup> This took place to fulfil what was spoken by the prophet, saying,

<sup>5</sup> "Tell the daughter of Zion,  
Behold, your king is coming to you,  
humble, and mounted on an ass,  
and on a colt, the foal of an ass."

<sup>6</sup> The disciples went and did as Jesus had directed them; <sup>7</sup> they brought the ass and the colt, and put their garments on them, and he sat thereon. <sup>8</sup> Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" <sup>10</sup> And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" <sup>11</sup> And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."

<sup>12</sup> And Jesus entered the temple of God<sup>p</sup> and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. <sup>13</sup> He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."

<sup>14</sup> And the blind and the lame came to him in the temple,

<sup>†</sup> Many ancient authorities omit *of God*.

<sup>p</sup> Other ancient authorities omit *of God*

## TYNDALE (1525) 1535

<sup>15</sup> When the chefe Prestes and Scribes sawe the marveylls that he dyd, and the chyl dren crynge in the temple and sayinge, Hosanna to the sonne of David, they disdayned, <sup>16</sup> and sayde unto him: hearest thou what these saye? Jesus sayde unto them yee: have ye never redde, of the mouth of babes and suckelinges thou haste ordeyned prayse? <sup>17</sup> And he lefte them, and went out of the cite unto Bethanie, and had his abydinge there.

<sup>18</sup> In the mornynge as he returned into the cite ageyne, he hungred, <sup>19</sup> and spyed a fygge tree in the waye, and came to it, and founde nothinge ther on, but leves only, and sayd to it, never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. <sup>20</sup> And when his disciples sawe that, they marveled sayinge: Howe sone is the fygge tree wyddered awaye? <sup>21</sup> Jesus answered, and sayde unto them: Verely I saye unto you, yf ye shall have faith and shall not dout ye shall not only do that which I have done to the fygge tree: but also yf ye shall saye unto this mountayne, take thy selfe awaye, and cast thy selfe into the see, it shalbe done. <sup>22</sup> And what soever ye shall axe in prayer (yf ye beeve\*) ye shall receave it.

<sup>23</sup> And when he was come into the temple, the chefe Prestes and the elders of the people came unto him as he was teachinge, and sayde: by what auctorite doest thou these thinges? and who gave the this power? <sup>24</sup> Jesus answered, and sayde unto them: I also will axe of you a certayne question, which yf ye assoyle me, I in lyke wyse

## RHEIMS 1582

lame in the temple: and he healed them. <sup>15</sup> And the cheefe priestes and Scribes seeing the marvelous things that he did, and the children crying in the temple, and saying, *Hosanna to the sonne of David*: they had indignation, <sup>16</sup> and said to him, Hearest thou what these say? And JESUS said to them, Very wel. have you never read, *That out of the mouth of infants and sucklings thou hast perfited praise?* <sup>17</sup> And leaving them, he went forth out of the cite into Bethania, and remained there.

<sup>18</sup> And in the morning returning into the cite, he was an hungred. <sup>19</sup> And seeing a certayne figtree by the way side, he came to it: and found nothing on it but leaves only, and he saith to it, Never grow there fruite of thee for ever. And incontinent the figtree was withered. <sup>20</sup> And the disciples seeing it, marveled saying, How is it withered incontinent? <sup>21</sup> And JESUS answering said to them, Amen I say to you, if you shal have faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take up and throw thy self into the sea, it shal be done. <sup>22</sup> And al things whatsoever you shal aske in prayer beleiving, you shal receive.

<sup>23</sup> And when he was come into the temple, there came to him as he was teaching, the cheefe Priests and auncients of the people, saying, In what power doest thou these thinges? and who hath given thee this power? <sup>24</sup> JESUS answering said to them, I also wil aske you one word: which if you shal tell me, I also wil tel you in what power I doe these things.

## GREAT BIBLE (1539) 1540

<sup>15</sup> When the chefe Prestes and Scribes sawe the wonders that he dyd, and the chyl dren crynge in the temple (and sayinge: Hosanna to the sonne of David) they disdayned, <sup>16</sup> and sayd unto him: hearest thou what these saye? But Jesus saith unto them why not? have ye never redde. Out of the mouth of babes and suckelinges thou haste ordeyned prayse? <sup>17</sup> And he lefte them, and went out of the cytie unto Bethanie, and had his abydinge there.

<sup>18</sup> In the mornynge as he returned into the cytie agayne, he hungred: <sup>19</sup> and whan he had spyed a fygge tree in the waye, he came to it, and founde nothyng theron, but leaves onely, and sayde unto it: Never frute growe on the hence forwardes. And anone the fygg tree widdered awaye. <sup>20</sup> And when hys discyple sawe it, they marveled, saying. How soone is the fygge tree wydderd awaye? <sup>21</sup> Jesus answered, and sayd unto them: Verely I saye unto you yf ye have fayth and dout not, ye shal not onely do this that is happened unto that fygge tree: but also yf ye shall saye unto this mountayne, remove, and cast thy selfe into the see, it shalbe done. <sup>22</sup> And all thinges whatsoever ye aske in prayer (yf ye beleve) ye shall receave them.

<sup>23</sup> And when he was come in to the temple, the chefe Prestes and the elders of the people came unto him (as he was teachinge) and sayde By what auctorite doest thou these thinges? and who gave the thys power? <sup>24</sup> Jesus answered and sayde unto them: I also wyll aske of you a certayne thing, which yf ye tell me, I in lyke wyse will tell

## KJ (1611) 1873

came to him in the temple; and he healed them. <sup>15</sup> And when the chief priests and scribes saw the wonderful *things* that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, <sup>16</sup> and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? <sup>17</sup> And he left them, and went out of the city into Bethany; and he lodged there.

<sup>18</sup> Now in the morning as he returned into the city, he hungered. <sup>19</sup> And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. <sup>20</sup> And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! <sup>21</sup> Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. <sup>22</sup> And all *things*, whatsoever ye shall ask in prayer, believing, ye shall receive.

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these *things*? and who gave thee this authority? <sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what

## GENEVA BIBLE (1560) 1562

halt came to him in the Temple, and he healed them. <sup>15</sup> But when the chief Priests and Scribes sawe the marveils that he did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they disdained, <sup>16</sup> And said unto him, Hearest thou what these say? And Jesus said unto them, Yea: red ye never By the mouth of babes and suckelings thou hast made perfite the praise?

<sup>17</sup> So he left them, and went out of the citie unto Bethania, and lodged there. <sup>18</sup> And in the morning as he returned into the citie, he was hungrie, <sup>19</sup> And seing a figge tre in the way, he came to it, and founde nothing thereon, but leaves onely, and said to it, Never frute grow on thee hence forwardes. And anone the figge tree withered. <sup>20</sup> And when his disciples sawe it, they marvelled, saying, How sone is the figge tre withred! <sup>21</sup> And Jesus answered and said unto them, Verely I say unto you, if ye have faith, and dout not, ye shal not onely do that, (which I have done) to the figge tree, but also if ye say unto this mountaine, Take thy self away, and cast thy self into the sea, it shalbe done. <sup>22</sup> And whatsoever ye shal aske in prayer, if ye beleve, ye shal receive it.

<sup>23</sup> And when he was come into the Temple, the chief Priests, and the Elders of the people came unto him, as he was teaching, and said, By what autoritie doest thou these things? and who gave thee this autoritie? <sup>24</sup> Then Jesus answered and said unto them I also wil aske of you a certeine thing, which if ye tel me, I likewise wil tell you by what

## (RV 1881) ASV 1901

came to him in the temple; and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, <sup>16</sup> and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? <sup>17</sup> And he left them, and went forth out of the city to Bethany, and lodged there.

<sup>18</sup> Now in the morning as he returned to the city, he hungered. <sup>19</sup> And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. <sup>20</sup> And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? <sup>21</sup> And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. <sup>22</sup> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? <sup>24</sup> And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what author-

## BISHOPS' BIBLE (1568) 1602

<sup>15</sup> When the chiefe priests and Scribes saw the wonders that he did, and the children crying in the temple, and saying, Hosanna to the sonne of David, they disdained, <sup>16</sup> And sayd unto him, Hearest thou what these say? But Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast ordeined praise? <sup>17</sup> And he left them, and went out of the city unto Bethanie, and he lodged there. <sup>18</sup> In the morning, as he returned into the citie, he hungred. <sup>19</sup> And when he sawe one figge tree in the way, he came to it, and found nothing thereon but leaves onely, and said unto it, Never fruit grow on thee hence forward. And anon the figge tree withered away. <sup>20</sup> And when the Disciples saw it, they marvelled, saying, Howe soone is the figge tree withered away? <sup>21</sup> Jesus answered, and said unto them, Verely I say unto you, if ye have faith, and doubt not, ye shall not onely doe this *which is done* to the figge tree, but also, if ye shall say unto this mountaine, Be thou removed, and be thou cast into the sea, it shalbe done. <sup>22</sup> And all things whatsoever ye shal aske in prayer, beleaving, ye shall receive. <sup>23</sup> And when he was come into the temple, the chiefe priests and the elders of the people came unto him teaching, and say, By what authority doest thou these things? and who gave thee this power? <sup>24</sup> Jesus answered, and said unto them, I also will aske you one question, which if ye tell me, I in likewise will tell you by what autoritie I doe these things:

## RSV (1946) 1960

and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant; <sup>16</sup> and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read,

"Out of the mouth of babes and sucklings  
thou has brought perfect praise?"

<sup>17</sup> And leaving them, he went out of the city to Bethany and lodged there.

<sup>18</sup> In the morning, as he was returning to the city, he was hungry. <sup>19</sup> And seeing a fig tree by the wayside he went to it, and found nothing on it but leaves only. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once. <sup>20</sup> When the disciples saw it they marveled, saying, "How did the fig tree wither at once?" <sup>21</sup> And Jesus answered them, "Truly, I say to you, if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done. <sup>22</sup> And whatever you ask in prayer, you will receive, if you have faith."

<sup>23</sup> And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" <sup>24</sup> Jesus answered them, "I also will ask you a question; and if you tell me the answer, then I also will tell you by what authority I do these

## TYNDALE (1525) 1535

will tell you by what auctorite I do these thynges. <sup>25</sup> The baptyme of John: whence was it? from heven or of men? Then they reasoned amonge them selves sayinge: yf we shall saye from heven, he will saye unto us: why dyd ye not then beleve hym? <sup>26</sup> But and yf we shall saye of men, then feare we the people. For all men helde John as a Prophet. <sup>27</sup> And they answered Jesus and sayde: we cannot tell. And he lyke wyse sayd unto them: nether tell I you by what auctorite I do these thynges

<sup>28</sup> What saye ye to this? A certayne man had two sonnes, and came to the elder and sayde: sonne go and worke to daye in my vyneyarde. <sup>29</sup> He answered and sayde, I will not: but afterwarde repented and went. <sup>30</sup> Then came he to the second, and sayde lyke wyse. And he answered and sayde: I will syr: yet went not. <sup>31</sup> Whether of them twayne dyd the will of the father? And they sayde unto hym: the fyrst. Jesus sayde unto them: verely I saye unto you, that the publicans and the harlotes shall come into the kyngdome of god before you. <sup>32</sup> For John came unto you in the waye of rightewesnes, and ye beleved him not. But the publicans and the harlotes beleved him. And yet ye (though ye sawe it) were not yet moved with repentaunce, that ye myght afterwarde have beleved him.

<sup>33</sup> Herken another similitude. Ther was a certayne housholder, which planted a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bylt a tower, and let it out to husbandmen, and went into a straunge

## RHEIMS 1582

<sup>25</sup> The Baptisme of John whence was it? from heaven, or from men? But they thought within them selves, saying, <sup>26</sup> If we shal say from heaven, he wil say to us, why then did you not beleve him? but if we shal say from men: we feare the multitude. for al hold John as a Prophet. <sup>27</sup> And answering to JESUS they said, We know not. He also said to them, Neither do I tel you in what power I doe these thynges.

<sup>28</sup> But what is your opinion? A certaine man had two sonnes: and comming to the first, he said, Sonne, goe worke to day in my vineyard. <sup>29</sup> And he answering, said, I wil not. But afterward moved with repentance he went. <sup>30</sup> And comming to the other, he said likewise. And he answering, said, I goe Lord, and he went not. <sup>31</sup> Which of the two did the fathers wil? They say to him, The first. JESUS saith to them, Amen I say to you, that the Publicans and whoores goe before you into the kingdom of God. <sup>32</sup> For John came to you in the way of justice: and you did not beleve him. but the publicans and whoores did beleve him: but you seeing it, neither have ye had repentance afterward, to beleve him.

<sup>33</sup> An other parable heare ye: A man there was an housholder who planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towre, and let it out to husbandmen: and went forth into a strange

## GREAT BIBLE (1539) 1540

you by what auctorite I do these thynges. <sup>25</sup> The baptyme of John: whence was it? from heaven or of men? And they thought amonge them selves, saying: yf we saye from heaven, he wyll saye unto us: why dyd ye not then beleve him? <sup>26</sup> But yf we shall saye of men, then feare we the people. For all men holde John as a prophet. <sup>27</sup> And they answered unto Jesus and sayde: we cannot tell. And he sayd unto them: nether tell I you, by what auctorite I do these thynges. <sup>28</sup> What saye ye to this? A man had two sonnes, and cam to the fyrst, and sayde: sonne, go and worke todaye in my vineyarde. <sup>29</sup> He answered and sayde, I wyll not, but afterward, he repented, and went. <sup>30</sup> Then cam he to the seconde, and sayd lykewise. And he answered, and sayd: I will syr, and went not. <sup>31</sup> Whether of them twayne dyd the wyll of the father? And they saye unto him: the fyrst. Jesus sayeth unto them: verely I saye unto you, the publicans and harlotes go into the kyngdom of God before you. <sup>32</sup> For John cam unto you by the waye of ryghtewesnes, and ye beleved hym not: but publicans and harlottes beleved hym. And ye (whan ye had sene it) were not moved afterwarde wyth repentaunce, that ye myght have beleved hym.

<sup>33</sup> Herken another symilitude Ther was a certaine man an housholder, whych planted a vineyarde, and hedged it rounde about, and made a wynepresse in it, and bilt a tower, and let it out to husbandmen, and went into a

## KJ (1611) 1873

authority I do these things. <sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? <sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet. <sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. <sup>28</sup> But what think you? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. <sup>29</sup> He answered and said, I will not: but afterward he repented, and went. <sup>30</sup> And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. <sup>31</sup> Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. <sup>32</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

<sup>33</sup> Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

## GENEVA BIBLE (1560) 1562

autoritie I do these things. <sup>25</sup> The baptisme of John whence was it? from heaven, or of men? Then they reasoned among them selves, saying, If we shal say from heaven, he wil say unto us, Why did ye not then beleve him? <sup>26</sup> And if we say, Of men, we feare the people: for all holde John as a Prophet. <sup>27</sup> Then they answered Jesus, and said, We can not tel. And he said unto them, Nether tel I you by what autoritie I do these things.

<sup>28</sup> But what thinke ye? A (certeine) man had two sonnes, and came to the elder, and said, Sonne, go and worke to day in my vineyard. <sup>29</sup> But he answered and said, I wil not: yet afterwarde he repented him self, and went. <sup>30</sup> Then came he to the seconde, and said like wise. And he answered, and said, I wil, syr: yet he went not. <sup>31</sup> Whether of them twaine did the wil of the Father? They said unto him, The first, Jesus said unto them, Verely I say unto you, that the Publicanes and the harlots shal go before you into the kingdome of God. <sup>32</sup> For John came unto you in the way of righteousnes, and ye beleved him not: but the Publicanes, and the harlots beleved him, and ye, thogh ye sawe it, were not moved with repentance afterwarde, that ye might beleve him.

<sup>33</sup> Heare another parable, There was a certeine housholder, which planted a vineyarde, and hedged it round about, and made a winepresse therein, and buylt a tower, and let it out to housband men, and went into a strange

## (RV 1881) ASV 1901

ity I do these things. <sup>25</sup> The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? <sup>26</sup> But if we shall say, From men; we fear the multitude; for all hold John as a prophet. <sup>27</sup> And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. <sup>28</sup> But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. <sup>29</sup> And he answered and said, I will not: but afterward he repented himself, and went. <sup>30</sup> And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. <sup>31</sup> Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. <sup>32</sup> For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

<sup>33</sup> Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

## BISHOPS' BIBLE (1568) 1602

<sup>25</sup> The baptisme of John, whence was it? from heaven, or of men? And they reasoned with themselves saying, If we shall say, From heaven, he will say unto us, Why did ye not then beleve him? <sup>26</sup> But if we shall say, Of men, then feare we the people, for all men hold John as a Prophet. <sup>27</sup> And they answered unto Jesus, and said, Wee cannot tell. And he saide unto them, Neither tell I you by what authority I do these things. <sup>28</sup> But what thinke you? A certaine man had two sonnes, and when he came to the first, he said, Sonne, go and worke to day in my vineyard. <sup>29</sup> He answered, and said, I will not: but afterward he repented, and went. <sup>30</sup> And when he came to the second, he sayd likewise: And he answered, and said, I goe sir, and went not. <sup>31</sup> Whether of them twaine did the will of his father? And they said unto him, The first. Jesus saith unto them, Verely I say unto you, that the Publicanes and the harlots go into the kingdome of God before you. <sup>32</sup> For John came unto you by the way of righteousnesse, and ye beleved him not: but the Publicanes and the harlots beleved him. And ye when ye had seene it, were not mooved afterward with repentance, that ye might have beleved him. <sup>33</sup> Hearken another similitude. There was a certaine man, an housholder, which planted a vineyard, and hedged it round about, and digged a wine presse in it, and built a towre, and let it out to husbandmen, and went into a strange coun-

## RSV (1946) 1960

things. <sup>25</sup> The baptism of John, whence was it? From heaven or from men?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'" <sup>26</sup> But if we say, 'From men,' we are afraid of the multitude; for all hold that John was a prophet." <sup>27</sup> So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things.

<sup>28</sup> "What do you think? A man had two sons; and he went to the first and said, 'Son, go and work in the vineyard today.' <sup>29</sup> And he answered, 'I will not'; but afterward he repented and went. <sup>30</sup> And he went to the second and said the same; and he answered, 'I go, sir,' but did not go. <sup>31</sup> Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you. <sup>32</sup> For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him.

<sup>33</sup> "Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants,

## TYNDALE (1525) 1535

countrie. <sup>34</sup> And when the tyme of the frute drewe neare, he sent his servauntes to the husbandmen, to receave the frutes of it. <sup>35</sup> And the husbandmen caught his servauntes and bet one, kyllled another, and stoned another. <sup>36</sup> Agayne he sent other servantes, moo then the fyrst: and they served them lyke wyse. <sup>37</sup> But last of all, he sent unto them his awne sonne sayinge: they will feare my sonne. <sup>38</sup> But when the husbandmen sawe the sonne, they sayde amonge them selves: This is the heyre: come, let us kyll him, and let us take his inheritaunce to oure selves. <sup>39</sup> And they caught him and thrust him out of the vyneyarde, and slewe him. <sup>40</sup> When the lorde of the vyneyarde cometh, what will he do with those husbandmen? <sup>41</sup> They sayde unto him: he will cruellye destroye those evyll persons, and will let out his vyneyarde unto other husbandmen which shall delyver him the frute at tymes convenient.

<sup>42</sup> Jesus sayde unto them: dyd ye never redde in the scriptures? The stone which the bylders refused, the same is set in the principall parte of the corner: this was the lordes doinge, and it is mervelous in oure eyes. <sup>43</sup> Therefore saye I unto you, the kyngdome of God shalbe taken from you, and shalbe geven to the Gentylys, which shall bringe forth the frutes of it. <sup>44</sup> And whosoever shall fall on this stone, he shalbe broken, but on whosoever it shall fall upon, it will grynde him to powder. <sup>45</sup> And when the chefe Prestes and Pharises hearde these simili-

## RHEIMS 1582

countrie. <sup>34</sup> And when the time of fruites drewe nigh, he sent his servants to the husbandmen, to receive the fruites thereof. <sup>35</sup> And the husbandmen apprehending his servants, one they beat, an other they killed, and an other they stoned. <sup>36</sup> Againe he sent other servants moe then the former: and they did to them likewise. <sup>37</sup> And last of al he sent to them his sonne, saying, They wil reverence my sonne. <sup>38</sup> But the husbandmen seeing the sonne, said within them selves, This is the heire, come, let us kil him, and we shal have his inheritaunce. <sup>39</sup> And apprehending him they cast him forth out of the vineyard, and killed him. <sup>40</sup> When therfore the lord of the vineyard shal come, what wil he doe to those husbandmen? <sup>41</sup> They say to him, The naughtie men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that shal render him the fruite in their seasons.

<sup>42</sup> JESUS saith to them, Have you never read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner? By our lord Was this done, and it is marvelous in our eyes.* <sup>43</sup> Therefore I say to you, that the kingdom of God shal be taken away from you, and shal be given to a nation yielding the fruites thereof. <sup>44</sup> And he that falleth upon this stone, shal be broken: and on whom it falleth, it shal al to bruisse him. <sup>45</sup> And when the cheefe Priestes and Pharisees had heard

## GREAT BIBLE (1539) 1540

straung countrie. <sup>34</sup> And when the tyme of the frute drewe neare, he sent his servauntes to the husbandmen that they myght receave the frutes of it. <sup>35</sup> And the husbandmen caught his servauntes, and bet one, killed another, and stoned another. <sup>36</sup> Againe, he sent other servauntes, moo then the fyrst: and they dyd unto them lykewyse. <sup>37</sup> But last of all, he sent unto them his awne sonne, saying: they wyll stande in awe of my sonne. <sup>38</sup> But when the husbandmen sawe the sonne, they sayd amonge them selves: This is the heyre: come, let us kyll him, and let us enjoye his inheritaunce. <sup>39</sup> And they caught hym, and thrust hym out of the vineyarde, and slewe him. <sup>40</sup> When the Lord therfore of the vineyard commeth, what wil he do unto those husbandmen? <sup>41</sup> They sayd unto him: For asmoch as they be evell, he will cruellye destroye them, and will let out his vineyard unto other husbandmen, which shall delyver hym the frute in due seasons. <sup>42</sup> Jesus sayeth unto them: dyd ye never reade in the scriptures The stone whych the bylders refused, the same is become the heade of the corner: thys is the Lordes doinge, and it is mervelous in youre eyes. <sup>43</sup> Therefore saye I unto you, the kyngdom of God shalbe taken from you, and geven to a nacion, whych shall brynge forth the frutes therof. <sup>44</sup> And whosoever falleth on this stone, shalbe broken in peces: but on whomsoever it falleth it shall all to grynd hym. <sup>45</sup> And when the chefe Prestes and Pharises had hearde hys parables, they per-

## KJ (1611) 1873

<sup>34</sup> and when the time of the fruit drew near, he sent his servants to the husbandmen, that *they* might receive the fruits of it. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants moe than the first: and they did unto them likewise. <sup>37</sup> But last of *all* he sent unto them his son, saying, They will reverence my son. <sup>38</sup> But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. <sup>39</sup> And they caught him, and cast *him* out of the vineyard, and slew *him*. <sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those wicked *men*, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. <sup>42</sup> Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? <sup>43</sup> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. <sup>44</sup> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. <sup>45</sup> And when the chief priests and Pharisees had heard his parables,

## GENEVA BIBLE (1560) 1562

country. <sup>34</sup> And when the time of the frute drewe nere he sent hys servants to the housband men to receive the frutes thereof. <sup>35</sup> And the housbandmen toke his servants and beat one, and killed another, and stoned another. <sup>36</sup> Againe he sent other servants, mo then the first: and they did the like unto them. <sup>37</sup> But last of all he sent unto them his owne sonne, saying, They wil reverence my sonne. <sup>38</sup> But when the housbandmen sawe the sonne, they said among them selves, This is the heire: come, let us kill him, and let us take his inheritance. <sup>39</sup> So they toke him, and cast him out, of the vineyarde, and slewe him. <sup>40</sup> When therefore the Lord of the vineyarde shal come, what wil he do to those housbandmen? <sup>41</sup> They said unto him, He wil cruelly destroye those wicked men, and wil let out his vineyarde unto other housbandmen, which shal deliver him the frutes in their seasons. <sup>42</sup> Jesus said unto them, Red ye never in the Scriptures, The stone which the buylders refused, the same is made the head of the corner? This was the Lords doing, and it is marveilous in our eyes. <sup>43</sup> Therefore say I unto you, the kingdome of God shalbe taken from you, and shalbe given to a nacion, which shal bring forthe the frutes thereof. <sup>44</sup> And whosoever shal fall on this stone, he shalbe broken: but on whosoever it shal fall: it wil grinde him to powder. <sup>45</sup> And when the chief Priests and Pharises had heard his parables, they perceived that he spake of them.

## (RV 1881) ASV 1901

<sup>34</sup> And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first: and they did unto them in like manner. <sup>37</sup> But afterward he sent unto them his son, saying, They will reverence my son. <sup>38</sup> But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. <sup>39</sup> And they took him, and cast him forth out of the vineyard, and killed him. <sup>40</sup> When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. <sup>42</sup> Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,  
The same was made the head of the corner;  
This was from the Lord,  
And it is marvellous in our eyes?

<sup>43</sup> Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. <sup>44</sup> And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. <sup>45</sup> And when the chief priests and the Pharisees heard his parables, they perceived that

## BISHOPS' BIBLE (1568) 1602

tre. <sup>34</sup> And when the time of the fruit drew neere, he sent his servants to the husbandmen, that they might receive the fruits of it. <sup>35</sup> And the husbandmen, when they had taken his servants, they beat one, killed another, and stoned another. <sup>36</sup> Againe, he sent other servants, moe then the first, and they did unto them likewise. <sup>37</sup> But last of all, he sent unto them his owne sonne, saying, They will stand in awe of my sonne. <sup>38</sup> But when the husbandmen saw the sonne, they said among themselves, This is the heire, come, let us kill him, and let us season upon his inheritance. <sup>39</sup> And they caught him, and thrust him out of the vineyard, and slue him. <sup>40</sup> When the Lorde therefore of the vineyard commeth, what will he doe unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruit in due seasons. <sup>42</sup> Jesus saith unto them, Did yee never reade in the scriptures, The stone which the builders disallowed, the same is become the head of the corner? This is the Lords doing, and it is marveilous in our eyes. <sup>43</sup> Therefore say I unto you, the kingdome of God shall be taken from you, and given to a nation bringing foorth the fruits thereof. <sup>44</sup> And whosoever shall fall on this stone, shalbe broken in pieces: But on whomsoever it shall fall, it shal all to grinde him. <sup>45</sup> And when the chiefe Priests and Pharisees had heard his parables, they perceived that he spake of

## RSV (1946) 1960

and went into another country. <sup>34</sup> When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; <sup>35</sup> and the tenants took his servants and beat one, killed another, and stoned another. <sup>36</sup> Again he sent other servants, more than the first; and they did the same to them. <sup>37</sup> Afterward he sent his son to them, saying, 'They will respect my son.' <sup>38</sup> But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' <sup>39</sup> And they took him and cast him out of the vineyard, and killed him. <sup>40</sup> When therefore the owner of the vineyard comes, what will he do to those tenants?" <sup>41</sup> They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons."

<sup>42</sup> Jesus said to them, "Have you never read in the scriptures:

'The very stone which the builders rejected  
has become the head of the corner;  
this was the Lord's doing,  
and it is marvelous in our eyes?'

<sup>43</sup> Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."<sup>a</sup>

<sup>45</sup> When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.

<sup>a</sup> Other ancient authorities add verse 44, "And he who falls on this stone will be broken to pieces; but when it falls on any one, it will crush him!"

<sup>a</sup> Some ancient authorities omit ver. 44.

## TYNDALE (1525) 1535

tudes, they perceaved that he spake of them. <sup>46</sup> And they went about to laye hondes on him, but they feared the people, because they tooke him as a Prophet.

**22** And Jesus answered, and spake unto them agayne, in similitudes sayinge. <sup>2</sup> The kyngdome of heven is lyke unto acertayne kyng, which maryed his sonne, <sup>3</sup> and sent forth his servantes, to call them that were byd to the weddinge, and they wolde not come. <sup>4</sup> Ageyne he sent forth other servauntes, sayinge: Tell them which are bydden: beholde I have prepared my dynner, myne oxen and my fatlynges are kylled, and all thinges are redy, come unto the mariage. <sup>5</sup> But they made lyght of it, and went their wayes: one to his ferme place, a nother about his marchaundise, <sup>6</sup> the remnaunt toke his servantes and intreated them ungodly and slewe them. <sup>7</sup> When the kyng hearde that, he was wroth, and send forth his warryers and destroyed those murtherers, and brent up their cite.

<sup>8</sup> Then sayde he to his servauntes: the weddinge was prepared. But they which were bydden, were not worthy. <sup>9</sup> Go ye therfore out into the hie wayes, and as many as ye fynde, byd them to the mariage. <sup>10</sup> The servauntes went out into the hie wayes, and gaddered to geder as many as they coulede fynde, both good and bad, and the weddinge was furnysshed with gastes. <sup>11</sup> Then the kyng came in, to viset the gastes, and spyed there a man which had not

## RHEIMS 1582

his parables, they knewe that he spake of them. <sup>46</sup> And seeking to lay hands upon him, they feared the multitudes: because they held him as a Prophet.

**22** And Jesus answering, spake againe in parables to them, saying: <sup>2</sup> The kingdom of heaven is likened to a man being a king, which made a mariage to his sonne. <sup>3</sup> And he sent his servants to call them that were invited to the mariage: and they would not come. <sup>4</sup> Again he sent other servants, saying, Tell them that were invited, Behold I have prepared my dinner: my beeves and fatlings are killed, and al things are ready: come ye to the mariage. <sup>5</sup> But they neglected: and went their waies, one to his farme, and an other to his merchandise: <sup>6</sup> and the rest laid hands upon his servants, and spitefully intreating them, murdered them. <sup>7</sup> But when the king had heard of it, he was wroth, and sending his hostes, destroyed those murderers, and burnt their cite. <sup>8</sup> Then he saith to his servants, The mariage in deede is ready: but they that were invited, were not worthie. <sup>9</sup> Goe ye therfore into the high wayes: and whosoever you shal finde, call to the mariage. <sup>10</sup> And his servants going forth into the wayes, gathered together al that they found, bad and good: and the mariage was filled with ghestes. <sup>11</sup> And the king went in to see the ghestes: and he saw there a man not attired in a wedding

## GREAT BIBLE (1539) 1540

ceaved, that he speake of them. <sup>46</sup> And they went about to laye handes on him but they feared the people, because they tooke him as a Prophet And Jesus answered, and spake unto them agayne by parables and sayde.

**22** The kyngdome of heaven is lyke unto a man that was a kyng, whych made a mariage for hys sonne <sup>3</sup> and sent forth his servauntes, to call them that were byd to the weddinge, and they wolde not come. <sup>4</sup> Agayne, he sent forth other servauntes sayinge: Tell them whych are bydden: beholde, I have prepared my dynner: my oxen and my fatlynges are kylled, and all thinges are ready, come unto the mariage. <sup>5</sup> But they made lyght of it, and went their wayes: one to his ferme place, another to hys marchaundise, <sup>6</sup> and the remnaunt toke his servauntes, and intreated them shamefully and slewe them. <sup>7</sup> But when the kyng hearde therof, he was wroth, and sent forth his men of warre and destroyed those murtherers, and brent up theyr cytie.

<sup>8</sup> Then sayd he to his servauntes: the mariage in dede is prepared. But they whych were bydden, were not worthy. <sup>9</sup> Goo ye therfore out into the hie wayes: and as many as ye fynde byd them to the mariage. <sup>10</sup> And the servauntes went out into the hie wayes, and gathered together all, as many as they coulede fynde, both good and bad, and the weddinge was furnisshed with gastes. <sup>11</sup> Then the kyng came in, to se the gastes, and whan he spyed there a man,

## KJ (1611) 1873

they perceived that he spake of them. <sup>46</sup> But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

**22** And Jesus answered and spake unto them again by parables, and said, <sup>2</sup> The kingdom of heaven is like unto a certain king, which made a marriage for his son, <sup>3</sup> and sent forth his servants to call them that were bidden to the wedding: and they would not come. <sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. <sup>5</sup> But they made light of it, and went their ways, one to his farm, another to his merchandise: <sup>6</sup> and the remnant took his servants, and entreated them spitefully, and slew them. <sup>7</sup> But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. <sup>8</sup> Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. <sup>9</sup> Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. <sup>10</sup> So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. <sup>11</sup> And when the king came in to see the guests, he saw there a man which had

## GENEVA BIBLE (1560) 1562

<sup>46</sup> And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

**22** Then Jesus answered, and spake unto them againe in parables, saying. <sup>2</sup>The kingdome of heaven is like unto a certeine King which married his sonne, <sup>3</sup>And sent forthe his servants, to call them that were bid to the wedding, but they wolde not come. <sup>4</sup>Againe he sent forthe other servants, saying, Tel them which are bidden, Beholde, I have prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come unto the mariage. <sup>5</sup>But they made light of it, and went their wayes, one to his ferme, and another about his marchandise. <sup>6</sup>And the remnant toke his servants, and intreated them sharply, and slewe them. <sup>7</sup>But when the King heard it, he was wroth, and sent forthe his warriers, and destroyed those murtherers, and burnt up their citie. <sup>8</sup>Then said he to his servants, Truely the wedding is prepared: but they which were bidden, were not worthie. <sup>9</sup>Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage. <sup>10</sup>So those servants went out into the (hie) wayes and gathered together all that ever they founde, bothe good and bad: so the wedding was furnished with ghestes. <sup>11</sup>Then the King came in, to se the ghestes, and saw there

## (RV 1881) ASV 1901

he spake of them. <sup>46</sup> And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

**22** And Jesus answered and spake again in parables unto them, saying, <sup>2</sup>The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, <sup>3</sup>and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. <sup>4</sup>Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. <sup>5</sup>But they made light of it, and went their ways, one to his own farm, another to his merchandise; <sup>6</sup>and the rest laid hold on his servants, and treated them shamefully, and killed them. <sup>7</sup>But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. <sup>8</sup>Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. <sup>9</sup>Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. <sup>10</sup>And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. <sup>11</sup>But when the king came in to behold the guests, he saw there a man who

## BISHOPS' BIBLE (1568) 1602

them. <sup>46</sup> And when they sought to lay handes on him, they feared the multitudes, because they tooke him as a Prophet.

**22** And Jesus answered, and spake unto them againe by parables, and said, <sup>2</sup>The kingdome of heaven is like unto a man that was a King, which made a marriage for his sonne, <sup>3</sup>And sent foorth his servants, to call them that were bidden to the wedding, and they would not come. <sup>4</sup>Againe, he sent foorth other servants, saying, Tell them which are bidden, Beholde, I have prepared my dinner, my Oxen and my fatlings are killed, and all things are readie: come unto the marriage. <sup>5</sup>But they made light of it, and went their wayes, one to his farme, another to his marchandise: <sup>6</sup>And the remnant tooke his servants, and intreated them spitefully, and slue them. <sup>7</sup>But when the king heard thereof he was wroth, and when he had sent foorth his armies, hee destroyed those murderers, and burnt up their citie. <sup>8</sup>Then saith he to his servants, The mariage in deede is prepared, but they which were bidden, were not worthy. <sup>9</sup>Goe ye therefore out into the high wayes, and as many as ye shall find bid to the marriage. <sup>10</sup>And the servants went out into the high wayes, and gathered together all as many as they found, both good and bad, and the wedding was furnished with ghests. <sup>11</sup>When the king came in to see the ghests, he spied there a man, which had not on a wed-

## RSV (1946) 1960

<sup>46</sup> But when they tried to arrest him, they feared the multitudes, because they held him to be a prophet.

**22** And again Jesus spoke to them in parables, saying, <sup>2</sup>"The kingdom of heaven may be compared to a king who gave a marriage feast for his son, <sup>3</sup>and sent his servants to call those who were invited to the marriage feast; but they would not come. <sup>4</sup>Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' <sup>5</sup>But they made light of it and went off, one to his farm, another to his business, <sup>6</sup>while the rest seized his servants, treated them shamefully, and killed them. <sup>7</sup>The king was angry, and he sent his troops and destroyed those murderers and burned their city. <sup>8</sup>Then he said to his servants, 'The wedding is ready, but those invited were not worthy. <sup>9</sup>Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' <sup>10</sup>And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests.

<sup>11</sup> "But when the king came in to look at the guests, he

## TYNDALE (1525) 1535

on a weddinge garment, <sup>12</sup> and sayde unto him: frende, how fortunēd it that thou camest in hyther and hast not on a wedding garment? And he was even spechlesse. <sup>13</sup> Then sayde the kynge to his ministers: take and bynde him hand and fote, and caste him into utter darcknes, there shalbe wepinge and gnasshinge of teth. <sup>14</sup> For many are called and feawe be chosen.

<sup>15</sup> Then went the Pharises and toke counsell how they myght tangle him in his wordes. <sup>16</sup> And they sent unto him their disciples with Herodes servauntes sayinge: Master, we knowe that thou art true, and teachest the waye of God truly, nether carest for eny man, for thou consydrest not mennes estate. <sup>17</sup> Tell us therfore: how thynkest thou? Is it lawfull to geve tribute unto Cesar or not? <sup>18</sup> Jesus perceaved their wykednes, and sayde: Why tempte ye me ye ypocrites? <sup>19</sup> Let me se the tribute mony. And they toke him a peny. <sup>20</sup> And he sayde unto them: whose is those ymage and superscripcion? They sayd unto him: Cesars. Then sayde he unto them: Geve therfore to Cesar, that which is Cesars: and geve unto God, that which is Goddes. <sup>22</sup> When they hearde that, they marveled, and left him, and went there waye.

<sup>23</sup> The same daye the Saduces came to him (which saye that there is no resurreccion) and axed him <sup>24</sup> sayinge: Master, Moses bade, yf a man dye havinge no chylde, that the brother mary his wyfe, and reyse up seed unto

## RHEIMS 1582

garment. <sup>12</sup> And he saith to him, Frende, how camest thou in hither not having a wedding garment? But he was dumme. <sup>13</sup> Then the king said to the waiters, Binde his hands and feete, and cast him into the utter darkenes: there shal be weeping and gnashing of teeth. <sup>14</sup> For many be called, but few elect.

<sup>15</sup> Then the Pharisees departing, consulted among them selves for to entrappe him in his talke. <sup>16</sup> And they send to him their disciples with the Herodians, saying, Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou doest not respect the person of men: <sup>17</sup> tel us therfore what is thy opinion, is it lawful to give tribute to Caesar, or not? <sup>18</sup> But JESUS knowing their naughtines, said, What do you tempt me Hypocrites? <sup>19</sup> Shew me the tribute coine. And they offred him a penie. <sup>20</sup> And JESUS saith to them, Whose is this image and superscription? <sup>21</sup> They say to him, Caesars. Then he saith to them, Render therfore the things that are Caesars, to Caesar: and the things that are Gods, to God. <sup>22</sup> And hearing it they marveled, and leaving him went their waies.

<sup>23</sup> That day there came to him the Sadducees, that say there is no resurrection: and asked him, <sup>24</sup> saying, Maister, Moyses said, *If a man die not having a childe, that his brother marie his wyfe, and raise up seede to his brother.*

## GREAT BIBLE (1539) 1540

whych had not on a weddyng garment, <sup>12</sup> he sayd unto hym: frende, how camest thou in hyther not havynge a weddyng garment? And he was even spechlesse. <sup>13</sup> Then sayd the king to the ministers: take and bynde him hand and fote, and cast hym into utter darcknes there shall be wepyng and gnasshyng of teth. <sup>14</sup> For many be called but feaw are chosen.

<sup>15</sup> Then went the pharises, and toke counsell how they myght tangle him in his wordes. <sup>16</sup> And they sent out unto hym theyr discyples wyth Herodes servauntes, sayinge: Master, we knowe that thou art true, and teachest the waye of God truely, nether carest thou for eny man, for thou regardest not the outward appearaunce of men. <sup>17</sup> Tell us therfore: how thynkest thou? Is it lawfull that trybute be geven unto Cesar or not? <sup>18</sup> But Jesus perceavyng theyr wyckednes, sayde: Why tempte ye me ye ypocrites? <sup>19</sup> Shewe me the tribute mony. And they toke him a peny. <sup>20</sup> And he sayde unto them: whose is this ymage and superscripcion? <sup>21</sup> They saye unto him, Cesars. Then sayd he unto them. Geve therfore unto Cesar, the thinges whych are Cesars: and unto God, those thinges that are Gods. <sup>22</sup> When they had hearde these wordes, they marveled, and left hym, and went theyr waye.

<sup>23</sup> The same daye came to him the Saduces (which saye that there is no resurreccion) and asked him <sup>24</sup> sayinge: Master, Moses sayde: that yf a man dye havynge no chylde, hys brother shulde mary hys wyfe, and reyse up seed unto

## KJ (1611) 1873

not on a wedding garment: <sup>12</sup> and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. <sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. <sup>14</sup> For many are called, but few *are* chosen.

<sup>15</sup> Then went the Pharisees, and took counsel how they might entangle him in *his* talk. <sup>16</sup> And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? <sup>18</sup> But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? <sup>19</sup> Shew me the tribute money. And they brought unto him a penny. <sup>20</sup> And he saith unto them, Whose *is* this image and superscription? <sup>21</sup> They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the *things* which are Cesar's; and unto God the *things* that are God's. <sup>22</sup> When they had heard *these words*, they marvelled, and left him, and went their way.

<sup>23</sup> The same day came to him *the* Sadducees, which say that there is no resurrection, and asked him, <sup>24</sup> saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his

## GENEVA BIBLE (1560) 1562

a man which had not on a wedding garment. <sup>12</sup> And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speacheles. <sup>13</sup> Then said the King to the servants, Binde him hand and fote; take him away, and cast him into utter darkenes: there shalbe weping and gnashing of teeth. <sup>14</sup> For manie are called, but fewe chosen.

<sup>15</sup> Then went the Pharises and toke counsel how they might tangle him in talke. <sup>16</sup> And they sent unto him their disciples with the Herodians, sayinge, Master, we knowe that thou art true, and teachest the waye of GOD truely, nether carest for anye man: for thou considerest not the persone of men. <sup>17</sup> Tell us therefore, how thinkest thou? Is it lawfull to give tribute unto Cesar, or not? <sup>18</sup> But Jesus perceived their wickednes, and said, Why tempt ye me, ye hypocrites? <sup>19</sup> Shewe me the tribute money. And thei broght him a penie. <sup>20</sup> And he said unto them, Whose is this image and superscription? <sup>21</sup> They said unto him, Cesars. Then said he unto them, Give therefore to Cesar, the things which are Cesars, and give unto God, those which are Gods. <sup>22</sup> And when they heard it, thei marveled, and left him, and went their way.

<sup>23</sup> The same day the Sadduces came to him (which say that there is no resurrection) and asked him, <sup>24</sup> Saying, Master, Moses said, If a man dye, having no children, let his brother marie his wife, and raise up sede unto his

## (RV 1881) ASV 1901

had not on a wedding-garment: <sup>12</sup> and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. <sup>13</sup> Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. <sup>14</sup> For many are called, but few chosen.

<sup>15</sup> Then went the Pharisees, and took counsel how they might ensnare him in his talk. <sup>16</sup> And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? <sup>18</sup> But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? <sup>19</sup> Show me the tribute money. And they brought unto him a denarius. <sup>20</sup> And he saith unto them, Whose is this image and superscription? <sup>21</sup> They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. <sup>22</sup> And when they heard it, they marvelled, and left him, and went away.

<sup>23</sup> On that day there came to him Sadducees, <sup>v</sup> they that say that there is no resurrection: and they asked him, <sup>24</sup> saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his

## BISHOPS' BIBLE (1568) 1602

ding garment, <sup>12</sup> And he saith unto him, Friend, howe camest thou in hither, not having a wedding garment? And he was even speechlesse. <sup>13</sup> Then sayde the king to the ministers, When yee have bound him hande and foote, take him up, and cast him into utter darkenesse, there shall be weeping, and gnashing of teeth. <sup>14</sup> For many are called, but fewe are chosen. <sup>15</sup> Then went the Pharisees, and tooke counsaile howe they might entangle him in his talke. <sup>16</sup> And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou doest not respect mens persons. <sup>17</sup> Tell us therefore, howe thinkest thou? Is it lawfull to give tribute unto Cesar, or not? <sup>18</sup> But Jesus, when he knew their wickednesse, sayd, Why tempt ye me, ye hypocrites? <sup>19</sup> Shew mee the tribute money. And they brought unto him a peny. <sup>20</sup> And he sayth unto them, Whose is this Image and superscription? <sup>21</sup> They say unto him, Cesars. Then sayth he unto them, Give therefore unto Cesar the things which are Cesars: and unto God, those things that are Gods. <sup>22</sup> When they had heard these wordes, they marveled, and left him, and went their way. <sup>23</sup> The same day came to him the Sadducees, which say that there is no resurrection, and asked him, <sup>24</sup> Saying, Master, Moses sayd, If a man die, having no children, his brother shall marrie his wife, and raise up seede

## RSV (1946) 1960

saw there a man who had no wedding garment; <sup>12</sup> and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. <sup>13</sup> Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' <sup>14</sup> For many are called, but few are chosen."

<sup>15</sup> Then the Pharisees went and took counsel how to entangle him in his talk. <sup>16</sup> And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men. <sup>17</sup> Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" <sup>18</sup> But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? <sup>19</sup> Show me the money for the tax." And they brought him a coin. <sup>20</sup> And Jesus said to them, "Whose likeness and inscription is this?" <sup>21</sup> They said, "Caesar's." Then he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup> When they heard it, they marveled; and they left him and went away.

<sup>23</sup> The same day Sadducees came to him, who say that there is no resurrection; and they asked him a question, <sup>24</sup> saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry the widow, and raise up

<sup>v</sup> Many ancient authorities read *saying*.

## TYNDALE (1525) 1535

his brother. <sup>25</sup> Ther were with us seven brethren, and the fyrste married and deceased without yssue and lefte his wyfe unto his brother. <sup>26</sup> Lyke wyse the seconde and the thyrde, unto the seventh. <sup>27</sup> Laste of all the woman dyed also. <sup>28</sup> Now in the resurreccion, whose wyfe shall she be of the seven? For all had her. <sup>29</sup> Jesus answered and sayde unto them: ye are deceived and understonde not the scriptures, nor yet the power of God. <sup>30</sup> For in the resurreccion they nether mary nor are married: but are as the angels in heaven.

<sup>31</sup> As touchinge the resurreccion of the deed: have ye not redde what is sayde unto you of God, which sayeth: <sup>32</sup> I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the deed: but of the lyvinge. <sup>33</sup> And when the people hearde that, they were astonyed at his doctryne.

<sup>34</sup> When the Pharises had hearde, how that he had put the Saduces to silence, they drew to gether, <sup>35</sup> and one of them which was a doctour of lawe, axed him a question temptinge him and sayinge: <sup>36</sup> Master which is the chefe commaundement in the lawe? <sup>37</sup> Jesus sayd to him: Love the Lorde thy God with all thyne herte, with all thy soule, and with all thy minde. <sup>38</sup> This is the fyrst and the chefe commaundement. <sup>39</sup> And ther is another lyke unto this. Love thyne neighbour as thy selfe. <sup>40</sup> In these two commaundementes hange all the lawe and the Prophetes.

## RHEIMS 1582

<sup>25</sup> And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother. <sup>26</sup> In like maner the second and the third even to the seventh. <sup>27</sup> And last of al the woman died also. <sup>28</sup> In the resurrection therefore whose wife of the seven shal she be? for they al had her. <sup>29</sup> And JESUS answering, said to them, You do erre, not knowinge the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection neither shal they marie nor be married: but are as the Angels of God in heaven. <sup>31</sup> And concerning the resurrection of the dead, have you not read that wich was spoken of God saying to you, <sup>32</sup> *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God of the dead, but of the living. <sup>33</sup> And the multitudes hearing it, marveled at his doctrine.

<sup>34</sup> But the Pharisees hearing that he had put the Sadducees to silence, came together: <sup>35</sup> and one of them a doctor of law asked of him, tempting him, <sup>36</sup> Maister, which is the great commaundement in the law? <sup>37</sup> Jesus said to him, *Thou shalt love the lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde.* <sup>38</sup> This is the greatest and the first commaundement. <sup>39</sup> And the second is like to this, *Thou shalt love thy neighbour as thy self.* <sup>40</sup> On these two commaundements dependeth the whole Law and the Prophets.

## GREAT BIBLE (1539) 1540

his brother. <sup>25</sup> Ther were with us seven brethren: and the fyrste married a wyfe, and deceased without yssue and lefte his wyfe unto his brother. <sup>26</sup> Lykewyse, the seconde and the thyrde, unto the seventh. <sup>27</sup> Laste of all the woman dyed also. <sup>28</sup> Therefore, in the resurreccion, whose wyfe shall she be of the seven? For they all had her. <sup>29</sup> Jesus answered and sayde unto them: ye do erre, not knowinge the scriptures, nor the power of God. <sup>30</sup> For in the resurreccyon, they nether mary, nor are maryed but are as the Angels in heaven.

<sup>31</sup> But as touchyng the resurreccyon of the deed: have ye not red that which is spoken unto you of God, whych sayth: <sup>32</sup> I am the God of Abraham and the God of Isaac, and the God of Jacob? God is not a God of deed, but of lyvinge. <sup>33</sup> And when the people heard this, they were astonnyed at his doctryne.

<sup>34</sup> But when the pharises had heard, that he had put the Saduces to sylence, they came together, <sup>35</sup> and one of them which was (a doctour of lawe) asked him a question, temptinge him, and saying: <sup>36</sup> Master, which is the greate commaundement in the lawe? <sup>37</sup> Jesus sayd unto hym: Thou shalt love the Lord thy God wyth all thy herte, and wyth all thy soule, and wyth all thy mynde. <sup>38</sup> This is the fyrst and greate commaundement.\* <sup>39</sup> And the seconde is lyke unto it. Thou shalt love thyne neybour as thy self. <sup>40</sup> In these two commaundementes hange all the lawe and the Prophetes.

## KJ (1611) 1873

brother. <sup>25</sup> Now there were with us seven brethren: and the first, when he had married *a wife*, deceased, and, having no issue, left his wife unto his brother: <sup>26</sup> likewise the second also, and the third, unto the seventh. <sup>27</sup> And last of all the woman died also. <sup>28</sup> Therefore in the resurrection whose wife shall she be of the seven? for they all had her. <sup>29</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as *the* angels of God in heaven. <sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup> *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* God is not the God of the dead, but of the living. <sup>33</sup> And when the multitude heard *this*, they were astonished at his doctrine.

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, <sup>36</sup> Master, which *is* the great commandment in the law? <sup>37</sup> Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second *is* like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup> On these two commandments hang all the law and the prophets.

## GENEVA BIBLE (1560) 1562

brother. <sup>25</sup> Now there were with us seven brethren, and the first married a wife, and deceased; and having none yssue, left his wife unto his brother. <sup>26</sup> Likewise also the seconde, and the third, unto the seventh. <sup>27</sup> And last of all the woman dyed also. <sup>28</sup> Therefore in the resurrection, whose wife shal she be of the seven? for all had her. <sup>29</sup> Then Jesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection they nether marie wives, nor wives are bestowed in mariage, but are as the Angels of God in heaven. <sup>31</sup> And concerning the resurrection of the dead have ye not read what is spoken unto you of God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, <sup>33</sup> And when the people heard it, they were astonied at his doctrine.

<sup>34</sup> But when the Pharises had heard, that he had put the Sadducees to silence, they assembled together. <sup>35</sup> And one of them, (which was) an expounder of the Law, asked him a question, tempting him, and saying, <sup>36</sup> Master, which is the great commandment in the Law? <sup>37</sup> Jesus said to him, Thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy minde. <sup>38</sup> This is the first and the great commandment. <sup>39</sup> And the seconde is like unto this, Thou shalt love thy neighbour as thy self. <sup>40</sup> On these two commandments hangeth the whole Law, and the Prophetes.

## (RV 1881) ASV 1901

brother. <sup>25</sup> Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; <sup>26</sup> in like manner the second also, and the third, unto the seventh. <sup>27</sup> And after them all, the woman died. <sup>28</sup> In the resurrection therefore whose wife shall she be of the seven? for they all had her. <sup>29</sup> But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as angels<sup>w</sup> in heaven. <sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the* God of the dead, but of the living. <sup>33</sup> And when the multitudes heard it, they were astonished at his teaching.

<sup>34</sup> But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. <sup>35</sup> And one of them, a lawyer, asked him a question, trying him: <sup>36</sup> Teacher, which is the great commandment in the law? <sup>37</sup> And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second like unto it is this, Thou shalt love thy neighbor as thyself. <sup>40</sup> On these two commandments the whole law hangeth, and the prophets.

<sup>w</sup> Many ancient authorities add *of God*.

## BISHOPS' BIBLE (1568) 1602

unto his brother. <sup>25</sup> There were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother. <sup>26</sup> Likewise the second also, and the third, unto the seventh. <sup>27</sup> Last of all the woman died also. <sup>28</sup> Therefore in the resurrection whose wife shall shee bee of the seven? For they all had her. <sup>29</sup> Jesus answered, and sayd unto them, Yee doe erre, not knowing the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marrie, nor are given in marriage, but are as the angels of God in heaven. <sup>31</sup> But as touching the resurrection of the dead, have yee not read that which was spoken unto you of God, which sayth, <sup>32</sup> I am the God of Abraham, and the God of Isahac, and the God of Jacob? God is not the God of the dead, but of the living. <sup>33</sup> And when the multitudes heard this, they were astonished at his doctrine. <sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of *them*, which was a lawyer, asked *him* a question, tempting him, and saying, <sup>36</sup> Master, which is the great commaundement in the lawe? <sup>37</sup> Jesus sayd unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second is like unto it, Thou shalt love thy neighbour as thy selfe. <sup>40</sup> In these two commandments hang all the law and the

## RSV (1946) 1960

children for his brother.' <sup>25</sup> Now there were seven brothers among us; the first married, and died, and having no children left his wife to his brother. <sup>26</sup> So too the second and third, down to the seventh. <sup>27</sup> After them all, the woman died. <sup>28</sup> In the resurrection, therefore, to which of the seven will she be wife? For they all had her."

<sup>29</sup> But Jesus answered them, "You are wrong, because you know neither the scriptures nor the power of God. <sup>30</sup> For in the resurrection they neither marry nor are given in marriage, but are like angels<sup>s</sup> in heaven. <sup>31</sup> And as for the resurrection of the dead, have you not read what was said to you by God, <sup>32</sup> 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." <sup>33</sup> And when the crowd heard it, they were astonished at his teaching.

<sup>34</sup> But when the Pharisees heard that he had silenced the Sadducees, they came together. <sup>35</sup> And one of them, a lawyer, asked him a question, to test him. <sup>36</sup> "Teacher, which is the great commandment in the law?" <sup>37</sup> And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second is like it, You shall love your neighbor as yourself. <sup>40</sup> On these two commandments depend all the law and the prophets."

<sup>s</sup> Other ancient authorities add *of God*

## TYNDALE (1525) 1535

<sup>41</sup> Whyll the Pharises were gaddered to gether, Jesus axed them <sup>42</sup> sayinge: what thinke ye of Christ? Whose sonne is he? They sayde unto him, the sonne of David. <sup>43</sup> He sayde unto them: how then doeth David in sprite, call him Lorde sayinge? <sup>44</sup> The Lorde sayde to my Lorde, syt on my ryght honde: tyll I make thyne enemyes thy fote stole. <sup>45</sup> If David call him Lorde: how is he then his sonne? <sup>46</sup> And none coulde answeere him agayne one worde: nether durste eny from that daye forth, axe him eny moo questions.

**23** Then spake Jesus to the people, and to his disciples sayinge: <sup>2</sup> The Scribes and the Pharises sit in Moses seate. <sup>3</sup> All therfore what soever they byd you observe, that observe and do: but after their workes do not: for they saye, and do not. <sup>4</sup> Ye and they bynde hevy burthens and grevous to be borne, and ley them on mennes shulders: but they them selves will not heave at them with one of their fyngers. <sup>5</sup> All their workes they do, for to be sene of men. They set abroad their philateries, and make large borders on there garmentes, <sup>6</sup> and love to sit uppermoste at feastes and to have the chefe seates in the synagoges, <sup>7</sup> and gretinges in the marketes, and to be called of men Rabbi.

<sup>8</sup> But ye shall not suffre youre selves to be called Rabbi. For one is youre master, that is to wyt Christ, and all ye are brethren. <sup>9</sup> And call no man youre father upon the erth, for there is but one youre father, and he is in heaven. <sup>10</sup> Be not called masters, for there is but one

## RHEIMS 1582

<sup>41</sup> And the Pharisees being assembled, Jesus asked them <sup>42</sup> saying, What is your opinion of Christ? Whose sonne is he? They say to him, Davids. <sup>43</sup> He saith to them, How then doth David in spirit cal him Lord, saying, <sup>44</sup> *The Lord said to my Lord, sitte on my right hand, until I put thine enemies the foote stole of thy feete?* <sup>45</sup> If David therfore call him Lord, how is he his sonne? <sup>46</sup> And no man could answer him a word: neither durst any man from that day aske him any more.

**23** Then Jesus spake to the multitudes and to his disciples, <sup>2</sup> saying, Upon the chaire of Moyses have siten the Scribes and the Pharisees. <sup>3</sup> Al things therfore whatsoever they shal say to you, observe ye and doe ye: but according to their workes doe ye not, for they say and doe not. <sup>4</sup> For they binde heavy burdens and importable: and put them upon mens shoulders: but with a finger of their owne they wil not move them. <sup>5</sup> But they doe al their workes, for to be seen of men, for they make brode their phylacteries, and enlarge their fringes. <sup>6</sup> And they love the first places at suppers, and the first chaires in the Synagogs, <sup>7</sup> and salutations in the market-place, and to be called of men, Rabbi. <sup>8</sup> But be not you called Rabbi, for one is your maister, and al you are brethren. <sup>9</sup> And call none father to your self upon earth: for one is your father, he that is in heaven. <sup>10</sup> Neither be ye called maisters: for one is your

## GREAT BIBLE (1539) 1540

<sup>41</sup> Whye the Pharises were gathered together, Jesus asked them, <sup>42</sup> saying: what thynke ye of Chryst? Whose sonne is he? They saye unto him: the sonne of David. <sup>43</sup> He sayde unto them: how then doeth David in sprete, call him Lorde sayinge: <sup>44</sup> The Lord sayd unto my Lorde syt thou on my ryght hande tyll I make thyne enemyes thy foote stoole. <sup>45</sup> If David then, call him Lord, how is he then his sonne? <sup>46</sup> And no man was able to answeere him anye thing: nether durste eny man (from that daye forth) aske him any moo questions.

**23** Then spake Jesus to the people, and to his disciples, <sup>2</sup> saying: The Scribes and the Pharises syt in Moses seate. <sup>3</sup> All therfore whatsoever they byd you observe, that observe and do: but do not ye after theyr workes: for they saye, and do not. <sup>4</sup> Yee, they bynde together hevy burthens and grevous to be borne, and laye them on mennes shoulders: but they them selves wyll not heave at them with one of their fyngers. <sup>5</sup> All theyr worckes do they for the intent, that they maye be sene of men. They set abroad their philateries, and make large the borders of their garmentes, <sup>6</sup> and love the uppermoste seates at feastes, and to sytt in the chefe place in counceles, <sup>7</sup> and gretynges in the markt, and to be called of men, Rabbi.

<sup>8</sup> But be not ye called Rabbi. For one is youre master, even Chryst, and all ye are brethren. <sup>9</sup> And call no man youre father upon the erth, for one is your father which is in heaven <sup>10</sup> Nether be ye called masters, for one is youre

## KJ (1611) 1873

<sup>41</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David. <sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup> If David then call him Lord, how is he his son? <sup>46</sup> And no man was able to answer him a word, neither durst any man from that day forth ask him any moe questions.

**23** Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> Saying, The scribes and the Pharisees sit in Moses' seat: <sup>3</sup> all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. <sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with *one of* their fingers. <sup>5</sup> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup> and love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> and greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup> But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. <sup>9</sup> And call no *man* your father upon the earth: for one is your Father, which is in heaven. <sup>10</sup> Neither be ye called masters: for one is your Master, *even* Christ.

## GENEVA BIBLE (1560) 1562

<sup>1</sup> <sup>41</sup> While the Pharises were gathered together, Jesus asked them, <sup>42</sup> Saying, What thinke ye of Christ? whose sonne is he? They said unto him, Davids. <sup>43</sup> He said unto them, How then doeth David in spirit call him Lord, saying, <sup>44</sup> The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole? <sup>45</sup> If then David call him? Lord, how is he his sonne? <sup>46</sup> And none colde answer him a worde, nether durst anie from that daye forthe aske him anie mo questions.

**23** Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> Saying, The Scribes and the Pharises sit in Moses seat. <sup>3</sup> All therefore what soever they byd you observe, that observe and do: but after their workes do not: for they say, and do not. <sup>4</sup> For they binde heavie burdens, and grievous to be borne, and laye them on mens sholders but they them selves wil not move them with (one) of their fingers. <sup>5</sup> All their workes they do for to be sene of men: for they make their phylacteries broad and make long the fringes of their garments. <sup>6</sup> And love the chief place at feasts, and to have the chief seates in the assemblies, <sup>7</sup> And gretings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup> But be not ye called, Rabbi: for one is your doctor, (to wit) Christ, and all ye are brethren. <sup>9</sup> And call no man your father upon the earth: for their is but one, your Father which is in heaven. <sup>10</sup> Be not called doctors: for

(RV 1881) ASV 1901

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup> saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David.* <sup>43</sup> He saith unto them, How then doth David in the Spirit call him Lord, saying,

<sup>44</sup> The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

<sup>45</sup> If David then calleth him Lord, how is he his son? <sup>46</sup> And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

**23** Then spake Jesus to the multitudes and to his disciples, <sup>2</sup> saying, The scribes and the Pharisees sit on Moses' seat: <sup>3</sup> all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. <sup>4</sup> Yea, they bind heavy burdens <sup>a</sup> and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. <sup>5</sup> But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, <sup>6</sup> and love the chief place at feasts, and the chief seats in the synagogues, <sup>7</sup> and the salutations in the market-places, and to be called of men, Rabbi. <sup>8</sup> But be not ye called Rabbi: for one is your teacher, and all ye are brethren. <sup>9</sup> And call no man your father on the earth: for one is your Father, *even* he who is in heaven. <sup>10</sup> Neither be ye called masters: for one is your master, *even* the Christ.

<sup>a</sup> Many ancient authorities omit *and grievous to be borne*.

## BISHOPS' BIBLE (1568) 1602

Prophets. <sup>41</sup> When the Pharisees were gathered together, Jesus asked them, <sup>42</sup> Saying, What thinke ye of Christ? whose sonne is hee? They sayd unto him, *the sonne* of David. <sup>43</sup> He sayth unto them, How then doeth David in spirit call him Lord, saying, <sup>44</sup> The Lord sayd unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole? <sup>45</sup> If David then call him Lord, how is hee then his sonne? <sup>46</sup> And no man was able to answer him a word, neither durst any man (from that day) aske him any moe questions.

**23** Then spake Jesus to the multitudes, and to his disciples, <sup>2</sup> Saying, The Scribes and the Pharisees sate in Moses seate: <sup>3</sup> All therefore whatsoever they bid you observe, that observe and doe, but doe not yee after their workes: for they say, and do not. <sup>4</sup> Yea, they bind together heavie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moove them with *one* of their fingers. <sup>5</sup> All their workes they do, for to be seene of men: they make broad their phylacteries, and enlarge the hemmes of their garments, <sup>6</sup> And love the uppermost seates at feasts, and to sit in the chiefe place in the Synagogues, <sup>7</sup> And greetings in the markets, and to bee called of men, Rabbi, Rabbi. <sup>8</sup> But be not ye called Rabbi: for one is your master, *even* Christ, and all ye are brethren. <sup>9</sup> And call no man your father upon the earth: for one is your father, which is in heaven. <sup>10</sup> Neither bee yee called

RSV (1946) 1960

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup> saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." <sup>43</sup> He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying,

<sup>44</sup> "The Lord said to my Lord,

Sit at my right hand,

till I put thy enemies under thy feet?"

<sup>45</sup> If David thus calls him Lord, how is he his son?" <sup>46</sup> And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.

**23** Then said Jesus to the crowds and to his disciples, <sup>2</sup> "The scribes and the Pharisees sit on Moses' seat; <sup>3</sup> so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. <sup>4</sup> They bind heavy burdens, hard to bear,<sup>a</sup> and lay them on men's shoulders; but they themselves will not move them with their finger. <sup>5</sup> They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, <sup>6</sup> and they love the place of honor at feasts and the best seats in the synagogues, <sup>7</sup> and salutations in the market places, and being called rabbi by men. <sup>8</sup> But you are not to be called rabbi, for you have one teacher, and you are all brethren. <sup>9</sup> And call no man your father on earth, for you have one Father, who is in heaven. <sup>10</sup> Neither be called

<sup>a</sup> Other ancient authorities omit *hard to bear*.

## TYNDALE (1525) 1535

youre master, and he is Christ. <sup>11</sup> He that is greatest amonge you, shalbe youre servaunt. <sup>12</sup> But whosoever exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

<sup>13</sup> Wo be unto you Scribes and Pharises, ypocrites, for ye shutte up the kingdome of heaven before men: ye youre selves goo not in, nether suffre ye them that come to enter in.

<sup>14</sup> Wo be unto you Scribes and Pharises, ypocrites: ye devoure widdowes houses, and that under a coloure of prayinge longe prayers: wherfore ye shall receave greater damnacion.

<sup>15</sup> Wo be unto you Scribes and Pharises ypocrites, which compasse see and londe, to bringe one into youre belefe: and when he is brought, ye make him two folde moare the chylde of hell, then ye youre selves are.

<sup>16</sup> Wo be unto you blinde gydes, which saye whosoever sweare by the temple, it is nothinge: but whosoever sweareth by the golde of the temple, he offendeth. <sup>17</sup> Ye foles and blinde: whether is greater, the gold or the temple that sanctifieth the gold? <sup>18</sup> And whosoever sweareth by the aultre, it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aultre, offendeth. <sup>19</sup> Ye foles and blinde: whether is greater the offeringe, or the aultre which sanctifieth the offeringe? <sup>20</sup> Whosoever therfore sweareth by the aultre, sweareth by it, and by all that there on is. <sup>21</sup> And whosoever sweareth by the temple, sweareth

## RHEIMS 1582

maister, Christ. <sup>11</sup> He that is the greater of you, shal be your serviteur. <sup>12</sup> And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

<sup>13</sup> But wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For your selves do not enter in: and those that are going in, you suffer not to enter.

<sup>14</sup> Wo to you Scribes and Pharisees, hypocrites: because you devoure widowes houses, praying long prayers. for this you shal receive the greater judgement.

<sup>15</sup> Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one proselyte: and when he is made, you make him the childe of hel double more then you yourselves.

<sup>16</sup> Wo to you blinde guides, that say, Whosoever shal sweare by the temple, it is nothing: but he that shal sweare by the gold of the temple, is bound. <sup>17</sup> Ye foolish and blinde, for whether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup> And whosoever shal sweare by the altar, it is nothing: but whosoever shal sweare by the gift that is upon it, is bound. <sup>19</sup> Ye blinde, for whether is greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup> He therfore that sweareth by the altar, sweareth by it and by al things that are upon it: <sup>21</sup> and whosoever shal sweare by the temple, sweareth by it and by him that dwelleth in it:

## GREAT BIBLE (1539) 1540

master, even Chryst. <sup>11</sup> He that is greatest amonge you, shalbe youre servaunt. <sup>12</sup> But whosoever exalteth him selfe? shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

<sup>13</sup> Wo unto you Scribes and Pharises, ye ypocrites, for ye shutt up the kyngdome of heaven before men ye nether go in your selves, nether suffre ye them that come, to enter in.

<sup>14</sup> Wo unto you Scribes, and pharises, ye ypocrites: for ye devoure wyddowes houses: and that under a pretence of longe prayer: therfore shall ye be the sorer punysshed.

<sup>15</sup> Wo be unto you Scrybes and Pharises, ye ypocrites: for ye compasse see and lande, to make one proselyte: and when he is become one, ye make hym two folde moare the chylde of hell, then ye youre selves are.

<sup>16</sup> Wo be unto you ye blynde gydes, ffor \* ye saye: whosoever doth sweare by the temple: it is nothyng: but whosoever sweareth by the golde of the temple, he is gyltye. <sup>17</sup> Ye fooles and blinde: For whether is greater: the gold, or the temple that sanctifyeth the gold? <sup>18</sup> And whosoever sweareth by the aultre, it is nothyng, but whosoever sweareth by the gyft that is upon it, he is giltye. <sup>19</sup> ye foles and blynd for whether is greater? the gyft: or the altare that sanctifieth the gyft? <sup>20</sup> Whoso therfore sweareth by the aultre, sweareth by it, and by all thinges that are there on. <sup>21</sup> And whoso sweareth by the temple, sweareth by it, and

## KJ (1611) 1873

<sup>11</sup> But he that is greatest among you shall be your servant. <sup>12</sup> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

<sup>13</sup> But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

<sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>16</sup> Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. <sup>17</sup> Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. <sup>19</sup> Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And whoso shall swear by the temple, sweareth by it, and by him that

## GENEVA BIBLE (1560) 1562

one is your doctor, (even) Christ. <sup>11</sup> But he that is greatest among you, let him be your servant. <sup>12</sup> For whosoever wil exalt him self, shalbe broght low: and whosoever wil humble him self, shalbe exalted.

<sup>13</sup> Wo therefore (be) unto you Scribes and Pharises, hypocrites, because ye shut up the kingdome of heaven before men: for ye your selves go not in, nether suffer ye them that wolde enter, to come in. <sup>14</sup> Wo (be) unto you Scribes and Pharises, hypocrites: for ye devoure widdowes houses, even under a colour of long prayers: wherefore ye shal receive the greater damnacion. <sup>15</sup> Wo (be) unto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selves. <sup>16</sup> Wo (be) unto you blinde guides, whiche say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the golde of the Temple, he offendeth. <sup>17</sup> Ye fooles and blinde, whether is greater, the golde, or the Temple that sanctifieth the golde? <sup>18</sup> And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering (that is) upon it, offendeth. <sup>19</sup> Ye fooles and blinde, whether is greater, the offryng, or the altar whiche sanctifieth the offering? <sup>20</sup> Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And whosoever sweareth by the Temple,

## (RV 1881) ASV 1901

<sup>11</sup> But he that is greatest among you shall be your servant. <sup>12</sup> And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

<sup>13</sup> But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.<sup>v</sup>

<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

<sup>16</sup> Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. <sup>17</sup> Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? <sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. <sup>19</sup> Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup> He therefore that sweareth by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And he that sweareth by the temple,

<sup>v</sup> Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers; therefore ye shall receive greater condemnation.*

## BISHOPS' BIBLE (1568) 1602

masters: for one is your master, *even* Christ. <sup>11</sup> He that is greatest among you, shalbe your servant. <sup>12</sup> But whosoever shall exalt himselfe shall be brought lowe, hee that humbleth himselfe, shalbe exalted. <sup>13</sup> Wo unto you Scribes and Pharises hypocrites, for ye shut up the kingdome of heaven before men: ye neither goe in your selves, neither suffer yee them that come, to enter in. <sup>14</sup> Woe unto you Scribes and Pharises hypocrites, for ye devoure widowes houses, and that under a pretence of long prayer, therefore ye shall receive the greater damnation. <sup>15</sup> Woe unto you Scribes and Pharises hypocrites, for ye compasse the sea and the land to make one proselyte, and when he is become one, ye make him two fold more the child of hell then ye your selves *are*. <sup>16</sup> Woe be unto you ye blinde guides, for yee say, whosoever shall sweare by the temple, it is nothing, but whosoever shal sweare by the gold of the temple, he is a debter. <sup>17</sup> Ye fooles and blind, for whether is greater, the golde, or the temple that sanctifieth the golde? <sup>18</sup> And whosoever shall sweare by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is a debter. <sup>19</sup> Yee fooles and blinde, for whether is greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup> Who so therefore shal sweare by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And who so shall sweare by the temple, sweareth by it, and by him that dwelleth therein.

## RSV (1946) 1960

masters, for you have one master, the Christ. <sup>11</sup> He who is greatest among you shall be your servant; <sup>12</sup> whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> "But woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in."<sup>v</sup> <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

<sup>16</sup> "Woe to you, blind guides, who say, 'If any one swears by the temple, it is nothing; but if any one swears by the gold of the temple, he is bound by his oath.' <sup>17</sup> You blind fools! For which is greater, the gold or the temple that has made the gold sacred? <sup>18</sup> And you say, 'If any one swears by the altar, it is nothing; but if any one swears by the gift that is on the altar, he is bound by his oath.' <sup>19</sup> You blind men! For which is greater, the gift or the altar that makes the gift sacred? <sup>20</sup> So he who swears by the altar, swears by it and by everything on it; <sup>21</sup> and he who swears by the

<sup>v</sup> Other authorities add here (or after verse 12) verse 14, *Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses and for a pretense you make long prayers; therefore you will receive the greater condemnation.*

## TYNDALE (1525) 1535

by it and by him that dwelleth therin. <sup>22</sup> And he that sweareth by heaven, swereth by the seate of God and by him that sitteth thereon.

<sup>23</sup> Wo be to you Scribes and Pharises ypcrites, which tyth mynt, anyse, and commen, and leave the wayghtyer matters of the lawe undone: judgement, mercy, and fayth. These ought ye to have done, and not to have left the other undone. <sup>24</sup> Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

<sup>25</sup> Wo be to you Scribes and Pharises ypcrites, which make clene the utter side of the cuppe, and of the platter: but within they are full of brybery and excesse. <sup>26</sup> Thou blinde Pharise, clense fyrst the ynnesyde of the cup and platter, that the outeside of them maye be clene also.

<sup>27</sup> Wo be to you Scribes and Pharises ypcrites, for ye are lyke unto paynted tombes which appere beautifull outwarde: but are within full of deed bones and of all fylthynes. <sup>28</sup> So are ye, for outwarde ye appere righteous unto men, when within, ye are full of ypcrysie and iniquyte.

<sup>29</sup> Wo be unto you Scribes and Pharises ypcrites: ye bylde the tombes of the Prophetes, and garnisse the sepulchres of the ryghteous, <sup>30</sup> and saye: yf we had bene in the dayes of oure fathers, we wolde not have bene parteners with them in the bloud of the Prophetes. <sup>31</sup> So then ye be witnesses unto youre selves, that ye are the chyldren of them wiche killed the Prophetes. <sup>32</sup> Fulfill ye

## RHEIMS 1582

<sup>22</sup> and he that sweareth by heaven, sweareth by the throne of God and by him that sitteth thereon.

<sup>23</sup> Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgement, and mercie, and faith. these things you ought to have done, and not to have omitted those. <sup>24</sup> Blinde guides, that straine a gnat, and swallow a camel.

<sup>25</sup> Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but within you are ful of rapine and uncleannes. <sup>26</sup> Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

<sup>27</sup> Wo to you Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appeare unto men beautiful, but within are ful of dead mens bones, and al filthines. <sup>28</sup> So you also outwardly in dede appeare to men just: but inwardly you are ful of hypocrisie and iniquitie.

<sup>29</sup> Wo to you Scribes and Pharisees, ye hypocrites: because you build the Prophets sepulchres, and garnish the monuments of just men, <sup>30</sup> and say: If we had been in our fathers dayes, we had not been their felowes in the bloud of the Prophets. <sup>31</sup> Therefore you are a testimonie to your owne selves, that you are the sonnes of them that killed the Prophets. <sup>32</sup> And fil you up the measure of your fathers.

## GREAT BIBLE (1539) 1540

by hym that dwelleth therin. <sup>22</sup> And he that sweareth by heaven, sweareth by the seate of God, and by hym that sytteth thereon.

<sup>23</sup> Wo unto you Scribes and Pharises, ye ypcrites: For ye tyth mynt, and anyse, and commyn, and have leaft the wayghtier matters of the lawe: judgement, mercy, and fayth. These ought ye to have done, and not to leave the other undone. <sup>24</sup> ye blynde gydes, which strayne out a gnat, and swalowe a Camell.

<sup>25</sup> Wo unto you Scribes and pharises, ye ypcrites: for ye make cleane the utter syde of the cuppe, and of the platter: but within they are full of brybery and excesse. <sup>26</sup> Thou blynde Pharise, clense fyrst that whych is within the cup and platter, that the outesyde of them maye be cleane also.

<sup>27</sup> Wo unto you Scribes and pharises, ye ypcrites: for ye are lyke unto painted sepulchres which in dede appeare beautifull outwarde but are wythin full of deed mens bones and of all fylthynes. <sup>28</sup> Even so ye also, outwardlye appere ryghteous unto men: But wythin, ye are full of faynednesse and iniquyte.

<sup>29</sup> Wo unto you Scribes and Pharises, ye ypcrites: ye buylde the tombes of the Prophetes, and garnysse the sepulchres of the ryghteous, <sup>30</sup> and saye: yf we had bene in the dayes of our fathers, we wolde not have bene parteners wyth them in the bloude of the Prophetes. <sup>31</sup> And so ye be wytnesses unto youre selves, that ye are the chyldren of them whych kyllled the prophetes. <sup>32</sup> Fulfyll ye lykewyse

## KJ (1611) 1873

dwelleth therein. <sup>22</sup> And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. <sup>24</sup> Ye blind guides, which strain out a gnat, and swallow a camel.

<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

<sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, <sup>30</sup> and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. <sup>32</sup> Fill ye up then the measure of

## GENEVA BIBLE (1560) 1562

swearth by it, and by hym that dwelleth therein. <sup>22</sup> And he that swearth by heaven, swearth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Wo (be) to you, Scribes and Pharises, hypocrites: for ye tythe mynt, and annyse, and commyn, and leave the weightier matters of the Law, (as) judgement, and mercie, and fidelitie. These oght ye to have done, and not to have left the other. <sup>24</sup> Ye blinde guides, whiche straine out a gnatte, and swallow a camel.

<sup>25</sup> Wo (be) to you, Scribes and Pharises, hypocrites: for ye make cleane the utter side of the cup, and of the platter: but within thei are ful of briberie and excesse. <sup>26</sup> Thou blinde Pharise, cense first the inside of the cup and platter, that the outside of them may be cleane also. <sup>27</sup> Wo (be) to you, Scribes and Pharises, hypocrites: for ye are like unto whited tombes, which appeare beautiful outwarde, but are within ful of dead mens bones, and of all filthines. <sup>28</sup> So are ye also: for outwarde ye appeare righteous unto men, but within ye are ful of hypocrisie and iniquitie.

<sup>29</sup> Wo (be) unto you, Scribes and Pharises, hypocrites: for ye buylde the tombes of the Prophetes, and garnish the sepulchres of the righteous, <sup>30</sup> And say, If we had bene in the dayes of our fathers, we wolde not have bene parteners with them in the blood of the Prophetes. <sup>31</sup> So them \* ye be witnesses unto your selves, that ye are the children of them that murdered the Prophetes. <sup>32</sup> Fulfil ye also the measure

## (RV 1881) ASV 1901

swearth by it, and by him that dwelleth therein. <sup>22</sup> And he that swearth by the heaven, swearth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. <sup>24</sup> Ye blind guides, that strain out the gnat, and swallow the camel!

<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

<sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, <sup>30</sup> and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' <sup>31</sup> Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. <sup>32</sup> Fill ye up then the measure of your fathers.

## BISHOPS' BIBLE (1568) 1602

<sup>22</sup> And he that shall sweare by heaven, sweareth by the seate of God, and by him that sitteth thereon. <sup>23</sup> Woe unto you Scribes and Pharisees hypocrites, for ye tithe mint, and annise, and cummine, and have left the weightier matters of the lawe, judgement, mercie, and faith: these ought ye to have done, and not to leave the other undone.

<sup>24</sup> Yee blinde guides, which straine out a gnat, and swallow a camell. <sup>25</sup> Woe unto you Scribes and Pharisees hypocrites, for ye make cleane the utter side of the cup, and of the platter, but within they are full of briberie and excesse.

<sup>26</sup> Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also. <sup>27</sup> Woe unto you Scribes and Pharisees hypocrites, for yee are like unto painted sepulchres, which indeed appeare beautiful outward, but are within ful of dead mens bones, and of all filthinesse. <sup>28</sup> Even so, ye also outwardly appeare righteous unto men: but within ye are full of hypocrisie and iniquitie. <sup>29</sup> Woe unto you Scribes and Pharisees hypocrites, because yee build the tombes of the Prophetes, and garnish the sepulchres of the righteous, <sup>30</sup> And say, If we had bene in the dayes of our fathers, we would not have bene partners with them in the blood of the Prophetes.

<sup>31</sup> Wherefore yee bee witnesses unto your selves, that ye are the children of them which killed the Prophetes. <sup>32</sup> Fulfill

## RSV (1946) 1960

temple, swears by it and by him who dwells in it; <sup>22</sup> and he who swears by heaven, swears by the throne of God and by him who sits upon it.

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. <sup>24</sup> You blind guides, straining out a gnat and swallowing a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. <sup>26</sup> You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. <sup>28</sup> So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, <sup>30</sup> saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' <sup>31</sup> Thus you witness against yourselves, that you are sons of those who murdered the prophets. <sup>32</sup> Fill up, then, the measure of

## TYNDALE (1525) 1535

lyke wyse the measure of youre fathers. <sup>33</sup> Yee serpentes and generacion of vipers, how shuld ye scape the damp-naion\* of hell?

<sup>34</sup> Wherefore, beholde I sende unto you prophetes, wyse men and scribes, and of them ye shall kyll and crucifie: and of them ye shall scourge in youre synagoges, and persecute from cyte to cyte, <sup>35</sup> that upon you maye come all the righteous bloude that was sheed upon the erth, from the bloud of righteous Abel, unto that bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altre. <sup>36</sup> Verely I saye unto you, all these thinges shall lyght upon this generacion. <sup>37</sup> Jerusalem, Jerusalem which kyllest Prophetes, and stonest them which are sent to the: how often wolde I have gadered thy chyldren to gether, as the henne gadereth her chickens under her winges, but ye wolde not: <sup>38</sup> Beholde youre habitacion shalbe lefte unto you desolate. <sup>39</sup> For I saye to you, ye shall not se me hence forth, tyll that ye saye: blessed is he that commeth in the name of the Lorde

**24** And Jesus went out and departed from the temple: and his disciples came to him, for to shewe him the byldinge of the temple. <sup>2</sup> Jesus sayde unto them: se ye not all these thinges? Verely I saye unto you: ther shall not be here lefte one stone upon another, that shall not be cast doune.

<sup>3</sup> And as he sat upon the mount Olivete, his disciples came unto him secretly sayinge. Tell us when these thinges shalbe: and what signe shalbe of thy comminge and of the

## RHEIMS 1582

<sup>33</sup> You serpents, vipers broodes, how wil you flee from the judgement of hel? <sup>34</sup> Therefore behold I send unto you Prophets and wise men and scribes, and of them you shal kil and crucifie, and of them you shal scourge in your Synagogs, and persecute from citie into citie: <sup>35</sup> that upon you may come al the just bloud that was shed upon the earth, from the bloud of Abel the just even unto the bloud of Zacharias the sonne of Barachias, whom you murdered betwene the temple and the altar. <sup>36</sup> Amen I say to you, al these things shal come upon this generation. <sup>37</sup> Hierusalem, Hierusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the henne doth gather together her chickens under her winges, and thou wouldest not? <sup>38</sup> Behold, your house shal be left desert to you. <sup>39</sup> For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord.

**24** And Jesus being gone out of the temple, went. And his disciples came to shew him the buildings of the temple. <sup>2</sup> And he answering said to them, Do you see al these things? Amen I say to you, there shal not be left here a stone upon a stone that shal not be destroyed.

<sup>3</sup> And when he was sitting upon Mount-olivete, the disciples came to him secretly, saying: Tel us, when shal these thinges be? and what shal be the signe of thy comming, and

## GREAT BIBLE (1539) 1540

the measure of your fathers. <sup>33</sup> Ye serpentes, ye generacion of vipers, how wyll ye scape the damnacyon of hell?

<sup>34</sup> Wherefore beholde I sende unto you Prophetes and wysemen, and scribes, and some of them ye shall kyll and crucifye: and some of them shal ye scourge in youre synagoges, and persecute them from cytie to cytie: <sup>35</sup> that upon you maye come all the ryghteous bloude which hath bene shedd upon the erthe, from the bloude of ryghteous. Abel, unto the bloude of zachary sonne of Barachias, whom ye slewe betwene the temple and the altare. <sup>36</sup> Verely I saye unto you: all these thynges shall come upon this generacion. <sup>37</sup> O Jerusalem, Jerusalem, thou that kyllest the prophetes, and stonest them which are sent unto the: how often wolde. I have gathered thy chyldren together, even as the henne gathereth her chыckens under her wynges, and ye wolde not? <sup>38</sup> Beholde youre house is left unto you desolate. <sup>39</sup> For I saye unto you: ye shall not se me hence forth, tyll that ye saye blessed is he, that commeth in the name of the Lorde.

**24** And Jesus went out, and departed from the temple: and hys discyples came to him, for to shewe him the byldynges of the temple. <sup>2</sup> Jesus sayde unto them: Se ye not all these thinges? Verely I saye unto you ther shall not be here lefte one stone upon another, that shall not be destroyed.

<sup>3</sup> And as he sat upon mount Olivete, hys disciples came unto him secretly, saying: Tell us: when shall these thinges be: and what shalbe the token of thy commyng and

## KJ (1611) 1873

your fathers. <sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

<sup>34</sup> Wherefore behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: <sup>35</sup> that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. <sup>36</sup> Verily I say unto you, All these *things* shall come upon this generation.

<sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not? <sup>38</sup> Behold, your house is left unto you desolate. <sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

**24** And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. <sup>2</sup> And Jesus said unto them, See ye not all these *things*? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. <sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these *things* be? and what *shall be* the sign of thy

## GENEVA BIBLE (1560) 1562

of your fathers. <sup>33</sup>O serpents, the generacion of vipers, how shulde ye escape the damnacion of hel! <sup>34</sup>Wherefore beholde, I send unto you Prophetes, and wise men, and Scribes, and of them ye shal kil and crucifie: and of them shal ye scourge in your Synagogues, and persecute from citie to citie, <sup>35</sup>That upon you may come all the righteous blood that was shed upon the earth, from the blood of Abel the righteous unto the blood of Zacharias the sonne of Barachias, whome ye slewe betwene the Temple and the altar. <sup>36</sup>Verely I say unto you, all these things shal come upon this generation. <sup>37</sup>Jerusalem, Jerusalem, which killest the Prophetes and stoned them whiche are sent to thee, how often wolde I have gathered thy children together, as the henne gathered her chickens under her wings, and ye wolde not! <sup>38</sup>Beholde, your habitacion shalbe left unto you desolate. <sup>39</sup>For I saye unto you, ye shal not se me hence forthe til that ye say, Blessed (is) he that cometh in the Name of the Lord.

**24** And Jesus went out, and departed from the Temple, and his disciples came to him, <sup>2</sup>And Jesus said unto them, Se ye not all these things? Verely I say unto you, there shal not be here left a stone upon a stone that shal not be cast downe. <sup>3</sup>And as he sate upon the mount of Olives, his disciples came unto him aparte, saying. Tell us when these things shalbe, and what signe (shalbe) of thy

## (RV 1881) ASV 1901

<sup>33</sup>Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? <sup>34</sup>Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: <sup>35</sup>that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. <sup>36</sup>Verily I say unto you, All these things shall come upon this generation.

<sup>37</sup>O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! <sup>38</sup>Behold, your house is left unto you <sup>a</sup>desolate. <sup>39</sup>For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

**24** And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. <sup>2</sup>But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

<sup>3</sup>And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of

<sup>a</sup> Some ancient authorities omit *desolate*.

## BISHOPS' BIBLE (1568) 1602

ye also the measure of your fathers. <sup>33</sup>Ye serpents, ye generation of vipers, how will ye escape the damnation of hell? <sup>34</sup>Wherefore behold, I send unto you Prophets, and wisemen, and Scribes, and some of them ye shall kill and crucifie, and some of them shall yee scourge in your synagogues, and persecute them from citie to citie: <sup>35</sup>That upon you may come all the righteous blood shed upon the earth, from the blood of that righteous Abel, unto the blood of Zacharias, sonne of Barachias, whom yee slew between the temple and the altar. <sup>36</sup>Verely I say unto you, All these things shall come upon this generation. <sup>37</sup>O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which have bene sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not? <sup>38</sup>Behold, your house is left unto you desolate. <sup>39</sup>For I say unto you, ye shall by no meanes see me henceforth, till yee shall say, Blessed is hee that commeth in the name of the Lord.

**24** And Jesus went out, and departed from the temple: and his disciples came *to him* for to shewe him the buildings of the temple. <sup>2</sup>Jesus sayd unto them, See ye not all these things? Verely I say unto you, there shall not be left here one stone upon another, that shall not be destroyed. <sup>3</sup>And as he sate upon the mount of Olives, the disciples came unto him secretly, saying, Tel us, when shall these things be? and what *shalbe* the token of thy

## RSV (1946) 1960

your fathers. <sup>33</sup>You serpents, you brood of vipers, how are you to escape being sentenced to hell? <sup>34</sup>Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town, <sup>35</sup>that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. <sup>36</sup>Truly, I say to you, all this will come upon this generation.

<sup>37</sup>"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! <sup>38</sup>Behold, your house is forsaken and desolate.<sup>a</sup> <sup>39</sup>For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

**24** Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. <sup>2</sup>But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another, that will not be thrown down."

<sup>3</sup>As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the close of

<sup>a</sup> Other ancient authorities omit *and desolate*

## TYNDALE (1525) 1535

ende of the worlde? <sup>4</sup> And Jesus answered and sayde unto them: take hede that no man deceave you. <sup>5</sup> For many shall come in my name sayinge: I am Christ: and shall deceave many.

<sup>6</sup> Ye shall heare of warres, and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe, but the ende is not yet. <sup>7</sup> For nacion shall ryse agaynst nacion, and realme agaynst realme: and ther shalbe pestilence, honger and erthquakes in all quarters. <sup>8</sup> All these are the begynninge of sorowes.

<sup>9</sup> Then shall they put you to trouble, and shall kyll you: and ye shalbe hated of all nacions for my names sake. <sup>10</sup> And then shall many be offended, and shall betraye one another, and shall hate one the other. <sup>11</sup> And many false Prophetes shall aryse, and shall deceave many. <sup>12</sup> And because iniquite shall have the upper hande, the love of many shall abate. <sup>13</sup> But he that endureth to the ende, the same shalbe safe. <sup>14</sup> And this glad tidynge of the kyngdome shalbe preached in all the worlde, for a wytnes unto all nacions: and then shall the ende come.

<sup>15</sup> When ye therfore shall se the abhominacion that be-tokeneth desolacion, spoken of by Daniel the Prophet, stonde in the holy place: let him that redeth it, understonde it. <sup>16</sup> Then let them which be in Jury, flye into the moun-taynes. <sup>17</sup> And let him which is on the housse toppe, not come downe to fet eny thinge out of his housse. <sup>18</sup> Nether let him which is in the felde, returne backe to fetch his clothes. <sup>19</sup> Wo shalbe in those dayes to them that are with

## RHEIMS 1582

of the consummation of the world? <sup>4</sup> And JESUS answering, said to them, Beware that no man seduce you: <sup>5</sup> for many shal come in my name saying, I am Christ: and they shal seduce many. <sup>6</sup> For you shal heare of warres, and brutes of warres. See that ye be not troubled. for these things must be done: but the end is not yet. <sup>7</sup> for nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quakes in places, <sup>8</sup> and al these things are the beginnings of sorowes. <sup>9</sup> Then shal they deliver you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake. <sup>10</sup> And then many shal be scandalized: and they shal deliver up one an other: and they shal hate one an other. <sup>11</sup> And many false-prophets shal rise: and shal seduce many. <sup>12</sup> And because iniquitie shal abound: the charitie of many shal waxe cold. <sup>13</sup> But he that shal persevere to the end, he shal be saved. <sup>14</sup> And this Gospel of the kingdom shal be preached in the whole world, for a testimonie to al nations, and then shal come the consummation.

<sup>15</sup> Therefore when you shal see *the abomination of desolation*, which was spoken of by Daniel the Prophet, stand-ing in the holy place (he that readeth, let him understand) <sup>16</sup> then they that are in Jewrie, let them flee to the moun-taines: <sup>17</sup> and he that is on the house-toppe, let him not come downe to take anything out of his house: <sup>18</sup> and he that is in the field, let him not goe backe to take his coate. <sup>19</sup> And wo to them that are with childe, and that give sucke

## GREAT BIBLE (1539) 1540

of the ende of the world? <sup>4</sup> And Jesus answered, and sayd unto them: take hede, that no man deceave you. <sup>5</sup> For many shall come in my name, sayinge: I am Chryst: and shall deceave many. <sup>6</sup> ye shall heare of warres, and tidinges of warres: be not troubled. <sup>7</sup> For all (*these thynges*) must come to passe, but the ende is not yet. Nacion shall ryse agaynst nacion, and realme agaynst realme: and ther shalbe pestilence, and hunger, and erthquakes in all places. <sup>8</sup> All these are the begynnynge of sorowes.

<sup>9</sup> Then shall they put you to trouble, and shall kyll you: and ye shalbe hated of all nacions for my names sake. <sup>10</sup> And then shall many be offended, and shall betraye one another, and shall hate one another. <sup>11</sup> And many false prophetes shall aryse, and shall deceave many. <sup>12</sup> And because iniquite shall have the upper hand, the love of many shall abate. <sup>13</sup> But he that endureth to the ende, the same shalbe safe. <sup>14</sup> And this Gospell of the kyngdome shalbe preached in all the worlde, for a wytnes unto all nacyons, and then shall the ende come.

<sup>15</sup> When ye therfore shall se the abhominacion of deso-lacion (that was spoken of by Daniel the prophet) stande in the holy place: whoso readeth it let him understande. <sup>16</sup> Then lett them whych be in Jewry, flye into the moun-taynes. <sup>17</sup> And let hym whych is on the house toppe, not come downe to fet eny thinge out of hys house. <sup>18</sup> Nether let him whych is in the felde, returne backe to fetch his clothes. <sup>19</sup> Wo shalbe in those dayes to them that are with

## KJ (1611) 1873

coming, and of the end of the world? <sup>4</sup> And Jesus answered and said unto them, Take heed that no *man* deceive you. <sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many. <sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against king-dom: and there shall be famines, and pestilences, and earth-quakes in divers places. <sup>8</sup> All these *are* the beginning of sorrows.

<sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. <sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another. <sup>11</sup> And many false prophets shall rise, and shall deceive many. <sup>12</sup> And because iniquity shall abound, the love of many shall wax cold. <sup>13</sup> But he that shall endure unto the end, the same shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

<sup>15</sup> When ye therefore shall see the abomination of desola-tion, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) <sup>16</sup> then let them which be in Judea flee into the mountains: <sup>17</sup> let him which is on the housetop not come down to take any *thing* out of his house: <sup>18</sup> neither let him which is in the field return back to take his clothes. <sup>19</sup> And woe unto them that are with

## GENEVA BIBLE (1560) 1562

comming, and of the end of the worlde. <sup>4</sup> And Jesus answered, and said unto them Take hede that no man deceive you. <sup>5</sup> For manie shal come in my Name, saying, I am Christ, and shal deceive manie. <sup>6</sup> And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet. <sup>7</sup> For nacion shal rise against nacion, and realme againste realme, and there shalbe pestilence, and famine, and earth quakes in divers places. <sup>8</sup> Al these are but the beginning of sorowes. <sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you, and ye shalbe hated of all nacions for my Names sake. <sup>10</sup> And then shal manie be offende, and shal betray one another, and shal hate one another. <sup>11</sup> And manie false prophetes shall arise, and shal deceive manie. <sup>12</sup> And because iniquitie shalbe increased, the love of manie shalbe colde. <sup>13</sup> But he that endureth to the end, he shalbe saved. <sup>14</sup> And thys Gospell of the kingdome shalbe preached through the whole worlde for a witnes unto all nacions, and then shall the ende come.

<sup>15</sup> When ye therefore shal se the abomination of desolation spoken of by Daniel the Prophet, standing in the holie place, (let him that readeth consider it.) <sup>16</sup> Then let them which be in Judea, flee into the mountaines. <sup>17</sup> Let him which is on the house top, not come downe to fetch anie thing out of his house. <sup>18</sup> And he that is in the field, let not him returne backe to fetch his clothes. <sup>19</sup> And wo (shalbe) to them that are with childe, and to them that give sucke

## (RV 1881) ASV 1901

the end of the world? <sup>4</sup> And Jesus answered and said unto them, Take heed that no man lead you astray. <sup>5</sup> For many shall come in my name, saying, I am the Christ; and shall lead many astray. <sup>6</sup> And ye shall hear of wars and rumors of wars; see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. <sup>8</sup> But all these things are the beginning of travail. <sup>9</sup> Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. <sup>10</sup> And then shall many stumble, and shall deliver up one another, and shall hate one another. <sup>11</sup> And many false prophets shall arise, and shall lead many astray. <sup>12</sup> And because iniquity shall be multiplied, the love of the many shall wax cold. <sup>13</sup> But he that endureth to the end, the same shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

<sup>15</sup> When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), <sup>16</sup> then let them that are in Judæa flee unto the mountains: <sup>17</sup> let him that is on the housetop not go down to take out the things that are in his house: <sup>18</sup> and let him that is in the field not return back to take his cloak. <sup>19</sup> But woe unto them that are with child and to them that give suck in

## BISHOPS' BIBLE (1568) 1602

comming, and of the end of the worlde? <sup>4</sup> And Jesus answered, and said unto them, Take heede that no man deceive you. <sup>5</sup> For many shall come in my name, saying, I am Christ: and shall deceive many. <sup>6</sup> It will come to passe, that ye shall heare of warres, and rumors of warres: See that ye be not troubled: for all *these things* must come to passe, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and realme against realme, and there shall bee famines, and pestilences, and earthquakes in certaine places. <sup>8</sup> All these are the beginning of sorowes. <sup>9</sup> Then shall they put you to trouble, and shall kill you: and ye shall be hated of all nations for my names sake. <sup>10</sup> And then shall many be offended, and shall betray one another, and shal hate one another. <sup>11</sup> And many false prophetes shal rise, and shal deceive many. <sup>12</sup> And because iniquitie shall abound, the love of many shall waxe cold. <sup>13</sup> But he that shall endure unto the end, the same shall be saved. <sup>14</sup> And this Gospell of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come. <sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand,) <sup>16</sup> Then let them which be in Jury, flee into the mountaines. <sup>17</sup> And let him which is on the house top, not come downe to fetch any thing out of his house: <sup>18</sup> Neither let him which is in the field, returne backe to fetch his clothes. <sup>19</sup> Woe shall bee in those dayes to them that are with

## RSV (1946) 1960

the age?" <sup>4</sup> And Jesus answered them, "Take heed that no one leads you astray. <sup>5</sup> For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. <sup>6</sup> And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: <sup>8</sup> all this is but the beginning of the sufferings.

<sup>9</sup> "Then they will deliver you up to tribulation, and put you to death; and you will be hated by all nations for my name's sake. <sup>10</sup> And then many will fall away, and betray one another, and hate one another. <sup>11</sup> And many false prophets will arise and lead many astray. <sup>12</sup> And because wickedness is multiplied, most men's love will grow cold. <sup>13</sup> But he who endures to the end will be saved. <sup>14</sup> And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come.

<sup>15</sup> "So when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the mountains; <sup>17</sup> let him who is on the housetop not go down to take what is in his house; <sup>18</sup> and let him who is in the field not turn back to take his mantle. <sup>19</sup> And alas for those who are with child and for those who give suck in

## TYNDALE (1525) 1535

childe, and to them that geve sucke.<sup>20</sup> But praye that youre flight be not in the winter, nether on the Saboth daye.<sup>21</sup> For then shalbe greate tribulacion, suche as was not from the beginninge of the worlde to this tyme, ner shalbe.<sup>22</sup> Ye and except those dayes shuld be shortened, there shuld no fleshe be saved: but for the chosens sake, those dayes shalbe shortened.

<sup>23</sup> Then yf eny man shall saye unto you: lo, here is Christ, or there is Christ: beleve it not.<sup>24</sup> For there shall arise false Christes, and false prophetes, and shall do great myracles and wondres. In so moche that if it were possible, the verie electe shuld be deceived.<sup>25</sup> Take hede, I have tolde you before.<sup>26</sup> Wherefore if they shall saye unto you: beholde he is in the desert, go not forth: beholde he is in the secret places, beleve not.<sup>27</sup> For as the lightynge cometh out of the eest, and shyneth into the weest: so shall the comminge of the sonne of man be.<sup>28</sup> For wheresoever a deed karkas is, even thither will the egles resorte.

<sup>29</sup> Immediatly after the tribulacions of those dayes, shall the sunne be darkened: and the mone shall not geve hyr light, and the starres shall fall from heaven, and the powers of heaven shall move.<sup>30</sup> And then shall appere the signe of the sonne of man in heaven. And then shall all the kynredes of the erth morne, and they shall se the sonne of man come in the cloudes of heaven with power and

## RHEIMS 1582

in those dayes.<sup>20</sup> But pray that your flight be not in the winter or on the Sabbath.<sup>21</sup> For there shal be then great tribulation, such as hath not been from the beginning of the world until now, neither shal be.<sup>22</sup> And unles those daies had been shortened, no flesh should be saved: but for the elect the daies shal be shortened.<sup>23</sup> Then if any man shal say unto you, Loe here is Christ, or there: do not beleeve him.<sup>24</sup> For there shal rise false-Christes and false-Prophets, and shal shew great signes and wonders, so that the elect also (if it be possible) may be induced into errour.<sup>25</sup> Loe I have foretold you.<sup>26</sup> If therfore they shal say unto you, Behold he is in the desert: goe ye not out: behold in the closets, belevee it not.<sup>27</sup> For as lightening commeth out of the east, and appeareth even into the west, so shal also the advent of the sonne of man be.<sup>28</sup> Wheresoever the body is, thither shal the egles also be gathered together.

<sup>29</sup> And immediatly after the tribulation of those dayes the sonne shal be darkened, and the moone shal not give her light, and the starres shal fal from heaven, and the poWers of heaven shal be moved:<sup>30</sup> and then shal appeare the signe of the Sonne of man in heaven: and then shal al tribes of the earth bewaile: and they shal see the Sonne of man comming in the cloudes of heaven with much power

## GREAT BIBLE (1539) 1540

chylde, and to them that geve sucke.<sup>20</sup> But praye ye that youre flyght be not in the winter, nether on the Saboth daye.<sup>21</sup> For then shalbe great tribulacions suche as was not sens the begynning of the worlde to this tyme, nor shalbe.<sup>22</sup> Ye and except those dayes shulde be shortened, there shulde no fleshe be saved: but for the chosens sake, those dayes shalbe shortened.

<sup>23</sup> Then yf eny man saye unto you: lo here is Chryst, or there: beleve it not.<sup>24</sup> For there shall aryse false Chrystes, and false prophetes and shall shew great miracles, and wondres. In so moch (that yf it were possyble) the verie electe shuld be deceived:<sup>25</sup> behold, I have tolde you before.<sup>26</sup> Wherefore, yf they saye unto you: beholde, he is in the desert, go not ye forth: behold, he is in the secret places, beleve it not.<sup>27</sup> For as the lyghtnyng commeth out of the East, and appeareth into the west: so shall the commynge of the sonne of man be.

<sup>28</sup> For wheresoever a deed karkas is, even thether wyll the Egles also be gathered together.<sup>29</sup> Immediatly after the tribulacyons of those dayes, shall the sonne be derkened: and the moone shall not geve her lyght, and the starres shall fall from heaven, and the powers of heaven shall be moved.<sup>30</sup> And then shall appeare the token of the sonne of man in heaven. And then shall all the kynredes of the earth mourne, and they shall se the sonne of man commyng in the cloudes of heaven, wyth power and

## KJ (1611) 1873

child, and to them that give suck in those days.<sup>20</sup> But pray ye that your flight be not in the winter, neither on the sabbath day:<sup>21</sup> for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.<sup>23</sup> Then if any *man* shall say unto you, Lo, here *is* Christ, or there; believe *it* not.<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were possible, they shall* deceive the very elect.<sup>25</sup> Behold, I have told you before.<sup>26</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.<sup>27</sup> For as the lightning cometh out of the east, and shineth *even* unto the west; so shall also the coming of the Son of man be.<sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:<sup>30</sup> and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming

## GENEVA BIBLE (1560) 1562

in those dayes. <sup>20</sup> But pray that your flight be not in the winter, nether on the Sabbath (day.) <sup>21</sup> For then shalbe great tribulation, suche as was not from the beginnyng of the worlde to this time, nor shalbe. <sup>22</sup> And except those daies shuld be shortned, there shulde no flesh be saved: but for the electes sake those dayes shalbe shortened. <sup>23</sup> Then if anie shal say unto you, Lo, here is Christ, or there, beleve it not. <sup>24</sup> For there shal arise false Christs, and false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shulde deceive the verie elect. <sup>25</sup> Beholde, I have tolde you before. <sup>26</sup> Wherefore if they shal say unto you, Beholde, he is in the desert, go not forthe, Beholde, he is in the secret places, beleve it not. <sup>27</sup> For as the lightning cometh out of the East and shineth into the West, so shal also the comming of the Sonne of man be. <sup>28</sup> For wheresoever a dead carkeis is, thither wil the egles resort. <sup>29</sup> And immediatly after the tribulations of those dayes, shal the sunne be darkened and the moone shal not give her light, and the starres shal fall from heaven, and the powers of heaven shalbe shaken. <sup>30</sup> And then shal appeare the signe of the Sonne of man in heaven: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of man come in the cloudes of

## (RV 1881) ASV 1901

those days! <sup>20</sup> And pray ye that your flight be not in the winter, neither on a sabbath: <sup>21</sup> for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. <sup>22</sup> And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. <sup>23</sup> Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe *it* not. <sup>24</sup> For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. <sup>25</sup> Behold, I have told you beforehand. <sup>26</sup> If therefore they shall say unto you, Behold, he is in the wilderness: go not forth: Behold, he is in the inner chambers; believe *it* not. <sup>27</sup> For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. <sup>28</sup> Wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: <sup>30</sup> and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great

## BISHOPS' BIBLE (1568) 1602

child, and to them that give sucke. <sup>20</sup> But pray ye that your flight be not in the winter, neither on the Sabbath day: <sup>21</sup> For then shall be greater tribulation, such as was not since the beginning of the world to this time, no, nor in any wise shall be. <sup>22</sup> Yea, and except those daies should be shortned, there should no flesh bee saved: but for the chosens sake those dayes shall be shortned. <sup>23</sup> Then if any man shall say unto you, Loe, here is Christ, or there: beleeve it not. <sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signes, and wonders: in so much that (if it were possible) they shall deceive the very elect. <sup>25</sup> Behold, I have tolde you before. <sup>26</sup> Wherefore, if they shall say unto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret pleges, beleeve it not. <sup>27</sup> For as the lightning commeth out of the East, and shineth into the West: so shall also the comming of the sonne of man be. <sup>28</sup> For wheresoever the dead carkeise is, even there will the Eagles also bee gathered together. <sup>29</sup> Immediatly, after the tribulation of those dayes, shall the Sunne be darkened, and the Moone shall not give her light, and the starres shall fall from heaven, and the powers of the heavens shalbe shaken. <sup>30</sup> And then shall appeare the signe of the sonne of man in heaven: and then shall all the kinreds of the earth mourne, and they shall see the sonne of man comming in the clouds of heaven,

## RSV (1946) 1960

those days! <sup>20</sup> Pray that your flight may not be in winter or on a sabbath. <sup>21</sup> For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. <sup>22</sup> And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened. <sup>23</sup> Then if any one says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it. <sup>24</sup> For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> Lo, I have told you beforehand. <sup>26</sup> So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. <sup>27</sup> For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man. <sup>28</sup> Wherever the body is, there the eagles will be gathered together.

<sup>29</sup> "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; <sup>30</sup> then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on

## TYNDALE (1525) 1535

greate glorie. <sup>31</sup> And he shall sende his angels with the greate voyce of a trompe, and they shall gader to gether his chosen, from the fower wyndes, and from the one ende of the worlde to the other.

<sup>32</sup> Learne a similitude of the fygge tree: when his braunches are yet tender and his leves spronge, ye knowe that sommer is nye. <sup>33</sup> So lyke wyse ye, when ye see all these things, be ye sure that it is neare, even at the dores. <sup>34</sup> Verely I saye unto you, that this generacion shall not passe tyll all these be fulfilled. <sup>35</sup> Heaven and erth shall perisse, but my wordes shall abide. <sup>36</sup> But of that daye and houre knoweth no man, no not the angels of heaven, but my father only.

<sup>37</sup> As the tyme of Noe was, so lykewyse shall the comminge of the sonne of man be. <sup>38</sup> For as in the dayes before the flood: they dyd eate and drinke, mary and were maryed, even unto the daye that Noe entred into the shyppe, <sup>39</sup> and knewe of nothinge, tyll the floude came and toke them all awaye. So shall also the comminge of the sonne of man be. <sup>40</sup> Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused, <sup>41</sup> two shalbe grindinge at the myll, the one shalbe receaved, and the other shalbe refused.

<sup>42</sup> Wake therfore, because ye knowe not what houre youre master wyll come. <sup>43</sup> Of this be sure, that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly wathe, and not suffre his housse

## RHEIMS 1582

and majestie. <sup>31</sup> And he shal send his Angels with a trumpet, and a great voyce: and they shal gather together his elect from the foure windes, from the furthest partes of heaven even to the endes thereof. <sup>32</sup> And of the figtree learne a parable: When now the bough thereof is tender, and the leaves come forth, you know that sommer is nigh. <sup>33</sup> So you also, when you shal see these things, know ye that it is nigh even at the doores. <sup>34</sup> Amen I say to you, that this generation shal not passe, til al these things be done. <sup>35</sup> Heaven and earth shal passe, but my wordes shal not passe.

<sup>36</sup> But of that day and houre no body knoweth, neither the Angels of heaven, but the Father alone. <sup>37</sup> And as in the dayes of Noe, so shal also the coming of the Sonne of man be. <sup>38</sup> For as they were in the dayes before the flood, eating and drinking, marying and giving to mariage, even unto that day in which Noe entred into the arke, <sup>39</sup> and knewe not til the flood came, and toke them al: so also shal the coming of the Sonne of man be. <sup>40</sup> Then two shal be in the field: one shal be taken, and one shal be left. <sup>41</sup> two women grinding in the mill: one shal be taken, and one shal be left. <sup>42</sup> Watch therfore because you know not what houre your Lord wil come. <sup>43</sup> But this know ye, that if the good man of the house did know what houre the theefe would come, he would surely watch, and would not suffer

## GREAT BIBLE (1539) 1540

greate glorie. <sup>31</sup> And he shall sende his Angels with the greate voyce of a trompett, and they shall gather to gether his chosen, from the foure wyndes: even from the hyghest partes of heaven, untill the endes ther of.

<sup>32</sup> Learne a symilitude of the fygge tree: When hys braunches is yet tender, and the leaves sprong, ye knowe that sommer is nye. <sup>33</sup> So lykewyse ye, when ye se all these things, be ye sure that it is neare, even at the dores. <sup>34</sup> Verely I saye unto you: this generacion shal not passe, tyll all these things be fulfilled. <sup>35</sup> Heaven and earth shall passe, but my wordes shall not passe. <sup>36</sup> But of that daye and houre knoweth no man, no not the angels of heaven, but my father onely.

<sup>37</sup> But as the dayes of Noe were, so shall also the commynge of the sonne of man be. <sup>38</sup> For as in the dayes (that went before the flood) they dyd eate and dryncke, mary, and were maryed, even untill the daye that Noe entred into the shyppe, <sup>39</sup> and knewe not tyll the flood came and toke them all awaye: So shall also the commynge of the sonne of man be. <sup>40</sup> Then shall two be in the felde, the one receaved, and the other refused. <sup>41</sup> two wemen shalbe gryndinge at the myll, the one receaved and the other refused (*Two in a bedd: the one shalbe receaved, and the other refused*) <sup>42</sup> Watch therfore, for ye knowe not what houre your lord will come. <sup>43</sup> Of this yet be sure, that yf the good man of the house knew what houre the thefe wolde come: he wolde suerly wathe, and not suffre hys

## KJ (1611) 1873

in the clouds of heaven with power and great glory. <sup>31</sup> And he shall send his angels <sup>1</sup> with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. <sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: <sup>33</sup> so likewise ye, when ye shall see all these *things*, know that it is near, *even* at the doors. <sup>34</sup> Verily I say unto you, This generation shall not pass, till all these *things* be fulfilled. <sup>35</sup> Heaven and earth shall pass away, but my words shall not pass away.

<sup>36</sup> But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. <sup>37</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>39</sup> and knew not until the flood came, and took *them* all away; so shall also the coming of the Son of man be. <sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left. <sup>41</sup> *Two women shall be grinding at the mill; the one shall be taken, and the other left.* <sup>42</sup> Watch therefore: for ye know not what hour your Lord doth come.

<sup>43</sup> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be

<sup>1</sup> Or, with a trumpet, and a great voice.

## GENEVA BIBLE (1560) 1562

heaven with power and great glorie. <sup>31</sup> And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes and from the one end of the heaven unto the other. <sup>32</sup> Now learne the parable of the figge tre: when her bough is yet tender, and it bringeth forth the leaves, ye knowe that sommer (is) nere. <sup>33</sup> So likewise ye, when ye se all these things, knowe that the (kingdome of God) is nere, (even) at the dores. <sup>34</sup> Verely I say unto you, this generation shal not passe, til all these things be done. <sup>35</sup> Heaven and earth shal passe away: but my wordes shal not passe away. <sup>36</sup> But of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely. <sup>37</sup> But as the dayes of Noe (were,) so likewise shal the comming of the Sonne of man be. <sup>38</sup> For as in the dayes (before) the flood they did eat and drinke, mary, and give in mariage unto the day that Noe entred into the Arke, <sup>39</sup> And knewe nothing, til the flood came and toke them all away, so shal also the comming of the Sonne of man be. <sup>40</sup> Then two men shalbe in the fields, the one shalbe received, and the other shalbe refused. <sup>41</sup> Two women shalbe grinding \* at the mil: the one shalbe received, and the other shalbe refused. <sup>42</sup> Wake therefore: for ye knowe not what houre your master wil come. <sup>43</sup> Of this be sure, that if the good man of the house knewe at what watche the thief wold come, he wolde surely watche, and not suffre his house to be digged through.

## (RV 1881) ASV 1901

glory. <sup>31</sup> And he shall send forth his angels <sup>a</sup>with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. <sup>32</sup> Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; <sup>33</sup> even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. <sup>34</sup> Verily I say unto you, This generation shall not pass away, till all these things be accomplished. <sup>35</sup> Heaven and earth shall pass away, but my words shall not pass away. <sup>36</sup> But of that day and hour knoweth no one, not even the angels of heaven, <sup>b</sup>neither the Son, but the Father only. <sup>37</sup> And as *were* the days of Noah, so shall be the coming of the Son of man. <sup>38</sup> For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, <sup>39</sup> and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. <sup>40</sup> Then shall two men be in the field; one is taken, and one is left: <sup>41</sup> two women *shall be* grinding at the mill; one is taken, and one is left. <sup>42</sup> Watch therefore: for ye know not on what day your Lord cometh. <sup>43</sup> But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have

## BISHOPS' BIBLE (1568) 1602

with power and great glory. <sup>31</sup> And hee shall send his angels with the great sound of a trumpet, and they shall gather together his chosen from the foure winds, even from one end of heaven to the other. <sup>32</sup> Learne a parable of the figge tree: When his branch is yet tender, and the leaves sprung, ye know that summer is nigh: <sup>33</sup> So likewise ye, when ye shall see all these things, be sure that it is neere, even at the dores. <sup>34</sup> Verely I say unto you, this generation shall in no wise passe, till all these things be fulfilled. <sup>35</sup> Heaven and earth shall passe away, but my words shall in no wise passe away. <sup>36</sup> But of that day and houre knoweth no man, no, not the Angels of heaven, but my father onely. <sup>37</sup> But as the dayes of Noe were, so shall also the comming of the sonne of man be. <sup>38</sup> For as in the dayes that were before the flood, they were eating, and drinking, marrying, and giving in mariage, even untill the day that Noe entred into the arke, <sup>39</sup> And knewe not untill the flood came, and tooke them all away: so shall also the comming of the sonne of man be. <sup>40</sup> Then shall two be in the field: the one is received, and the other is left alone. <sup>41</sup> Two *women* shalbe grinding at the mill: the one is received, and the other left alone. <sup>42</sup> Watch therefore, for yee know not what houre your Lord doth come. <sup>43</sup> Of this yet be sure, that if the good man of the house had knowen what watch the thefe would come, hee would have watched, and would

## RSV (1946) 1960

the clouds of heaven with power and great glory; <sup>31</sup> and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

<sup>32</sup> "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you know that he is near, at the very gates. <sup>34</sup> Truly, I say to you, this generation will not pass away till all these things take place. <sup>35</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>36</sup> "But of that day and hour no one knows, not even the angels of heaven, nor the Son,<sup>a</sup> but the Father only. <sup>37</sup> As were the days of Noah, so will be the coming of the Son of man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, <sup>39</sup> and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. <sup>40</sup> Then two men will be in the field; one is taken and one is left. <sup>41</sup> Two women will be grinding at the mill; one is taken and one is left. <sup>42</sup> Watch therefore, for you do not know on what day your Lord is coming. <sup>43</sup> But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken

<sup>a</sup> Many ancient authorities read *with a great trumpet, and they shall gather &c.*

<sup>b</sup> Many authorities, some ancient, omit *neither the Son*.

<sup>a</sup> Other ancient authorities omit *nor the Son*

## TYNDALE (1525) 1535

to be broken uppe. <sup>44</sup> Therefore be ye also redy, for in the houre ye thinke he wolde not: wyll the sonne of man come. <sup>45</sup> If there be any faythfull servaunt and wyse, whome his master hath made ruler over his housholde to geve them meate in season convenient: <sup>46</sup> happy is that servaunt whom his master (when he cometh) shall finde so doinge. <sup>47</sup> Verely I saye unto you, he shall make him ruler over all his goodes. <sup>48</sup> But and yf that evyll servaunt shall saye in his herte, my master will defer his comminge, <sup>49</sup> and begynne to smyte his felowes, ye and to eate and to drynke with the dronken: <sup>50</sup> that servauntes master will come in a daye when he loketh not for him, and in an houre that he is not ware of, <sup>51</sup> and wyll devyde him, and geve him his rewarde with ypocrites. And there shalbe wepinge and gnassinge of teth

**25** Then the kyngdome of heaven shalbe lykened unto ten virgins, which toke their lampes, and went to mete the brydgrome: <sup>2</sup> fyve of them were folysshe, and fyve were wyse. <sup>3</sup> The folysshe toke their lampes, but toke none oyle with them. <sup>4</sup> But the wyse toke oyle with them in their vessels with their lampes also. <sup>5</sup> Whill the brydgrome taryed, all slombred and slepte. <sup>6</sup> And even at mydnyght, there was a crye made: beholde, the brydgrome cometh, goo out agaynst him. <sup>7</sup> Then all those virgins arose, and prepared their lampes. <sup>8</sup> And the folyshe sayde to the wyse: geve us of youre oyle for oure lampes goo

## RHEIMS 1582

his house to be broken up. <sup>44</sup> Therefore be you also ready, because at what houre you know not, the Sonne of man wil come.

<sup>45</sup> Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his familie, to give them meate in season? <sup>46</sup> Blessed is that servant, whom when his lord commeth, he shal finde so doing. <sup>47</sup> Amen I say to you, that over al his goods shal he appoint him. <sup>48</sup> But if that naughtie servant shal say in his hart, My lord is long a comming: <sup>49</sup> and shal beginne to strike his fellow-servants, and eateth, and drinketh with drunkards: <sup>50</sup> the lord of that servant shal come in a day that he hopeth not, and an houre that he knoweth not, <sup>51</sup> and shal devide him, and appoint his portion with the hypocrites: there shal be weeping and gnashing of teeth.

**25** Then shal the kingdom of heaven be like to ten virgins: which taking their lampes went forth to meete the bridegrome and the bride. <sup>2</sup> And five of them were foolish, and five wise. <sup>3</sup> but the five foolish, having taken their lampes, did not take oile with them: <sup>4</sup> but the wise did take oile in their vessels with the lampes. <sup>5</sup> And the bridegrome tarying long, they slumbered all and slepte. <sup>6</sup> And at midnight there was a clamour made, Behold the bridegrome commeth, goe ye forth to meete him. <sup>7</sup> Then arose al those virgins: and they trimmed their lampes. <sup>8</sup> And the foolish said to the wise, Give us of your oile: because our

## GREAT BIBLE (1539) 1540

house to be broken up. <sup>44</sup> Therefore, be ye also ready, for in soch an houre as ye thynke not: wyll the sonne of man come. <sup>45</sup> Who is a faythfull and wyse servaunt, whom his Lorde hath made ruler over his housholde, to geve them meate in season. <sup>46</sup> Blessed is that servaunt whom hys Lord (when he cometh) shall fynde so doynge: <sup>47</sup> Verely I saye unto you, that he shall make hym ruler over all hys goodes. <sup>48</sup> But and yf that evyll servaunt saye in hys herte, my Lorde wyll be long a commyng <sup>49</sup> (and so begynne to smyte his felowes, yee, and to eate and drincke wyth the droncken) <sup>50</sup> the same servauntes Lord shall come in a daye when he loketh not for hym, and in an houre that he is not ware of, <sup>51</sup> and shall hewe him in peces, and geve hym his porcyon wyth ypocrites: there shalbe wepyng and gnashynge of teth.

**25** Then shall the kyngdom of heaven be like unto ten virgins, which toke their lampes, and went to mete the brydgrome (*and the bryde*) <sup>2</sup> But fyve of them were foolyshe, and fyve were wise. <sup>3</sup> They that were folysshe, toke their lampes, but toke none oyle with them. <sup>4</sup> But the wyse toke oyle with them in their vessels with the lampes also. <sup>5</sup> Why the brydegrome taryed, they all slombred and slepte. <sup>6</sup> And even at midnyght, there was a crye made: behold, the brydgrome commeth, go out to mete hym. <sup>7</sup> Then all those virgins arose, and prepared theyr lampes. <sup>8</sup> So the folysshe sayde unto the wyse: geve us of youre

## KJ (1611) 1873

broken up. <sup>44</sup> Therefore be ye also ready: for in such an hour as you think not the Son of man cometh. <sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? <sup>46</sup> Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>47</sup> Verily I say unto you, That he shall make him ruler over all his goods. <sup>48</sup> But *and* if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> and shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; <sup>50</sup> the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not ware of, <sup>51</sup> and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

**25** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup> And five of them were wise, and five *were* foolish. <sup>3</sup> They that *were* foolish took their lamps, and took no oil with them: <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> While the bridegroom tarried, they all slumbered and slepte. <sup>6</sup> And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, Give us of your

GENEVA BIBLE (1560) 1562

<sup>44</sup>Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come. <sup>45</sup>Who then is a faithful servant and wise, whome his master hath made ruler over his householde, to give them meat in season? <sup>46</sup>Blessed (is) that servant whome his master, when he cometh, shal finde so doing. <sup>47</sup>Verely I say unto you, he shal make him ruler over all his goods. <sup>48</sup>But if that evil servant shal say in his heart, My master doeth deferre his comming, <sup>49</sup>And begin to smite his felowes, and to eat and to drinke with the drunken, <sup>50</sup>That servants master wil come in a day, when he loketh not for him, and in an houre that he is not ware of, <sup>51</sup>And wil cut him of, and give him his portion with hypocrites: there shalbe weping, and gnashing of teeth.

**25** Then the kingdome of heaven shalbe likened unto ten virgins, which toke their lampes, and went to mete the bridegrome. <sup>2</sup>And five of them were wise, and five foolish. <sup>3</sup>The foolish toke their lampes, but toke none oyle with them. <sup>4</sup>But the wise toke oyle in their vessels with their lampes. <sup>5</sup>Now while the bridegrome taryed long, all slombred and slept. <sup>6</sup>And and \* at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him. <sup>7</sup>Then all those virgins arose, and trimmed their lampes. <sup>8</sup>And the foolish said to the wise, Give us of your

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suffered his house to be broken through. <sup>44</sup>Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

<sup>45</sup>Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? <sup>46</sup>Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>47</sup>Verily I say unto you, that he will set him over all that he hath. <sup>48</sup>But if that evil servant shall say in his heart, My lord tarrieth; <sup>49</sup>and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; <sup>50</sup>the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, <sup>51</sup>and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

**25** Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. <sup>2</sup>And five of them were foolish, and five were wise. <sup>3</sup>For the foolish, when they took their lamps, took no oil with them: <sup>4</sup>but the wise took oil in their vessels with their lamps. <sup>5</sup>Now while the bridegroom tarried, they all slumbered and slept. <sup>6</sup>But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. <sup>7</sup>Then all those virgins arose, and trimmed their lamps. <sup>8</sup>And the foolish said unto the wise, Give us of your oil;

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not have suffered his house to bee broken up. <sup>44</sup>Therefore be yee also ready: for in such an houre as yee thinke not, the sonne of man commeth. <sup>45</sup>Who then is that faithful and wise servant, whome his lord hath made ruler over his houshold, to give them meat in season? <sup>46</sup>Blessed is that servant, whome his lorde when he commeth, shall find so doing. <sup>47</sup>Verely I say unto you, that he shall make him ruler over all his goods. <sup>48</sup>But and if that evill servant shall say in his heart, My lord will be long a comming: <sup>49</sup>And so beginne to smite his fellowes, yea, and to eate and drinke with the drunken: <sup>50</sup>The same servants lord shal come in a day when hee looketh not for him, and in an houre that he is not ware of: <sup>51</sup>And shall hew him in pieces, and give him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

**25** Then shall the kingdome of heaven be likened unto ten virgins, which when they had taken their lampes, went forth to meet the bridegroom. <sup>2</sup>But five of them were wise, and five were foolish. <sup>3</sup>They that were foolish, when they had taken their lampes, tooke none oyle with them: <sup>4</sup>But the wise tooke oyle in their vessels, with their lampes also. <sup>5</sup>While the bridegrome taried, they all slumbered and slept. <sup>6</sup>And even at midnight there was a crye made, Behold, the bridegrome commeth, goe ye out to meet him. <sup>7</sup>Then all those virgines arose, and prepared their lampes. <sup>8</sup>So the foolish sayd unto the wise, Give us

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into. <sup>44</sup>Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.

<sup>45</sup>"Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? <sup>46</sup>Blessed is that servant whom his master when he comes will find so doing. <sup>47</sup>Truly, I say to you, he will set him over all his possessions. <sup>48</sup>But if that wicked servant says to himself, 'My master is delayed,' <sup>49</sup>and begins to beat his fellow servants, and eats and drinks with the drunken, <sup>50</sup>the master of that servant will come on a day when he does not expect him and at an hour he does not know, <sup>51</sup>and will punish him, and put him with the hypocrites; there men will weep and gnash their teeth.

**25** "Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom.<sup>c</sup> <sup>2</sup>Five of them were foolish, and five were wise. <sup>3</sup>For when the foolish took their lamps, they took no oil with them; <sup>4</sup>but the wise took flasks of oil with their lamps. <sup>5</sup>As the bridegroom was delayed, they all slumbered and slept. <sup>6</sup>But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' <sup>7</sup>Then all those maidens rose and trimmed their lamps. <sup>8</sup>And the foolish said to the wise, 'Give us some of your oil, for our lamps

<sup>c</sup> Other ancient authorities add *and the bride*

## TYNDALE (1525) 1535

out. <sup>9</sup> But the wyse answered sayinge: not so, lest ther be not ynough for us and you: but go rather to them that sell and by for your selves. <sup>10</sup> And whill they went to bye the brydgrome came: and they that were redy, went in with him to the weddinge, and the gate was shet up. <sup>11</sup> After wardes came also the other virgins sayinge: master master, open to us. <sup>12</sup> But he answered and sayde: verely I saye unto you: I knowe not you. <sup>13</sup> Watche therefore: for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

<sup>14</sup> Lykwyse as a certeyne man redy to take his jorney to a straunge countre, called his servautes and delivered to them his gooddes. <sup>15</sup> And unto one he gave. v. talentes, to another. ii. and to another one: to every man after his abilite, and streyght waye departed. <sup>16</sup> Then he that had receaved the fyve talentes, went and bestowed them and wanne other fyve talentes. <sup>17</sup> Lykewise he that receaved two, gayned other two. <sup>18</sup> But he that receaved the one, went and digged a pit in the erth, and hyd his masters money. <sup>19</sup> After a longe season the lorde of those servautes came and rekened with them. <sup>20</sup> Then came he that had receaved fyve talentes, and brought other fyve talentes sayinge: master thou deliveredst unto me fyve talentes: beholde I have gayned with them fyve talentes moo. <sup>21</sup> Then his master sayde unto him: well good servaunt and faythfull. Thou hast bene faythfull in lytell, I will make the

## RHEIMS 1582

lampes are going out. <sup>9</sup> The wise answered, saying, Lest peradventure there suffice not for us and you, goe rather to them that sel: and bie for your selves. <sup>10</sup> And whiles they went to bie, the bridegrome was come: and they that were ready, entred with him to the mariage, and the gate was shut. <sup>11</sup> But last of al come also the other virgins, saying: Lord, Lord, open to us. <sup>12</sup> But he answering said, Amen I say to you, I know you not. <sup>13</sup> Watch ye therefore, because you know not the day nor the houre.

<sup>14</sup> For even as a man going into a strange countrie, called his servants, and delivered them his goods. <sup>15</sup> And to one he gave five talents, and to an other two, and to an other one, to every one according to his propre facultie: and immediatly he tooke his journey. <sup>16</sup> And he that had received the five talents, went his way, and occupied with the same, and gained other five. <sup>17</sup> Likewise also he that had received the two, gained other two. <sup>18</sup> But he that had received the one, going his way digged into the earth, and hid his lords money. <sup>19</sup> But after much time the lord of those servants commeth, and made a count with them. <sup>20</sup> And there came he that had received the five talents, and offred other five talents, saying, Lord five talents thou didst deliver me, behold I have gained other five besides. <sup>21</sup> His lord said unto him: Wel fare thee good and faithful servant, because thou hast been faithful over a few things, I will place thee

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oyle: for oure lampes are gone out. <sup>9</sup> But the wyse answered, sayinge: not so, lest ther be not ynough for us and you: but go ye rather to them that sell, and by for your selves. <sup>10</sup> And whyll they went to bye, the brydgrome came: and they that were ready went in with hym to the mariage, and the gate was shut up. <sup>11</sup> Afterwarde came also the other virgins, saying: Lorde, Lorde, open to us. <sup>12</sup> But he answered and sayd: verely I saye unto you: I knowe you not. <sup>13</sup> Watche therefore: for ye knowe nether the daye nor yet the houre wherein the sonne of man shall come.

<sup>14</sup> Lykewise as a certeine man ready to take his jorney to a straunge countre, called his servautes, and delyvered unto them hys goodes. <sup>15</sup> And unto one he gave. v. talentes, to another. ii. and to another one: to every man after his habilite, and streight waye departed: <sup>16</sup> Then he that had received the fyve talentes, went, and occupied with the same, and wanne other fyve talentes. <sup>17</sup> Lykewyse also, he that receaved two, gayned other two. <sup>18</sup> But he that receaved that one, went and dygged in the erth, and hid his Lordes money. <sup>19</sup> After a longe season, the Lorde of those servautes came, and rekened wyth them. <sup>20</sup> And so he that had receaved fyve talentes came, and brought other fyve talentes, sayinge: Sir, thou delyveredst unto me fyve talentes: beholde, I have gayned with them fyve talentes moo: <sup>21</sup> His Lord sayde unto him: well thou good and faythfull servaunt. Thou hast bene faythfull over fewe thinges, I wyll make the ruler over many thinges: entre

## KJ (1611) 1873

oil; for our lamps are gone out. <sup>9</sup> But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. <sup>10</sup> And while they went to buy, the bridegroom came; and they *that were* ready went in with him to the marriage: and the door was shut. <sup>11</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he answered and said, Verily I say unto you, I know you not. <sup>13</sup> Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

<sup>14</sup> For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. <sup>15</sup> And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <sup>16</sup> Then he that had received the five talents went and traded with the same, and made *them* other five talents. <sup>17</sup> And likewise he that *had received* two, he also gained other two. <sup>18</sup> But he that had received one went and digged in the earth, and hid his lord's money. <sup>19</sup> After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup> And *so* he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents *moe*. <sup>21</sup> His lord said unto him, *Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter*

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oyle, for our lampes are out. <sup>9</sup> But the wise answered, saying, (We feare) lest there wil not be ynough for us and you: but go ye rather to them that sel, and bie for your selves. <sup>10</sup> And while they went to bie, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut. <sup>11</sup> Afterwardes came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he answered, and said, Verely I say unto you, I knowe you not. <sup>13</sup> Watche therefore: for ye knewe nether the day, nor the houre, when the Sonne of man wil come. <sup>14</sup> For the (kingdome of heaven is) as a man that going into a strange cuntry, called his servants, and delivered to them his goods. <sup>15</sup> And unto one he gave five talents, and to another two, and to another one, to everie man after his owne habilitie, and straight way went from home. <sup>16</sup> Then he that had received the five talents, went and occupied with them, and gained other five talents. <sup>17</sup> Likewise also, he that (received) two, he also gained other two. <sup>18</sup> But he that received that one, went and digged it the earth, and hid his masters money. <sup>19</sup> But after a long season, the master of those servants came, and rekened with them. <sup>20</sup> Then came he that had received five talents, and broght other five talents, saying, Master thou deliveredst unto me five talents: behold, I have gained with them other five talents. <sup>21</sup> Then his master said unto him. It is wel done good servant and faithful, Thou hast bene faithful in litle, I wil make thee ruler over much: entre in into thy masters joy.

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for our lamps are going out. <sup>9</sup> But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. <sup>10</sup> And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. <sup>11</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he answered and said, Verily I say unto you, I know you not. <sup>13</sup> Watch therefore, for ye know not the day nor the hour. <sup>14</sup> For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. <sup>15</sup> And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. <sup>16</sup> Straightway he that received the five talents went and traded with them, and made other five talents. <sup>17</sup> In like manner he also that *received* the two gained other two. <sup>18</sup> But he that received the one went away and digged in the earth, and hid his lord's money. <sup>19</sup> Now after a long time the lord of those servants cometh, and maketh a reckoning with them. <sup>20</sup> And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. <sup>21</sup> His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter

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of your oyle, for our lamps are gone out. <sup>9</sup> But the wise answered, saying, *Not so*, least there be not ynough for us and you: but goe ye rather to them that sell, and buy for your selves. <sup>10</sup> And while they went to buy, the bridegrome came, and they that were ready, went in with him to the marriage, and the doore was shut up. <sup>11</sup> Afterward came also the other virgines, saying, Lord, Lord, open to us: <sup>12</sup> But hee answered, and sayd, Verely I say unto you, I know you not. <sup>13</sup> Watch therefore, for ye know neither the day, nor yet the houre, wherin the sonne of man commeth. <sup>14</sup> Likewise, as *when a certaine* man taking his journey into a straunge cuntry, called his owne servants, and delivered unto them his goods. <sup>15</sup> And unto one he gave five talents, to another two, and to another one, to every man after his ability, and straightway tooke his journey. <sup>16</sup> Then he that had received the five talents, went and occupied with the same, and made *them* other five talents. <sup>17</sup> And likewise he that had received two, he also gained other two. <sup>18</sup> But hee that had received one, went and digged in the earth, and hid his lords money. <sup>19</sup> After a long season, the lorde of those servants commeth, and reckoneth with them. <sup>20</sup> And so hee that had received five talents, came and brought other five talents, saying, Lorde, thou deliveredst unto mee five talents: behold, I have gained besides them. five talents moe. <sup>21</sup> His lorde sayd unto him, Well done, thou good and faithfull servant, thou hast bene faithful over fewe things, I will make thee ruler over many

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are going out.' <sup>9</sup> But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' <sup>10</sup> And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. <sup>11</sup> Afterward the other maidens came also, saying, 'Lord, lord, open to us.' <sup>12</sup> But he replied, 'Truly, I say to you, I do not know you.' <sup>13</sup> Watch therefore, for you know neither the day nor the hour. <sup>14</sup> "For it will be as when a man going on a journey called his servants and entrusted to them his property; <sup>15</sup> to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. <sup>16</sup> He who had received the five talents went at once and traded with them; and he made five talents more. <sup>17</sup> So also, he who had the two talents made two talents more. <sup>18</sup> But he who had received the one talent went and dug in the ground and hid his master's money. <sup>19</sup> Now after a long time the master of those servants came and settled accounts with them. <sup>20</sup> And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' <sup>21</sup> His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'

## TYNDALE (1525) 1535

ruler over moche: entre in into thy masters joye. <sup>22</sup> Also he that receaved two talentes, came and sayde: master thou deliverdest unto me two talentes: beholde, I have wone two other talentes with them. <sup>23</sup> And his master sayde unto him, well good servaunt and faythfull. Thou hast bene faythfull in litell, I will make the ruler over moche: go in into thy masters joye.

<sup>24</sup> Then he which had receaved the one talent came and sayde: master, I consydered that thou wast an harde man, which repest where thou sowedst not, and gadderest where thou strawedst not, <sup>25</sup> and was therfore afrayde, and went and hyd thy talent in the erth: beholde, thou hast thyn awne. <sup>26</sup> His master answered and sayde unto him: thou evyll servaunt and slowthfull, thou knewest that I reape where I sowed not and gaddre where I strawed not: <sup>27</sup> thou oughtest therfore to have had my money to the chaungers, and then at my comminge shulde I have receaved myne awne with vauntage. <sup>28</sup> Take therfore the talent from him, and geve it unto him which hath ten talentes. <sup>29</sup> For unto every man that hath shalbe geven, and he shall have aboundance, and from him that hath not, shalbe taken awaye, even that he hath. <sup>30</sup> And cast that unprofitable servaunt into utter dercknes: there shalbe wepinge and gnasshing of teeth.

<sup>31</sup> When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt upon the seate of his glorie, <sup>32</sup> and before him shalbe gaddred all nacions. And he shall seperate them one from another, as a shep-

## RHEIMS 1582

over many things: enter into the joy of thy lord. <sup>22</sup> And there came also he that had received the two talents, and said, Lord two talents thou didst deliver me: behold I have gained other two. <sup>23</sup> His lord said to him, Well fare thee good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy lord. <sup>24</sup> And he also that had received the one talent, came forth, and said, Lord, I know that thou art a hard man, thou reapest where thou didst not sow: and gatherest where thou strawedst not: <sup>25</sup> and being afraid I went, and hid thy talent in the earth: behold loe here thou hast that which thine is. <sup>26</sup> And his lord answering, said to him: Naughtie and sloughful servant, thou didst know that I reape where I sow not, and gather where I strawed not: <sup>27</sup> thou oughtest therfore to have committed my money to the bankers, and comming I might have received mine owne with usurie. <sup>28</sup> Take ye away therfore the talent from him, and give it him that hath ten talents. <sup>29</sup> For to every one that hath shal be given, and he shal abound: but from him that hath not, that also which he seemeth to have, shal be taken away from him. <sup>30</sup> And the unprofitable servant cast ye out into the utter darknesse. There shal be weeping and gnashing of teeth.

<sup>31</sup> And when the sonne of man shal come in his majestie, and al the Angels with him, then shal he sitte upon the seate of his majestie: <sup>32</sup> and al nations shal be gathered together before him, and he shal separate them one from an other,

## GREAT BIBLE (1539) 1540

thou in to the joye of thy Lorde. <sup>22</sup> He also that had receaved two talentes, came and sayde: Sir, thou delyveredst unto me two talentes: beholde, I have wone two other talentes with them: <sup>23</sup> his Lord sayd unto him: well good and faythfull servaunt. Thou hast bene faythfull over fewe thinges. I will make the ruler over many thinges: Entre thou into the joye of thy Lorde.

<sup>24</sup> Then he whych had receaved the one talent, came, and sayd: Sir I knewe the that thou art an harde man: reaping where thou hast not sowed, and gathering where thou hast not strawed, <sup>25</sup> and therfore was I afrayde, and went, and hyd thy talent in the erth: lo, there thou hast that thine is. <sup>26</sup> His lord answered and sayd unto him thou evyll and slowthfull servaunt, thou knewest, that I reape where I sowed not, and gather, where I have not strawed: <sup>27</sup> thou oughtest therfore to have delyvered my money to the exchaungers, and then at my commynge shulde I have receaved myne awne with vauntage. <sup>28</sup> Take therfore the talent from hym and geve it unto hym which hath ten talentes. <sup>29</sup> For unto every one that hath shalbe geven, and he shall have aboundance: But he that hath not, from hym shalbe taken awaye, even that which he hath. <sup>30</sup> And cast the unprofytable servaunt into utter dercknes there shalbe wepinge and gnasshing of teeth.

<sup>31</sup> When the sonne of man commeth in his glorie, and all the holy angels wyth him, then shall he syt upon the seate of hys glorie, <sup>32</sup> and before him shalbe gathered all nacions. And he shall separate them one from another, as

## KJ (1611) 1873

thou into the joy of thy lord. <sup>22</sup> He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. <sup>23</sup> His lord said unto him, Well *done*, good and faithful servant; thou hast been faithful over a few *things*, I will make thee ruler over many *things*: enter thou into the joy of thy lord. <sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. <sup>26</sup> His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reape where I sowed not, and gather where I have not strawed: <sup>27</sup> thou oughtest therfore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. <sup>28</sup> Take therefore the talent from him, and give *it* unto him which hath ten talents. <sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even *that* which he hath. <sup>30</sup> And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd

## GENEVA BIBLE (1560) 1562

<sup>22</sup> Also he that had received two talents, came and said, Master, thou deliveredst unto me two talents: beholde, I have gained two other talents with them. <sup>23</sup> His master said unto him, It is wel done good servant, and faithful, Thou hast bene faithful in litle, I wil make thee ruler over muche: enter into thy masters joye. <sup>24</sup> Then he which had received the one talent, came and said, Master, I knewe that thou wast an hard man which reapest where thou sowedst not, and gatherest where thou strawedst not: <sup>25</sup> I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne. <sup>26</sup> And his master answered, and said unto him Thou evil servant, and slouthful, thou knowest that I reap where I sowed not, and gather where I strawed not. <sup>27</sup> Thou oghtest therefore to have put my money to the exchangers, and then at my comming shulde I have received mine owne with vantage. <sup>28</sup> Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup> For unto everie man that hath, it shal be given, and he shal have abundance, and from him that hath not, even that he hath, shalbe taken away. <sup>30</sup> Cast therefore that unprofitable servant into utter darkenes: there shalbe weping, and gnashing of teeth.

<sup>31</sup> And when the Sonne of man cometh in his glorie, and all the holie Angels with him, then shal he sit upon the throne of his glorie. <sup>32</sup> And before him shalbe gathered all nacions, and he shal separate them one from another, as

## (RV 1881) ASV 1901

thou into the joy of thy lord. <sup>22</sup> And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. <sup>23</sup> His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. <sup>24</sup> And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; <sup>25</sup> and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. <sup>26</sup> But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; <sup>27</sup> thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. <sup>28</sup> Take ye away therefore the talent from him, and give it unto him that hath the ten talents. <sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. <sup>30</sup> And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

<sup>31</sup> But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: <sup>32</sup> and before him shall be gathered all the nations: and he shall separate them one from another, as the

## BISHOPS' BIBLE (1568) 1602

things: enter thou into the joy of thy lord. <sup>22</sup> Hee also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have won two other talents besides them. <sup>23</sup> His lord said unto him, Well done, good and faithfull servant, thou hast bene faithfull over few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup> Then he which had received the one talent, came, and saide, Lord, I knew thee that thou art an hard man, reaping where thou haff \* not sowed, and gathering where thou hast not strawed: <sup>25</sup> And therefore was I afraid, and went and hid thy talent in the earth: loe, there thou hast that thine is. <sup>26</sup> His lord answered, and sayde unto him, Thou evill and slouthful servant, thou knewest that I reape where I sowed not, and gather where I have not strawed: <sup>27</sup> Thou oughtest therefore to have delivered my money to the exchangers, and then at my comming should I have received mine owne with vantage. <sup>28</sup> Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shalbe taken away, even that which he hath. <sup>30</sup> And cast the unprofitable servant into utter darkenesse, there shalbe weeping and gnashing of teeth. <sup>31</sup> When the Sonne of man shal come in his glorie, and all the holy angels with him, then shall he sit upon the throne of his glory. <sup>32</sup> And before him shall be gathered all nations, and hee shall separate them one from another, as a

## RSV (1946) 1960

<sup>22</sup> And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' <sup>23</sup> His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' <sup>24</sup> He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; <sup>25</sup> so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' <sup>26</sup> But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? <sup>27</sup> Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. <sup>28</sup> So take the talent from him, and give it to him who has the ten talents. <sup>29</sup> For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. <sup>30</sup> And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'

<sup>31</sup> "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the

## TYNDALE (1525) 1535

herde devideth the shepe from the gootes. <sup>33</sup> And he shall set the shepe on his right honde, and the gootes on the lyfte. <sup>34</sup> Then shall the kynge saye to them on his right honde: Come ye blessed chyl dren of my father, inheret ye the kyngdome prepared for you from the beginninge of the worlde. <sup>35</sup> For I was an hongred, and ye gave me meate. I thursted, and ye gave me drinke. I was herbourlesse, and ye lodged me. <sup>36</sup> I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came unto me. <sup>37</sup> Then shall the righteous answer him sayinge: master, when sawe we the an hongred, and feed the? or a thurst, and gave the drinke? <sup>38</sup> when sawe we the herbourlesse, and lodged the? or naked and clothed the? <sup>39</sup> or when sawe we the sicke or in preson, and came unto the? <sup>40</sup> And the kynge shall answer and saye unto them: verely I saye unto you: in as moche as ye have done it unto one of the leest of these my brethren, ye have done it to me.

<sup>41</sup> Then shall the kynge saye unto them that shalbe on the lyfte honde: departe from me ye cursed, into everlastinge fyre: which is prepared for the devyll and his angels. <sup>42</sup> For I was an hungred, and ye gave me no meate. I thursted, and ye gave me no drinke. <sup>43</sup> I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke and in preson, and ye visited me not.

<sup>44</sup> Then shall they also answer him sayinge: master when sawe we the anhungred, or athurst, or herbourlesse, or naked, or sicke, or in preson, and dyd not minister unto

## RHEIMS 1582

as the pastor separateth the sheepe from the goates: <sup>33</sup> and shal set the sheepe at his right hand, but the goates at his left. <sup>34</sup> Then shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom prepared for you from the foundation of the world. <sup>35</sup> for I was an hungred, and you gave me to eate: I was a thirst, and you gave me to drinke. <sup>36</sup> I was a stranger, and you tooke me in: naked, and you covered me: sicke, and you visited me. I was in prison, and you came to me. <sup>37</sup> Then shal the just answer him, saying: Lord, when did we see thee an hungred, and fed thee: a thirst, and gave thee drinke? <sup>38</sup> and when did we see thee a stranger, and tooke thee in? or naked, and covered thee? <sup>39</sup> or when did we see thee sicke or in prison: and came to thee? <sup>40</sup> And the king answering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. <sup>41</sup> Then he shal say to them also that shal be at his left hand, Get ye away from me you cursed into fire everlasting, which was prepared for the Devil and his angels. <sup>42</sup> for I was an hungred, and you gave me not to eate: I was a thirst, and you gave me not to drinke. <sup>43</sup> I Was a stranger, and you tooke me not in: naked, and you covered me not: sicke, and in prison, and you did not visite me. <sup>44</sup> Then they also shall answer him, saying, Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to

## GREAT BIBLE (1539) 1540

a shepherde devydeth the shepe from the goates: <sup>33</sup> and he shall set the shepe on hys ryght hande, but the goates on the lyfte. <sup>34</sup> Then shall the Kynge saye to them that shalbe on hys ryghte hande: Come ye blessed of my father, inheret the kyngdome prepared for you from the begynninge of the worlde. <sup>35</sup> For I was an hongred, and ye gave me meate. I was thyrstye, and ye gave me drinke. I was herbourlesse, and ye toke me in: <sup>36</sup> Naked, and ye clothed me: Sicke and ye visyted me. I was in preson, and ye came unto me. <sup>37</sup> Then shall the righteous answer him saying: Lord, when sawe we the an hongred, and fedd the? or thirstye, and gave the drinke? <sup>38</sup> when sawe we the herborlesse, and tooke the in? or naked, and clothed the? <sup>39</sup> or when sawe we the sycke, or in preson, and came unto the? <sup>40</sup> And the kyng shall answer, and saye unto them: verely I saye unto you: in as moch as ye have done it unto one of the leest of these my brethren, ye have done it to me.

<sup>41</sup> Then shall he saye also unto them, that shalbe on the lyfte hand: departe from me ye cursed into everlastynge fyre: whych is prepared for the devyll and his angels. <sup>42</sup> For I was an hungred, and ye gave me no meate. I was thirstye, and ye gave me no drynke. <sup>43</sup> I was harborlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke and in preson, and ye visyted me not.

<sup>44</sup> Then shall they also answer him saying, lorde, when sawe we the an hungred, or a thyrst, or herbourlesse, or naked, or sycke, or in preson, and dyd not minister unto

## KJ (1611) 1873

divideth *his* sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was a hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee a hungred, and fed thee? or thirsty, and gave thee drink? <sup>38</sup> When saw we thee a stranger, and took thee in? or naked, and clothed thee? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup> for I was a hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee a hungred, or athirst, or a stranger, or naked,

## GENEVA BIBLE (1560) 1562

a shepherde separateth the shepe from the goates. <sup>33</sup> And he shal set the shepe on his right hand, and the goates on the left. <sup>34</sup> Then shal the King say to them on his right hand, Come ye blessed of my Father, inherite ye the kingdome prepared for you from the foundations of the worlde. <sup>35</sup> For I was an hungred, and ye gave me meat: I thurst, and ye gave me drinke: I was a stranger, and ye lodged me: <sup>36</sup> (I was) naked, and ye clothed me, I was sicke, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shal the righteous answeare him, saying Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gave thee drinke? <sup>38</sup> And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee? <sup>39</sup> Or when sawe we thee sicke, or in prison, and came unto thee? <sup>40</sup> And the King shal answeare and say unto them. Verely I say unto you, in as muche as ye have done it unto one of the least of these my brethren, ye have done it to me. <sup>41</sup> Then shal he say unto them on the left hand, Departe from me ye cursed, into everlasting fyre which is prepared for the devill and his angels. <sup>42</sup> For I was an hungred, and ye gave me no meat: I thurst, and ye gave me no drinke: <sup>43</sup> I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not. <sup>44</sup> Then shal they also answeare him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister unto

## (RV 1881) ASV 1901

shepherd separateth the sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; <sup>36</sup> naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? <sup>38</sup> And when saw we thee a stranger, and took thee in? or naked, and clothed thee? <sup>39</sup> And when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; <sup>42</sup> for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; <sup>43</sup> I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not

## BISHOPS' BIBLE (1568) 1602

shepherd devideth his sheepe from the goates. <sup>33</sup> And hee shall set the sheepe on his right hand, but the goates on the left. <sup>34</sup> Then shall the king say unto them *which shalbe* on his right hand, Come ye blessed of my father, inherite the kingdome, which hath bene prepared for you from the foundation of the world. <sup>35</sup> For I was an hungred, and ye gave me meate: I was thirstie, and ye gave me drinke: I was a stranger, and ye tooke me in: <sup>36</sup> Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answeare him, saying, Lord, when sawe we thee an hungred, and fed thee? or thirstie, and gave thee drinke? <sup>38</sup> When saw we thee a stranger, and tooke thee in? or naked, and clothed thee? <sup>39</sup> Or when saw we thee sicke, or in prison, and came unto thee? <sup>40</sup> And the king shall answeare, and say unto them, Verily I say unto you, in as much as yee have done it unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, yee cursed, into the everlasting fire, which is prepared for the devill and his angels. <sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirstie, and ye gave me no drinke. <sup>43</sup> I was a stranger, and ye tooke me not in: naked, and ye clothed me not: sicke, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answeare him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in

## RSV (1946) 1960

sheep from the goats. <sup>33</sup> and he will place the sheep at his right hand, but the goats at the left. <sup>34</sup> Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; <sup>35</sup> for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' <sup>37</sup> Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? <sup>38</sup> And when did we see thee a stranger and welcome thee, or naked and clothe thee? <sup>39</sup> And when did we see thee sick or in prison and visit thee?' <sup>40</sup> And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' <sup>41</sup> Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; <sup>42</sup> for I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup> I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' <sup>44</sup> Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?'

## TYNDALE (1525) 1535

the? <sup>45</sup>Then shall he answere them and saye: Verely I saye unto you in as moche as ye dyd it not to one of the leest of these, ye dyd it not to me. <sup>46</sup>And these shall go into everlastinge payne: and the righteous in to lyfe eternall.

**26** And it came to passe, when Jesus had finisshed all these sayinges, he sayd unto his disciples: <sup>2</sup>Ye knowe that after two dayes shalbe ester, and the sonne of man shalbe delivered to be crucified.

<sup>3</sup>Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste, called Cayphas, <sup>4</sup>and helde a counsell, how they myght take Jesus by suttelte and kyll him. <sup>5</sup>But they sayde, not on the holy daye, lest eny uproure aryse amonge the people.

<sup>6</sup>When Jesus was in Bethany, in the housse of Simon the leper, <sup>7</sup>ther came unto him a woman, which had an alabaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. <sup>8</sup>When his disciples sawe that, they had indignacion sayinge: what neded this wast? <sup>9</sup>This oyntment myght have bene well solde, and geven to the poore. <sup>10</sup>When Jesus understode that, he sayde unto them: why trouble ye the woman? She hath wrought a good worke upon me. <sup>11</sup>For ye shall have poore folcke alwayes with you: but me shall ye not have all wayes. <sup>12</sup>And in that she casted this oyntment on my

## RHEIMS 1582

thee? <sup>45</sup>Then he shal answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. <sup>46</sup>And these shal goe into punishment everlasting: but the just, into life everlasting.

**26** And it came to passe, when JESUS had ended al these wordes, he said to his Disciples, <sup>2</sup>You know that after two dayes shal be Pasche, and the Sonne of man shal be delivered to be crucified. <sup>3</sup>Then were gathered together the cheefe Priestes and auncients of the people into the court of the high priest, who was called Caiphas: <sup>4</sup>and they consulted how they might by some wile apprehend JESUS, and kil him. <sup>5</sup>But they said, Not on the festival day, lest perhaps there might be a tumult among the people.

<sup>6</sup>And when JESUS was in Bethania in the house of Simon the Leper, <sup>7</sup>there came to him a woman having an alabaster-boxe of pretious ointment, and powred it out upon his head as he sate at the table. <sup>8</sup>And the Disciples seeing it, had indignation saying, Whereto is this wast? <sup>9</sup>for this might have been sold for much, and given to the poore. <sup>10</sup>And JESUS knowing it, said to them: Why do you molest this woman? for she hath wrought a good worke upon me. <sup>11</sup>For the poore you have alwayes with you: but me you have not alwayes. <sup>12</sup>For she in powring this ointment upon

## GREAT BIBLE (1539) 1540

the? <sup>45</sup>Then shall he answere them sayeng: Verely I saye unto you, in as moche as ye dyd it not to one of the leest of these, ye dyd it not to me. <sup>46</sup>And these shall go into everlastynge payne: the ryghteous into lyfe eternall.

**26** And it came to passe, when Jesus had fynisshed all these sayinges he sayde unto his discyple: <sup>2</sup>ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delyvered over, to be crucifyed. <sup>3</sup>Then assembled together the chefe prestes and the scribes and the elders of the people unto the palace of the hye preste, (whych was called Cayphas) <sup>4</sup>and helde a counsell, that they myght take Jesus by suttelte, and kyll him. <sup>5</sup>But they sayd: not on the holy daye, lest there be an uproure amonge the people.

<sup>6</sup>When Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup>ther came unto him a woman havynge an alabaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. <sup>8</sup>But when his disciples sawe it, they had indignacyon, sayinge. Wherto serveth this wast? <sup>9</sup>This oyntment myght have bene well solde, and geven to the poore. <sup>10</sup>When Jesus understode that, he sayde unto them: why trouble ye the wooman? For she hath wrought a good worcke upon me. <sup>11</sup>For ye have the poore all wayes, with you: But me shal ye not have alwayes. <sup>12</sup>And in that she hath cast this oyntment on my bodye, she dyd it to burye

## KJ (1611) 1873

or sick, or in prison, and did not minister unto thee? <sup>45</sup>Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup>And these shall go away into everlasting punishment: but the righteous into life eternal.

**26** And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup>Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified. <sup>3</sup>Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, <sup>4</sup>and consulted that they might take Jesus by subtilty, and kill *him*. <sup>5</sup>But they said, Not on the feast day, lest there be an uproar among the people.

<sup>6</sup>Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup>there came unto him a woman having an alabaster box of very precious ointment, and poured *it* on his head, as he sat at meat. <sup>8</sup>But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? <sup>9</sup>For this ointment might have been sold for much, and given to the poor. <sup>10</sup>When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. <sup>11</sup>For ye have the poor always with you; but me ye have not always. <sup>12</sup>For in that she hath poured this ointment on my body, she did *it* for

## GENEVA BIBLE (1560) 1562

thee? <sup>45</sup> Then shal he answer them, and say, Verely I sai unto you, in as much as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shal go into everlasting paine, and the righteous into life eternal.

**26** And it came to passe, when Jesus had finished all these sayings, he said unto his disciples. <sup>2</sup> Ye knowe that within two dayes is the Passeeover, and the Sonne of man shalbe delivered to be crucified. <sup>3</sup> Then assembled together the chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas. <sup>4</sup> And consulted how they might take Jesus by subtiltie, and kill him. <sup>5</sup> But they said, Not on the feast (day,) lest anie uprore be among the people.

<sup>6</sup> And when Jesus was in Bethania, in the house of Simon the leper, <sup>7</sup> There came unto him a woman, which had a boxe of verie costelie ointment, and powred it on his head, as he sate at the table. <sup>8</sup> And when his disciples sawe it, thei had indignation, saying, What neded this waste? <sup>9</sup> For this ointment might have bene solde for muche, and bene given to the poore. <sup>10</sup> And Jesus knowing it, said unto them, Why trouble ye the woman? for she hath wrought a good worke upon me. <sup>11</sup> For ye have the poore alwayes with you, but me shal ye not have alwayes. <sup>12</sup> For in that she powred this ointment on my bodie, she did it to burye

## (RV 1881) ASV 1901

minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. <sup>46</sup> And these shall go away into eternal punishment: but the righteous into eternal life.

**26** And it came to pass, when Jesus had finished all these words, he said unto his disciples, <sup>2</sup> Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. <sup>3</sup> Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; <sup>4</sup> and they took counsel together that they might take Jesus by subtlety, and kill him. <sup>5</sup> But they said, Not during the feast, lest a tumult arise among the people.

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup> there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. <sup>8</sup> But when the disciples saw it, they had indignation, saying, To what purpose is this waste? <sup>9</sup> For this ointment might have been sold for much, and given to the poor. <sup>10</sup> But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. <sup>11</sup> For ye have the poor always with you; but me ye have not always. <sup>12</sup> For in that she poured this ointment upon my body, she did it to

## BISHOPS' BIBLE (1568) 1602

prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shall go away into everlasting paine: but the righteous into life eternall.

**26** And it came to passe, when Jesus had finished all these things, he said unto his disciples, <sup>2</sup> Yee knowe that after two dayes is the feast of Passeeover, and the sonne of man is betrayed to be crucified. <sup>3</sup> Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, unto the palace of the high Priest, which was called Caiaphas, <sup>4</sup> And held a counsell, that they might take Jesus subtilly, and kill him. <sup>5</sup> But they said, Not on the feast day, lest there be an uproare among the people. <sup>6</sup> When Jesus was in Bethanie, in the house of Simon the leper, <sup>7</sup> There came unto him a woman, having an alabaster boxe of precious ointment, and powred it on his head as he sate at the boord. <sup>8</sup> But when his disciples saw it, they had indignation, saying, To what purpose is this waste? <sup>9</sup> This ointment might have bene sold for much, and given to the poore. <sup>10</sup> When Jesus understood that, he said unto them, Why trouble ye the woman? for she hath wrought a good worke upon me. <sup>11</sup> For ye have the poore alwaies with you, but me ye have not alwayes. <sup>12</sup> For in that this woman hath cast this ointment on my body, she did it to burie me.

## RSV (1946) 1960

<sup>45</sup> Then he will answer them. 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' <sup>46</sup> And they will go away into eternal punishment, but the righteous into eternal life."

**26** When Jesus had finished all these sayings, he said to his disciples, <sup>2</sup> "You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified."

<sup>3</sup> Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, <sup>4</sup> and took counsel together in order to arrest Jesus by stealth and kill him. <sup>5</sup> But they said, "Not during the feast, lest there be a tumult among the people."

<sup>6</sup> Now when Jesus was at Bethany in the house of Simon the leper, <sup>7</sup> a woman came up to him with an alabaster jar of very expensive ointment, and she poured it on his head, as he sat at table. <sup>8</sup> But when the disciples saw it, they were indignant, saying, "Why this waste? <sup>9</sup> For this ointment might have been sold for a large sum, and given to the poor." <sup>10</sup> But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. <sup>11</sup> For you always have the poor with you, but you will not always have me. <sup>12</sup> In pouring this ointment on my

## TYNDALE (1525) 1535

bodye, she dyd it to burye me with all. <sup>13</sup> Verely I saye unto you, where soever this gospell shalbe preached throughout all the worlde there shall also this that she hath done, be tolde for a memoriall of her.

<sup>14</sup> Then one of the twelve called Judas Iscariot went unto the chefe prestes, <sup>15</sup> and sayde: what will ye geve me, and I will deliver him unto you? And they apoynted unto him thyrty peces of sylver. <sup>16</sup> And from that tyme he sought oportunitie to betraye him.

<sup>17</sup> The fyrst daye of swete breed the disciples came to Jesus sayinge unto him: where wilt thou that we prepare for the to eate the paschall lambe? <sup>18</sup> And he sayd: go into the cite, unto soche a man, and saye to him: the master sayeth my tyme is at hande, I will kepe myne ester at thy housse with my disciples. <sup>19</sup> And the disciples dyd as Jesus had apoynted them, and made redy the ester-lambe.

<sup>20</sup> When the even was come he sate doune with the. xii. <sup>21</sup> And as they dyd eate, he sayd: Verely I saye unto you, that one of you shall betraye me. <sup>22</sup> And they were exceedingly sorowfull, and beganne every one of them to saye unto him: is it I master? <sup>23</sup> He answered and sayde: he that deppeth his honde with me in the disshe, the same shall betraye me. <sup>24</sup> The sonne of man goeth as it is written of him: but wo be to that man, by whom the sonne of man shalbe betrayed. It had bene good for that man, yf he had never bene borne.

<sup>25</sup> Then Judas which betrayed him, answered and sayd:

## RHEIMS 1582

my body: hath done it to burie me. <sup>13</sup> Amen I say to you, wheresoever this Gospel shal be preached in the whole world, that also which she hath done, shal be reported for a memorie of her. <sup>14</sup> Then went one of the Twelve, which was called Judas Iscariot, to the cheefe Priestes, <sup>15</sup> and said to them, What wil you give me, and I wil deliver him unto you? But they appointed unto him thirtie peeces of silver. <sup>16</sup> And from thenceforth he sought opportunitie to betray him.

<sup>17</sup> And the first day of the Azymes the Disciples came to JESUS, saying, Where wilt thou that we prepare for thee to eate the Pasche? <sup>18</sup> But JESUS said, Goe ye into the citie to a certaine man: and say to him, The Maister saith, My time is at hand, with thee do I make the Pasche with my Disciples. <sup>19</sup> And the Disciples did as JESUS appointed them, and they prepared the Pasche. <sup>20</sup> But when it was even, he sate doune with his twelve Disciples. <sup>21</sup> And while they were eating, he said: Amen I say to you, that one of you shal betray me. <sup>22</sup> And they being very sad, began every one to say, Is it I Lord? <sup>23</sup> But he answering said, He that dippeth his hand with me in the dish, he shal betray me. <sup>24</sup> The Sonne of man in deede goeth as it is written of him: but wo be to that man, by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. <sup>25</sup> And Judas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou hast said.

## GREAT BIBLE (1539) 1540

me. <sup>13</sup> Verely I saye unto you: wheresoever thys gospell shalbe preached in all the world, there shall also this that she hath done, be tolde for a memoriall of her.

<sup>14</sup> Then one of the twelve (which was called Judas Iscariot) went unto the chefe prestes, <sup>15</sup> and sayd unto them: what will ye geve me, and I wyll delyver him unto you? And they apoynted unto hym thyrty peces of sylver. <sup>16</sup> And from that tyme forth, he sought oportunitie to betraye him.

<sup>17</sup> The fyrst daye of swete breed, the disciples came to Jesus, sayinge unto him: where wilt thou that we prepare for the, to eate the passeover? <sup>18</sup> And he sayd: go into the cytie, to soche a man, and saye unto him, the master sayeth: my tyme is at hand, I will kepe myne Easter by the, wyth my disciples. <sup>19</sup> And the disciples dyd as Jesus had apoynted them, and they made ready the passeover.

<sup>20</sup> When the even was come, he sate doune wyth the twelve. <sup>21</sup> And as they dyd eate, he sayd: Verely, I saye unto you, that one of you shall betraye me. <sup>22</sup> And they were exceadyng sorowfull, and beganne every one of them to saye unto him: Lord, is it I? <sup>23</sup> He answered and sayde: he that dypeth hys hande with me in the disshe, the same shall betraye me. <sup>24</sup> The sonne of man truly goeth, as it is written of him: but wo unto that man, by whom the sonne of man is betrayed. It had bene good for that man, if he had not bene borne. <sup>25</sup> Then Judas which betrayed him, answered, and sayd: master, is it I? He sayde unto him:

## KJ (1611) 1873

my burial. <sup>13</sup> Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also *this*, that this *woman* hath done, be told for a memorial of her.

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief priests, <sup>15</sup> and said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to betray him.

<sup>17</sup> Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou *that* we prepare for thee to eat the passover? <sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the pass-over at thy house with my disciples. <sup>19</sup> And the disciples did as Jesus had appointed them; and they made ready the passover.

<sup>20</sup> Now when the even was come, he sat down with the twelve. <sup>21</sup> And as they did eat, he said, Verily I say unto you, that one of you shall betray me. <sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? <sup>23</sup> And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. <sup>25</sup> Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

## GENEVA BIBLE (1560) 1562

me. <sup>13</sup> Verely I say unto you, Wheresoeuer this Gospel shalbe preached throughout all the worlde, there shal also this that she hath done, be spoken of for a memorial of her.

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief Priests. <sup>15</sup> And said, What wil ye give, and I wil deliver him unto you? and they appointed unto him thirtie (pieces) of silver. <sup>16</sup> And from that time, he sought opportunitie to betraye him.

<sup>17</sup> Now on the first (day) of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passeover? <sup>18</sup> And he said, Go into the citie to suche a man and say to him, The master saith, My time is at hand: I wil kepe the Passeover at thine house with my disciples. <sup>19</sup> And the disciples did as Jesus had given them charge, and made ready the Passeover. <sup>20</sup> So when even the \* was come, he sate downe with the twelve. <sup>21</sup> And as they did eat, he said, Verely I say unto you, that one of you shal betraye me. <sup>22</sup> And they were exceeding sorrowful, and began everie one of them to say unto him, Is it I, Master? <sup>23</sup> And he answered and said, He that dippeth his hand with me in the dish, he shal betraye me. <sup>24</sup> Surely the Sonne of man goeth his way, as it is written of him: but wo (be) to that man, by whome the Sonne of men is betrayed: it had bene good for that man, if he had never bene borne. <sup>25</sup> Then Judas which betrayed him, answered said, Is it I, Master: He said unto him, Thou hast said it.

## (RV 1881) ASV 1901

prepare me for burial. <sup>13</sup> Verily I say unto you, Wheresoeuer this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

<sup>14</sup> Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, <sup>15</sup> and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to deliver him *unto them*.

<sup>17</sup> Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? <sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. <sup>19</sup> And the disciples did as Jesus appointed them; and they made ready the passover.

<sup>20</sup> Now when even was come, he was sitting at meat with the twelve *disciples*; <sup>21</sup> and as they were eating, he said, Verily I say unto you, that one of you shall betray me. <sup>22</sup> And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? <sup>23</sup> And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. <sup>25</sup> And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

\* Many authorities, some ancient, omit *disciples*.

## BISHOPS' BIBLE (1568) 1602

<sup>13</sup> Verily I say unto you, Wheresoeuer this Gospel shall be preached in the whole world, there shall also this that this woman hath done, bee told for a memoriall of her. <sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chiefe Priests, <sup>15</sup> And said unto them, What wil ye give me, and I will deliver him unto you? And they appointed unto him thirtie silver *peeeces*. <sup>16</sup> And from that time foorth, he sought opportunitie to betray him. <sup>17</sup> The first *day* of sweet bread, the disciples came to Jesus, saying unto him, Where wilt thou that we shall prepare for thee to eate the Passeover? <sup>18</sup> And he saide, Goe into the citie to such a man, and say unto him, The master saith, My time is at hand, I make the Passeover at thy house with my disciples. <sup>19</sup> And the disciples did as Jesus had appointed them, and they made readie the Passeover. <sup>20</sup> When the even was come, he sate downe with the twelve. <sup>21</sup> And as they did eate, he sayd, Verely I say unto you, that one of you shall betray me. <sup>22</sup> And they being exceeding sorrowful, began every one of them to say unto him, Lord, is it I? <sup>23</sup> Hee answered, and sayd, He that hath dipped his hand with me in the dish, the same shall betray me. <sup>24</sup> The sonne of man truely goeth as it is written of him: but woe unto that man by whom the sonne of man is betrayed: It had bene good for that man if he had not bene borne. <sup>25</sup> Then Judas, which betrayed him, answered, and sayd, Master, Is it I? He sayd

## RSV (1946) 1960

body she has done it to prepare me for burial. <sup>13</sup> Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

<sup>14</sup> Then one of the twelve, who was called Judas Iscariot, went to the chief priests <sup>15</sup> and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver. <sup>16</sup> And from that moment he sought an opportunity to betray him.

<sup>17</sup> Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the passover?" <sup>18</sup> He said, "Go into the city to such a one, and say to him, 'The Teacher says, My time is at hand; I will keep the passover at your house with my disciples.'" <sup>19</sup> And the disciples did as Jesus had directed them, and they prepared the passover.

<sup>20</sup> When it was evening, he sat at table with the twelve disciples;<sup>e</sup> <sup>21</sup> and as they were eating, he said, "Truly, I say to you, one of you will betray me." <sup>22</sup> And they were very sorrowful, and began to say to him one after another, "Is it I, Lord?" <sup>23</sup> He answered, "He who has dipped his hand in the dish with me, will betray me. <sup>24</sup> The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." <sup>25</sup> Judas, who betrayed him, said, "Is it I, Master?" He said to him, "You have said so."

<sup>e</sup> Other authorities omit *disciples*

## TYNDALE (1525) 1535

is it I master? He sayde unto him: thou hast sayde. <sup>26</sup> As they dyd eate, Jesus toke breed and gave thankes, brake it, and gave it to the disciples, and sayde: Take, eate, this is my body. <sup>27</sup> And he toke the cup, and thanked, and gave it them, sayinge: drinke of it every one. <sup>28</sup> For this is my bloude of the new testament, that shalbe shedde for many, for the remission of synnes. <sup>29</sup> I saye unto you: I will not drinke hence forth of this frute of the vyne tree, untill that daye, when I shall drinke it new with you in my fathers kyngdome.

<sup>30</sup> And when they had sayde grace, they went out into mounte olivete. <sup>31</sup> Then sayde Jesus unto them: all ye shalbe offended by me this nyght. For it is wrytten: I will smyte the shepeherde, and the shepe of the flocke shalbe scattered abroad. <sup>32</sup> But after I am rysen agayne, I will go before you into Galile. <sup>33</sup> Peter answered, and sayde unto him: though all men shulde be offended by the, yet wolde I never be offended. <sup>34</sup> Jesus sayde unto him: Verely I saye unto the, that this same nyght before the cocke crowe, thou shalt denye me thryse. <sup>35</sup> Peter sayde unto him: If I shulde dye with the, yet wolde I not denye the. Lyke wyse also sayde all the disciples.

<sup>36</sup> Then went Jesus with them into a place which is called Gethsemane, and sayde unto the disciples, sit ye here whill I go and praye yonder. <sup>37</sup> And he toke with him Peter and the two sonnes of zebede, and began to wexe sorowfull and to be in agonye. <sup>38</sup> Then sayde Jesus unto them: my soule is hevye even unto the deeth. Tary ye

## RHEIMS 1582

<sup>26</sup> And whiles they were at supper, JESUS tooke bread, and blessed, and brake: and he gave to his Disciples, and said, Take ye, and eate: THIS IS MY BODY. <sup>27</sup> And taking the chalice, he gave thankes: and gave to them, saying: Drinke ye al of this. <sup>28</sup> FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHAL BE SHED FOR MANY UNTO REMISSION OF SINNES. <sup>29</sup> And I say to you, I will not drinke from henceforth of this fruite of the vine, until that day when I shal drinke it with you new in the kingdom of my father. <sup>30</sup> And an hymne being said, they went forth unto Mount-olivete.

<sup>31</sup> Then JESUS saith to them, Al you shal be scandalized in me, in this night. For it is written, *I wil strike the Pastor, and the sheepe of the flocke shal be dispersed.* <sup>32</sup> But after I shal be risen againe, I wil goe before you into Galilee. <sup>33</sup> And Peter answering, said to him, Although al shal be scandalized in thee, I wil never be scandalized. <sup>34</sup> JESUS said to him, Amen I say to thee, that in this night before the cocke crow, thou shalt denie me thrise. <sup>35</sup> Peter saith to him, Yea though I should die with thee, I wil not denie thee. Likewise also said al the Disciples.

<sup>36</sup> Then JESUS commeth with them into a village called Gethsemani: and he said to his Disciples, Sitte you here til I goe yonder, and pray. <sup>37</sup> And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorowful and to be sad. <sup>38</sup> Then he saith to them: My soul is sorowful

## GREAT BIBLE (1539) 1540

thou hast sayd. <sup>26</sup> Whan they were eatyng, Jesus toke bread, and whan he had geven thankes, he brake it, and gave it to the disciples, and sayd: Take, eate, this is my body. <sup>27</sup> And he toke the cup, and thanked, and gave it them, sayinge: drincke ye all of this. <sup>28</sup> For this is my bloud (which is of the new testament) that is shed for many, for the remission of synnes. <sup>29</sup> But I saye unto you: I will not dryncke hence forth of this frute of the vyne tree, untill that daye, when I shall drincke it newe with you in my fathers kyngdome.

<sup>30</sup> And when they had sayde grace, they went out unto mount Olivete. <sup>31</sup> Then sayeth Jesus unto them: all ye shalbe offended because of me this nyght. For it is wrytten: I will smyte the shepeherde, and the shepe of the flocke shalbe scattered abroad. <sup>32</sup> But after I am rysen agayne, I will go before you into Galile. <sup>33</sup> Peter answered, and sayde unto him: though all men be offended because of the, yet will not I be offended. <sup>34</sup> Jesus sayd unto him: Verely, I saye unto the, that in this same myght,\* before the cocke crowe, thou shalt denye me thryse. <sup>35</sup> Peter sayde unto him. Yee, though I shuld dye with the, yet will I not denye the: Like wyse also sayde all the disciples.

<sup>36</sup> Then came Jesus with them unto a farme. place (which is called Gethsemane) and sayde unto the disciples: syt ye here while I go and praye yonder. <sup>37</sup> And he toke with him Peter and the two sonnes of zebede, and began to wexe sorowfull and hevye. <sup>38</sup> Then sayde Jesus unto them: my soule his\* hevye, even unto the deeth. Tary ye

## KJ (1611) 1873

<sup>26</sup> And as they were eating, Jesus took bread, and <sup>||</sup>blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. <sup>27</sup> And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; <sup>28</sup> for this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

<sup>30</sup> And when they had sung a hymn, they went out into the mount of Olives. <sup>31</sup> Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup> But after I am risen again, I will go before you into Galilee. <sup>33</sup> Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. <sup>34</sup> Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. <sup>35</sup> Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

<sup>36</sup> Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. <sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. <sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with

<sup>||</sup> Many Greek copies have, gave thanks.

## GENEVA BIBLE (1560) 1562

<sup>26</sup> And as they did eat, Jesus toke the bread and when he had given thankes, he brake it, and gave it to the disciples, and said, Take, eat: this is my bodie. <sup>27</sup> Also he toke the cup, and when he had given thankes, he gave it them, saying, Drinke ye all of it. <sup>28</sup> For this is my blood of the Newe testament, that is shed for manie, for the remission of sinnes. <sup>29</sup> I say unto you, that I wil not drinke hence forthe of this frute of the vine until that day when I shal drinke it newe with you in my Fathers kingdome. <sup>30</sup> And when they had sung a psalme, they went out into the mount of olives.

<sup>31</sup> Then said Jesus unto them, All ye shal be offended by me this night: for it is written I wil smite the shepherd, and the shepe of the flocke shalbe scattred. <sup>32</sup> But after I am risen againe, I wil go before you into Galile. <sup>33</sup> But Peter answered, and said unto him, Thogh that all men shulde be offended by thee, yet wil I never be offended. <sup>34</sup> Jesus said unto him, Verely I say unto thee, that this night, before the cocke crowe, thou shalt denie me thrise. <sup>35</sup> Peter said unto him, Thogh I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

<sup>36</sup> Then went Jesus with them into a place whiche is called Gethsemane, and said unto his disciples, Sit ye here, while I go and pray yonder. <sup>37</sup> And he toke Peter, and the two sonnes of Zebedeus, and began to waxe sorowful, and grievously troubled. <sup>38</sup> Then said Jesus unto them, My soule is verie heavie (even) unto the death: tarie ye here.

## (RV 1881) ASV 1901

<sup>26</sup> And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. <sup>27</sup> And he took <sup>d</sup>a cup, and gave thanks, and gave to them, saying, Drink ye all of it; <sup>28</sup> for this is my blood of the <sup>e</sup>covenant, which is poured out for many unto remission of sins. <sup>29</sup> But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

<sup>30</sup> And when they had sung a hymn, they went out into the mount of Olives.

<sup>31</sup> Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup> But after I am raised up, I will go before you into Galilee. <sup>33</sup> But Peter answered and said unto him, if all shall be offended in thee, I will never be offended. <sup>34</sup> Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrise. <sup>35</sup> Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

<sup>36</sup> Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. <sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. <sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and

<sup>d</sup> Some ancient authorities read *the cup*.  
<sup>e</sup> Many ancient authorities insert *new*.

## BISHOPS' BIBLE (1568) 1602

unto him, Thou hast said. <sup>26</sup> When they were eating, Jesus, when hee had taken the bread, and given thankes, hee brake *it* and gave *it* to the disciples, and sayde, Take ye, eat ye, this is my body. <sup>27</sup> And when hee had taken the cup, and given thankes, he gave it them, saying, Drinke ye all-of it: <sup>28</sup> For this is my blood of the new testament, that is shed for many for the remission of sinnes. <sup>29</sup> But I say unto you, I will in no wise drinke henceforth of this fruite of the vine tree, untill that day when I drinke it newe with you in my fathers kingdome. <sup>30</sup> And when they had praised *God*, they went out unto the mount of Olives. <sup>31</sup> Then sayth Jesus unto them, All ye shall be offended because of me this night: For it is written, I wil smite the shepherd, and the sheepe of the flocke shalbe scattered abroad. <sup>32</sup> But after I am risen againe, I will goe before you into Galilee. <sup>33</sup> Peter answered, and sayde unto him, Though all men shalbe offended because of thee, yet will I never be offended. <sup>34</sup> Jesus sayd unto him, Verely I say unto thee, that in this same night before the cocke crow, thou shalt deny me thrise. <sup>35</sup> Peter sayde unto him, Though I should die with thee, yet wil I by no maner of meanes deny thee. Likewise also said all the disciples. <sup>36</sup> Then commeth Jesus with them unto a place called Gethsemane, and sayeth unto the disciples, Sit ye here while I goe and pray yonder. <sup>37</sup> And when he had taken with him Peter, and the two sonnes of Zebedee, hee began to be sorowfull and heavy. <sup>38</sup> Then said Jesus unto them, My soule is exceeding heavie, even unto

## RSV (1946) 1960

<sup>26</sup> Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." <sup>27</sup> And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; <sup>28</sup> for this is my blood of the <sup>g</sup>covenant, which is poured out for many for the forgiveness of sins. <sup>29</sup> I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

<sup>30</sup> And when they had sung a hymn, they went out to the Mount of Olives. <sup>31</sup> Then Jesus said to them, "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' <sup>32</sup> But after I am raised up, I will go before you to Galilee." <sup>33</sup> Peter declared to him, "Though they all fall away because of you, I will never fall away." <sup>34</sup> Jesus said to him, "Truly, I say to you, this very night, before the cock crows, you will deny me three times." <sup>35</sup> Peter said to him, "Even if I must die with you, I will not deny you." And so said all the disciples.

<sup>36</sup> Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray." <sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. <sup>38</sup> Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."

<sup>g</sup> Other ancient authorities insert *new*.

## TYNDALE (1525) 1535

here: and watche with me. <sup>39</sup> And he went a lytell aparte, and fell flat on his face, and prayed sayinge: O my father, yf it be possible, let this cuppe passe from me: neverthesse, not as I will, but as thou wilt. <sup>40</sup> And he came unto the disciples, and founde them a slepe, and sayde to Peter: what, coude ye not watche with me one houre: <sup>41</sup> watche and praye, that ye fall not into temptacion. The sprite is willinge, but the flesshe is weake.

<sup>42</sup> He went awaye once moare and prayed, sayinge: O my father, yf this cuppe cannot passe awaye from me, but that I drinke of it, thy will be fulfilled. <sup>43</sup> And he came, and founde them a slepe agayne. For their eyes were hevy. <sup>44</sup> And he lefte them and went agayne, and prayed the thyrde tyme sayinge the same wordes. <sup>45</sup> Then came he to his disciples and sayde unto them: Slepe hence forth and take youre reest. Take hede the houre is at honde, and the sonne of man shalbe betrayed into the hondes of synners. <sup>46</sup> Ryse, let us be goinge: beholde, he is at honde that shall betraye me. <sup>47</sup> Whill he yet spake: lo, Judas one of the. xii. came, and with him a greate multitude with sweardes and staves, sent from the chefe prestes and elders of the people. <sup>48</sup> And he that betrayed him, had geven a token, sayinge: whosoever I kysse, that same is he, laye hondes on him. <sup>49</sup> And forth with all he came to Jesus, and sayde, hayle master: and kyssed him. <sup>50</sup> And Jesus sayde unto him: frende, wherfore arte thou come. Then came they and layed hondes on Jesus and toke him.

## RHEIMS 1582

even unto death: stay here, and watch with me. <sup>39</sup> And being gone forward a litle, he fel upon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me. nevertheless not as I wil, but as thou. <sup>40</sup> And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter, Even so? Could you not watch one houre with me? <sup>41</sup> Watch ye, and pray that ye enter not into tentation. The spirit in deede is prompt, but the flesh weake. <sup>42</sup> Againe the second time he went, and prayed, saying, My Father, if this chalice may not passe, but I must drinke it, thy wil be done. <sup>43</sup> And he commeth againe, and findeth them sleeping: for their eyes were become heavy. <sup>44</sup> And leaving them, he went againe: and he prayed the third time, saying the self same word. <sup>45</sup> Then he commeth to his Disciples, and saith to them, Sleepe ye now and take rest: behold the houre approacheth, and the Sonne of man shal be betrayed into the hands of sinners. <sup>46</sup> Rise, let us goe: behold he approacheth that shal betray me.

<sup>47</sup> As he yet spake, behold Judas one of the Twelve came, and with him a great multitude with swordes and clubbes, sent from the cheefe Priestes and the auncients of the people. <sup>48</sup> And he that betrayed him, gave them a signe, saying, Whomsoever I shal kisse, that is he, hold him. <sup>49</sup> And forthwith comming to JESUS, he said, Haile Rabbi. And he kissed him. <sup>50</sup> And JESUS said to him, Freend, whereto art thou come? Then they drewe neere, and laid

## GREAT BIBLE (1539) 1540

here: and watche with me. <sup>39</sup> And he went a lytell farther, and fell flat on his face, and prayed, sayinge: O my father, yf it be possible, let this cuppe passe from me: neverthesse, not as I will, but as thou wilt. <sup>40</sup> And he came unto the disciples, and founde them aslepe, and sayeth unto Peter: what, coude ye not watch with me one houre: <sup>41</sup> watche, and praye, that ye entre not into temptacyon. The sprete is willinge, but the fleshe is weake.

<sup>42</sup> He went awaye once agayne and prayed, sayinge, O my father, yf this cuppe maye not passe awaye from me, excepte I drinke of it, thy will be fulfilled. <sup>43</sup> And he came, and founde them aslepe agayne. For their eyes were hevy. <sup>44</sup> And he lefte them and went agayne, and prayed the thyrde tyme, sayinge the same wordes. <sup>45</sup> Then commeth he to his disciples, and sayeth unto them: Slepe on now, and take youre rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners. <sup>46</sup> Ryse, let us be goinge: beholde, he is at hande, that doth betraye me. <sup>47</sup> Whil he yet spake: lo: Judas one of the nombre of the twelve, came, and with him a greate multitude, with sweardes and staves, sent from the chefe prestes and elders of the people. <sup>48</sup> But he that betrayed him gave them a token, sayinge: whomsoever I kysse, that same is he, hold him fast. <sup>49</sup> And forth with he came to Jesus, and sayde, hayle Master: and kyssed him. <sup>50</sup> And Jesus sayde unto him: frende, wherfore art thou come? Then came they, and layed handes on Jesus and toke him.

## KJ (1611) 1873

me. <sup>39</sup> And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. <sup>40</sup> And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? <sup>41</sup> Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. <sup>42</sup> He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. <sup>43</sup> And he came and found them asleep again: for their eyes were heavy. <sup>44</sup> And he left them, and went away again, and prayed the third time, saying the same words. <sup>45</sup> Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going: behold, he is at hand that doth betray me.

<sup>47</sup> And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. <sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that *same* is he: hold him fast. <sup>49</sup> And forthwith he came to Jesus, and said, Hail, master; and kissed him. <sup>50</sup> And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on

## GENEVA BIBLE (1560) 1562

and watche with me. <sup>39</sup> So he went a litle further, and fel on his face and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheles, not as I wil, but as thou wilt. <sup>40</sup> After he came unto the disciples, and founde them a slepe, and said to Peter, What? colde ye not watche with me one houre? <sup>41</sup> Watch, and pray, that ye enter not into tentation: the spirit in dede is readie, but the flesh is weake. <sup>42</sup> Againe went away the seconde time and prayed, saying, O my Father, if this cup can not passe away from me, but that I muste drinke it, thy wil be done. <sup>43</sup> And he came, and founde them a slepe againe: for their eyes were heavie. <sup>44</sup> So he left them and went away againe, and prayed the third time, saying the same wordes. <sup>45</sup> Then came he to his disciples, and said unto them, Slepe hence-forthe, and take your rest: beholde, the houre is at hand, and the Sonne of man is given into the hands of sinners. <sup>46</sup> Rise, let us go: beholde, he is at hand that betrayeth me. <sup>47</sup> And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swordes and staves, from the high Priests and Elders of the people. <sup>48</sup> Now he that betrayed him, had given them a token, saying, Whomesoever I shal kisse, that is he, lay holde on his. <sup>49</sup> And forthwith he came to Jesus, and said, God save thee, Master, and kissed him. <sup>50</sup> Then Jesus said unto him, Friend, wherefore art thou come? Then came they.

## (RV 1881) ASV 1901

watch with me. <sup>39</sup> And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. <sup>40</sup> And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? <sup>41</sup> Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. <sup>42</sup> Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. <sup>43</sup> And he came again and found them sleeping, for their eyes were heavy. <sup>44</sup> And he left them again, and went away, and prayed a third time, saying again the same words. <sup>45</sup> Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Arise, let us be going: behold, he is at hand that betrayeth me.

<sup>47</sup> And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. <sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. <sup>49</sup> And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. <sup>50</sup> And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on

## BISHOPS' BIBLE (1568) 1602

the death: tary yee here, and watch with me. <sup>39</sup> And when he had gone a little further, he fell flatte on his face, praying, and saying, O my father, if it be possible, let this cup passe from me: neverthelesse, not as I will, but as thou wilt. <sup>40</sup> And hee commeth unto the disciples, and findeth them asleepe, and saith unto Peter, What, could ye not watch with me one houre? <sup>41</sup> Watch and pray, that yee enter not into temptation: The spirit in deede is willing, but the flesh *is* weake. <sup>42</sup> He went away againe the second time, and prayed, saying, O my father, if this cup may not passe away from me, except I drinke it, thy will be fulfilled. <sup>43</sup> And when he came, he findeth them asleepe againe: for their eyes were heavie. <sup>44</sup> And hee left them, and went againe and prayed the third time, saying the same words. <sup>45</sup> Then commeth he to his disciples, and sayth unto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the sonne of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going: behold, he is at hand that doth betray me. <sup>47</sup> While he yet spake, loe, Judas one of the twelve came, and with him a great multitude with swords and staves from the chiefe Priests and Elders of the people. <sup>48</sup> But he that betrayed him, gave them a token, saying, Whomsoever I shall kisse, that same is he, hold him fast. <sup>49</sup> And forthwith when hee came to Jesus, he sayd, Haile master: and kissed him. <sup>50</sup> And Jesus said unto him, Friend, wherefore art thou come? Then came they and

## RSV (1946) 1960

<sup>39</sup> And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." <sup>40</sup> And he came to the disciples and found them sleeping; and he said to Peter, "So, could you not watch with me one hour? <sup>41</sup> Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." <sup>42</sup> Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done." <sup>43</sup> And again he came and found them sleeping, for their eyes were heavy. <sup>44</sup> So, leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup> Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going; see, my betrayer is at hand."

<sup>47</sup> While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. <sup>48</sup> Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." <sup>49</sup> And he came up to Jesus at once and said, "Hail, Master!" And he kissed him. <sup>50</sup> Jesus said to him, "Friend, why are you here?" Then they

## TYNDALE (1525) 1535

<sup>51</sup> And beholde, one of them which were with Jesus, stretched oute his honde and drue his swearde, and stroke a servaunt of the hye preste, and smote of his eare. <sup>52</sup> Then sayde Jesus unto him: put up thy swearde into his sheathe. For all that ley hond on the swearde, shall perisse with the swearde. <sup>53</sup> Ether thinkest thou that I cannot now praye to my father, and he shall geve me moo then. xii. legions of angels? <sup>54</sup> But how then shulde the scriptures be fulfilled: for so must it be.

<sup>55</sup> The same tyme sayde Jesus to the multitude: ye be come out as it were unto a thefe, with swerdes and staves for to take me. I sate daylie teachinge in the temple amonge you, and ye toke me not. <sup>56</sup> All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. <sup>57</sup> And they toke Jesus and leede him to Cayphas the hye Preeste, where the Scribes and the elders were assembled. <sup>58</sup> And Peter folowed him a farre of, unto the hye prestes place: and went in, and sate with the servautes, tose the ende.

<sup>59</sup> The chefe Prestes and the elders, and all the counsell, sought false witnes agaynst Jesus, for to put him to deeth, <sup>60</sup> but founde none: in so moche that when many false witnesses came, yet founde they none. At the last came two false witnesses, <sup>61</sup> and sayde: This felowe sayde: I can destroye the temple of God, and bylde it agayne in. iii. dayes.

<sup>62</sup> And the chefe Preste arose, and sayde to him: answerest thou nothinge? How is it that these beare witnes \*

## RHEIMS 1582

hands on JESUS, and held him. <sup>51</sup> And behold one of them that were with JESUS, stretching forth his hand, drewe out his sword: and striking the servant of the high Priest, cut of his eare. <sup>52</sup> Then JESUS saith to him, Returne thy sword into his place: for al that take the sword, shal perish with the sword. <sup>53</sup> Thinkest thou that I cannot aske my Father: and he wil give me presently more than twelve legions of Angels? <sup>54</sup> How then shal the scriptures be fulfilled, that so it must be done? <sup>55</sup> In that houre JESUS said to the multitudes: You are come out as it were to a theefe with swordes and clubbes to apprehend me: I sate daily with you teaching in the temple: and you laid no hands on me. <sup>56</sup> And al this was done, that the scriptures of the Prophets might be fulfilled. Then the disciples al leaving him, fled.

<sup>57</sup> But they taking hold of JESUS, led him to Caiphas the high Priest, where the Scribes and auncients were assembled. <sup>58</sup> And Peter folowed him a farre of, even to the court of the high Priest. And going in he sate with the servants, that he might see the end. <sup>59</sup> And the cheefe Priestes and the whole Councel sought false witnes against JESUS, that they might put him to death: <sup>60</sup> and they found not, whereas many false witnesses had come in. And last of al there came two false witnesses: <sup>61</sup> and they said, This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. <sup>62</sup> And the high Priest rising up, said to him: Answerest thou nothing to the things which

## GREAT BIBLE (1539) 1540

<sup>51</sup> And beholde, one of them whych were with Jesus, stretched out his hande, and drue his swearde, and stroke a servaunt of the hye prestes, and smote of his eare. <sup>52</sup> Then sayd Jesus unto him: put up thy swearde into his sheath.

For All they that take the swearde, shall perishe with the swearde. <sup>53</sup> Thinkest thou that I cannot now praye to my father, and he shall geve me (*even now*) more then twelve Legions of angels? <sup>54</sup> But how then shall the scriptures be fulfilled? for this must it be. <sup>55</sup> In that same houre sayde Jesus to the multitude: ye be come out as it were unto a thefe, with swerdes and staves, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. <sup>56</sup> But all this is done, that the scriptures of the prophetes myght be fulfilled. Then all the disciples forsoke him, and fled. <sup>57</sup> And they toke Jesus, and led him to Cayphas the hye Preste, where the Scribes and the elders were assembled. <sup>58</sup> But Peter folowed him a farre of, unto the hye prestes palace: and went in, and sate with the servautes, to se the ende.

<sup>59</sup> The chefe Prestes and the elders, and all the counsell, sought false witnes agaynst Jesus (for to put hym to deeth) <sup>60</sup> but founde none: yee, when many false witnesses came, yet founde they none. At the last came two false witnesses, <sup>61</sup> and sayde: This felowe sayde. I am able to destroye the temple of God, and to buylde it agayne in thre dayes. <sup>62</sup> And the chefe preste arose, and sayd unto him: answerest thou nothyng? Why do these beare wytne against

## KJ (1611) 1873

Jesus, and took him. <sup>51</sup> And behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and stroke a servant of the high priest's, and smote off his ear. <sup>52</sup> Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. <sup>53</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? <sup>54</sup> *But* how then shall the scriptures be fulfilled, that thus it must be? <sup>55</sup> In that *same* hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. <sup>56</sup> But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

<sup>57</sup> And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. <sup>58</sup> But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. <sup>59</sup> Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; <sup>60</sup> but found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, <sup>61</sup> and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. <sup>62</sup> And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness

## GENEVA BIBLE (1560) 1562

and laid hands on Jesus, and toke him. <sup>51</sup> And beholde, one of them whiche were with Jesus, stretched out (his) hand, and drewe his sworde, and stroke a servant of the high Priest, and smote of his eare. <sup>52</sup> Then said Jesus unto him, Put up thy sword into his place; for all that take the sword shal perishe with the sworde. <sup>53</sup> Ether thinkest thou, that I can not now pray to my Father, and he wil give me mo then twelve legions of Angels? <sup>54</sup> How then shulde the Scriptures he fulfilled, (which say), that it must be so? <sup>55</sup> The same houre said Jesus to the multitude, Ye be come out as (it were \* against a thief, with swordes and staves, to take me: I sate daily teaching in the Temple among you, and ye toke me not. <sup>56</sup> But all this was done, that the Scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke him, and fled.

<sup>57</sup> And they toke Jesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. <sup>58</sup> And Peter followed him a farre of unto the hie Priests hall, and went in, and sate with the servants to se the end. <sup>59</sup> Now the chief Priests and the Elders, and all the whole council soght false witnes against Jesus, to put him to death. <sup>60</sup> But they founde none, and thogh many false witnesses came, yet founde they none: but at the last came two false witnesses. <sup>61</sup> And said, This man said, I can destroy the Temple of God, and buyld it in thre dayes. <sup>62</sup> Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witnes

## (RV 1881) ASV 1901

Jesus, and took him. <sup>51</sup> And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. <sup>52</sup> Then saith Jesus unto him. Put up again thy sword into its place: for all they that take the sword shall perish with the sword. <sup>53</sup> Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? <sup>54</sup> How then should the scriptures be fulfilled, that thus it must be? <sup>55</sup> In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. <sup>56</sup> But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

<sup>57</sup> And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. <sup>59</sup> Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; <sup>60</sup> and they found it not, though many false witnesses came. But afterward came two, <sup>61</sup> and said, This man said, I am able to destroy the temple of God, and to build it in three days. <sup>62</sup> And the high priest stood up, and said unto him, Answerest thou

## BISHOPS' BIBLE (1568) 1602

layde hands on Jesus, and tooke him. <sup>51</sup> And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and after that he had striken a servant of the hie priests, he smote off his eare. <sup>52</sup> Then sayd Jesus unto him, Turne backe thy sword into his place: for all they that take the sword, shall perish with the sword. <sup>53</sup> Thinkest thou that I cannot now pray to my father, and he shall cause to stand by me more than twelve legions of angels? <sup>54</sup> But howe then shall the scriptures be fulfilled, that thus it must be? <sup>55</sup> In that same houre said Jesus to the multitudes, Ye be come out as it were unto a thiefe with swordes and staves for to take me: I sate dayly with you teaching in the Temple, and yee tooke me not. <sup>56</sup> But all this was done that the scriptures of the Prophets might be fulfilled. Then all the disciples having forsaken him, fled. <sup>57</sup> But they that had taken Jesus, led him away to Caiaphas the high priest, where the Scribes and the Elders were assembled. <sup>58</sup> But Peter followed him afarre off, unto the hie priests palace, and went in, and sate with the servants to see the end. <sup>59</sup> The chiefe priests and elders, and all the counsell, sought false witnessse against Jesus, to put him to death, <sup>60</sup> But found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, <sup>61</sup> And sayd, This fellow sayd, I am able to destroy the Temple of God, and to builde it in three dayes. <sup>62</sup> And the chiefe priest arose, and sayd unto him, Answerest thou

## RSV (1946) 1960

came up and laid hands on Jesus and seized him. <sup>51</sup> And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. <sup>52</sup> Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. <sup>53</sup> Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? <sup>54</sup> But how then should the scriptures he fulfilled, that it must be so?" <sup>55</sup> At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. <sup>56</sup> But all this has taken place, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled.

<sup>57</sup> Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. <sup>58</sup> But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. <sup>59</sup> Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, <sup>60</sup> but they found none, though many false witnesses came forward. At last two came forward <sup>61</sup> and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" <sup>62</sup> And the high priest stood up and said, "Have you no answer to

## TYNDALE (1525) 1535

agaynst the? <sup>63</sup> But Jesus helde his peace. And the chefe Preste answered, and sayde to him: I charge the in the name of the lyvinge God, that thou tell us, whether thou be Christ the sonne of God. <sup>64</sup> Jesus sayde to him: thou haste sayd. Neverthelesse I saye unto you, hereafter shall ye se the sonne of man sittinge on the right honde of power, and come in the cloudes of the skye.

<sup>65</sup> Then the hye Preste rent his clothes sayinge: he hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: <sup>66</sup> what thinke ye? They answered and sayde: he his worthy to dye. <sup>67</sup> Then spat they in his face and boffeted him with fistes. And other smote him with the palme of their hondes on the face, <sup>68</sup> sayinge: tell us thou Christ, who is he that smote the?

<sup>69</sup> Peter sate without in the palice. And a damsell came to him sayinge: Thou also waste with Jesus of Galile: <sup>70</sup> but he denyed before them all saying: I woot not what thou sayst. <sup>71</sup> When he was goone out into the poorche, a nother wenche sawe him, and sayde unto them that were there. This felowe was also with Jesus of Nazareth. <sup>72</sup> And agayne he denyed with an othe that he knew the man. <sup>73</sup> And after a whyle came unto him they that stode by, and sayde unto Peter: suerly thou arte even one of them, for thy speache bewrayeth the. <sup>74</sup> Then beganne he to course and to sweare, that he knewe not the man. And

## RHEIMS 1582

these do testifie against thee? <sup>63</sup> But JESUS held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tel us if thou be Christ the sonne of God. <sup>64</sup> JESUS saith to him, Thou hast said. nevertheles I say to you, hereafter you shal see the Sonne of man sitting on the right hand of the power of God, and comming in the cloudes of heaven. <sup>65</sup> Then the high Priest rent his garments, saying, He hath blasphemed, what neede we witnesses any further? behold, now you have heard the blasphemie, <sup>66</sup> how thinke you? But they answering said, He is guilty of death. <sup>67</sup> Then did they spit on his face, and buffeted him, and other smote his face with the palmes of their hands, <sup>68</sup> saying, Prophecie unto us O Christ: who is he that strooke thee?

<sup>69</sup> But Peter sate without in the court: and there came to him one wenche, saying: Thou also wast with JESUS the Galilean. <sup>70</sup> But he denied before them all, saying, I wot not what thou sayest. <sup>71</sup> And as he went out of the gate, another wenche saw him, and she saith to them that were there, And this fellow also was with JESUS the Nazarite. <sup>72</sup> And againe he denied with an othe, That I know not the man. <sup>73</sup> And after a litle they came that stode by, and said to Peter, Surely thou also art of them: for even thy speache doth bewray thee. <sup>74</sup> Then he began to curse and to sweare that he knewe not the man. And incontinent the cocke

## GREAT BIBLE (1539) 1540

the? <sup>63</sup> But Jesus helde hys peace. And the chefe preste answered and sayde unto him: I charge the by the lyvinge God, that thou tell us, whether thou be Christ the sonne of God. <sup>64</sup> Jesus sayeth unto hym, thou hast sayd. Neverthelesse I saye unto you here after shall ye se the sonne of man syttinge on the right hande of power, and commyng in the cloudes of the skye.

<sup>65</sup> Then the hye preste rent his clothes, sayinge: he hath spoken blasphemye. what nede we of eny moo witnesses? Beholde, now ye have hearde his blasphemy: <sup>66</sup> what thinke ye? They answered, and sayde: he is worthy to dye: <sup>67</sup> Then dyd they spytt in his face, and buffeted him with fistes. And other smote him on hys face wyth the palme of their handes, <sup>68</sup> sayinge: tell us thou Christ, who is he that smote the?

<sup>69</sup> Peter sat with oute in the palace. And a damsell came to him, sayinge: Thou also wast with Jesus of Galile: <sup>70</sup> but he denyed before them all, saying. I woot not what thou sayest. <sup>71</sup> When he was gone out into the porche, a nother wenche sawe him, and sayde unto them that were there: This felowe was also with Jesus of Nazareth. <sup>72</sup> And agayne he denyed with an othe: (sayeng.) I do not knowe the man. <sup>73</sup> And after a whyle, came unto him they (that stode by) and sayde unto Peter. surely thou art even one of them, for thy speache bewrayeth the. <sup>74</sup> Then beganne he to curse and to sweare, that he knewe not the man.

## KJ (1611) 1873

against thee? <sup>63</sup> But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. <sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>65</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. <sup>66</sup> What think ye? They answered and said, He is guilty of death. <sup>67</sup> Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, <sup>68</sup> saying, Prophecy unto us, thou Christ, Who is he that smote thee?

<sup>69</sup> Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. <sup>70</sup> But he denied before them all, saying, I know not what thou sayest. <sup>71</sup> And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. <sup>72</sup> And again he denied with an oath, I do not know the man. <sup>73</sup> And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. <sup>74</sup> Then began he to curse and to swear, saying, I know not the man. And immediately the

## GENEVA BIBLE (1560) 1562

against thee? <sup>63</sup> But Jesus helde his peace. Then the chief Priest answered, and said to him, I charge thee by the living God, that thou tell us, if thou be the Christ the Sonne of God. <sup>64</sup> Jesus said to him, Thou hast said it: nevertheless I say unto you, hereafter shal ye se the Sonne of man, sitting at the right hand of the power of (God) and come in the cloudes of the heaven. <sup>65</sup> Then the hie Priest rent his clothes, saying, He hathe blasphemed: what have we any more nede of witnesses? beholde, now ye have heard his blasphemie. <sup>66</sup> What thinke ye? They answered, and said, He is worthie to dye. <sup>67</sup> Then spat they in his face, and buffeted him: and other smote him with their roddes, <sup>68</sup> Saying, Prophecie to us, o Christ, Who is he that smote thee?

<sup>69</sup> Peter sate without in the hall: and a maide came to him, saying, Thou also wast with Jesus of Galile. <sup>70</sup> But he denied before them all, saying, I wot not what thou saist. <sup>71</sup> And when he went out into the porche, another (maide) sawe him, and said unto them that were there, This man was also with Jesus of Nazaret. <sup>72</sup> And againe he denyed with an othe, saying I knowe not the man. <sup>73</sup> So after a while, came unto him thei that stode by, and said unto Peter, Surely thou art also one of them: for even thy speache bewrayeth thee. <sup>74</sup> Then began he to curse (him) self, and to sweare, saying, I knowe not the man. And

## (RV 1881) ASV 1901

nothing? what is it which these witness against thee? <sup>63</sup> But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. <sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. <sup>65</sup> Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: <sup>66</sup> what think ye? They answered and said, He is worthy of death. <sup>67</sup> Then did they spit in his face and buffet him: and some smote him with the palms of their hands, <sup>68</sup> saying, Prophesy unto us, thou Christ: who is he that struck thee?

<sup>69</sup> Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. <sup>70</sup> But he denied before them all, saying, I know not what thou sayest. <sup>71</sup> And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. <sup>72</sup> And again he denied with an oath, I know not the man. <sup>73</sup> And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. <sup>74</sup> Then began he to curse and to swear, I know not the man. And straightway the cock

## BISHOPS' BIBLE (1568) 1602

nothing? What is that which these witnes against thee? <sup>63</sup> But Jesus helde his peace. And the chiefe priest answered, and said unto him, I charge thee by the living God, that thou tell us whether thou be Christ the sonne of God? <sup>64</sup> Jesus sayeth unto him, Thou hast sayde: Neverthesse, I say unto you, Hereafter shall ye see the sonne of man sitting on the right hand of the power of God, and coming in the clouds of the skie. <sup>65</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy: what neede we of any moe witnesses? Behold, now yee have heard his blasphemy. <sup>66</sup> What thinke ye? They answered and said, He is worthy to die. <sup>67</sup> Then did they spit in his face, and buffeted him with fistes, and other smote him on the face with the palme of their hands, <sup>68</sup> Saying, Prophecie unto us, O Christ, who is he thae smote thee? <sup>69</sup> Peter sate without in the palace: And a damosel came unto him, saying, Thou also wast with Jesus of Galilee. <sup>70</sup> But he denyed before them all, saying, I wote not what thou sayest. <sup>71</sup> When he was gone out into the porch, an other wench sawe him, and said unto them that were there, This fellow was also with Jesus of Nazareth. <sup>72</sup> And againe he denied with an othe, I doe not know the man. <sup>73</sup> And after a while came unto him they that stood by, and said to Peter, Surely thou art even one of them: for thy speech bewrayeth thee. <sup>74</sup> Then beganne he to curse and to sweare, saying, I knowe

## RSV (1946) 1960

make? What is it that these men testify against you?" <sup>63</sup> But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." <sup>64</sup> Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." <sup>65</sup> Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. <sup>66</sup> What is your judgment?" They answered, "He deserves death." <sup>67</sup> Then they spat in his face, and struck him; and some slapped him, <sup>68</sup> saying, "Prophesy to us, you Christ! Who is it that struck you?"

<sup>69</sup> Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." <sup>70</sup> But he denied it before them all, saying, "I do not know what you mean." <sup>71</sup> And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." <sup>72</sup> And again he denied it with an oath, "I do not know the man." <sup>73</sup> After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." <sup>74</sup> Then he began to invoke a curse on himself and to swear, "I do not know the man."

## TYNDALE (1525) 1535

immediatly the cocke krew. <sup>75</sup> And Peter remembred the wordes of Jesu which sayde unto him: before the cocke crowe, thou shalt deny me thryse: and went out at the dores and wepte bitterly.

**27** When the mornynge was come, all the chefe prestes and the elders of the people helde a counsayle agaynst Jesus, to put him to deeth, <sup>2</sup> and brought him bounde and delivered him unto Poncius Pylate the debite.

<sup>3</sup> Then when Judas which betrayed him, sawe that he was condempned, he repented him selfe, and brought agayne the. xxx. plates of sylver to the chefe Prestes and elders <sup>4</sup> sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to us? Se thou to that. <sup>5</sup> And he cast doune the sylver plates in the temple and departed, and went and hounge him selfe.

<sup>6</sup> And the chefe Prestes toke the sylver plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of bloud. <sup>7</sup> And they toke counsell, and bought with them a potters felde to bury strangers in. <sup>8</sup> Wherefore that felde is called the felde of bloud, untill this daye. <sup>9</sup> Then was fulfilled, that which was spoken by Jeremy the Prophet sayinge: and they toke. xxx. sylver plates, the prise of him that was valued, whom they bought of the chyldren of Israel, <sup>10</sup> and they gave them for the potters felde, as the Lorde appoynted me.

## RHEIMS 1582

crewe. <sup>75</sup> And Peter remembred the word of JESUS which he had said, Before the cocke crow, thou shalt deny me thrise. And going forth, he wept bitterly.

**27** And when morning was come, al the cheefe Priestes and auncients of the people consulted together against JESUS, that they might put him to death. <sup>2</sup> And they brought him bound and delivered him to Ponce Pilate the President.

<sup>3</sup> Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirtie silver peeces to the cheefe Priestes and auncients, <sup>4</sup> saying, I have sinned, betraying just bloud. But they said, What is that to us? looke thou to it. <sup>5</sup> And casting doune the silver peeces in the temple, he departed: and went and hanged him self with an halter. <sup>6</sup> And the cheefe Priestes having taken the silver peeces, said, It is not lawfull to cast them into the Corbana: because it is the price of bloud. <sup>7</sup> And after they had consulted together, they bought with them the potters field, to be a burying place for strangers. <sup>8</sup> For this cause that field was called *Haceldama*, that is, *the field of bloud*, even to this present day. <sup>9</sup> Then was fulfilled that which was spoken by Jeremie the Prophet, saying, *And they tooke the thirtie peeces of silver, the price of the priced, whom they did price of the children of Israel: <sup>10</sup> and they gave them into the potters field, as our Lord did appoint to me.*

## GREAT BIBLE (1539) 1540

And immediatly the cocke krew. <sup>75</sup> And Peter remembred the worde of Jesu, which sayde unto him: before the cocke crowe, thou shalt deny me thryse: and he went out, and wepte bytterly.

**27** When the mornynge was come, all the chefe prestes and the elders of the people helde a counsayle agaynst Jesus, to put him to deeth, <sup>2</sup> and brought him bounde and delyvered him unto Poncius Pylate the debite.

<sup>3</sup> Then Judas (which had betrayed him) seying that he was condempned, repented him selfe, and brought agayne the thirtie plates of sylver, to the chefe Prestes and elders, <sup>4</sup> sayinge: I have synned, betrayinge the innocent bloud. And they sayd: what is that to us? Se thou to that. <sup>5</sup> And he cast doune the sylver plates in the temple, and departed and went and hanged hym selfe.

<sup>6</sup> And the chefe prestes toke the sylver plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of bloud. <sup>7</sup> And they toke counsell: and bought with them a potters felde to bury straungers in. <sup>8</sup> Wherefore that felde is called (*Haceldema, that is*) the felde of bloud, untill this daye. <sup>9</sup> Then was fulfilled, that which was spoken by Jeremy the Prophet, sayinge: and they toke thirtie sylver plates, the pryce of him that was valued, whom they bought of the chyldren of Israel, <sup>10</sup> and gave them for the potters felde, as the Lorde apoynted me.

## KJ (1611) 1873

cock crew. <sup>75</sup> And Peter remembered the word of Jesus, which said unto him, Before *the* cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

**27** When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: <sup>2</sup> and when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

<sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, I have sinned in that I have betrayed *the* innocent blood. And they said, What *is that* to us? see thou *to that*. <sup>5</sup> And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. <sup>6</sup> And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Wherefore that field was called, The field of blood, unto this day. <sup>9</sup> Then was fulfilled that which was spoken by Jeremie the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; <sup>10</sup> and gave them for the potter's field, as the Lord appointed me.

GENEVA BIBLE (1560) 1562

immediatly the cocke crewe. <sup>75</sup>Then Peter remembred the wordes of Jesus which had said unto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.

**27** When the morning was come, all the chief Priests, and the Elders of the people toke counsel against Jesus, to put him to death. <sup>2</sup>And led him away bounde, and delivered him unto Pontius Pilate the governour.

<sup>3</sup>Then when Judas which betrayed him, sawe that he was condemned, he repented him self, and broght againe the thirtie (pieces) of silver to the chief Priests, and Elders, <sup>4</sup>Saying, I have sinned betraying the innocent blood. But they said, What is that to us? se thou to it. <sup>5</sup>And when he had cast downe the silver (pieces) in the Temple, he departed, and went, and hanged him self. <sup>6</sup>And the chief Priests toke the silver (pieces) and said, It is not lawfull for us to put them into the treasure, because it is the price of blood. <sup>7</sup>And they toke counsel, and boght with them a potters field, for the buryal of strangers. <sup>8</sup>Wherefore that field is called, the field of blood, until this day. <sup>9</sup>(Then was fulfilled that which was spoken by Jeremias the Prophet, saying, And they toke thirtie silver (pieces,) the price of him that was valued, whome (they) of the children of Israel valued. <sup>10</sup>And thei gave them for the potters field, as the Lord appointed me)

(RV 1881) ASV 1901

crew. <sup>75</sup> And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

**27** Now, when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: <sup>2</sup> and they bound him, and led him away, and delivered him up to Pilate the governor.

<sup>3</sup> Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, I have sinned in that I betrayed <sup>1</sup>innocent blood. But they said, What is that to us? see thou *to it*. <sup>5</sup> And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. <sup>6</sup> And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Wherefore the field was called, The field of blood, unto this day. <sup>9</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price; <sup>10</sup> and <sup>9</sup> they gave them for the potter's field, as the Lord appointed me.

<sup>1</sup> Many ancient authorities read *righteous*.  
<sup>9</sup> Some ancient authorities read *I gave*.

BISHOPS' BIBLE (1568) 1602

not the man. And immediatly the cocke crew. <sup>75</sup> And Peter remembred the words of Jesu, which sayde unto him, Before the cocke crowe, thou shalt deny me thrice. And he went out, and wept bitterly.

**27** When the morning was come, all the chiefe priests and Elders of the people helde a counsell against Jesus to put him to death. <sup>2</sup> And when they had bound him, they ledde him away, and delivered him to Pontius Pilate the deputie. <sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himselfe, and brought againe the thirtie silver pieces to the chiefe priests and elders, <sup>4</sup> Saying, I have sinned, in that I have betrayed the innocent blood. And they sayde, What is that to us? see thou to that. <sup>5</sup> And when he had cast downe the pieces of silver in the temple, he departed, and went his way, and hanged himselfe. <sup>6</sup> And the chief Priests tooke the silver *peeeces*, and sayd, It is not lawfull for to put them into the treasure, because it is the price of blood. <sup>7</sup> And when they had taken counsell, they bought with them the potters fielde, to burie strangers in. <sup>8</sup> Wherefore that field was called, The field of blood unto this day. <sup>9</sup> (Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke the thirtie silver *peeeces*, the price of him that was valued, whome they bought of the children of Israel: <sup>10</sup> And gave them for the potters field, as the Lord ap-

RSV (1946) 1960

And immediately the cock crowed. <sup>75</sup> And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

**27** When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; <sup>2</sup> and they bound him and led him away and delivered him to Pilate the governor.

<sup>3</sup> When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, <sup>4</sup> saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." <sup>5</sup> And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. <sup>6</sup> But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." <sup>7</sup> So they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Therefore that field has been called the Field of Blood to this day. <sup>9</sup> Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, <sup>10</sup> and they gave them for the potter's field, as the Lord directed me."

## TYNDALE (1525) 1535

<sup>11</sup> Jesus stode before the debite: and the debite axed him sayinge: Arte thou the kyng of the Jues? Jesus sayd unto him: Thou sayest. <sup>12</sup> And when he was accused of the chefe Prestes and elders, he answered nothinge. <sup>13</sup> Then sayd Pilate unto him: hearest thou not, how many thinges they laye ageynste the? <sup>14</sup> And he answered him to never a worde: in so moche that the debite marveyllled greatlie.

<sup>15</sup> At that feest, the debite was wonte to deliver unto the people a presoner, whom they wolde desyer. <sup>16</sup> He had then a notable presoner, called Barrabas. <sup>17</sup> And when they were gadered together, Pilate sayde unto them: whether will ye that I geve losse unto you, Barrabas or Jesus which is called Christ? <sup>18</sup> For he knewe well, that for envie they had delivred him.

<sup>19</sup> When he was set doune to geve judgement, his wyfe sent to him sayinge: have thou nothinge to do with that juste man. For I have suffered many thinges this daye in a dreame about him.

<sup>20</sup> But the chefe Prestes and the elders had perswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus. <sup>21</sup> Then the debite answered and sayde unto them: whether of the twayne will ye that I let loose unto you? And they sayde, Barrabas. <sup>22</sup> Pylate sayde unto them: what shall I do then with Jesus which is called Christ? They all sayde to him: let him be crucified. <sup>23</sup> Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified.

## RHEIMS 1582

<sup>11</sup> And JESUS stode before the President, and the President asked him saying, Art thou the King of the Jewes? JESUS saith to him, Thou sayest. <sup>12</sup> And when he was accused of the cheefe Priestes and auncients, he answered nothing. <sup>13</sup> Then Pilate saith to him, Doest thou not heare how many testimonies they alleage against thee? <sup>14</sup> And he answered him not to any word: so that the President did marvel excedingly.

<sup>15</sup> And upon the solemne day the President had accustomed to release unto the people one prisoner whom they would. <sup>16</sup> And he had then a notorious prisoner, that was called Barabbas. <sup>17</sup> They therefore being gathered together, Pilate said: Whom wil you that I release to you, Barabbas, or JESUS that is called Christ? <sup>18</sup> For he knewe that for envie they had delivered him. <sup>19</sup> And as he was sitting in place of judgment, his wife sent unto him, saying: Have thou nothing to doe with that just man. for I have suffred many things this day in my sleepe for him. <sup>20</sup> But the cheefe Priestes and auncients perswaded the people, that they should aske Barabbas, and make JESUS away. <sup>21</sup> And the President answering, said to them: Whether wil you of the two to be released unto you? But they said, Barabbas. <sup>22</sup> Pilate saith to them, What shal I doe then with JESUS that is called Christ? They say al, Let him be crucified. <sup>23</sup> The President said to them, Why what evil hath he done? But they cried the more, saying, Let him be crucified.

## GREAT BIBLE (1539) 1540

<sup>11</sup> Jesus stode before the debite, and the debite asked him, sayinge: art thou the kyng of the Jewes? Jesus sayeth unto him: Thou sayest. <sup>12</sup> And when he was accused of the chefe prestes and elders, he answered nothyng. <sup>13</sup> Then sayeth Pilate unto him: hearest thou not, how many witnesses they laye agaynst the? <sup>14</sup> and he answered him to never a worde: in so moch that the debyte marveyled greatlie.

<sup>15</sup> At that feast, the debite was wonte to delyver unto the people a presoner, whom they wold desier. <sup>16</sup> He had then a notable presoner, called Barrabas. <sup>17</sup> Therefore, when they were gathered together, Pilate sayd: whether wil ye that I geve loose unto you? Barrabas, or Jesus, whych is called Chryst? <sup>18</sup> For he knewe that for envie they had delyvered him.

<sup>19</sup> When he was set downe to geve judgement, his wyfe sent unto him sayinge: have thou nothinge to do with that just man. For I have suffered many thinges this daye in my slepe because of him. <sup>20</sup> But the chefe prestes and the elders perswaded the people, that they shulde aske Barrabas, and destroye Jesus. <sup>21</sup> The debite answered, and sayde unto them: whether of the twayne, will ye, that I let loose unto you? They sayd: Barrabas. <sup>22</sup> Pilate sayde unto them: what shall I do then with Jesus whych is called Christ? They all sayd unto him: let him be crucified. <sup>23</sup> The debite sayde: what evyll hath he done? But they

## KJ (1611) 1873

<sup>11</sup> And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? <sup>12</sup> And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. <sup>13</sup> Then said Pilate unto him, Hearest thou not how many things they witness against thee? <sup>14</sup> And he answered him to never a word; insomuch that the governor marvelled greatly.

<sup>15</sup> Now at that feast the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? <sup>18</sup> For he knew that for envy they had delivered him. <sup>19</sup> When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. <sup>20</sup> But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. <sup>21</sup> The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. <sup>22</sup> Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. <sup>23</sup> And the governor said, Why, what evil hath he done? But they

## GENEVA BIBLE (1560) 1562

<sup>11</sup> And Jesus stode before the governour, and the governour asked him, saying, Art thou the King of the Jewes? Jesus said unto him, Thou saist it. <sup>12</sup> And when he was accused of the chief Priests and Elders, he answered nothing. <sup>13</sup> Then said Pilate unto him, Hearst thou not how many things they laye against thee? <sup>14</sup> But he answered him not to one worde, in so muche that the governour marveiled greatly. <sup>15</sup> Now at the feast, the governour was wont to deliver unto the people a prisoner, whome they wolde. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> When they were then gathered together, Pilate said unto them, Whether wil ye that I let loose unto you Barabbas, or Jesus which is called Christ? <sup>18</sup> (For he knewe wel. that for envie they had delivered him. <sup>19</sup> Also when he was set downe upon the judgement seat, his wife sent to him, saying, Have thou nothing to do with that juste man: for I have suffered many things this day in a dreame by reason of him.) <sup>20</sup> But the chief Priests and the Elders had persuaded the people that thei shulde aske Barabbas, and shulde destroy Jesus. <sup>21</sup> Then the governour answered, and said unto them, Whether of the twaine wil ye that I let loose unto you? And they said, Barrabas. <sup>22</sup> Pilate said unto them, What shal I do then with Jesus whiche is called Christ? Thei all said to him, Let him be crucified. <sup>23</sup> Then said the governour, But what evil hath he done? Then thei cryed

## (RV 1881) ASV 1901

<sup>11</sup> Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. <sup>12</sup> And when he was accused by the chief priests and elders, he answered nothing. <sup>13</sup> Then saith Pilate unto him, Hearst thou not how many things they witness against thee? <sup>14</sup> And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. <sup>15</sup> Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? <sup>18</sup> For he knew that for envy they had delivered him up. <sup>19</sup> And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. <sup>20</sup> Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. <sup>21</sup> But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. <sup>22</sup> Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. <sup>23</sup> And he said, Why, what evil hath he done? But they cried out exceedingly,

## BISHOPS' BIBLE (1568) 1602

pointed me.) <sup>11</sup> Jesus stood before the deputie, and the deputie asked him, saying, Art thou the king of the Jewes? Jesus sayth unto him, Thou sayest. <sup>12</sup> And when he was accused of the chiefe priests and elders, he answered nothing. <sup>13</sup> Then sayeth Pilate unto him, Hearst thou not how many things they witnes against thee? <sup>14</sup> And he answered him to never a word: in so much that the deputy marveiled greatly. <sup>15</sup> At that feast the deputie was wont to let loose unto the people a prisoner, whome they would. <sup>16</sup> He had then a notable prisoner, called Barabbas. <sup>17</sup> Therefore when they were gathered together, Pilate sayd unto them, Whether will ye that I give loose unto you Barabbas, or Jesus, which is called Christ? <sup>18</sup> For he knewe that for envie they had delivered him. <sup>19</sup> When he was set downe on the judgement seate, his wife sent unto him, saying, Have thou nothing to doe with that just man: For I have suffered many things this day in a dreame because of him. <sup>20</sup> But the chiefe priests and elders perswaded the people that they should aske Barabbas, and destroy Jesus. <sup>21</sup> The deputie answered, and sayde unto them, Whether of the twaine will ye that I let loose unto you? They sayd, Barabbas. <sup>22</sup> Pilate sayde unto them, What shall I doe then with Jesus, which is called Christ? They all sayd unto him, Let him be crucified. <sup>23</sup> The deputie sayd, What evill hath hee done? But they cryed exceedingly, saying, Let him be crucified.

## RSV (1946) 1960

<sup>11</sup> Now Jesus stood before the governor: and the governor asked him, "Are you the King of the Jews?" Jesus said to him, "You have said so." <sup>12</sup> But when he was accused by the chief priests and elders, he made no answer. <sup>13</sup> Then Pilate said to him, "Do you not hear how many things they testify against you?" <sup>14</sup> But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

<sup>15</sup> Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. <sup>16</sup> And they had then a notorious prisoner, called Barabbas.<sup>k</sup> <sup>17</sup> So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas<sup>k</sup> or Jesus who is called Christ?" <sup>18</sup> For he knew that it was out of envy that they had delivered him up. <sup>19</sup> Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." <sup>20</sup> Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. <sup>21</sup> The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." <sup>22</sup> Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." <sup>23</sup> And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

<sup>k</sup> Other ancient authorities read *Jesus Barabbas*

## TYNDALE (1525) 1535

<sup>24</sup> When Pylate sawe, that he prevayled nothinge, but that moare busines was made, he toke water and wasshed his hondes before the people sayinge: I am innocent of the bloud of this juste person, and that ye shall se. <sup>25</sup> Then answered all the people and sayde: his bloud be on us, and on oure chyl dren. <sup>26</sup> Then let he Barrabas loose unto them, and scourged Jesus, and delivered him to be crucified.

<sup>27</sup> Then the soudeours of the debite toke Jesus unto the comen hall, and gaddered unto him all the company <sup>28</sup> And they stripped him and put on him a purpyll roobe, <sup>29</sup> and platted a croune of thornes and put upon his heed, and a rede in his ryght honde: and bowed their knees before him and mocked him, saying: hayle kyng of the Jewes: <sup>30</sup> and spitted upon him, and toke the rede and smoot him on the heed.

<sup>31</sup> And when they had mocked him, they toke the robe of him ageyne, and put his awne reymment on him, and led him awaye to crucify him. <sup>32</sup> And as they came out, they founde a man of Cyren, named Symon: him they compelled to beare his crosse. <sup>33</sup> And when they came unto the place, called Golgotha (that is to saye, a place of deed mens sculles) <sup>34</sup> they gave him veneger to drinke mengled with gall. And when he had tasted therof, he wolde not drinke.

## RHEIMS 1582

<sup>24</sup> And Pilate seeing that he nothing prevailed, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: looke you to it. <sup>25</sup> And the whole people answering, said, His blood be upon us, and upon our children. <sup>26</sup> Then he released to them Barabbas, and having scourged JESUS, delivered him unto them for to be crucified.

<sup>27</sup> Then the Presidents souldiers taking JESUS into the Palace, gathered together unto him the whole band: <sup>28</sup> and stripping him, put a scarlet cloke about him, <sup>29</sup> and plating a crowne of thornes, put it upon his head, and a reede in his right hand. And bowing the knee before him, they mocked him, saying, Haile King of the Jewes. <sup>30</sup> And spitting upon him, they tooke the reede, and smote his head. <sup>31</sup> And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucify him. <sup>32</sup> And in going they found a man of Cyrene, named Simon: him they forced to take up his crosse. <sup>33</sup> And they came into the place that is called Golgotha, which is, the place of Calvarie. <sup>34</sup> And they gave him wine to drinke mingled with gall. And when he had tasted, he would not drinke.

## GREAT BIBLE (1539) 1540

cryed the more, saying: let him be crucified. <sup>24</sup> When Pilate sawe that he coulde prevayle nothinge, but that more busynes was made, he toke water, and wasshed hys handes before the people, sayinge: I am innocent of the bloud of this just person, ye shall se. <sup>25</sup> Then answered all the people, and sayd his bloud be on us, and on oure children. <sup>26</sup> Then let he Barrabas loose unto them, and scourged Jesus, and delyvered him to be crucified.

<sup>27</sup> Then the soudeours of the debite toke Jesus in the comen hall, and gathered unto him al the company. <sup>28</sup> And they stripped him, and put on him a purpill robe, <sup>29</sup> and platted a croune of thornes and put upon his heed, and a rede in his ryght hande: and bowed the knee before him: and mocked him, saying: hayle, kyng of the Jewes: <sup>30</sup> and when they had spytt upon him, they toke the rede, and smote him on the heed.

<sup>31</sup> And after that they had mocked him, they toke the roabe of him agayne, and put hys awne rayment on him, and led him awaye to crucifye him. <sup>32</sup> And as they came out, they founde a man of Cyren (named Simon) him they compelled to beare his crosse. <sup>33</sup> And they came unto the place which is called Golgotha (that is to saye, a place of deed mens sculles) <sup>34</sup> and gave hym venegar to drinke myngled with gall. And when he had tasted therof, he wolde not drinke.

## KJ (1611) 1873

cried out the more, saying, Let him be crucified. <sup>24</sup> When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just *person*: see ye to it. <sup>25</sup> Then answered all the people, and said, His blood *be* on us, and on our children. <sup>26</sup> Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. <sup>28</sup> And they stripped him, and put on him a scarlet robe. <sup>29</sup> And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! <sup>30</sup> And they spit upon him, and took the reed, and smote him on the head. <sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. <sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

<sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull, <sup>34</sup> they gave him vinegar to drink mingled with gall: and when he had tasted

## GENEVA BIBLE (1560) 1562

the more, saying, Let him be crucified. <sup>24</sup> When Pilate sawe that he availed nothing, but that more tumulte was made, he toke water and washed his hands before the multitude, saying, I am innocent of the blood of this just man: loke you to it. <sup>25</sup> Then answered all the people, and said, His blood (be) on us, and on our children. <sup>26</sup> Thus let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.

<sup>27</sup> Then the souldiours of the governour toke Jesus into the commune hall, and gathered about him the whole bande. <sup>28</sup> And thei stripped him, and put upon him a skarlet robe, <sup>29</sup> And platted a crowne of thornes, and put it upon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God save thee King of the Jewes, <sup>30</sup> And spitted upon him, and toke a rede, and smote him on the head. <sup>31</sup> Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him. <sup>32</sup> And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse. <sup>33</sup> And when they came unto the place called Golgotha, (that is to say, the place of (dead mens) skulles.) <sup>34</sup> Thei gave him vineger to drinke, mingled with gall: and when he had tasted thereof, he wolde not drinke.

## (RV 1881) ASV 1901

saying, Let him be crucified. <sup>24</sup> So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent <sup>h</sup> of the blood of this righteous man; see ye to it. <sup>25</sup> And all the people answered and said, His blood *be* on us, and on our children. <sup>26</sup> Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole band. <sup>28</sup> And they <sup>i</sup>stripped him, and put on him a scarlet robe. <sup>29</sup> And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! <sup>30</sup> And they spat upon him, and took the reed and smote him on the head. <sup>31</sup> And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

<sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go *with them*, that he might bear his cross.

<sup>33</sup> And when they were come unto a place called Golgotha, that is to say, The place of a skull, <sup>34</sup> they gave him wine to drink mingled with gall: and when he had tasted

## BISHOPS' BIBLE (1568) 1602

<sup>24</sup> When Pilate sawe that he could prevaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this just person: see ye to it. <sup>25</sup> Then answered all the people, and sayd, His blood be on us, and on our children. <sup>26</sup> Then let he Barabbas loose unto them, and when he had scourged Jesus, hee delivered him to be crucified. <sup>27</sup> Then the souldiers of the deputie, when they had taken Jesus into the common hall, gathered unto him all the band of *souldiers*. <sup>28</sup> And when they had stripped him, they put on him a scarlet robe: <sup>29</sup> And when they had platted a crowne of thornes, they put it upon his head, and a reed in his right hand; and when they had bowed the knee before him, they mocked him, saying, Haile king of the Jewes. <sup>30</sup> And when they had spitte upon him, they tooke the reed, and smote him on the head. <sup>31</sup> And after that they had mocked him, they tooke the robe off him, and put his owne rayment on him, and led him away to crucifie him. <sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his crosse. <sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull, <sup>34</sup> They gave him vinegar to drinke, mingled with gall: and when he had tasted

## RSV (1946) 1960

<sup>24</sup> So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood;<sup>i</sup> see to it yourselves." <sup>25</sup> And all the people answered, "His blood be on us and on our children!" <sup>26</sup> Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. <sup>28</sup> And they stripped him and put a scarlet robe upon him, <sup>29</sup> and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" <sup>30</sup> And they spat upon him, and took the reed and struck him on the head. <sup>31</sup> And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

<sup>32</sup> As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. <sup>33</sup> And when they came to a place called Golgotha (which means the place of a skull), <sup>34</sup> they offered him wine to drink, mingled with gall; but when he

<sup>h</sup> Some ancient authorities read *of this blood: see ye &c.*

<sup>i</sup> Some ancient authorities read *clothed*.

<sup>i</sup> Other authorities read *this righteous blood* or *this righteous man's blood*

## TYNDALE (1525) 1535

<sup>35</sup> When they had crucified him, they parted his garments, and dyd cast lottes: to fulfyll that was spoken by the Prophet. They devyded my garments among them: and apon my vesture dyd cast loottes. <sup>36</sup> And they sate and watched him there. <sup>37</sup> And they set up over his heed the cause of his deeth writen. This is Jesus the kynge of the Jewes. <sup>38</sup> And there were two theves crucified with him, one on the ryght honde, and a nother on the lyfte.

<sup>39</sup> They that passed by, revyled him waggyng ther heeddes <sup>40</sup> and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes, save thy selfe. If thou be the sonne of God, come doune from the crosse. <sup>41</sup> Lykwyse also the hye Prestes mockinge him with the Scribes and elders sayde: <sup>42</sup> He saved other, him selfe he cannot save. If he be the kynge of Israel: let him now come doune from the crosse, and we will beleve him. <sup>43</sup> He trusted in God, let him deliver him now, yf he will have him: for he sayde, I am the sonne of God. <sup>44</sup> That same also the theves which were crucified with him, cast in his tethe.

<sup>45</sup> From the sixte houre was there dercknes over all the londe unto the nynth houre. <sup>46</sup> And about the nynth houre Jesus cryed with a loude voyce, sayinge: Eli Eli lama asbathani. That is to saye, my God, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stode there, when they herde that, sayde: This man calleth for Helyas. <sup>48</sup> And streyght waye one of them ranne and toke a sponge and filled it full of veneger, and put it on a rede, and gave him

## RHEIMS 1582

<sup>35</sup> And after they had crucified him, they devided his garments, casting lottes: that it might be fulfilled which was spoken by the Prophet, saying: *They devided my garments among them: and upon my vesture they did cast lottes.* <sup>36</sup> And they sate and watched him. <sup>37</sup> And they put over his head his cause writen, **THIS IS JESUS THE KING OF THE JEWES.** <sup>38</sup> Then were crucified with him two theeves: one on the right hand, and one on the left. <sup>39</sup> And they that passed by, blasphemed him, wagging their heades, <sup>40</sup> and saying, Vah, thou that destroyest the temple of God, and in three daies doest reedifie it: save thine owne self: if thou be the sonne of God, come downe from the Crosse. <sup>41</sup> In like maner also the cheefe Priestes With the Scribes and auncients mocking, said: <sup>42</sup> He saved other: him self he can not save: if he be the King of Israel, let him now come downe from the Crosse, and we wil beleve him. <sup>43</sup> He trusted in God: let him now deliver him if he will: for he said, That I am the sonne of God. <sup>44</sup> And the self same thing the theeves also that were crucified with him, reproched him withal.

<sup>45</sup> And from the sixt houre, there was darkenesse made upon the whole earth, until the ninthe houre. <sup>46</sup> And about the ninthe houre JESUS cried with a mighty voice, saying, *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?* <sup>47</sup> And certaine that stode there and heard, said, He calleth Elias. <sup>48</sup> And incontinent one of them running, tooke a sponge, and filled it with vinegre:

## GREAT BIBLE (1539) 1540

<sup>35</sup> When they had crucified him, they parted his garments, and dyd cast lottes: that it myght be fulfilled which was spoken by the Prophet. They departed my garments among them: and upon my vesture dyd they cast lottes. <sup>36</sup> And they sate and watched him there, <sup>37</sup> and set up over his heed the cause of hys deeth, wrytten: This is Jesus the kynge of the Jewes. <sup>38</sup> Then were there two theves crucified with him, one on the ryght hande, and another on the lyfte.

<sup>39</sup> They that passed by, revyled him, waggyng their heades, <sup>40</sup> and sayinge: thou that destroyest the temple of God and dyddest bylde it in thre dayes, save thy selfe If thou be the sonne of God, come downe from the crosse. <sup>41</sup> Lyke wyse also the hye prestes, mocking him with the Scribes and elders sayde: <sup>42</sup> He saved other, him selfe can he not save. If he be the kynge of Israel: let him now come doune from the crosse, and we will beleve him. <sup>43</sup> He trusted in God, let him delyver him now, yf he wyll have him: for he sayde, I am the sonne of God. <sup>44</sup> The theves also, which were crucified with him, cast the same in his tethe.

<sup>45</sup> From the syxte houre was there dercknes over all the lande unto the nynth houre. <sup>46</sup> And about the nynth houre, Jesus cryed, wyth a loude voyce, sayinge: Eli, Eli lamasabathany. That is to saye: my God, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stode there, when they herde that, sayde: This man calleth for Helias. <sup>48</sup> And streyght waye one of them ranne, and toke a sponge, and whan he had fylled it full of veneger, he put it on a rede,

## KJ (1611) 1873

*thereof*, he would not drink. <sup>35</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. <sup>36</sup> And sitting down they watched him there; <sup>37</sup> and set up over his head his accusation writen, **THIS IS JESUS THE KING OF THE JEWS.** <sup>38</sup> Then were there two thieves crucified with him, one on the right hand, and another on the left.

<sup>39</sup> And they that passed by, reviled him, wagging their heads, <sup>40</sup> and saying, *Thou* that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking *him*, with the scribes and elders, said, <sup>42</sup> He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. <sup>44</sup> The thieves also, which were crucified with him, cast the same in his teeth.

<sup>45</sup> Now from the sixth hour there was darkness over all the land unto the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, **ELI, ELI, LAMA SABACHTHANI?** that is to say, My God, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. <sup>48</sup> And straightway one of them ran, and took a sponge, and filled *it* with

GENEVA BIBLE (1560) 1562

<sup>35</sup> And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, whiche was spoken by the Prophet, They devided my garments among them, and upon my vesture did cast lottes. <sup>36</sup> And they sate, and watched him there.

<sup>37</sup> Thei set up also over his head his cause written, THIS IS JESUS THE KING OF THE JEWES.

<sup>38</sup> And there were two thieves crucified with him, one on the right hand, and another on the left. <sup>39</sup> And they that passed by, reviled him, wagging their heads, <sup>40</sup> And saying, Thou that destroyest the Temple, and buyldest it in three dayes, save thy self: if thou be the Sonne of God, come downe from the crosse. <sup>41</sup> Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said, <sup>42</sup> He saved others, (but) he can not save him self: if he be the King of Israel, let him now come downe from the crosse, and we wil beleve him. <sup>43</sup> He trusteth in God, let him deliver him now, if he wil have him: for he said, I am the Sonne of God. <sup>44</sup> That same also the thieves whiche were crucified with him, cast in his teeth. <sup>45</sup> Now from the sixt houre was there darkenes over all the land, unto the ninth houre. <sup>46</sup> And about the ninth houre Jesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani? that is, My God, my God, why hast thou forsaken me? <sup>47</sup> And some of them that stode there, when thei heard it, said, This man calleth Elias. <sup>48</sup> And straight way one of them ran, and toke a sponge, and filled it with vinegar,

(RV 1881) ASV 1901

it, he would not drink. <sup>35</sup> And when they had crucified him, they parted his garments among them, casting lots; <sup>36</sup> and they sat and watched him there. <sup>37</sup> And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. <sup>38</sup> Then are there crucified with him two robbers, one on the right hand and one on the left. <sup>39</sup> And they that passed by railed on him, wagging their heads, <sup>40</sup> and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. <sup>41</sup> In like manner also the chief priests mocking him, with the scribes and elders, said, <sup>42</sup> He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. <sup>43</sup> He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. <sup>44</sup> And the robbers also that were crucified with him cast upon him the same reproach.

<sup>45</sup> Now from the sixth hour there was darkness over all the land until the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? <sup>47</sup> And some of them that stood there, when they heard it, said, This man calleth Elijah. <sup>48</sup> And straightway one of them ran, and took a sponge, and filled it with vinegar,

BISHOPS' BIBLE (1568) 1602

thereof, he would not drinke. <sup>35</sup> When they had crucified him, they parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. <sup>36</sup> And sitting downe, they watched him there: <sup>37</sup> And set up over his head, his accusation written, THIS IS JESUS, THE KING OF THE JEWES. <sup>38</sup> Then are there two theeves crucified with him: one on the right hand, and another on the left. <sup>39</sup> They that passed by reviled him, wagging their heads, <sup>40</sup> And saying, Thou that destroyest the temple, and buildest it in three dayes, save thy selfe: If thou be the sonne of God, come downe from the crosse. <sup>41</sup> Likewise also the high Priestes mocking him, with the Scribes and Elders, sayd, <sup>42</sup> He saved other, himselfe can he not save: If hee be the king of Israel, let him now come downe from the crosse, and we will beleeve him. <sup>43</sup> Hee hath trusted in God, let him deliver him now if he will have him: for hee sayd, I am the sonne of God. <sup>44</sup> The theeves also which were crucified with him, cast the same in his teeth. <sup>45</sup> From the sixth houre was their darknes over all the land, unto the ninth houre. <sup>46</sup> And about the ninth houre, Jesus cryed with a loud voice, saying, *Eli, Eli, Lamasabachthani*, that is to say, My God, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stood there, when they heard that sayd, This man calleth for Elias. <sup>48</sup> And straightway one of them ranne, and tooke a spunge, and when he had filled it full of vinegar, and put it on a reed,

RSV (1946) 1960

tasted it, he would not drink it. <sup>35</sup> And when they had crucified him, they divided his garments among them by casting lots; <sup>36</sup> then they sat down and kept watch over him there. <sup>37</sup> And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." <sup>38</sup> Then two robbers were crucified with him, one on the right and one on the left. <sup>39</sup> And those who passed by derided him, wagging their heads <sup>40</sup> and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." <sup>41</sup> So also the chief priests, with the scribes and elders, mocked him, saying, <sup>42</sup> "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. <sup>43</sup> He trusts in God; let God deliver him now, if he desires him: for he said, 'I am the Son of God.'" <sup>44</sup> And the robbers who were crucified with him also reviled him in the same way.

<sup>45</sup> Now from the sixth hour there was darkness over all the land until the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" <sup>47</sup> And some of the bystanders hearing it said, "This man is calling Elijah." <sup>48</sup> And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed,

## TYNDALE (1525) 1535

to drinke. <sup>49</sup> Other sayde, let be: let us se whether Helyas will come and deliver him. <sup>50</sup> Jesus cryed agayne with a lowde voyce and yelded up the goost.

<sup>51</sup> And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome, and the erth dyd quake, and the stones dyd rent, <sup>52</sup> and graves dyd open: and the bodies of many saintes which slept, arose <sup>53</sup> and came out of the graves after his resurreccion, and came into the holy cite, and appered unto many.

<sup>54</sup> When the Centurion and they that were with him watchinge Jesus, sawe the erth quake and those thinges which happened, they feared greatly sayinge. Of a surete this was the sonne of God.

<sup>55</sup> And many wemen were there, beholdinge him a farre of, which folowed Jesus from Galile, ministringe unto him. <sup>56</sup> Amonge which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of zebedes chyltren.

<sup>57</sup> When the even was come, there came a ryche man of Aramathia named Joseph, which same also was Jesus disciple. <sup>58</sup> He went to Pylate and begged the bodye of Jesus. Then Pylate commaunded the body to be delyvered. <sup>59</sup> And Joseph toke the body, and wrapped it in a clene lynnyn clooth, <sup>60</sup> and put it in his newe tombe, which he had hewen out, even in the roke, and rolled a greate stone to the dore of the sepulcre and departed. <sup>61</sup> And there was Mary Magdalene and the other Mary syttyng over agaynste the sepulcre.

## RHEIMS 1582

and put it on a reede, and gave him to drinke. <sup>49</sup> And other said, Let be, let us see whether Elias come to deliver him. <sup>50</sup> And JESUS againe crying with a mighty voice, yelded up the ghost. <sup>51</sup> And behold the vele of the temple was rent in two peeces, from the toppe even to the botome. and the earth did quake, and the rockes were rent, <sup>52</sup> and the graves were opened: and many bodies of the saintes that had slept, rose. <sup>53</sup> And they going forth out of the graves after his resurrection, came into the holy citie: and appeared to many. <sup>54</sup> And the Centurion and they that were with him watching JESUS, having seen the earth-quake and the things that were done, were sore afraid, saying, In dede this was the sonne of God.

<sup>55</sup> And there were there many women a farre of, which had folowed JESUS from Galilee, ministring unto him: <sup>56</sup> among whom was Marie Magdalene, and Marie the mother of James and Joseph, and the mother of the sonnes of Zebedee. <sup>57</sup> And when it was evening, there came a certaine rich man of Arimthaea, named Joseph, who also him self was disciple to JESUS. <sup>58</sup> He went to Pilate, and asked the body of JESUS. Then Pilate commaunded that the body should be delivered. <sup>59</sup> And Joseph taking the body, wrapt it in cleane sindon, <sup>60</sup> and laide it in his owne newe monument, which he had hewed out in a rocke. And he rolled a great stone to the doore of the monument, and went his way. <sup>61</sup> And there Was there Marie Magdalene, and the other Marie, sitting over against the sepulchre.

## GREAT BIBLE (1539) 1540

and gave him to drinke. <sup>49</sup> Other sayde, let be: let us se whether Helias will come, and delyver him. <sup>50</sup> Jesus, whan he had cried agayne with a loude voyce, yelded up the goost.

<sup>51</sup> And beholde, the vayle of the temple dyd rent in to two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent <sup>52</sup> and graves dyd open: and many bodyes of saintes which slept, arose, <sup>53</sup> and went out of the graves after his resurreccyon, and came in to the holy cytie, and appeared unto many. <sup>54</sup> When the Centurion and they that were with him watchinge Jesus, sawe the erth quake, and those thinges which happened, they feared greatly, saying: Trulye, this was the sonne of God.

<sup>55</sup> And many wemen were there (beholdinge hym a farre of) whych folowed Jesus from Galile, mynistringe unto him. <sup>56</sup> Amonge which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of zebedes chyltren. <sup>57</sup> When the even was come there came a riche man of Aramathia named Joseph, which also was Jesus disciple. <sup>58</sup> He went to Pilate and begged the body of Jesus. Then Pilate commaunded the bodye to be delyvered. <sup>59</sup> And whan Joseph had taken the body, he wrapped it in a cleane lynnyn cloth, <sup>60</sup> and layed it in hys newe tombe, whych he had hewen out, even in the rocke, and rolled a greate stone to the dore of the sepulcre and departed. <sup>61</sup> And there was Mary Magdalene and the other

## KJ (1611) 1873

vinegar, and put it on a reed, and gave him to drink. <sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him.

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost.

<sup>51</sup> And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; <sup>52</sup> and the graves were opened; and many bodies of saints which slept arose, <sup>53</sup> and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. <sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and *those things* that were done, they feared greatly, saying, Truly this was the Son of God. <sup>55</sup> And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: <sup>56</sup> among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

<sup>57</sup> When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

## GENEVA BIBLE (1560) 1562

and put it on a rede, and gave him to drinke. <sup>49</sup> Other said, Let be: let us se, if Elias wil come and save him. <sup>50</sup> Then Jesus cryed againe with a loude voyce and yelded up the gost. <sup>51</sup> And beholde, the vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were cloven, <sup>52</sup> And the graves did open them selves, and many bodies of the Sainctes whiche slept, arose, <sup>53</sup> And came out of the graves after his resurrection, and went into the holie Citie, and appeared unto many. <sup>54</sup> When the Centurion, and they that were with him watching Jesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

<sup>55</sup> And many women were there, beholding him a farre of, which had folowed Jesus from Galile, ministring unto him. <sup>56</sup> Among whome was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedeus sonnes.

<sup>57</sup> And when the even was come, there came a riche man of Arimathea, named Joseph, who had also him self bene Jesus disciple. <sup>58</sup> He went to Pilate, and asked the bodie of Jesus. Then Pilate commanded the bodie to be delivered. <sup>59</sup> So Joseph toke the bodie, and wrapped it in a cleane linnen cloth, <sup>60</sup> And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed. <sup>61</sup> And there was Marie Magdalene, and the other Marie sitting over against the sepulchre.

## (RV 1881) ASV 1901

and put it on a reed, and gave him to drink. <sup>49</sup> And the rest said, Let be; let us see whether Elijah cometh to save him. <sup>50</sup> And Jesus cried again with a loud voice, and yielded up his spirit. <sup>51</sup> And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; <sup>52</sup> and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; <sup>53</sup> and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. <sup>54</sup> Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. <sup>55</sup> And many women were there beholding from afar, who had followed Jesus from Galilee, ministring unto him: <sup>56</sup> among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

<sup>57</sup> And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. <sup>59</sup> And Joseph took the body, and wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. <sup>61</sup> And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

<sup>1</sup> Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.*

## BISHOPS' BIBLE (1568) 1602

he gave him to drinke. <sup>49</sup> The rest saye, Let be, let us see whether Elias will come to save him. <sup>50</sup> Jesus, when hee had cryed againe with a loud voice, yeelded up the ghost. <sup>51</sup> And behold, the vaile of the temple was rent in two parts, from the top to the bottome, and the earth did quake, and the stones rent, <sup>52</sup> And graves were opened, and many bodies of saints which slept, arose, <sup>53</sup> And after that they were come out of the graves after his resurrection, came into the holy citie, and appeared unto many. <sup>54</sup> When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the son of God. <sup>55</sup> And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring unto him. <sup>56</sup> Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. <sup>57</sup> When the Even was come, there came a rich man from *the citie of Arimathea*, named Joseph, which also himselfe was Jesus disciple. <sup>58</sup> He went to Pilate, and begged the bodie of Jesus: then Pilate commaunded the body to be delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, <sup>60</sup> And layd it in his new tombe which hee had hewen out in the rocke: and when hee had rolled a great stone to the doore of the sepulchre, he departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

## RSV (1946) 1960

and gave it to him to drink. <sup>49</sup> But the others said, "Wait, let us see whether Elijah will come to save him."<sup>n</sup> <sup>50</sup> And Jesus cried again with a loud voice and yielded up his spirit.

<sup>51</sup> And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; <sup>52</sup> the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, <sup>53</sup> and coming out of the tombs after his resurrection they went into the holy city and appeared to many. <sup>54</sup> When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

<sup>55</sup> There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministring to him; <sup>56</sup> among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. <sup>58</sup> He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. <sup>59</sup> And Joseph took the body, and wrapped it in a clean linen shroud, <sup>60</sup> and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed. <sup>61</sup> Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

<sup>n</sup> Other ancient authorities insert *And another took a spear and pierced his side, and out came water and blood*

## TYNDALE (1525) 1535

<sup>62</sup> The nexte daye that foloweth good frydaye, the hye Prestes and Pharises gat them selves to Pylate <sup>63</sup> and sayde: Syr, we remember, that this deceaver sayde whill he was yet alyve. After thre dayes I will aryse agayne. <sup>64</sup> Commaunde therfore that the sepulcre be made sure untill the thyrde daye lest peradventure his disciples come and steale him awaye, and saye unto the people, he is rysen from deeth, and the laste erreure be worsse then the fyrst. <sup>65</sup> Pylate sayde unto them. Take watche men: Go, and make it as sure as ye can. <sup>66</sup> And they went and made the sepulcre sure with watche men, and sealed the stone.

**28** The Sabboth daye at even which dauneth the morowe after the Sabboth, Mary Magdalene and the other Mary came to se the sepulcre.

<sup>2</sup> And beholde ther was a greate erth quake. For the angell of the lorde descended from heven: and came and rowlled backe the stone from the dore, and sate upon it. <sup>3</sup> His countenance was lyke lyghtnyng, and his rayment whyte as snowe. <sup>4</sup> And for feare of him the keepers were astunnyed, and became as deed men.

<sup>5</sup> The Angell answered, and sayde to the wemen, feare ye not. I knowe that ye seke Jesus which was crucified: <sup>6</sup> he is not here: he is rysen as he sayde. Come, and se the place where the Lorde was put: <sup>7</sup> and go quickly and tell his disciples that he is rysen from deeth. And beholde, he will go before you into Galile, there ye shall se him. Lo I have tolde you.

## RHEIMS 1582

<sup>62</sup> And the next day, which is after the Parasceve, the cheefe Priestes and the Pharisees came together to Pilate, <sup>63</sup> saying, Sir, we have remembered, that that seducer said yet living. After three dayes I will rise againe. <sup>64</sup> Command therefore the sepulchre to be kept until the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last error shall be worse then the first. <sup>65</sup> Pilate said to them, You have a gard: goe, gard it as you know. <sup>66</sup> And they departing, made the sepulchre sure: sealing up the stone, with watchmen.

**28** And in the evening of the Sabboth which dawneth on the first of the Sabboth, came Marie Magdalene, and the other Marie to see the sepulchre. <sup>2</sup> And behold there was made a great earth-quake. For an Angel of our Lord descended from heaven: and comming, rolled backe the stone, and sate upon it: <sup>3</sup> and his countenance was as lightening; and his garment as snow. <sup>4</sup> And for feare of him, the watchmen were frighted, and became as dead. <sup>5</sup> And the Angel answering said to the women, Feare not you. for I know that you seeke JESUS that was crucified. <sup>6</sup> he is not here: for he is risen, as he said. come, and see the place where our Lord was laid. <sup>7</sup> And going quickly, tel ye his Disciples that he is risen. and behold he goeth before you into Galilee. there you shal see him. loe I have fortold you.

## GREAT BIBLE (1539) 1540

Mary syttyng over agaynste the sepulcre. <sup>62</sup> The nexte daye that folowed the daye of preparinge, the hye prestes and Pharises came together unto Pilate, <sup>63</sup> sayeng: Syr, we remembre, that this deceaver sayde whyle he was yet alyve. After thre dayes I wyll aryse agayne. <sup>64</sup> Commaunde therfore that the sepulcre be made sure untill the thyrde daye, lest hys disciples come, and steale him awaye and saye unto the people: he is rysen from the deed, and the last errorr shalbe worse then the fyrst. <sup>65</sup> Pylate sayde unto them: Ye have the watch go your waye, make it as sure as ye can. <sup>66</sup> So they went, and made the sepulcre sure with watche men, and sealed the stone.

**28** Upon an evening of the Sabbothes, whych dawneth the fyrst daye of the Sabbathes, came Mary Magdalene and the other Mary, to se the sepulcre.

<sup>2</sup> And beholde, ther was a greate earth quake. For the angell of the Lord descended from heaven, and came and rowlled backe the stone from the dore, and sat upon it. <sup>3</sup> Hys countenance was lyke lyghtnyng, and his rayment whyte as snowe. <sup>4</sup> And for feare of him the keepers were astonnyed, and became as deed men.

<sup>5</sup> The angell answered, and sayd unto the wemen, feare ye not. For I knowe, that ye seke Jesus which was crucified: <sup>6</sup> he is not here: he is rysen as he sayde. Come se the place where that the Lord was layed: <sup>7</sup> and go quickly, and tell his disciples, that he is rysen agayne from the deed. And behold, he goeth before you into Galile, there ye shall se him. Lo I have tolde you:

## KJ (1611) 1873

<sup>62</sup> Now the next day, that followed the *day of the preparation*, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise *again*. <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him *away*, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. <sup>65</sup> Pilate said unto them, Ye have a watch: go your way, make *it* as sure as you can. <sup>66</sup> So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

**28** In the end of the sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. <sup>2</sup> And behold, there was a great earthquake: for *the* angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup> His countenance was like lightning, and his raiment white as snow: <sup>4</sup> and for fear of him the keepers did shake, and became as dead *men*. <sup>5</sup> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay. <sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him:

## GENEVA BIBLE (1560) 1562

<sup>62</sup> Now the next day, that folowed the Preparation (of the Sabbath,\* the hie Priests and Pharises assembled to Pilate. <sup>63</sup> And said, Sir, we remember that that deceiver said, while he was yet alive, Within thre dayes I wil rise. <sup>64</sup> Commande therefore, that the sepulchre be made sure untill the third daye, lest his disciples come by nyght, and steale hym away, and say unto the people, He is risen from the dead: so shall the laste errour be worse then the first. <sup>65</sup> Then Pilate sayd unto them, Ye have a watche: go, and make it sure as ye knowe. <sup>66</sup> And they wente, and made the sepulchre sure with the watche, and sealed the stone.

**28** Now in the end of the Sabbath, when the first (day) of the weke began to dawn Marie Magdalene, and the other Marie came to se the sepulchre. <sup>2</sup> And beholde, there was a great earth quake, for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the dore, and sate upon it. <sup>3</sup> And his countenance was like lightning, and his raiment white as snowe. <sup>4</sup> And for feare of him, the kepers were astoniest, and became as dead men. <sup>5</sup> But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Jesus which was crucified: <sup>6</sup> He is not here, for he is risen, as he said: come, se the place where the Lord was laid. <sup>7</sup> And go quickly, and tell hys disciples that he is risen frome the dead: and beholde, he goeth before ye into Galilee:

## (RV 1881) ASV 1901

<sup>62</sup> Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, <sup>63</sup> saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. <sup>65</sup> Pilate said unto them, Ye have a guard: go, make it as sure as ye can. <sup>66</sup> So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

**28** Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. <sup>2</sup> And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. <sup>3</sup> His appearance was as lightning, and his raiment white as snow: <sup>4</sup> and for fear of him the watchers did quake, and became as dead men. <sup>5</sup> And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. <sup>6</sup> He is not here; for he is risen, even as he said. Come, see the place <sup>7</sup>where the Lord lay. <sup>7</sup> And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told

## BISHOPS' BIBLE (1568) 1602

<sup>62</sup> The next day that followed the day of preparing, the high Priestes and Pharises came together unto Pilate, <sup>63</sup> Saying, Sir, we remember that this deceiver said while hee was yet alive, After three dayes I rise againe. <sup>64</sup> Command therefore, that the sepulchre be made sure untill the third day, least his disciples come by night, and steale him away, and say unto the people, He is risen from the dead: and the last errour shall be worse then the first. <sup>65</sup> Pilat said unto them, Ye have the watch, goe your way, make it as sure as ye know. <sup>66</sup> So they went, and when they had sealed up the stone, they made the sepulchre sure with the watch.

**28** In the latter end of the Sabboth day, which dawneth the first *day* of the weeke, came Mary Magdalene, and the other Mary to see the sepulchre. <sup>2</sup> And behold, there was a great earthquake, for the Angel of the Lorde descended from heaven, and came and rolled back the stone from the doore, and sate upon it. <sup>3</sup> His countenance was like lightning, and his raiment white as snow. <sup>4</sup> And for feare of him the keepers did shake, and became as dead men. <sup>5</sup> The Angel answered, and sayde unto the women, Feare ye not: for I know that ye seeke Jesus, which was crucified. <sup>6</sup> He is not here, he is risen, as he said, Come, see the place where that the Lord was laid, <sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead. And behold, hee goeth before you into Galilee, there

## RSV (1946) 1960

<sup>62</sup> Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate <sup>63</sup> and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' <sup>64</sup> Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." <sup>65</sup> Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." <sup>66</sup> So they went and made the sepulchre secure by sealing the stone and setting a guard.

**28** Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre. <sup>2</sup> And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. <sup>3</sup> His appearance was like lightning, and his raiment white as snow. <sup>4</sup> And for fear of him the guards trembled and became like dead men. <sup>5</sup> But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. <sup>6</sup> He is not here; for he has risen, as he said. Come, see the place where he <sup>7</sup>lay. <sup>7</sup> Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will

\* Many ancient authorities read *where he lay*.

<sup>7</sup> Other ancient authorities read *the Lord*

## TYNDALE (1525) 1535

<sup>8</sup> And they departed quickly from the sepulcre with feare and greate Joye: and dyd runne to bringe his disciples worde. <sup>9</sup> And as they went to tell his disciples: beholde. Jesus met them sayinge: All hayle. And they came and held him by the fete and worshipped him. <sup>10</sup> Then sayde Jesus unto them: be not afrayde. Go and tell my brethren, that they go into Galile, and there shall they se me.

<sup>11</sup> When they were gone: beholde, some of the kepers came into the cite, and shewed unto the hye Prestes, all the thinges that were happened. <sup>12</sup> And they gaddered them to geder with the elders, and toke counsell, and gave large money unto the soudiers <sup>13</sup> sayenge: Saye that his disciples came by nyght, and stole him away whill ye slept. <sup>14</sup> And yf this come to the rulers eares, we will pease him, and save you harmeles. <sup>15</sup> And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Jewes unto this daye.

<sup>16</sup> Then the. xi. disciples went awaye into Galile, into a mountayne where Jesus had appoynted them. <sup>17</sup> And when they sawe him, they worshipped him. But some of them doubted. <sup>18</sup> And Jesus came and spake unto them sayinge: All power is geven unto me in heaven, and in erth. <sup>19</sup> Go therfore and teache all nacions, baptysinge them in the name of the father, and the sonne, and the holy goost: <sup>20</sup> Teachinge them to observe all thinges, what soever I commaunded you. And lo I am with you all waye, even untill the ende of the worlde.

## RHEIMS 1582

<sup>8</sup> And they went forth quickly out of the monument with feare and great joy, running to tel his Disciples. <sup>9</sup> And behold JESUS mette them, saying, Al haile. But they came neere and tooke hold of his feete, and adored him. <sup>10</sup> Then JESUS said to them, Feare not. goe, tel my brethren that they goe into Galilee, there they shal see me.

<sup>11</sup> Who when they were departed, behold certaine of the watchmen came into the citie, and told the cheefe Priestes al things that had been done. <sup>12</sup> And being assembled together with the auncients, taking counsel, they gave a greate summe of money to the souldiars, <sup>13</sup> saying, Say you, That his Disciples came by night, and stole him away when we were a sleepe. <sup>14</sup> And if the President shal heare of this, we wil persuade him, and make you secure. <sup>15</sup> But they taking the money, did as they were taught. And this word was bruited abroad among the Jewes, even unto this day.

<sup>16</sup> And the eleven Disciples went into Galilee, unto the mount where JESUS had appointed them. <sup>17</sup> And seeing him they adored, but some doubted. <sup>18</sup> And JESUS comming neere spake unto them, saying. Al power is given to me in heaven and in earth. <sup>19</sup> going therfore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, <sup>20</sup> teaching them to observe al things whatsoever I have commaunded you, and behold I am with you al daies, even to the consummation of the world.

## GREAT BIBLE (1539) 1540

<sup>8</sup> And they departed quickly from the sepulcre, with feare and greate Joye, and dyd runne, to bryng his disciples worde. <sup>9</sup> And as they went to tell his disciples: beholde, Jesus met them, sayinge: All hayle. And they came, and held him by the fete, and worshipped him. <sup>10</sup> Then sayd Jesus unto them: be not a frayde. Go tell my brethren, that they go into Galile and there shal they se me. <sup>11</sup> When they were gone, behold, some of the kepers came into the cytie and shewed unto the hye prestes, all the thinges that had happened. <sup>12</sup> And they gathered them together with the elders, and toke counsell, and gave large money unto the soudiers, <sup>13</sup> saying: Saye ye, that his disciples came by nyght and stole hym away whyle ye slept. <sup>14</sup> And yf this come to the rulers eares, we will persuaue him, and save you harmeles. <sup>15</sup> So they toke the money, and dyd as they were taught. And this sayinge is noysed amonge the Jewes unto this daye.

<sup>16</sup> Then the. xi. disciples went awaye into Galile, into a mountayne where Jesus had appoynted them. <sup>17</sup> And when they sawe him, they worshipped him. But some doubted. <sup>18</sup> And Jesus came, and spake unto them, sayinge: All power is geven unto me in heaven, and in erth. <sup>19</sup> Go ye therfore, and teach all nacions, baptising them in the name of the father, and of the sonne, and of the holy goost: <sup>20</sup> Teachinge them to observe all thinges, whatsoever I have commaunded you. And lo I am wyth you allwaye, even untill the ende of the worlde.

## KJ (1611) 1873

lo, I have told you. <sup>8</sup> And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. <sup>9</sup> And as they went to tell his disciples, behold, Jesus met them, saying, *All* hail. And they came and held him by the feet, and worshipped him. <sup>10</sup> Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

<sup>11</sup> Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the *things* that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup> saying, Say ye, His disciples came by night, and stole him *away* while we slept. <sup>14</sup> And if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup> So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

<sup>16</sup> Then the eleven disciples went *away* into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all *things* whatsoever I have commanded you: and lo, I am with you *alway*, *even* unto the end of the world. Amen.

## GENEVA BIBLE (1560) 1562

there ye shall se him: lo, I have tolde you. <sup>8</sup> So they departed quickly from the sepulchre, with feare and greate joye, and dyd runne to bring his disciples worde. <sup>9</sup> And as they went to tell hys disciples, beholde, Jesus also met them, saying, God save you. And they came, and toke him by the fete and worshipped him. <sup>10</sup> Then said Jesus unto them, Be not afraied. Go, (and) tell my brethren, that they go into Galile, and there shal they se me.

<sup>11</sup> Nowe when they were gone, beholde, some of the watche came into the citie, and shewed unto the hie Priests all the thynges that were done. <sup>12</sup> And they gathered them together with the Elders, and toke counsell, and gave large money unto the souldiers: <sup>13</sup> Saying, Say, His disciples came by night and stole him away while we slept. <sup>14</sup> And if the governour heare of this, we will perswade him, and save you harmeles. <sup>15</sup> So they toke the money, and did as they were taught: and this saying is noised among the Jewes unto this day.

<sup>16</sup> Then the eleven disciples went into Galile, into a mountaine, where Jesus had appointed them. <sup>17</sup> And when they sawe hym, they worshipped him: but some douted. <sup>18</sup> And Jesus came, and spake unto them, saying, All power is given unto me in heaven, and in earth. <sup>19</sup> Go therefore, and teache all nacions, baptizynge them in the Name of the Father, and the Sonne, and the holie Gost. <sup>20</sup> Teaching them to observe all things, what soever I have commanded you: and lo, I am with you alwaye, untill the end of the worlde, Amen.

## (RV 1881) ASV 1901

you. <sup>8</sup> And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. <sup>9</sup> And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. <sup>10</sup> Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

<sup>11</sup> Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, <sup>13</sup> saying, Say ye, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this come to the governor's ears, we will persuade him, and rid you of care. <sup>15</sup> So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and *continueth* until this day.

<sup>16</sup> But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped *him*; but some doubted. <sup>18</sup> And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. <sup>19</sup> Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: <sup>20</sup> teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

## BISHOPS' BIBLE (1568) 1602

shal ye see him: loe, I have told you. <sup>8</sup> And they departed quickly from the sepulchre, with feare and great joy, and did run, to bring his disciples word. <sup>9</sup> And as they went to tell his disciples, beholde, Jesus met them, saying, All haile. And they came, and helde him by the feete, and worshipped him. <sup>10</sup> Then sayde Jesus unto them, Be not afraid: goe tell my brethren that they go into Galilee, and there shall they see me. <sup>11</sup> When they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsell, they gave large money unto the souldiers, <sup>13</sup> Saying, Say yee, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this come to the deputies *eares*, wee will perswade him, and make you carcesse. <sup>15</sup> So they, when they had taken the money, did as they were taught. And this saying was noysed among the Jewes untill this day. <sup>16</sup> Then the eleven disciples went away into Galilee, into a mountaine where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup> Goe yee therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost: <sup>20</sup> Teaching them to observe all things, whatsoever I have commanded you: and loe, I am with you alway, even unto the ende of the world.

## RSV (1946) 1960

see him. Lo, I have told you." <sup>8</sup> So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. <sup>9</sup> And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. <sup>10</sup> Then Jesus said to them, "Do not be afraid: go and tell my brethren to go to Galilee, and there they will see me."

<sup>11</sup> While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. <sup>12</sup> And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers <sup>13</sup> and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' <sup>14</sup> And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." <sup>15</sup> So they took the money and did as they were directed; and this story has been spread among the Jews to this day.

<sup>16</sup> Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> And when they saw him they worshiped him; but some doubted. <sup>18</sup> And Jesus came and said to them, "All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."



Tyndale (1525) 1535  
THE GOSPELL OF S. MARKE.

Great Bible (1539) 1540  
THE GOSPELL OF S.MARKE.

Geneva Bible (1560) 1562  
THE HOLY GOSPEL OF JESUS CHRIST,  
ACCORDING TO MARKE.

Bishops' Bible (1568) 1602  
THE GOSPEL BY S.MARKE.

Rheims 1582  
THE HOLY GOSPEL OF JESUS CHRIST  
ACCORDING TO MARKE.

King James Version (1611) 1873  
THE GOSPEL ACCORDING TO S. MARK.

American Standard Version (1881) 1901  
THE GOSPEL:—ACCORDING TO MARK

Revised Standard Version (1946) 1960  
THE GOSPEL ACCORDING TO MARK

## TYNDALE (1525) 1535

**1** The begynnyng of the Gospell of Jesu Christ the sonne of God, <sup>2</sup>as it is written in the Prophetes: beholde I sende my messenger before thy face, which shall prepare thy way before the. <sup>3</sup>The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde, make his pathes streyght.

<sup>4</sup>John dyd baptise in the wildernes, and preache the baptime of repentaunce, for the remission of synnes. <sup>5</sup>And all the londe of Jurie and they of Jerusalem. went out unto him, and were all baptised of him in the ryver Jordan, confessinge their synnes

<sup>6</sup>John was clothed with camilles here, and with a gerdyll of a skyn about his loynes. And he dyd eate locustes and wilde hony, <sup>7</sup>and preached sayinge: a stronger then I commeth after me, whose shue latched I am not worthy to stoupe doune and unlose. <sup>8</sup>I have baptised you with water: but he shall baptise you with the holy goost.

<sup>9</sup>And it came to passe in those dayes, that Jesus cam from Nazareth, a cite of Galile: and was baptised of John in Jordan. <sup>10</sup>And assone as he was come out of the water, John sawe heaven open, and the holy goost descendinge upon him, lyke a dove. <sup>11</sup>And ther came a voyce from heaven: Thou arte my dere sonne in whom I delyte.

## RHEIMS 1582

**1** The beginning of the Gospel of JESUS CHRIST the sonne of God. <sup>2</sup>As it is written in Esay the Prophet, (*Behold I send mine Angel before thy face, who shal prepare thy way before thee.*) <sup>3</sup>A voice of one crying in the desert, *Prepare ye the way of our Lord, make straight his pathes.* <sup>4</sup>John was in the desert baptizing, and preaching the baptisme of penance unto remission of sinnes. <sup>5</sup>And there went forth to him al the countrie of Jewrie, and al they of Hierusalem: and were baptized of him in the river of Jordan, confessing their sinnes. <sup>6</sup>And John was clothed with camels heare, and a girdle of a skinne about his loines: and he did eate locustes and wild honie. <sup>7</sup>And he preached, saying. There cometh a stronger then I after me: whose latched of his shoes I am not worthie stouping doune to unloose. <sup>8</sup>I have baptized you with water: but he shal baptize you with the holy Ghost.

<sup>9</sup>And it came to passe: in those daies came JESUS from Nazareth of Galilee: and was baptized of John in Jordan. <sup>10</sup>And forthwith comming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. <sup>11</sup>And a voice was made from heaven, Thou art my beloved sonne, in thee I am wel pleased.

## GREAT BIBLE (1539) 1540

**1** The begynnyng of the Gospell of Jesu Chryst the sonne of God, <sup>2</sup>as it is written in the Prophetes, behold, I sende my messenger before thy face which shall prepare thy way before the. <sup>3</sup>The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde, and make his pathes straye. <sup>4</sup>John dyd baptyse in the wyldernes, and preached the baptyme of repentaunce, for the remission of synnes. <sup>5</sup>And all the lande of Jewrie and they of Jerusalem, went out unto hym, and were all baptised of him in the ryver Jordan, confessynge their synnes.

<sup>6</sup>John was clothed with camilles herr, and with a gerdyll of a skyn about hys loynes. And he dyd eate locustes and wilde hony, <sup>7</sup>and preached sayinge. He that is stronger then I, commeth after me, whose sho latched I am not worthy to stoupe doune, and unlose, <sup>8</sup>I have baptysed you wyth water: but he shall baptyse you with the holy gost.

<sup>9</sup>And it came to passe in those dayes, that Jesus cam from Nazareth, of Galile: and was baptised of John in Jordan: <sup>10</sup>And assone as he was come up out of the water: he sawe heaven open, and the sprete descendynge upon him lyke a dove: <sup>11</sup>And ther came a voyce from heaven. Thou art my deare sonne in whom I delyte.

## KJ (1611) 1873

**1** The beginning of the gospel of Jesus Christ, the Son of God; <sup>2</sup>as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup>The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup>John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup>And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. <sup>6</sup>And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; <sup>7</sup>and preached, saying, There cometh one mightier than I after me, the latched of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

<sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup>And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup>and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

GENEVA BIBLE (1560) 1562

1 The begynnyng of the Gospell of Jesus Christe, the Sonne of God: <sup>2</sup>As it is written in the Prophetes, Behold, I send my messenger before thy face, whiche shal prepare thy way before thee. <sup>3</sup>The voyce of him that cryeth in their wildernes (is,) Prepare the waye of the Lorde: make his paths straight. <sup>4</sup>John dyd baptize in the wildernes, and preach the baptisme of amendement of life, for remission of sinnes. <sup>5</sup>And all the countrey of Judea, and they of Jerusalem went out unto hym, and were all baptized of him in the river Jordan, confessing their sinnes. <sup>6</sup>Now John was clothed with camels heere, and with a girdle of a skinne about his loines and he did eat locustes and wilde honie, <sup>7</sup>And preached, saying, A stronger then I, commeth after me, whose shoes latchet I am not worthie to stoup downe, and unlose. <sup>8</sup>Trueth it is, I have baptized you with water: but he wil baptize you with the holie Gost. <sup>9</sup>And it came to passe in those dayes, that Jesus came from Nazaret, (a citie) of Galile, and was baptized of John in Jordan. <sup>10</sup>And assone as he was come out of the water, (John) sawe the heavens cloven in twaine and the holie Gost descending upon him like a dove. <sup>11</sup>Then there was a voyce from heaven, (saying,) Thou art my beloved

(RV 1881) ASV 1901

1 The beginning of the gospel of Jesus Christ, <sup>a</sup>the Son of God. <sup>2</sup>Even as it is written <sup>b</sup>in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way; <sup>3</sup>The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; <sup>4</sup>John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. <sup>5</sup>And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. <sup>6</sup>And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey. <sup>7</sup>And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup>I baptized you in water; but he shall baptize you in the Holy Spirit. <sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. <sup>10</sup>And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: <sup>11</sup>and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

<sup>a</sup> Some ancient authorities omit *the Son of God*.  
<sup>b</sup> Some ancient authorities read *in the prophets*.

BISHOPS' BIBLE (1568) 1602

1 The beginning of the Gospel of Jesus Christ, the Sonne of God, <sup>2</sup>As it hath bene written in the Prophetes, Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup>A voyce of him that cryeth in the wilderness, Prepare ye the way of the Lord, and make his paths straight. <sup>4</sup>John was baptizing in the wilderness, and preaching the baptisme of repentance for the remission of sinnes. <sup>5</sup>And all the land of Jury, and they of Hierusalem, went out unto him, and were all baptized of him in the river of Jordane, confessing their sinnes. <sup>6</sup>John was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate locusts and wilde hony, <sup>7</sup>And preached, saying, Hee that is stronger then I, commeth after mee, whose shoos latchet I am not worthy to stoupe downe, and unloose. <sup>8</sup>I have baptized you with water: but he shall baptize you with the holy Ghost. <sup>9</sup>And it came to passe in those dayes, that Jesus came from Nazareth *a citie* of Galilee, and was baptized of John in Jordane. <sup>10</sup>And assone as he was come up out of the water, he sawe heaven open, and the Spirit descending upon him like a Dove. <sup>11</sup>And there came a voyce from heaven, Thou art my deare Sonne, in whom I am wel

RSV (1946) 1960

1 The beginning of the gospel of Jesus Christ, the Son of God.<sup>a</sup> <sup>2</sup>As it is written in Isaiah the prophet,<sup>b</sup> "Behold, I send my messenger before thy face, who shall prepare thy way; <sup>3</sup>the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight—" <sup>4</sup>John the baptizer appeared<sup>c</sup> in the wilderness, preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup>And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. <sup>6</sup>Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. <sup>7</sup>And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. <sup>8</sup>I have baptized you with water; but he will baptize you with the Holy Spirit." <sup>9</sup>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. <sup>10</sup>And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; <sup>11</sup>and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

<sup>a</sup> Other ancient authorities omit *the Son of God*.  
<sup>b</sup> Other ancient authorities read *in the prophets*.  
<sup>c</sup> Other ancient authorities read *John was baptizing*.

## TYNDALE (1525) 1535

<sup>12</sup> And immediatly the sprete drave him into wildernes: <sup>13</sup> and he was there in the wildernes xl. dayes, and was tempted of Satan, and was with wilde beestes. And the angels ministred unto him.

<sup>14</sup> After John was taken, Jesus came into Galile, preachinge the Gospell of the kyngdome of God, <sup>15</sup> and sayinge: the tyme is come, and the kyngdome of God is at honde, repent and beleve the Gospell.

<sup>16</sup> As he walked by the see of Galile, he sawe Simon and Andrew his brother, casting nettes into the see for they were fysshers. <sup>17</sup> And Jesus sayde unto them: folowe me, and I will make you fysshers of men. <sup>18</sup> And strayght waye, they forsoke their nettes, and folowed him.

<sup>19</sup> And when he had gone a lytell further thence, he sawe James the sonne of zebede, and John his brother, even as they were in the shippe mendinge their nettes. <sup>20</sup> And anonne he called them. And they lefft their father zebede in the shippe with his hyred servauntes, and went their waye after him.

<sup>21</sup> And they entred into Capernaum: and streyght waye on the Sabboth dayes, he entred to the synagoge and taught. <sup>22</sup> And they merveled at his learynge. For he taught them as one that had power with him, and not as the Scribes.

<sup>23</sup> And there was in their synagoge a man vexed with an unclene spirite, <sup>24</sup> that cryed sayinge: let be, what have we to do with the thou Jesus of Nazareth? Arte thou come to destroye us? I knowe the what thou arte, even that holy of

## RHEIMS 1582

<sup>12</sup> And forthwith the Spirit drove him out into the desert. <sup>13</sup> And he was in the desert fourtie daies, and fourtie nightes: and was tempted of Satan. and he was with beastes, and the Angels ministred to him.

<sup>14</sup> And after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the kingdom of God, <sup>15</sup> and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent, and beleve the Gospel.

<sup>16</sup> And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nettes into the sea (for they were fishers) <sup>17</sup> and JESUS said to them, Come after me, and I wil make you to become fishers of men. <sup>18</sup> And immediatly leaving their nettes, they folowed him. <sup>19</sup> And being gone thence a litle further, he saw James of Zebedee, and John his brother, and them repairing their nettes in the shippe: <sup>20</sup> and forthwith he called them. And leaving their father Zebedee in the shippe with his hired men, they folowed him.

<sup>21</sup> And they enter into Capharnaum, and he forthwith upon the Sabbathos going into the Synagogue, taught them. <sup>22</sup> And they were astonied at his doctrine. for he was teaching them as having power, and not as the Scribes. <sup>23</sup> And there was in their Synagogue a man in an uncleane spirit: and he cried out, <sup>24</sup> saying, What to us and to thee Jesus of Nazareth? art thou come to destroy us? I know

## GREAT BIBLE (1539) 1540

<sup>12</sup> And immediatly the sprete drove him into wildernes: <sup>13</sup> and he was there in the wyldernes. xl. dayes, and was tempted of Satan, and was with wilde beastes. And the angels minystred unto hym. <sup>14</sup> After that John was taken Jesus came into Galile preachinge the Gospell, of the kyngdom of God, <sup>15</sup> and sayinge. the tyme is come, and the kyngdom of God is at hand repent, and beleve the Gospell.

<sup>16</sup> As he walked by the see of Galile, he sawe Simon and Andrew his brother, castynge nettes into the see, for they were fisshers. <sup>17</sup> And Jesus sayde unto them: folowe me, and I will make you to become fysshers of men. <sup>18</sup> And strayght waye, they forsoke their nettes, and folowed him. <sup>19</sup> And when he had gone a lytell further thence, he sawe James the sonne of zebede, and John his brother, which also were in the shyppe, mendynge their nettes. <sup>20</sup> And anone he called them. And they lefft their father zebede in the shyp wyth the hyred servauntes, and folowed hym.

<sup>21</sup> And they came into Capernaum: and streyght waye on the Saboth dayes, he entred into the synagoge, and taught. <sup>22</sup> And they were astonnyed at hys learynge. For he taught them as one that had auctorite, and not as the Scribes.

<sup>23</sup> And there was in their Sinagoge a man vexed with an unclene spirite, and he cryed sayinge: <sup>24</sup> Alas, what have we to do with the thou Jesus of Nazareth? Art thou come to destroye us? I knowe the what thou art, even that holy

## KJ (1611) 1873

<sup>12</sup> And immediately the Spirit driveth him into the wilderness. <sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

<sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

<sup>16</sup> Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup> And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. <sup>18</sup> And straightway they forsook their nets, and followed him. <sup>19</sup> And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

<sup>21</sup> And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. <sup>22</sup> And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. <sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of

## GENEVA BIBLE (1560) 1562

Sonne, in whome I am wel pleased. <sup>12</sup> And immediatly the Spirit driveth him into the wildernes. <sup>13</sup> And he was there in the wildernes fortie daies, and was tempted of Satan: he was also with the wilde beasts, and the Angels ministred unto him.

<sup>14</sup> Nowe after that John was committed (to prison), JESUS came into Galile. preachyng the Gospel of the kingdome of God, <sup>15</sup> And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleve the Gospel.

<sup>16</sup> And as he walked by the sea of Galile, he sawe Simon, and Andrewe his brother, casting a nette into the sea, (for they were fishers.) <sup>17</sup> Then Jesus said unto them, Folowe me, and I wil make you to be fishers of men. <sup>18</sup> And straight waye they forsoke their nettes and folowed him. <sup>19</sup> And when he had gone a litle further thence, he sawe James (the sonne) of Zebedeus, and John is \* brother, as they were in the shippe, mending their nettes. <sup>20</sup> And anone he called them: and they left their Father Zebedeus in the ship with his hyred servants, and went their waye after hym,

<sup>21</sup> So they entred into Capernaum, and straight way on the Sabbath daye he intred into the Synagogue and taught. <sup>22</sup> And they were astonied at his doctrine: for he taught them as one that had autoritie and not as the Scribes.

<sup>23</sup> And there was in their Synagogue a man whyche had an uncleane Spirite, and he cryed. <sup>24</sup> Saying, Ah, what have we to do with thee, o Jesus of Nazaret? Art thou come to destroy us? I knowe thee what thou art, (even) that holie

## (RV 1881) ASV 1901

<sup>12</sup> And straightway the Spirit driveth him forth into the wilderness. <sup>13</sup> And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

<sup>14</sup> Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

<sup>16</sup> And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. <sup>17</sup> And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. <sup>18</sup> And straightway they left the nets, and followed him. <sup>19</sup> And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. <sup>20</sup> And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

<sup>21</sup> And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. <sup>22</sup> And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. <sup>23</sup> And straightway there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of

## BISHOPS' BIBLE (1568) 1602

pleased. <sup>12</sup> And immediatly the Spirit driveth him into wilderness. <sup>13</sup> And he was there in the wilderness fourtie dayes tempted of Satan, and was with the wilde beastes, and the Angels ministred unto him. <sup>14</sup> After that John was delivered to prison, Jesus came into Galilee, preaching the Gospel of the kingdome of God, <sup>15</sup> And saying, The time is come, and the kingdome of God is at hand: repent ye, and beleve the Gospel. <sup>16</sup> As he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting nets into the Sea (for they were fishers.) <sup>17</sup> And Jesus said unto them, Follow mee, and I wil make you to become fishers of men. <sup>18</sup> And straightway they forsooke their nets, and followed him. <sup>19</sup> And when hee had gone a little further thence, hee sawe James the sonne of Zebedee, and John his brother, which also were in the ship mending their nets. <sup>20</sup> And anon hee called them: and they left their father Zebedee in the ship with the hired servants, and followed him. <sup>21</sup> And they came into Capernaum, and straightway on the Sabbath dayes, hee entred into the Synagogue, and taught. <sup>22</sup> And they were astonied at his learning: for hee taught them as one that had authoritie, and not as the Scribes. <sup>23</sup> And there was in their Synagogue, a man vexed with an uncleane spirit, and he cried alowd, <sup>24</sup> Saying, Let us alone, what have wee to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even that holy One of God.

## RSV (1946) 1960

<sup>12</sup> The Spirit immediately drove him out into the wilderness. <sup>13</sup> And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

<sup>14</sup> Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

<sup>16</sup> And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. <sup>17</sup> And Jesus said to them, "Follow me and I will make you become fishers of men." <sup>18</sup> And immediately they left their nets and followed him. <sup>19</sup> And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. <sup>20</sup> And immediately he called them; and they left their father Zebedee in the boat with the hired servants, and followed him.

<sup>21</sup> And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught. <sup>22</sup> And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. <sup>23</sup> And immediately there was in their synagogue a man with an unclean spirit; <sup>24</sup> and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us?"

## TYNDALE (1525) 1535

God. <sup>25</sup> And Jesus rebuked him sayinge: holde thy peace and come out of him. <sup>26</sup> And the unclene spirite tare him, and cryed with a loude voyce, and came out of him. <sup>27</sup> And they were all amased, in so moche that they demaunded one of another amonge them selves saying: what thinge is this? what newe doctrine is this? For he commaundeth the foule spirites with power, and they obeye him. <sup>28</sup> And immediatly his fame spread abroad throughoute all the region borderinge on Galile.

<sup>29</sup> And forth with, assone as they were come out of the synagoge, they entred into the housse of Symon and Andrew, with James and John. <sup>30</sup> And Symons mother in lawe lay sicke of a fever. And anone they tolde him of her. <sup>31</sup> And he came and toke her by the honde and lyfte her up: and the fever forsoke hyr by and by: and she ministred unto them.

<sup>32</sup> And at even when the sunne was downe, they brought to him all that were dyseased, and them that were possessed with devyls. <sup>33</sup> And all the cite gaddred to gedder at the dore. <sup>34</sup> and he healed many that were sicke of divers deseases. And he cast out many devyls, and suffred not the devyls to speake, because they knewe him.

<sup>35</sup> And in the mornynge very erly, Jesus arose and went out into a solitary place, and there prayed. <sup>36</sup> And Symon and they that were with him folowed after him. <sup>37</sup> And when they had founde him, they sayde unto him: all men

## RHEIMS 1582

who thou art, the Sainct of God. <sup>25</sup> And Jesus threatened him, saying, Hold thy peace, and goe out of the man. <sup>26</sup> And the unclean spirit tearing him, and crying out with a great voice, went out of him. <sup>27</sup> And they marveled al, in so much that they questioned among them selves, saying, What thing is this? what is this new doctrine? for with power he commaundeth the unclean spirits also, and they obey him. <sup>28</sup> And the bruite of him went forth incontinent into al the countrie of Galilee.

<sup>29</sup> And immediatly going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John. <sup>30</sup> And Simons wives mother lay in a fit of a fever: and forthwith they tel him of her. <sup>31</sup> And comming neere he lifted her up taking her by the hand: and incontinent the ague left her, and she ministred unto them. <sup>32</sup> And when it was evening after sunne set, they brought to him al that were il at ease and that had devils. <sup>33</sup> And al the cite was gathered together at the doore. <sup>34</sup> And he cured many that were vexed with diverse diseases: and he cast out many devils, and he suffred not them to speake that they knew him.

<sup>35</sup> And rising very early, and going forth he went into a desert place: and there he prayed. <sup>36</sup> And Simon sought after him, and they that were with him. <sup>37</sup> And when they had found him, they said to him, That al seeke for thee.

## GREAT BIBLE (1539) 1540

one of God. <sup>25</sup> And Jesus rebuked hym sayinge: holde thy peace, and come out of the man. <sup>26</sup> And whan the unclean spirit had toarne him, and cryed with a loude voyce, he came out of him. <sup>27</sup> And they were all amased, in so moch that they demaunded one of another amonge them selves sayinge: what thyng is this? What newe doctrine is thys? For with auctorite commaunded he the foule spirites, and they obeyed hym. <sup>28</sup> And immediatly his fame spread abroad through out all the region borderinge on Galile.

<sup>29</sup> And forth with, whan they were come out of the Synagoge they entred into the house of Symon and Andrew, wyth James and John. <sup>30</sup> But Simons mother in lawe laye sycke of a fever. And anone they tell him of her. <sup>31</sup> And he came, and toke her by the hande: and lifte her up: and ymediatly the fever forsoke hyr, and she mynistred unto them. <sup>32</sup> And at even when the sonne was downe, they brought unto him all that were dyseased, and them that were vexed with devyls. <sup>33</sup> And all the cytie was gathred together at the dore, <sup>34</sup> and he healed many that were sycke of dyvers deseases, and cast out many devyls, and suffred not the devyls to speake, because they knewe him.

<sup>35</sup> And in the mornynge very early, Jesus (whan he was rysen up) departed, and went out into a solitary place, and there prayed. <sup>36</sup> And Symon and they that were with hym, folowed after hym. <sup>37</sup> And when they had founde him, they

## KJ (1611) 1873

God. <sup>25</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. <sup>27</sup> And they were all amazed, insomuch that *they* questioned among themselves, saying, What *thing* is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. <sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee.

<sup>29</sup> And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a fever, and anon they tell him of her. <sup>31</sup> And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministered unto them. <sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many *that were* sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

<sup>35</sup> And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. <sup>36</sup> And Simon and they that were with him followed after him. <sup>37</sup> And when they had found him, they

## GENEVA BIBLE (1560) 1562

one of God. <sup>25</sup> And Jesus rebuked him, saying, Holde thy peace, and come out of him. <sup>26</sup> And the unclean Spirite tarie \* hym, and cryed with a loude voyce, and came oute of hym. <sup>27</sup> And they were all amased, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him. <sup>28</sup> And immediatly his fame spread abroad throughout all the region bordering on Galile.

<sup>29</sup> And assone as they were come oute of the Synagogue, they entred into the house of Simon and Andrewe, with James and John. <sup>30</sup> And Symons wyves mother in lawe sicke of a fever, and anone they tolde hym of her. <sup>31</sup> And he came and toke her by the hand, and lift her up, and the fever forsoke her by and by and she ministred unto them. <sup>32</sup> And when even was come, and the sunne was downe, they broght to him all that were diseased, and them that were possessed with devils. <sup>33</sup> And the whole citie was gathered together at the dore. <sup>34</sup> And he healed manie that were sicke of divers diseases: and he cast out manie devils, and suffred not the devils to say that they knewe him. <sup>35</sup> And in the morning verie earely, before day (Jesus) arose and went out into a solitarie place, and there prayed. <sup>36</sup> And Simon, and thei that were with him, folowed after him. <sup>37</sup> And when they had founde him, they said unto

## (RV 1881) ASV 1901

God. <sup>25</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And the unclean spirit, tearing him and crying with a loud voice, came out of him. <sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. <sup>28</sup> And the report of him went out straightway everywhere into all the region of Galilee round about.

<sup>29</sup> And straightway, <sup>c</sup>when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: <sup>31</sup> and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

<sup>32</sup> And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.<sup>d</sup>

<sup>35</sup> And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. <sup>36</sup> And Simon and they that were with him followed after him; <sup>37</sup> and they found him, and say unto

<sup>c</sup> Some ancient authorities read *when he was come out of the synagogue, he came &c.*

<sup>d</sup> Many ancient authorities add *to be Christ*.

## BISHOPS' BIBLE (1568) 1602

<sup>25</sup> And Jesus rebuked him, saying, Holde thy peace, and come out of him. <sup>26</sup> And when the unclean spirit had torne him, and cried with a lowde voyce, he came out of him. <sup>27</sup> And they were all amazed, insomuch that they demaunded one of another among themselves, saying, What thing is this? What new doctrine is this? For with authoritie commandeth he the fowle spirits, and they doe obey him. <sup>28</sup> And immediatly his fame spread abroad throughout all the region bordering on Galilee. <sup>29</sup> And foorthwith, when they were come out of the Synagogue, they entered into the house of Simon, and Andrewe, with James and John. <sup>30</sup> But Simons wives mother lay sicke of a fever: and anon they tell him of her. <sup>31</sup> And hee came and tooke her by the hand, and lift her up: and immediatly the fever forsooke her, and she ministred unto them. <sup>32</sup> And at Even, when the Sunne was downe, they brought unto him all that were diseased, and them that were vexed with devils: <sup>33</sup> And all the citie was gathered together at the doore. <sup>34</sup> And hee healed many that were sicke of divers diseases, and cast out many devils, and suffered not the devils to speake, because they knew him. <sup>35</sup> And in the morning very early before day, Jesus when hee was risen up, went out, and departed into a solitarie place, and there prayed. <sup>36</sup> And Simon, and they that were with him, followed after him: <sup>37</sup> And when they had found him, they saide unto

## RSV (1946) 1960

I know who you are, the Holy One of God." <sup>25</sup> But Jesus rebuked him, saying, "Be silent, and come out of him!" <sup>26</sup> And the unclean spirit, convulsing him and crying with a loud voice, came out of him. <sup>27</sup> And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him." <sup>28</sup> And at once his fame spread everywhere throughout all the surrounding region of Galilee.

<sup>29</sup> And immediately he<sup>c</sup> left the synagogue, and entered the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. <sup>31</sup> And he came and took her by the hand and lifted her up, and the fever left her; and she served them.

<sup>32</sup> That evening, at sundown, they brought to him all who were sick or possessed with demons. <sup>33</sup> And the whole city was gathered together about the door. <sup>34</sup> And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

<sup>35</sup> And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. <sup>36</sup> And Simon and those who were with him followed him, <sup>37</sup> and they found him and said to him, "Every one is

<sup>c</sup> Other ancient authorities read *they*

## TYNDALE (1525) 1535

seke for the. <sup>38</sup> And he sayd unto them: let us go into the next townes, that I maye preache there also: for truly I cam out for that purpose. <sup>39</sup> And he preached in their synagoges, throughout all Galile, and cast the devyls out.

<sup>40</sup> And there came a leper to him, beseeching him, and kneled doune unto him, and sayde to him: yf thou wilt, thou cannest make me clene. <sup>41</sup> And Jesus had compassion on him and put forth his honde, touched him, and sayde to him; I will, be thou clene. <sup>42</sup> And assone as he had spoken, immediatly the leprosy departed from him, and he was censed. <sup>43</sup> And he charged him, and sent him away forth-with <sup>44</sup> and sayde unto him: Se thou saye nothings to any man: but get the hence, and shewe thy selfe to the Preste, and offerfor\* thy clensing, those things which Moses commaunded, for a testimoniall unto them. <sup>45</sup> But he (assone as he was departed) beganne to tell many thinges, and to publyshe the dede: in so moche that Jesus coulede no more openly entre into the cite, but was with out in desert places. And they came to him from every quarter.

2 After a feawe dayes, he entred into Capernaum agayne, and it was noysed that he was in a housse. <sup>2</sup> And anone many gadered to geder, in so moche that now there was no rouse to receave them: no, not so moche as about the dore. And he preached the worde unto them. <sup>3</sup> And there came unto him that brought one sicke of the

## RHEIMS 1582

<sup>38</sup> And he saith to them, Let us goe into the next townes and cities, that I may preach there also: for to this purpose am I come.

<sup>39</sup> And he was preaching in their Synagogs, and in al Galilee: and casting out devils. <sup>40</sup> And a leper commeth to him beseeching him: and kneeling downe saith to him, If thou wilt, thou canst make me cleane. <sup>41</sup> And JESUS having compassion on him, stretched forth his hand: and touching him, he saith unto him, I wil, be thou made cleane. <sup>42</sup> And when he had spoken, immediatly the leprosie departed from him, and he was made cleane. <sup>43</sup> And he threatened him, and forthwith cast him forth. <sup>44</sup> and he saith to him, See thou tel no body: but goe, shew thy self to the high priest, and offer for thy cleansing the things that Moyses commaunded, for a testimonie to them. <sup>45</sup> But he being gone forth, began to publish, and to blase abroad the word: so that now he could not openly goe into the citie, but was abroad in desert places, and they came together unto him from al sides.

2 And againe he entred into Capharnaum after some daies, and it was heard that he was in the house, <sup>2</sup> and many came together, so that there was no place no not at the doore, and he spake to them the word. <sup>3</sup> And they came to him bringing one sicke of the palsey, who

## GREAT BIBLE (1539) 1540

saye unto him: all men seke for the. <sup>38</sup> And he sayd unto them: let us go into the next townes, that I maye preach there also: for therfore am I come. <sup>39</sup> And he preached in their Synagoges, in all Galile, and cast the devyls out.

<sup>40</sup> And there came a leper to him, beseeching hym, and knelyng downe, and sayeng unto him, yf thou wilt, thou cannest make me cleane. <sup>41</sup> And Jesus had compassion on hym, and puth forth his hande, touched hym, and sayeth unto him: I wyll, be thou cleane. <sup>42</sup> And assone as he had spoken, immediatly the leprosy departed from him, <sup>43</sup> and he sent him awaye forth with, <sup>44</sup> and sayeth unto hym. Se thou saye nothyng to any man: but get the hence, shewe thy selfe to the Preaste, and offer for thy clensing, those things whych Moses commaunded, for a witnesse unto them. <sup>45</sup> But he (assone as he was departed) beganne to tell many thinges, and to publyshe the sayenge: in so moch that Jesus coulede nomore openly entre into the cytie, but was with out in desert places. And they came to hym from every quarter.

2 After a feawe dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house. <sup>2</sup> And anone many were gathered together, in so moch that now there was no rome to receave them, no not so moche as about the dore. And he preached the worde unto them. <sup>3</sup> And they came unto him, bringing one sycke of the

## KJ (1611) 1873

said unto him, All *men* seek for thee. <sup>38</sup> And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. <sup>39</sup> And he preached in their synagogues throughout all Galilee, and cast out devils.

<sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. <sup>41</sup> And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. <sup>42</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. <sup>43</sup> And he straitly charged him, and forthwith sent him away; <sup>44</sup> and saith unto him, See thou say nothing to any *man*: but go thy way, shew thyself to the priest, and offer for thy cleansing *those things* which Moses commanded, for a testimony unto them. <sup>45</sup> But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that *Jesus* could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

2 And again he entered into Capernaum after *some* days; and it was noised that he was in the house. <sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. <sup>3</sup> And they come unto him, bringing one sick of the palsy,

## GENEVA BIBLE (1560) 1562

him, All men seke for thee. <sup>38</sup> Then he said unto them, Let us go into the next townes, that I may preache there also: for I came out for that purpose. <sup>39</sup> And he preached in their Synagogues, throughout all Galile, and cast the devils out

<sup>40</sup> And there came a leper to him, beseeching him, and kneled downe unto him, and said to him, If thou wilt, thou canst make me cleane. <sup>41</sup> And Jesus had compassion, and put forthe his hand, and touched him, and said to him, I wil: be thou cleane. <sup>42</sup> And assone as he had spoken, immediatly the leprosie departed from him, and he was made cleane. <sup>43</sup> And after he had given him a streict commandement, he sent him away forthewith, <sup>44</sup> And said unto him, Se thou say nothing to anie man, but get thee hence, and shewe thy self to the Priest, and offer for thy clensing those things, which Moses commanded, for a testimonial unto them. <sup>45</sup> But when he was departed, he beganne to tel manie things, and to publish the matter: so that Jesus colde no more openly enter into the citie, but was without in desert places: and they came to him from everie quarter.

**2** After (a few) dayes, he entred into Capernaum againe, and it was noysed that he was in the house. <sup>2</sup> And anone, manie gathered together, in so much that the places about the dore colde not receive anie more: and he preached the worde unto them. <sup>3</sup> And there came unto hym, that broght one sicke of the palsie, borne of

## (RV 1881) ASV 1901

him. All are seeking thee. <sup>38</sup> And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. <sup>39</sup> And he went into their synagogues throughout all Galilee, preaching and casting out demons.

<sup>40</sup> And there cometh to him a leper, beseeching him, <sup>e</sup>and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. <sup>41</sup> And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. <sup>42</sup> And straightway the leprosy departed from him, and he was made clean. <sup>43</sup> And he strictly charged him, and straightway sent him out, <sup>44</sup> and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. <sup>45</sup> But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

**2** And when he entered again into Capernaum after some days, it was noised that he was in the house. <sup>2</sup> And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. <sup>3</sup> And they come, bringing

## BISHOPS' BIBLE (1568) 1602

him, All men seeke for thee. <sup>38</sup> And he said unto them, Let us goe into the next townes, that I may preach there also: for therefore am I come. <sup>39</sup> And he preached in their Synagogues, in all Galilee, and cast the devils out. <sup>40</sup> And there came a leper to him, beseeching him, and kneeling downe to him, and saying unto him, If thou wilt, thou canst make me cleane. <sup>41</sup> And Jesus, having compassion on him, when he had put foorth his hand, touched him, and saith unto him, I will, be thou cleane. <sup>42</sup> And as soone as he had spoken, immediatly the leprosie departed from him, and he was made cleane. <sup>43</sup> And after he had given him a strait commandement, he sent him away forthwith: <sup>44</sup> And saith unto him, See thou say nothing to any man: but get thee hence, shew thy selfe to the Priest, and offer for thy cleansing those things which Moses commanded, for a witnes unto them. <sup>45</sup> But he, as soone as he was departed, beganne openly to declare many things, and to publish this rumor: insomuch, that Jesus could no more openly enter into the citie, but was without in desert places: and they came to him from every quarter.

**2** After *a few* dayes also, he entered into Capernaum againe, and it was noysed that hee was in the house. <sup>2</sup> And anon many were gathered together, *insomuch* that now there was no roome to receive *them*, no not so much as about the doore: and he preached the word *of the Gospel* unto them. <sup>3</sup> And they come unto him, bringing one

## RSV (1946) 1960

searching for you." <sup>38</sup> And he said to them, "Let us go on to the next towns, that I may preach there also; for that is why I came out." <sup>39</sup> And he went throughout all Galilee, preaching in their synagogues and casting out demons.

<sup>40</sup> And a leper came to him beseeching him, and kneeling said to him, "If you will, you can make me clean." <sup>41</sup> Moved with pity, he stretched out his hand and touched him, and said to him, "I will; be clean." <sup>42</sup> And immediately the leprosy left him, and he was made clean. <sup>43</sup> And he sternly charged him, and sent him away at once, <sup>44</sup> and said to him, "See that you say nothing to any one; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people." <sup>45</sup> But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in the country; and people came to him from every quarter.

**2** And when he returned to Capernaum after some days, it was reported that he was at home. <sup>2</sup> And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. <sup>3</sup> And they came, bringing to him a

<sup>e</sup> Some ancient authorities omit *and kneeling down to him*.

## TYNDALE (1525) 1535

palsie, borne of fower men. <sup>4</sup> And because they could not come nye unto him for prease, they uncovered the rofe of the housse where he was. And when they had broken it open, they let doun the beed where in the sicke of the palsie laye. <sup>5</sup> When Jesus sawe their fayth, he sayde to the sicke of the palsie, sonne thy synnes are forgiven the.

<sup>6</sup> And ther were certayne of the Scribes syttinge there, and reasoninge in their hertes: <sup>7</sup> how doeth this felowe so blaspheme? Who can forgeve synnes, but God only? <sup>8</sup> And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde unto them: why thynke ye soche thinges in youre hertes? <sup>9</sup> Whether is it easier to saye to the sicke of the palsie, thy synnes are forgiven the: or to saye, aryse take up thy beed, and walke? <sup>10</sup> That ye maye knowe that the sonne of man hath power in erth to forgeve synnes, he spake unto the sicke of the palsie: <sup>11</sup> I saye unto the, aryse and take up thy beed, and get the hense into thyne awne housse. <sup>12</sup> And by and by he arose, toke up the beed, and went forth before them all: in so moche that they were all amased, and glorified God sayinge: we never sawe it on this fassion.

<sup>13</sup> And he went agayne unto the see, and all the people resorted unto him, and he taught them. <sup>14</sup> And as Jesus passed by, he sawe Levy the sonne of Alphey syt at the receyte of custome, and sayde unto him: folowe me. And

## RHEIMS 1582

was caried of foure. <sup>4</sup> And when they could not offer him unto him for the multitude, they uncovered the rooffe where he was: and opening it they did let downe the couche wherein the sicke of the palsey lay. <sup>5</sup> And when JESUS had seen their faith, he saith to the sicke of the palsey, Sonne, thy sinnes are forgiven thee. <sup>6</sup> And there were certaine of the Scribes sitting there and thinking in their hartes, <sup>7</sup> Why doth he speake so? he blasphemeth. Who can forgive sinnes but only God? <sup>8</sup> Which by and by JESUS knowing in his spirit, that they so thought within them selves, saith to them, Why thinke you these things in your hartes? <sup>9</sup> Whether is easier, to say to the sicke of the palsey, Thy sinnes are forgiven thee: or to say, Arise, take up thy couche, and walke? <sup>10</sup> But that you may know that the Sonne of man hath power in earth to forgive sinnes (he saith to the sicke of the palsey) <sup>11</sup> I say to thee, Arise, take up thy couche, and goe into thy house. <sup>12</sup> And forth-with he arose: and taking up his couche, went his way in the sight of al, so that al marveled, and glorified God, saying, That we never saw the like.

<sup>13</sup> And he went forth againe to the sea: and al the multitude came to him, and he taught them. <sup>14</sup> And when he passed by, he saw Levi of Alphaeus sitting at the custome place: and he saith to him, Folow me. And rising up he

## GREAT BIBLE (1539) 1540

palsye whych was borne of fowre men. <sup>4</sup> And when they coude not come nye unto him for prease, they uncovered the rofe of the house that he was in. And when they had broken up the rofe, they dyd (wyth coardes) let downe the bed wherin the sycke of the palsye laye. <sup>5</sup> When Jesus sawe their fayth, he sayde unto the sycke of the palsye: sonne thy synnes be forgiven the.

<sup>6</sup> But ther were certayne of the Scribes syttinge there, and thinking in their hertes: <sup>7</sup> why doth he speake thys blasphemyes? who can forgeve synnes, but God onely? <sup>8</sup> And immediatly when Jesus perceaved in hys sprete, that they so thought wyth in them selves, he sayeth unto them: why thynke ye soch thinges in youre hertes? <sup>9</sup> Whether is it esayer to saye to the sycke of the palsye: thy synnes be forgiven the: or to saye, aryse, take up thy bed, and walke? <sup>10</sup> But that ye maye knowe, that the sonne of man hath power in earth to forgeve synnes, he spake unto the sycke of the palsye: <sup>11</sup> I saye unto the: aryse, and take up thy beed, and get the hense unto thyne awne house. <sup>12</sup> And immediatly he arose, toke up the bed, and went forth before them all: in so moch that they were all amased, and glorified God, sayinge: we never saw it on this fassyon.

<sup>13</sup> And he went agayne unto the see, and all the people resorted unto hym, and he taught them. <sup>14</sup> And as Jesus passed by, he sawe Levy the sonne of Alphe, sytting at the receyte of custome, and sayde unto him: folowe me. And

## KJ (1611) 1873

*which* was borne of four. <sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. <sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. <sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doth this *man* thus speak blasphemies? who can forgive sins but God only? <sup>8</sup> And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these *things* in your hearts? <sup>9</sup> Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? <sup>10</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup> I say unto thee, Arise, and take up thy bed, and go thy way into thine house. <sup>12</sup> And immediately he arose, took up the bed, and went forth before *them* all; insomuch that *they* were all amazed, and glorified God, saying, We never saw *it* on this fashion.

<sup>13</sup> And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup> And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me.

## GENEVA BIBLE (1560) 1562

foure men. <sup>4</sup> And because they colde not come nere unto him for the multitude, they uncovered the rofe of the house where he was: and when they had broken it open, they let down the bed, wherein the sicke of the palsie laye. <sup>5</sup> Now when Jesus sawe their faith, he said to the sicke of the palsie, Sonne, thy sinnes are forgiven thee. <sup>6</sup> And there were certeine of the Scribes, sitting there, and reasoning in their hearts. <sup>7</sup> Why doeth this man speake suche blasphemies? who can forgiven sinnes, but God onelie? <sup>8</sup> And immediatly when Jesus perceyved in his spirit, that thus they thought with them selves, he said unto them, Why reason ye these things in your hearts? <sup>9</sup> Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiven thee? or to say, Arise, and take up thy bed, and walke? <sup>10</sup> And that ye may knowe, that the Sonne of man hath autoritie in earth to forgive sinnes, (he said unto the sicke of the palsie.) <sup>11</sup> I say unto thee, Arise and take up thy bed, and get thee hence into thine owne house. <sup>12</sup> And by and by he arose, and toke up his bed, and went forthe before them al, in somuche that they were all amased, and glorified God, saying, We never sawe suche a thing.

<sup>13</sup> Then he went again towarde the sea, and all the people resorted unto hym, and he taught them. <sup>14</sup> And as Jesus passed by, he sawe Levi (the sonne) of Alphaeus sit at the receite of custome, and said unto him, Followe me. And he arose and followed him.

## (RV 1881) ASV 1901

unto him a man sick of the palsy, borne of four. <sup>4</sup> And when they could not <sup>f</sup>come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. <sup>5</sup> And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. <sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? <sup>8</sup> And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? <sup>9</sup> Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? <sup>10</sup> But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), <sup>11</sup> I say unto thee, Arise, take up thy bed, and go unto thy house. <sup>12</sup> And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

<sup>13</sup> And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup> And as he passed by, he saw Levi the *son* of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

<sup>f</sup> Many ancient authorities read *bring him unto him*.

## BISHOPS' BIBLE (1568) 1602

sick of the palsie, which was borne of foure men. <sup>4</sup> And when they could not come nigh unto him for preasse, they uncovered the rooffe of the house that he was in: and when they had broken up the rooffe, they do *with cords* let downe the bed wherein the sicke of the palsie lay. <sup>5</sup> When Jesus saw their faith, he said unto the sicke of the palsie, Sonne, thy sinnes be forgiven thee. <sup>6</sup> But there were certaine of the Scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doeth he thus speake blasphemies? Who can forgive sinnes but God onely? <sup>8</sup> And immediatly, when Jesus perceived in his spirit that they so reason within themselves, he saith unto them, Why reason ye such things in your hearts? <sup>9</sup> Whether is it easier to say to the sick of the palsie, Thy sinnes be forgiven thee: or to say, Arise, take up thy bed and walke? <sup>10</sup> But that ye may know that the Sonne of man hath power in earth to forgive sinnes, (He saith to the sicke of the palsie,) <sup>11</sup> I say unto thee, Arise, and take up thy bed, and get thee hence into thine house. <sup>12</sup> And immediatly he arose, tooke up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. <sup>13</sup> And he went againe by the Sea side, and all the people resorted unto him, and hee taught them. <sup>14</sup> And as Jesus passed by, He saw Levi the *sonne* of Alphee sitting at the receite of Custome, and said unto him, Follow me.

## RSV (1946) 1960

paralytic carried by four men. <sup>4</sup> And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. <sup>5</sup> And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." <sup>6</sup> Now some of the scribes were sitting there, questioning in their hearts, <sup>7</sup> "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" <sup>8</sup> And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? <sup>10</sup> But that you may know that the Son of man has authority on earth to forgive sins"—he said to the paralytic—<sup>11</sup> "I say to you, rise, take up your pallet and go home." <sup>12</sup> And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

<sup>13</sup> He went out again beside the sea; and all the crowd gathered about him, and he taught them. <sup>14</sup> And as he passed on, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, "Follow me." And he rose and followed him.

## TYNDALE (1525) 1535

he arose and folowed him. <sup>15</sup> And it came to passe, as Jesus sate at meate in his housse, many publicans and synners sate at meate also with Jesus and his disciples. For there were many that folowed him <sup>16</sup> And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde unto his disciples: how is it, that he eateth and drinketh with publicans and synners? <sup>17</sup> When Jesus hearde that, he sayde unto them. The whole have no nede of the phisicion, but the sicke. I came not to call the rightwyse, but the synners to repentaunce.

<sup>18</sup> And the disciples of John and the Pharises dyd faste: and therfore came and sayde unto him. Why do the disciples of John and of the Pharises faste, and thy disciples fast not? <sup>19</sup> And Jesus sayde unto them: can the chyl dren of a weddinge faste, whils the brydgrome is with them. As longe as they have the brydgrome with them, they cannot faste. <sup>20</sup> But the dayes will come when the brydgrome shalbe taken from them and then shall they faste in those dayes.

<sup>21</sup> Also no man soweth a pece of newe cloth unto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

<sup>22</sup> In lyke wyse, no man poureth newe wyne into olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are marred. But new wyne must be poured into new vessels.

<sup>23</sup> And it chaunsed that he went thorow the corne fel des on the Sabboth daye: and his disciples as they went in their

## RHEIMS 1582

folowed him. <sup>15</sup> And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit downe together with JESUS and his Disciples. for they were many, who also folowed him. <sup>16</sup> And the Scribes and the Phari sees seeing that he did eate with Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke with Publicans and sinners? <sup>17</sup> JESUS hearing this, saith to them, The whole have not neede of a Physicion, but they that are il at ease. for I came not to call the just, but sinners.

<sup>18</sup> And the disciples of John and the Pharisees did use to fast: and they come, and say to him, Why do the disciples of John and of the Pharisees fast: but thy disciples do not fast? <sup>19</sup> And JESUS said to them, Why can the children of the mariage fast, as long as the bridegrome is with them? So long time as they have the bridegrome with them, they can not fast. <sup>20</sup> But the daies wil come when the bridegrome shal be taken away from them: and then they shal fast in those daies. <sup>21</sup> No body soweth a peece of raw cloth to an old garment: otherwise he taketh away the new peece from the old, and there is made a greater rent. <sup>22</sup> And no body putteth new wine into old bottels: otherwise the wine bursteth the bottels, and the wine wil be shed, and the bottels wil be lost. but new wine must be put into new bottels.

<sup>23</sup> And it came to passe againe when he walked through the corne on the Sabbath, and his Disciples began to goe

## GREAT BIBLE (1539) 1540

he arose, and folowed hym. <sup>15</sup> And it came to passe that whan Jesus sate at meate in hys house, many publicans and synners sate also together at meate wyth Jesus and his disciples. For there were many, that folowed hym. <sup>16</sup> And when the Scrybes and Pharises sawe him eate with publi cans and synners, they sayde unto his disciples: how hap peneth it, that he eateth and dryncketh wyth publicans and synners? <sup>17</sup> When Jesus heard yt, he sayde unto them: They that be whole, have no nede of the Phisycion, but they that are sycke. I came not to call the ryghtwyse, but synners to repentaunce.

<sup>18</sup> And the disciples of John and the Pharises dyd fast: and they come and saye unto him. Why do the disciples of John and of the Pharises fast, but thy disciples fast not? <sup>19</sup> And Jesus sayde unto them: can the children of the wed dinge fast while the brydgrome is with them? As longe as they have the brydgrome with them, they cannot fast. <sup>20</sup> But the dayes wyll come, when the brydgrome shalbe taken awaye from them, and then shall they fast in those dayes.

<sup>21</sup> No man also soweth a pece of new cloth unto an olde garment, els taketh he awaye the new pece therof from the olde, and so is the rent worse. <sup>22</sup> And no man powreth new wine into olde botels: els the new wynd \* doth burst the bottels, and the wyne runneth out, and the bottels are marred. But new wine must be putt into new bottels:

<sup>23</sup> And it chaunsed (*agayne*) that he went thorow the corne fel des on the Sabbath dayes, and hys disciples, be-

## KJ (1611) 1873

And he arose and followed him. <sup>15</sup> And it came to pass, that as *Jesus* sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How *is it* that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole have no need of *the* physician, but they that are sick: I came not to call *the* righteous, but sinners to repentance.

<sup>18</sup> And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disci ples of John and of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they can not fast. <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>21</sup> No *man* also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away *from* the old, and the rent is made worse. <sup>22</sup> And no *man* putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bot tles will be marred: but new wine must be put into new bottles.

<sup>23</sup> And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they

GENEVA BIBLE (1560) 1562

<sup>15</sup> And it came to passe, as Jesus sate at table in his house, many Publicanes and sinners sate at table also with Jesus, and his disciples for there were many that followed him. <sup>16</sup> And when the Scribes and Pharises sawe him eat with the Publicanes and sinners, they said unto his disciples, Howe is it, that he eateth and drinketh with Publicanes and sinners? <sup>17</sup> Now when Jesus heard it, he said unto them, The whole have no nede of the physicion, but the sicke. I came not to call the righteous, but the sinners to repentance. <sup>18</sup> And the disciples of John, and the Pharises dist \* fast, and came and said unto them, Why do the disciples of John and of the Pharises fast, and thy disciples fast not? <sup>19</sup> And Jesus sayd unto them, Can the children of the marriage chamber fast, whiles the bridgrome is with them? as long as they have the bridegrome with them, they can not fast. <sup>20</sup> But the dayes wil come, when the bridegrome shalbe taken from them, and then shal they fast in those dayes. <sup>21</sup> Also no man soweth a piece of new cloth in an olde garment: for els the new (piece) taketh away the filling up from the olde, and the breache is worse. <sup>22</sup> Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels. <sup>23</sup> And it came to passe as he went through the corne on the Sabbath day, that his disciples, as they went on their

(RV 1881) ASV 1901

<sup>15</sup> And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And the scribes <sup>g</sup>of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, *How is it* that he eateth <sup>h</sup>and drinketh with publicans and sinners? <sup>17</sup> And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners. <sup>18</sup> And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. <sup>21</sup> No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. <sup>22</sup> And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins. <sup>23</sup> And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they

<sup>g</sup> Some ancient authorities read *and the Pharisees*.  
<sup>h</sup> Some ancient authorities omit *and drinketh*.

BISHOPS' BIBLE (1568) 1602

And he arose, and followed him. <sup>15</sup> And it came to passe, that when Jesus sate at meate in his house, many Publicanes and sinners sate also together at meate with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And when the Scribes and Pharisees sawe him eat with Publicanes and sinners, they said unto his Disciples, How is it that he eateth and drinketh with Publicanes and sinners? <sup>17</sup> When Jesus heard *that*, hee sayeth unto them, They that be whole, have no neede of the Physition, but they that are sicke: I came not to call the righteous, but sinners to repentance. <sup>18</sup> And the disciples of John, and of the Pharisees did fast: and they come and say unto him, Why doe the disciples of John, and of the Pharisees fast, but thy Disciples fast not? <sup>19</sup> And Jesus saide unto them, Can the children of the Bride-Chamber fast, while the Bridegrome is with them? As long as they have the Bridegrome with them, they cannot fast. <sup>20</sup> But the dayes wil come, when the Bridegrome shalbe taken away from them, and then shall they fast in those dayes. <sup>21</sup> No man also soweth a piece of newe cloth unto an olde garment: otherwayes, his newe piece taketh away *somewhat* from the olde *garment*, and so the rent is made worse. <sup>22</sup> And no man powreth new wine into olde vessels, else the new wine doth burst the vessels, and the wine runneth out, and the vessels will be marred: But new wine must be put into new vessels. <sup>23</sup> And it came to passe, that hee went thorow the corne fields on the Sabboth dayes, and his Disciples began

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<sup>15</sup> And as he sat at table in his house, many tax collectors and sinners were sitting with Jesus and his disciples; for there were many who followed him. <sup>16</sup> And the scribes of <sup>h</sup>the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, "Why does he eat <sup>i</sup>with tax collectors and sinners?" <sup>17</sup> And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners." <sup>18</sup> Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" <sup>19</sup> And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. <sup>20</sup> The days will come, when the bridegroom is taken away from them, and then they will fast in that day. <sup>21</sup> No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made. <sup>22</sup> And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh skins." <sup>j</sup> <sup>23</sup> One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck ears of

<sup>h</sup> Other ancient authorities read *and*  
<sup>i</sup> Other ancient authorities add *and drink*  
<sup>j</sup> Other ancient authorities omit *but new wine is for fresh skins*

## TYNDALE (1525) 1535

waye, beganne to plucke the eares of corne. <sup>24</sup> And the Pharises sayde unto him: beholde, why do they on the Sabboth dayes that which is not lafull? <sup>25</sup> And he sayde to them: have ye never rede what David dyd, when he had nede, and was anhongred, bothe he and they that were with him? <sup>26</sup> How he went into the housse of God in the dayes of Abiathar the hye Preste, and dyd eate the halowed loves, which is not lafull to eate, but for the Prestes only: and gave also to them which were with him? <sup>27</sup> And he sayde to them: the Sabboth was made for man, and not man for the Sabboth. <sup>28</sup> Wherefore the sonne of man is Lorde even of the Sabboth daye.

**3** And he entred agayne into the synagoge, and there was a man which had a widdred honde. <sup>2</sup> And they watched him to se, whether he wolde heale him on the Sabboth daye, that they myght accuse him. <sup>3</sup> And he sayde unto the man which had the wyddred honde: aryse and stonde in the myddes. <sup>4</sup> And he sayd to them: whether is it lafull to do a good dede on the sabboth dayes, or an evyll? to save lyfe or kyll? But they helde their peace. <sup>5</sup> And he loked round aboute on them angerly, mournynge on the blyndnes of their hertes, and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored, even as whole as the other.

<sup>6</sup> And the Pharises departed, and streyght waye gaddred a counsell, with them that belonged to Herode, agaynst

## RHEIMS 1582

forward and to plucke the eares. <sup>24</sup> And the Pharisees said to him, Behold, why do they on the Sabbathos that which is not lawfull? <sup>25</sup> And he said to them, Did you never read what David did, when he was in necessitie, and him self was an hungred and they that were with him? <sup>26</sup> how he went into the house of God under Abiathar the high Priest, and did eate the loaves of Proposition, which it was not lawfull to eate but for the Priests, and did give unto them which were with him? <sup>27</sup> And he said to them, The Sabbath was made for man, and not man for the Sabbath. <sup>28</sup> Therefore the sonne of man is Lord of the Sabbath also.

**3** And he entred againe into the Synagogue, and there was a man there that had a withered hand. <sup>2</sup> And they watched him whether he would cure on the Sabbathos: that they might accuse him. <sup>3</sup> And he saith to the man that had the withered hand, Rise up into the middes. <sup>4</sup> And he saith to them, Is it lawfull on the Sabbathos to doe wel or il? to save a soule, or to destroy? but they held their peace. <sup>5</sup> And looking round about upon them with anger, being sorrowful for the blindenes of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

<sup>6</sup> And the Pharisees going forth, immediatly made a consultation with the Herodians against him how they might

## GREAT BIBLE (1539) 1540

ganne by the waye to plucke the eares of corne. <sup>24</sup> And the Pharises sayde unto him: beholde, why do they on the Sabboth dayes, that whych is not lafull? <sup>25</sup> And he sayde unto them: have ye never red what David dyd, when he had nede, and was an hongred, both he, and they that were with him? <sup>26</sup> How he went into the house of God in the dayes of Abiathar the hye Prest, and dyd eate the shewbread, (whych is not lawfull to eate, but for the Prestes onely) and gave also to them whych were wyth hym? <sup>27</sup> And he sayde unto them: the Sabboth was made for man, and not man for the Sabboth. <sup>28</sup> Therefore is the sonne of man, Lorde also of the Sabboth.

**3** And he entred agayne into the synagoge, and ther was a man there whych had a wythred hande. <sup>2</sup> And they watched hym, whether he wolde heale hym on the Sabboth daye, that they myght accuse hym. <sup>3</sup> And he sayde unto the man whych had the wythred hande: aryse, and stande in the middes. <sup>4</sup> And he sayth unto them, whether is it lawfull to do good on the Sabboth dayes, or to do evyll? to save lyfe, or to kyll? But they helde their peace. <sup>5</sup> And whan he had looked round aboute on them, wyth anger, mournynge on the blyndnes of their hertes, he sayeth to the man, stretch forth thine hande. And he stretched it out. And hys hande was restored, even as whole as the other.

<sup>6</sup> And the Pharises departed, and streight waye gathred a counsell (with them that belonged to Herode) agaynst

## KJ (1611) 1873

went, to pluck the ears of corn. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day *that* which is not lawfull? <sup>25</sup> And he said unto them, Have ye never read what David did, when he had need, and was a hungred, he, and they *that were* with him? <sup>26</sup> How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawfull to eat but for the priests, and gave also to them which were with him? <sup>27</sup> And he said unto them, The sabbath was made for man, *and* not man for the sabbath: <sup>28</sup> therefore the Son of man is Lord also of the sabbath.

**3** And he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup> And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup> And he saith unto the man which had the withered hand, Stand forth. <sup>4</sup> And he saith unto them, Is it lawfull to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. <sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. <sup>6</sup> And the Pharisees went forth, and straight-way took counsel with the Herodians against him, how they might destroy him.

## GENEVA BIBLE (1560) 1562

way, began to plucke the eares of corne. <sup>24</sup> And the Pharises said unto him, Beholde, why do they on the Sabbath day, that which is not lawfull? <sup>25</sup> And he said to them, Have ye never red what David did, when he had nede, and was an hungred, (bothe) he, and they that were with him? <sup>26</sup> How he went into the house of God, in the dayes of Abiathar the hie Priest, and dit \* eat the shewe bread, which were not lawfull to eat, but for the Priests, and gave also to them which were with him? <sup>27</sup> And he said to them, The Sabbath was made for man, and not man for the Sabbath. <sup>28</sup> Wherefore the Sonne of man is Lord, even of the Sabbath.

**3** And he entred againe into the Synagogue, and there was a man which had a withered hand. <sup>2</sup> And they watched him, whether he wolde heale him on the Sabbath day, that they might accuse him. <sup>3</sup> Then he said unto the man which had the withered hand, Arise: (stand forthe) in the middes. <sup>4</sup> And he said to them, Is it lawfull to do a good dede on the Sabbath day, or to do evil? to save the life, or to kill? But thei helde their peace. <sup>5</sup> Then he loked rounde about on them angerly, mourning also for the hardenes of their hearts, and said to the man, Stretch forthe thine hand. And he stretched it out: and his hand was restored, as whole as the other.

<sup>6</sup> And the Pharises departed, and straightwaye gathered a councel with the Herodians against him, that they might

## (RV 1881) ASV 1901

went, to pluck the ears. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawfull? <sup>25</sup> And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? <sup>26</sup> How he entered into the house of God <sup>i</sup>when Abiathar was high priest, and ate the show-bread, which it is not lawfull to eat save for the priests, and gave also to them that were with him? <sup>27</sup> And he said unto them, The sabbath was made for man, and not man for the sabbath: <sup>28</sup> so that the Son of man is lord even of the sabbath.

**3** And he entered again into the synagogue; and there was a man there who had his hand withered. <sup>2</sup> And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup> And he saith unto the man that had his hand withered, Stand forth. <sup>4</sup> And he saith unto them, Is it lawfull on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. <sup>5</sup> And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. <sup>6</sup> And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

<sup>i</sup> Some ancient authorities read *in the days of Abiathar the high priest*.

## BISHOPS' BIBLE (1568) 1602

by the way to plucke the eares of corne. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the Sabbath dayes that which is not lawfull? <sup>25</sup> And he said unto them, Have yee never read what David did, when hee had neede, and was an hungred, both hee, and they that were with him? <sup>26</sup> How he went into the house of God in the dayes of Abiathar the high Priest, and did eate the Shew-bread, which is not lawfull to eate but for the Priests, and gave also to them which were with him? <sup>27</sup> And he said unto them, The Sabbath was made for man, and not man for the Sabbath. <sup>28</sup> Therefore is the Sonne of man Lord also of the Sabbath.

**3** And he entered againe into the Synagogue, and a man was there which had a withered hand: <sup>2</sup> And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him. <sup>3</sup> And he sayd unto the man which had the withered hand, Arise, *and stand* in the midst. <sup>4</sup> And hee sayeth unto them, Is it lawfull to doe good on the Sabbath dayes, or to doe evil? to save life, or to kill? But they helde their peace. <sup>5</sup> And when he had looked round about on them with anger, mourning for the hardnesse of their hearts, hee saith unto the man, Stretch foorth thine hand. And hee stretched it out: and his hand was restored as whole as the other. <sup>6</sup> And the Pharisees departed, and straightway gathered a counsell with the Herodians against him, that they might destroy

## RSV (1946) 1960

grain. <sup>24</sup> And the Pharisees said to him, "Look, why are they doing what is not lawfull on the sabbath?" <sup>25</sup> And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: <sup>26</sup> how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which is not lawfull for any but the priests to eat, and also gave it to those who were with him?" <sup>27</sup> And he said to them, "The sabbath was made for man, not man for the sabbath; <sup>28</sup> so the Son of man is lord even of the sabbath."

**3** Again he entered the synagogue, and a man was there who had a withered hand. <sup>2</sup> And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. <sup>3</sup> And he said to the man who had the withered hand, "Come here." <sup>4</sup> And he said to them, "Is it lawfull on the sabbath to do good or to do harm, to save life or to kill?" But they were silent. <sup>5</sup> And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. <sup>6</sup> The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him.

## TYNDALE (1525) 1535

him that they myght destroye him. <sup>7</sup> And Jesus avoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Jurie, <sup>8</sup> and from Jerusalem, and from Idumea, and from beyonde Jordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they had herde what thinges he dyd, came unto him.

<sup>9</sup> And he commaunded his disciples, that a shippe shuld wayte on him, because of the people, leste they shuld throunge him. <sup>10</sup> For he had healed many, in somoche that they preased apon him, for to touche him as many as had plages. <sup>11</sup> And when the unclene sprites sawe him, they fell doune before him, and cryed sayinge: thou arte the sonne of God. <sup>12</sup> And he straitly charged them that they shuld not utter him.

<sup>13</sup> And he went up into a mountayne, and called unto him whom he wolde, and they came unto him. <sup>14</sup> And he ordeyned the. xii. that they shuld be with him, and that he myght sende them to preache: <sup>15</sup> and that they myght have power to heale syknesses, and to cast out devyls. <sup>16</sup> And he gave Symon, to name Peter. <sup>17</sup> And he called James the sonne of zebede and John, James brother, and gave them Bonarges to name, which is to saye, the sonnes of thounder. <sup>18</sup> And Andrew, and Philip, and Bartlemew, and Mathew and Thomas, and James the sonne of Alphey and Taddeus, and Symon of Cane <sup>19</sup> and Judas Iscarioth, which same also betrayed him.

## RHEIMS 1582

destroy him. <sup>7</sup> But JESUS with his Disciples retired to the sea: and a great multitude from Galilee and Jewrie folowed him, <sup>8</sup> and from Hierusalem, and from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. <sup>9</sup> And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. <sup>10</sup> for he healed many, so that there preased in upon him for to touch him, as many as had hurtes. <sup>11</sup> And the unclean spirites, when they saw him, fel doune unto him: and they cryed saying. <sup>12</sup> Thou art the sonne of God. And he vehemently charged them that they should not disclose him.

<sup>13</sup> And ascending into a mountaine, he called unto him whom he would him self: and they came to him. <sup>14</sup> And he made that twelve should be with him, and that he might send them to preach. <sup>15</sup> And he gave them power to cure infirmities, and to cast out divels. <sup>16</sup> And he gave to Simon the name Peter. <sup>17</sup> and James of Zebedee, and John the brother of James: and he called their names, *Boanerges*, which is, *the sonnes of thunder*. <sup>18</sup> and Andrew and Philippe, and Bartlemew and Matthew, and Thomas and James of Alphæus, and Thaddæus and Simon Cananæus, <sup>19</sup> and Judas Iscariote, who also betrayed him.

## GREAT BIBLE (1539) 1540

hym, that they myght destroye him. <sup>7</sup> But Jesus avoyded with his disciples to the see. And a greate multitude folowed hym from Galile: and from Jurie, <sup>8</sup> and from Jerusalem, and from Idumea, and from beyonde Jordane, and they that dwelled about Tyre and Sidon, a greate multitude of men: which (when they had herde what thinges he dyd) came unto hym.

<sup>9</sup> And Jesus commaunded his disciples, that a ship shuld wayt on hym, because of the people, leste they shuld thronge him. <sup>10</sup> For he had healed many, in somoch that they preased upon him, for to touch him, as many as had plages. <sup>11</sup> And when the unclean sprete sawe him, they fell doune before him, and cryed, sayinge: thou art the sonne of God. <sup>12</sup> And he straitly charged them, that they shuld not make him knowne.

<sup>13</sup> And he went up into a mountayne, and called unto hym whom he wolde, and they came unto him. <sup>14</sup> And he ordeyned the twelve that they shuld be with him, and that he myght sende them forth to preach: <sup>15</sup> and that they myght have power to heale syknesses, and to cast out devyls. <sup>16</sup> And he gave unto Symon to name, Peter. <sup>17</sup> And he called James the sonne of zebede and John, James brother, and gave them to name Boanarges, whych is to saye, the sonnes of thonder. <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Mathew, and Thomas, and James the sonne of Alphe, and Thaddeus, and Symon of Canaan, <sup>19</sup> and Judas Iscariot: whych also betrayed him.

## KJ (1611) 1873

<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, <sup>8</sup> and from Jerusalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great *things* he did, came unto him. <sup>9</sup> And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he had healed many; insomuch that *they* pressed upon him for to touch him, as many as had plagues. <sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he straitly charged them that they should not make him known. <sup>13</sup> And he goeth up into a mountain, and calleth unto *him* whom he would: and they came unto him. <sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> and to have power to heal sicknesses, and to cast out devils: <sup>16</sup> and Simon he surnamed Peter; <sup>17</sup> and James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder:) <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite, <sup>19</sup> and Judas Iscariot, which also betrayed him.

## GENEVA BIBLE (1560) 1562

destroye him. <sup>7</sup> But Jesus avoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Judea, <sup>8</sup> And from Jerusalem, and from Idumea, and beyonde Jordan: and they that dwelled about Tyrus and Sidon, when thei had heard what things he did, came unto hym in great nomber. <sup>9</sup> And he commanded his disciples, that a ship shulde waite for hym, because of the multitude, lest they shulde throng him. <sup>10</sup> For he had healed many, in so muche that they preassed upon him, to touche him as many as had plagues. <sup>11</sup> And when the uncleane spirits sawe hym, they fell downe before him, and cryed, saying, Thou art the Sonne of God. <sup>12</sup> And he sharpely rebuked them, to the end they shulde not utter him.

<sup>13</sup> Then he went up into a mountaine, and called unto him whome he wolde, and they came unto him. <sup>14</sup> And he appointed twelve that they shulde be with him, and that he might send them to preache. <sup>15</sup> And that they myght have power to heale sicknesses, and to cast out devils. <sup>16</sup> And the first (was) Simon, and he named Simon, Peter. <sup>17</sup> Then James (the sonne) of Zebedeus, and John, James brother (and named them Boanerges, which is the sonnes of thunder.) <sup>18</sup> And Andrew, and Philippe, and Bartlemew, and Matthew, and Thomas, and James, (the sonne) of Alpheus, and Thaddeus and Simon the Cananite. <sup>19</sup> And Judas Iscariot, who also betrayed him, and they came

## (RV 1881) ASV 1901

<sup>7</sup> And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa, <sup>8</sup> and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. <sup>9</sup> And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: <sup>10</sup> for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. <sup>11</sup> And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he charged them much that they should not make him known.

<sup>13</sup> And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. <sup>14</sup> And he appointed twelve,<sup>j</sup> that they might be with him, and that he might send them forth to preach, <sup>15</sup> and to have authority to cast out demons: <sup>16</sup> <sup>k</sup>and Simon he surnamed Peter; <sup>17</sup> and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan, <sup>19</sup> and Judas Iscariot, who also betrayed him.

<sup>j</sup> Some ancient authorities add *whom also he named apostles*.<sup>k</sup> Some ancient authorities insert *and he appointed twelve*.

## BISHOPS' BIBLE (1568) 1602

him. <sup>7</sup> But Jesus avoyded with his disciples, to the Sea: and a great multitude followed him from Galilee, and from Jury, <sup>8</sup> And from Hierusalem, and from Idumea, and *from the region which is beyond Jordane*, and they that dwelt about Tyre and Sidon, a great multitude, when they had heard what things he did, came unto him. <sup>9</sup> And Jesus commanded his disciples that a ship should wait on him, because of the people, lest they should throng him. <sup>10</sup> For he had healed many, *in so much* that they preassed upon him for to touch him, as many as had plagues. <sup>11</sup> And the uncleane spirits, when they saw him, they fell downe before him *at his feete*, and cryed, saying, Thou art the Sonne of God. <sup>12</sup> And hee straitly charged them, that they should not make him knowen. <sup>13</sup> And hee goeth up into a mountaine, and calleth unto him whom hee would: and they came unto him. <sup>14</sup> And he ordeined twelve, that they should be with him, and that he might send them forth to preach: <sup>15</sup> And that they might have power to heale sicknesses, and to cast out devils. <sup>16</sup> And he gave unto Simon to name Peter. <sup>17</sup> And he called James *the sonne* of Zebedee, and John James brother (and gave them names, Boanerges, which is to say, The sonnes of thunder.) <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the sonne* of Alphee, and Thaddeus, and Simon the Chanaanite, <sup>19</sup> And Judas Iscariot, which

## RSV (1946) 1960

<sup>7</sup> Jesus withdrew with his disciples to the sea, and a great multitude from Galilee followed; also from Judea <sup>8</sup> and Jerusalem and Idumea and from beyond the Jordan and from about Tyre and Sidon a great multitude, hearing all that he did, came to him. <sup>9</sup> And he told his disciples to have a boat ready for him because of the crowd, lest they should crush him; <sup>10</sup> for he had healed many, so that all who had diseases pressed upon him to touch him. <sup>11</sup> And whenever the unclean spirits beheld him, they fell down before him and cried out, "You are the Son of God." <sup>12</sup> And he strictly ordered them not to make him known.

<sup>13</sup> And he went up into the hills, and called to him those whom he desired; and they came to him. <sup>14</sup> And he appointed twelve,<sup>k</sup> to be with him, and to be sent out to preach <sup>15</sup> and have authority to cast out demons: <sup>16</sup> Simon whom he surnamed Peter; <sup>17</sup> James the son of Zebedee and John the brother of James, whom he surnamed Boanerges, that is, sons of thunder; <sup>18</sup> Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Cananaean, <sup>19</sup> and Judas Iscariot, who betrayed him.

<sup>k</sup> Other ancient authorities add *whom also he named opostles*

## TYNDALE (1525) 1535

And they came unto housse, <sup>20</sup> and the people assembled togeder agayne, so greatly that they had not leysar so moche as to eate breed. <sup>21</sup> And when they that longed unto him hearde of it, they went out to holde him. For they thought he had bene beside him selfe. <sup>22</sup> And the Scribes which came from Jerusalem, sayde: he hath Belzebub, and by the power of the chefe devyll, casteth out devyls. <sup>23</sup> And he called them unto him, and sayde unto them in similitudes.

How can Satan drive out Satan? <sup>24</sup> For yf a realme be devided ageynste it selfe, that realme cannot endure. <sup>25</sup> Or yf a housse be devided agaynste it selfe, that housse cannot continue: <sup>26</sup> So yf Satan make insurreccion agaynst him selfe, and be devided, he cannot continue, but is at an ende. <sup>27</sup> No man can entre into a stronge mans housse, and take awaye his gooddes, excepte he fyrst bynde that stronge man, and then spoyle his housse.

<sup>28</sup> Verely I saye unto you, all synnes shalbe forgiven unto mens chyl dren and blasphemy wherwith they blasphemeth. <sup>29</sup> But he that blasphemeth the holy goost, shall never have forgivenes: but is in daunger of eternall damnacion: <sup>30</sup> because they sayde, he had an uncleane sprete.

<sup>31</sup> Then came his mother and his brethren, and stode with out, and sent unto him and called him. <sup>32</sup> And the people sate aboute him, and sayde unto him: beholde thy mother and thy brethren seke for the with out. <sup>33</sup> And he answered them sayinge: who is my mother and my breth-

## RHEIMS 1582

<sup>20</sup> And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread. <sup>21</sup> And when his \* had heard of it, they went forth to lay hands on him. for they said, That he was become mad. <sup>22</sup> And the Scribes which were come downe from Hierusalem, said, That he hath Beelzebub: and that in the prince of devils he casteth out devils. <sup>23</sup> And after he had called them together, he said to them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be devided against it self, that kingdom can not stand. <sup>25</sup> And if a house be devided against it self, that house can not stand. <sup>26</sup> And if Satan be risen against him self, he is devided, and can not stand, but hath an end. <sup>27</sup> No body can rifle the vessel of the strong, being entred into his house, unles he first binde the strong, and then shal he rifle his house. <sup>28</sup> Amen I say to you, that al sinnes shal be forgiven the sonnes of men, and the blasphemies wherewith they shal blaspheme. <sup>29</sup> But he that shal blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shal be guilty of an eternal sinne. <sup>30</sup> Because they said, He hath an uncleane spirit.

<sup>31</sup> And there come his mother and brethren: and standing without they sent unto him calling him, <sup>32</sup> and the multitude sate about him: and they say to him, Behold thy mother and thy brethren without seeke thee. <sup>33</sup> And answering them, he said, Who is my mother and my

## GREAT BIBLE (1539) 1540

<sup>20</sup> And they came into the house, and the people assembled together agayne, so that they had not leysar, so moch as to eate breed. <sup>21</sup> And when they that belonged unto hym, heard of it, they went out to laye handes upon him. For they sayde: he is madd. <sup>22</sup> And the Scribes which came downe from Jerusalem, sayde: he hath Belzebub, and by the chefe devyll, casteth he out devyls. <sup>23</sup> And he called them unto him, and sayde unto them in parables.

How can Satan dryve out Satan? <sup>24</sup> And yf a realme be devided agaynste it selfe, that realme cannot endure: <sup>25</sup> And yf a house be devided againste it selfe, that house cannot contynue. <sup>26</sup> And yf Satan make insurreccyon agaynst him selfe, and be devided, he cannot contynue, but hath an ende: <sup>27</sup> No man can entre into a stronge mans house, and take awaye hys goodes, excepte he fyrst bynde the stronge man, and then spoyle his house. <sup>28</sup> Verely I saye unto you, all synnes shalbe forgiven unto mens children: and blasphemyes wherwith soever they have blasphemed. <sup>29</sup> But he that speaketh blasphemy agaynst the holy goost, hath never forgivenes, but is in daunger of eternall damnacion: <sup>30</sup> For they sayde: he hath an uncleane sprete. <sup>31</sup> There came also his mother and his brethren, and stode with out, and sent unto him to call him out. <sup>32</sup> And the people sat aboute him, and sayde unto him: beholde, thy mother and thy brethren seke for the with out. <sup>33</sup> And he answered them, sayinge: who is my mother and my

## KJ (1611) 1873

And they went into a house. <sup>20</sup> And *the* multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. <sup>22</sup> And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. <sup>23</sup> And he called them unto *him*, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup> No *man* can enter into a strong *man's* house, and spoil his goods, except he will first bind the strong *man*; and then he will spoil his house. <sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. <sup>30</sup> Because they said, He hath an unclean spirit.

<sup>31</sup> There came then *his* brethren and his mother, and, standing without, sent unto him, calling him. <sup>32</sup> And *the* multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. <sup>33</sup> And he answered them, saying, Who is my mother, or my

## GENEVA BIBLE (1560) 1562

home. <sup>20</sup> And the multitude assembled againe, so that they colde not so muche as eat bread. <sup>21</sup> And when his kinsfolkes heard of it, they went out to lay holde on him: for they thought he had bene beside him self.

<sup>22</sup> And the Scribes which came from Jerusalem, said He hatn Beelzebub, and through the prince of devils he casteth out devils. <sup>23</sup> But he called them unto hym, and said unto them in parables, Howe can Satan drive out Satan? <sup>24</sup> For if a kingdome be devided againste itself, that kingdome can not stand. <sup>25</sup> Or if a house be devided againste itself, that house can not continue. <sup>26</sup> So if Satan make insurrection against hym self, and be devided, he can not endure, but is at an end. <sup>27</sup> No man can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

<sup>28</sup> Verely I say unto you, all sinnes shall be forgiven unto the children of men, and blasphemies, wherewith they blasphemies. <sup>29</sup> But he that blasphemeth against the holie Gost, shal never have forgivenes, but is culpable of eternal damnation. <sup>30</sup> Because they said, He had an uncleane spirit.

<sup>31</sup> Then came hys brethren and mother, and stode without, and sent unto hym, and called hym. <sup>32</sup> And the people sate about hym, and they said unto him, Beholde, thy mother, and thy brethren seke for thee without. <sup>33</sup> But he answered them, saying, Who is my mother and my breth-

## (RV 1881) ASV 1901

And he cometh into a house. <sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. <sup>22</sup> And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons. <sup>23</sup> And he called them unto him, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house will not be able to stand. <sup>26</sup> And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. <sup>27</sup> But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house. <sup>28</sup> Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: <sup>29</sup> but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: <sup>30</sup> because they said, He hath an unclean spirit.

<sup>31</sup> And there come his mother and his brethren; and, standing without, they sent unto him, calling him. <sup>32</sup> And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. <sup>33</sup> And he answereth them, and saith, Who is my mother

## BISHOPS' BIBLE (1568) 1602

also betrayed him: and they come into an house. <sup>20</sup> And the people commeth together againe, so that they could not so much as eate bread. <sup>21</sup> And when they that belonged unto him, heard of it, they went out to lay hands upon him, for they said, He is madde. <sup>22</sup> And the Scribes which came downe from Hierusalem, sayde, Hee hath Beelzebub, and by the prince of the devils, casteth hee out devils. <sup>23</sup> And when he had called them unto him, he said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a realme be divided against it selfe, that realme cannot endure. <sup>25</sup> And if a house bee divided against it selfe, that house cannot continue. <sup>26</sup> And if Satan make insurrection against himselfe, and be divided, he cannot continue, but hath an ende. <sup>27</sup> No man can enter into a strong mans house, and take away his goods, except he will first binde the strong man, and then will spoyle his house. <sup>28</sup> Verely I say unto you, All sinnes shalbe forgiven unto the children of men, and blasphemies, wherewithsoever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost, hath never forgivenes, but is in danger of eternall damnation. <sup>30</sup> For they said, He hath an uncleane spirit. <sup>31</sup> There came his mother, and his brethren, and standing without, sent unto him, calling him. <sup>32</sup> And the people sate about him, and said unto him, Beholde, thy mother, and thy brethren, and thy sisters seeke for thee without. <sup>33</sup> And he answered

## RSV (1946) 1960

Then he went home; <sup>20</sup> and the crowd came together again, so that they could not even eat. <sup>21</sup> And when his friends heard it, they went out to seize him, for they said, "He is beside himself." <sup>22</sup> And the scribes who came down from Jerusalem said, "He is possessed by Beelzebub, and by the prince of demons he casts out the demons." <sup>23</sup> And he called them to him, and said to them in parables, "How can Satan cast out Satan? <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house is divided against itself, that house will not be able to stand. <sup>26</sup> And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. <sup>27</sup> But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house.

<sup>28</sup> "Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; <sup>29</sup> but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—<sup>30</sup> for they had said, "He has an unclean spirit."

<sup>31</sup> And his mother and his brothers came; and standing outside they sent to him and called him. <sup>32</sup> And a crowd was sitting about him; and they said to him, "Your mother and your brothers<sup>1</sup> are outside, asking for you." <sup>33</sup> And he

<sup>1</sup> Other early authorities add *and your sisters*

## TYNDALE (1525) 1535

ren? <sup>34</sup> And he loked rounde about on his disciples, which sate in compasse about him, and sayde: beholde my mother and my brethren. <sup>35</sup> For whosoever doeth the will of God, he is my brother, my syster and mother.

**4** And he began agayne to teache by the see syde. And there gadered to geder unto him moche people, so greatly that he entred into a ship, and sate in the see, and all the people was by the see syde on the shoore. <sup>2</sup> And he taught them many thinges in similitudes and sayde unto them in his doctrine. <sup>3</sup> Herken to. Beholde, There went out a sower to sowe. <sup>4</sup> And it fortun-ed as he sowed, that some fell by the waye syde, and the fowles of the ayre came and devoured it up. <sup>5</sup> Some fell on stony grounde, where it had not moche erth: and by and by sprange up, because it had not deepth of erth: <sup>6</sup> but assone as the sunne was up it caught heet, and because it had not rotynge, wyddred awaye.

<sup>7</sup> And some fell amonge the thornes, and the thornes grewe up and choked it, so that it gave no frute. <sup>8</sup> And some fell upon good grounde, and dyd yelde frute that spronge and grewe, and brought forthe: some thyrty folde, some sixtee folde, and some an hundred folde. <sup>9</sup> And he sayde unto them: he that hath eares to heare, let him heare.

<sup>10</sup> And when he was alone, they that were aboute him with the. xii. axed him of the similitude. <sup>11</sup> And he sayde unto them. To you it is geven to knowe the mystery of the kyngdome of God. But unto them that are with out, shall

## RHEIMS 1582

brethren? <sup>34</sup> And looking about upon them which sate round about him, he saith, Behold my mother and my brethren. <sup>35</sup> For whosoever shal doe the wil of God, he is my brother and my sister and mother.

**4** And againe he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up into a boate, and sate in the sea, and al the multitude about the sea was upon the land: <sup>2</sup> and he taught them in parables many things, and said to them in his doctrine, <sup>3</sup> Heare ye:

Behold, the sower went forth to sow. <sup>4</sup> And whiles he soweth, some fei by the way side, and the foules of the aire came, and did eate it. <sup>5</sup> And othersome fel upon rocky places where it had not much earth: and it shot up immediatly, because it had not deepnes of earth: <sup>6</sup> and when the sunne was risen, it parched, and because it had not roote, it withered. <sup>7</sup> And some fel among thornes: and the thornes grewe up, and choked it, and it yelded not fruite. <sup>8</sup> And some fel upon good ground: and it yelded fruite that grewe up and increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

<sup>9</sup> And he said, He that hath eares to heare, let him heare. <sup>10</sup> And when he was alone, the Twelve that were with him, asked him the parable. <sup>11</sup> And he said to them, To you it is given to know the mysterie of the kingdom of God: but to them that are without, al things are done in parables:

## GREAT BIBLE (1539) 1540

brethren? <sup>34</sup> And whan he had loked rounde about on his discyples, which sat in compasse about him, he sayde: behold my mother and my brethren. <sup>35</sup> For whosoever doeth the wyll of God, the same is my brother and my syster and mother.

**4** And he began agayne; to teach by the see syde. And there gathered together unto him moch people, so greatly that he entred into a ship, and sat in the see, and all the people was by the see syde on the shore. <sup>2</sup> And he taught them many thinges by parables, and sayde unto them in his doctrine? <sup>3</sup> Herken to: beholde,\* there went out a sower to sowe. <sup>4</sup> And it fortun-ed as he sowed, that some fell by the waye syde, and the fowles of the ayre came, and devoured it up: <sup>5</sup> Some fell on stony grounde where it had not moch erth: and immediatly sprange up, because it had not deepth of erth: <sup>6</sup> but as sone as the sonne was up, it caught heat: and because it had not rotynge, it wyddred awaye.

<sup>7</sup> And some fell amonge thornes, and the thornes grew up, and choked it, and it gave no frute. <sup>8</sup> And some fel upon good grounde, and dyd yelde frute that sprong up, and grewe, and brought forth, some thyrty folde, and some syxtye folde, and some an hundred folde. <sup>9</sup> And he sayde unto them: he that hath eares to heare let him heare.

<sup>10</sup> And when he was alone, they that were aboute hym wyth the twelve asked hym of the parable. <sup>11</sup> And he sayde unto them. To you is it geven to knowe the mystery of the kyngdome of God. But unto them that are with out, all

## KJ (1611) 1873

brethren? <sup>34</sup> And he looked round about on them which sat about him, and said, Behold my mother and my brethren. <sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

**4** And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. <sup>2</sup> And he taught them many *things* by parables, and said unto them in his doctrine, <sup>3</sup> Hearken; Behold, there went out a sower to sow: <sup>4</sup> and it came to pass, as *he* sowed, some fell by the way side, and the fowls of the air came and devoured it up. <sup>5</sup> And some fell on stony ground, where it had not much earth; and immediately it sprang up, because *it* had no depth of earth: <sup>6</sup> but when the sun was up, it was scorched; and because *it* had no root, it withered away. <sup>7</sup> And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup> And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. <sup>9</sup> And he said unto them, He that hath ears to hear, let him hear.

<sup>10</sup> And when he was alone, they that were about him with the twelve asked of him the parable. <sup>11</sup> And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all

## GENEVA BIBLE (1560) 1562

ren? <sup>34</sup> And he loked round about on them, which sate in compasse about him, and said, Beholde my mother and my brethren. <sup>35</sup> For whosoever doeth the wil of God, he is my brother, and my sister, and mother.

**4** And he began againe to teache by the sea side, and there gathered unto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land. <sup>2</sup> And he taught them many things in parables, and said unto them in his doctrine. <sup>3</sup> Hearken: Beholde, there went out a sower to sowe. <sup>4</sup> And it came to passe as he sowed, that some fel by the way side, and the foules of the heaven came and devoured it up. <sup>5</sup> And some fel on stonie grounde, where it had not muche earth, and by and by sprang up, because it had not depth of earth. <sup>6</sup> But assone as the sunne was up, it caught heate, and because it had not roote, it withered away, <sup>7</sup> And some fel among the thornes, and the thornes grewe up and choked it, so that it gave no frute. <sup>8</sup> Some againe fel in good grounde, and did yelde frute that sprong up, and grew, and it broght forthe, some thirtie folde, some sixtie folde, and some an hundreth folde. <sup>9</sup> Then he said unto them, He that hathe eares to heare, let him heare. <sup>10</sup> And when he was alone, they that were about him with the twelve, asked him of the parable. <sup>11</sup> And he said unto them, To you it is given to knowe the mysterie of the kingdome of God: but unto them that are without, all things be done in parables,

## (RV 1881) ASV 1901

and my brethren? <sup>34</sup> And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! <sup>35</sup> For whosoever shall do the will of God, the same is my brother, and sister, and mother.

**4** And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. <sup>2</sup> And he taught them many things in parables, and said unto them in his teaching, <sup>3</sup> Hearken: Behold, the sower went forth to sow: <sup>4</sup> and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. <sup>5</sup> And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: <sup>6</sup> and when the sun was risen, it was scorched; and because it had no root, it withered away. <sup>7</sup> And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup> And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. <sup>9</sup> And he said, Who hath ears to hear, let him hear.

<sup>10</sup> And when he was alone, they that were about him with the twelve asked of him the parables. <sup>11</sup> And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done

## BISHOPS' BIBLE (1568) 1602

them, saying, Who is my mother, or my brethren? <sup>34</sup> And when he had looked round about on them which sate about him, he said, Behold my mother and my brethren. <sup>35</sup> For who so ever shall doe the will of God, the same is my brother, and my sister, and mother.

**4** And hee began againe to teach by the Sea side: and there gathered unto him much people, so that hee entred into a ship, and sate in the Sea: and all the people was by the Sea side on the shore. <sup>2</sup> And hee taught them many things by parables, and said unto them in his doctrine, <sup>3</sup> Hearken, Behold, there went out a sower to sowe: <sup>4</sup> And it fortun'd as he sowed, that some fell by the wayes side: and the foules of the aire came, and devoured it up. <sup>5</sup> Some fell on stonie ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth. <sup>6</sup> But as soone as the Sunne was up, it caught heate, and because it had no roote, it withered away. <sup>7</sup> And some fell among thornes, and the thornes grewe up, and choked it, and it gave no fruit. <sup>8</sup> And some fell on good ground, and did yeeld fruite that sprang up, and grew, and brought forth some thirtie, and some sixtie, and some an hundred. <sup>9</sup> And he said unto them, He that hath eares to heare, let him heare. <sup>10</sup> And when hee was alone, they that were about him, with the twelve, asked of him the parable. <sup>11</sup> And he sayd unto them, Unto you it is given to knowe the mysterie of the kingdome of God: but unto them that

## RSV (1946) 1960

replied, "Who are my mother and my brothers?" <sup>34</sup> And looking around on those who sat about him, he said, "Here are my mother and my brothers! <sup>35</sup> Whoever does the will of God is my brother, and sister, and mother."

**4** Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land. <sup>2</sup> And he taught them many things in parables, and in his teaching he said to them: <sup>3</sup> "Listen! A sower went out to sow. <sup>4</sup> And as he sowed, some seed fell along the path, and the birds came and devoured it. <sup>5</sup> Other seed fell on rocky ground, where it had not much soil, and immediately it sprang up, since it had no depth of soil; <sup>6</sup> and when the sun rose it was scorched, and since it had no root it withered away. <sup>7</sup> Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain. <sup>8</sup> And other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold." <sup>9</sup> And he said, "He who has ears to hear, let him hear."

<sup>10</sup> And when he was alone, those who were about him with the twelve asked him concerning the parables. <sup>11</sup> And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in

## TYNDALE (1525) 1535

all thinges be done in similitudes: <sup>12</sup> that when they se, they shall se, and not discerne: and when they heare they shall heare, and not understonde: lest at any tyme they shulde tourne, and their synnes shuld be forgiven them. <sup>13</sup> And he sayde unto them: Perceave ye not this similitude? how then shulde ye understonde all other similitudes?

<sup>14</sup> The sower soweth the worde. <sup>15</sup> And they that are by the wayes syde, where the worde is sowen, are they to whom assone as they have herde it, Satan cometh immediatly, and takith awaye the worde that was sowen in their hertes. <sup>16</sup> And lykewyse they that are sowen on the stonye grounde, are they: which when they have hearde the worde, atonce receave it with gladnes, <sup>17</sup> yet have no rotes in them selves, and so endure but a tyme: and anone as trouble and persecucion aryseth for the wordes sake, they fall immediatly. <sup>18</sup> And they that are sowen amonge the thornes, are soche as heare the worde: <sup>19</sup> and the care of this worlde and the disseytfulnes of ryches and the lustes of other thinges, entre in and choocke the worde, and it is made unfrutfull. <sup>20</sup> And those that weare sowen in good grounde, are they that heare the worde and receave it, and bringe forth frute, some thirty folde some sixty folde, some an hundred folde.

<sup>21</sup> And he sayde unto them: is the candle lyghted, to be put under a busshell, or under the table, and not rather to be put on a candelstick? <sup>22</sup> For there is nothyng so prevy, that shall not be opened: nether so secreet, but that it shall

## RHEIMS 1582

<sup>12</sup> that seeing they may see, and not see: and hearing they may heare, and not understand: lest at any time they should be converted and their sinnes be forgiven them. <sup>13</sup> And he saith to them, Do you not know this parable? and how shal you know al parables? <sup>14</sup> He that soweth: soweth the word. <sup>15</sup> And they by the way side, are these: where the word is sowen, and when they shal have heard, immediatly commeth Satan, and taketh away the word that was sowen in their hartes. <sup>16</sup> And thy likewise that are sowen upon the rocky places, are these: who when they heare the word, immediatly with joy receive it: <sup>17</sup> and they have not roote in them selves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. <sup>18</sup> And other there be that are sowen among thornes: these are they that heare the word, <sup>19</sup> and the cares of the world and the deceitfulnes of riches, and concupiscences about other things entering in choke the word, and it is made fruitles. <sup>20</sup> And these are they that were sowen upon the good ground, which heare the word and receive it, and yeld fruite one thirtie, one sixtie, and one an hundred.

<sup>21</sup> And he said to them, Commeth a candel to be put under a bushel, or under a bed? and not to be put upon the candlestick? <sup>22</sup> For there is nothing hid, which shall not be made manifest: neither was any thing made secret,

## GREAT BIBLE (1539) 1540

thinges happen by parables: <sup>12</sup> yet when they se, they maye se, and not discerne, and when they heare, they maye heare, and not understande: lest at any tyme they shulde turne, and their synnes shuld be forgiven them. <sup>13</sup> And he sayde unto them: Knowe ye not this parable? and how then wyll ye knowe all other parables?

<sup>14</sup> The sower soweth the worde. <sup>15</sup> And they (wherof some be rehearsed to be by the waye syde) are those, where the worde is sowen: And whan they heare, Sathan cometh immediatly, and taketh awaye the worde that was sowen in theyr hertes. <sup>16</sup> And lyke wyse the other that receave sede in to the stonye grounde, are they: whych when they heare the worde, at once receave it with gladnes, <sup>17</sup> yet have no rote in them selves, and so endure but a tyme: and anone whan trouble and persecucion aryseth for the wordes sake, they fall immediatly. <sup>18</sup> There be other also that receave sede into thornes and those are soche as heare the worde, <sup>19</sup> and the cares of this worlde, and the disseytfulnes of ryches and the lustes of other thinges, entre in and choke the worde, and it is made unfrutfull: <sup>20</sup> and other ther be, that have received sede into a good ground: they are soche that heare the worde, and receave it, so that one corne doth brynge forth thyrty, some syxty, some an hundred.

<sup>21</sup> And he sayde unto them: is the candle lyghted, to be put under a bushell, or under the table? Is it not lyghted to be put on a candelstyk? <sup>22</sup> For there is nothyng so prevy, that shall not be opened: nether hath it bene so

## KJ (1611) 1873

*these things* are done in parables: <sup>12</sup> that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. <sup>13</sup> And he said unto them, Know ye not this parable? and how *then* will you know all parables? <sup>14</sup> The sower soweth the word. <sup>15</sup> And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. <sup>16</sup> And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; <sup>17</sup> and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. <sup>18</sup> And these are they which are sown among thorns; such as hear the word, <sup>19</sup> and the cares of this world, and the deceitfulness of riches, and the lusts of other *things* entering in, choke the word, and it becometh unfruitful. <sup>20</sup> And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

<sup>21</sup> And he said unto them, Is a candle brought to be put under a bushel, or under a bed? *and* not to be set on a candlestick? <sup>22</sup> For there is nothing hid, which shall not be manifested; neither was *any thing* kept secret, but that it

## GENEVA BIBLE (1560) 1562

<sup>12</sup> That they seing, may se, and not discerne: and they hearing, may heare, and not understand lest at any time they shulde turne, and their sinnes shulde be forgiven them.

<sup>13</sup> Againe he said unto them, Perceive not this parable? how then shulde ye understand all (other) parables? <sup>14</sup> The sower soweth the worde. <sup>15</sup> And these are they that (receive the sede) by the wayes side, in whome the worde is sowed: but when they have heard it, Satan cometh immediatly, and taketh away the worde that was sowed in their hearts. <sup>16</sup> And likewise they that receive the sede in stonie grounde, are they, which when they have heard the worde, straight wayes receive it with gladnes. <sup>17</sup> Yet have they no roote in them selves, and endure but a time: (for) when trouble and persecution ariseth for the worde, immediatly they be offended. <sup>18</sup> Also they that receive the sede among the thornes, are suche as heare the worde: <sup>19</sup> But the cares of this worlde, and the disceitfulnes of riches, and the lustes of other thinges entre in, and choke the worde, and it is unfruitful. <sup>20</sup> But they that have received sede in good grounde, are they that heare the worde and receive it, and bring forth the frute, one (corne) thirtie, another sixtie, and some an hundreth.

<sup>21</sup> Also he said unto them, Is the candlye light to be put under a busshel, or under the table, and not to be put on a candlesticke? <sup>22</sup> For there is nothing hid, that shal not be opened: nether is there a secret, but that it shal come to

## (RV 1881) ASV 1901

in parables: <sup>12</sup> that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. <sup>13</sup> And he saith unto them, Know ye not this parable? and how shall ye know all the parables? <sup>14</sup> The sower soweth the word. <sup>15</sup> And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. <sup>16</sup> And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; <sup>17</sup> and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. <sup>18</sup> And others are they that are sown among the thorns; these are they that have heard the word, <sup>19</sup> and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. <sup>20</sup> And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

<sup>21</sup> And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? <sup>22</sup> For there is nothing hid, save that it should be manifested; neither was *anything* made secret,

## BISHOPS' BIBLE (1568) 1602

are without, al things are done by parables, <sup>12</sup> That when they see, they may see, and not discerne: and when they heare, they may heare, and not understand, least at any time they should turne, and their sinnes should be forgiven them. <sup>13</sup> And hee saide unto them, Knowe yee not this parable? And howe then will yee know all parables? <sup>14</sup> The Sower soweth the word. <sup>15</sup> And they that *received seed* by the way side, are those where the word is sowed, but when they have heard, Satan commeth immediatly, and taketh away the worde that was sowed in their hearts. <sup>16</sup> And likewise they that receive seede into the stonie ground, are they, which when they have heard the worde, at once receive it with gladnesse: <sup>17</sup> Yet have no root in themselves, and so endure but a time: and anon when trouble and persecution ariseth for the words sake, immediatly they are offended. <sup>18</sup> And those bee they that receive seede among thornes: and they are such as heare the word, <sup>19</sup> And the cares of the world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it is made unfruitfull. <sup>20</sup> And they which received seede into good ground, are such as heare the word, and receive it, so that one corne doth bring forth thirty, some sixtie, some an hundred. <sup>21</sup> And hee saide unto them, Is the candle lighted to bee put under a bushell, or under the table? and not to be put on a candlesticke? <sup>22</sup> For there is nothing so privie, that shall not be opened: neither hath it bene so

## RSV (1946) 1960

parables; <sup>12</sup> so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven." <sup>13</sup> And he said to them, "Do you not understand this parable? How then will you understand all the parables? <sup>14</sup> The sower sows the word. <sup>15</sup> And these are the ones along the path, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them. <sup>16</sup> And these in like manner are the ones sown upon rocky ground, who, when they hear the word, immediately receive it with joy; <sup>17</sup> and they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. <sup>18</sup> And others are the ones sown among thorns; they are those who hear the word, <sup>19</sup> but the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful. <sup>20</sup> But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."

<sup>21</sup> And he said to them, "Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand? <sup>22</sup> For there is nothing hid, except to be made manifest; nor is any-

## TYNDALE (1525) 1535

come abroade. <sup>23</sup> If eny man have eares to heare, let him heare. <sup>24</sup> And he sayde unto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured unto you agayne. <sup>25</sup> And unto you that heare, shall more be geuen. For unto him that hath, shall it be geuen: and from him that hath not, shalbe taken awaye, even that he hath.

<sup>26</sup> And he sayde: so is the kyngdome of God, even as yf a man shuld sowe seede in the grounde, <sup>27</sup> and shulde slepe and ryse up nyght and daye: and the seede shuld springe and growe up, he not ware. <sup>28</sup> For the erth bringeth forth frute of her selfe: fyrst the blade, then the eares, after that full corne in the eares. <sup>29</sup> And assone as the frute is brought forth, anone he throusteth in the sykell, because the heruest is come.

<sup>30</sup> And he sayde: where unto shall we lyken the kyngdome of God? or with what comparison shall we compare it? <sup>31</sup> It is lyke a grayne of mustardseed, which when it is sowed in the erth, is the leest of all seedes that be in the erth: <sup>32</sup> but after that it is sowed, it groweth up, and is greatest of all yerbes: and bereth greate braunches, so that the fowles of the ayre maye dwell under the shadowe of it.

<sup>33</sup> And with many soche similitudes he preached the worde unto them, after as they myght heare it. <sup>34</sup> And with out similitude spake he no thinge unto them. But when they were a parte, he expounded all thinges to his disciples.

## RHEIMS 1582

but that it shal come to light. <sup>23</sup> If any man have eares to heare, let him heare.

<sup>24</sup> And he said to them, See what you heare. In what measure you mete, it shal be measured to you againe, and more shal be given to you. <sup>25</sup> For he that hath, to him shal be given: and he that hath not, that also which he hath, shal be taken away from him.

<sup>26</sup> And he said, So is the kingdom of God, as if a man cast seede into the earth, <sup>27</sup> and sleepe, and rise up night and day, and the seede spring, and growe up whiles he knoweth not. <sup>28</sup> For the earth of it self bringeth forth fruite, first the blade, then the eare, afterward the ful corne in the eare. <sup>29</sup> And when the fruite hath brought out it self, immediatly he putteth in the sickle, because harvest is come.

<sup>30</sup> And he said, To what shal we liken the kingdom of God? or to what parable shal we compare it? <sup>31</sup> As a mustard seede: which when it is sowed in the earth, is lesse then al the seedes that are in the earth: <sup>32</sup> and when it is sowed, it riseth up, and becommeth greater then al herbes, and maketh great boughes, so that the birdes of the aire may dwel under the shadow thereof.

<sup>33</sup> And with many such parables he spake to them the word, according as they were able to heare: <sup>34</sup> and without parable he did not speake unto them. but apart, he explicated al thinges to his Disciples.

## GREAT BIBLE (1539) 1540

secret, but that it shall come abroade. <sup>23</sup> If eny man have eares to heare, let him heare. <sup>24</sup> And he sayde unto them: take hede what ye heare: With what measure ye meete, with the same shall other men measure unto you agayne. And unto you that heare, shall more be geuen. <sup>25</sup> For unto him that hath, shall it be geuen, and from him that hath not, shalbe taken awaye, even that whcih \* he hath.

<sup>26</sup> And he sayde: so is the kyngdome of God, even as yf a man shuld sowe sede in the grounde <sup>27</sup> and shulde slepe, and ryse up nyght and daye: and the sede shuld sprynge and growe up, while he is not aware. <sup>28</sup> For the earth bryngeth forth frute of her selfe: fyrst the blade, then the eare, after that the full corne in the eare. <sup>29</sup> But whan the frute is brought forth, anone he throusteth in the sykell, because the heruest is come.

<sup>30</sup> And he sayde: where unto shall we lyken the kyngdome of God? or with what comparison shall we compare it? <sup>31</sup> It is lyke a grayne of mustarst seed: whych when it is sowed in the earth, is lesse then all seedes that be in the earth: <sup>32</sup> whan it is sowed, it groweth up, and is greater then all herbes: and beareth greate braunches, so that the fowles of the ayre maye make their nestes under the shadow of it.

<sup>33</sup> And with many soche parables spake he the worde unto them, after as they myght heare it. <sup>34</sup> But wyth out parable spake he no thyng unto them. But when they were

## KJ (1611) 1873

should come abroad. <sup>23</sup> If any *man* have ears to hear, let him hear. <sup>24</sup> And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. <sup>25</sup> For he that hath, to him shall be given: and he that hath not, from him shall be taken even *that* which he hath.

<sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed into the ground, <sup>27</sup> and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup> But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

<sup>30</sup> And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup> *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup> but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. <sup>33</sup> And with many such parables spake he the word unto them, as they were able to hear it. <sup>34</sup> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.*

## GENEVA BIBLE (1560) 1562

light. <sup>23</sup> If any man have eares to heare, let him heare. <sup>24</sup> And he said unto them, Take hede what ye heare. With what measure ye mette, it shalbe measured unto you: and unto you that heare, shal more be given. <sup>25</sup> For unto him that hathe, shal it be given, and from him that hathe not, shalbe taken away, even that he hathe.

<sup>26</sup> Also he said, So is the kingdome of God, as if a man shulde cast sede in the ground. <sup>27</sup> And shulde slepe, and rise up night and day, and the sede shulde spring and grow up, he not knowing how. <sup>28</sup> For the earth bringeth forth the frute of her self, first the blade, then the eares, after that ful corne in the eares. <sup>29</sup> And assone as the frute sheweth it self, anone he putteth in the sickel, because the harvest is come.

<sup>30</sup> He said moreover, Whereunto shal we liken the kingdome of God? or with what comparison shal we compare it? <sup>31</sup> It (is) like a graine of mustarde sede, which when it is sowed in the earth, is the least of all sedes that be in the earth: <sup>32</sup> But after that it is sowed, it groweth up, and is greatest of all herbes, and beareth great branches, so that the foules of heaven may buyld under the shadow of it. <sup>33</sup> And with many suche parables he preached the worde unto them, as they were able to heare it. <sup>34</sup> And without parables spake he nothing unto them: but he expounded all things to his disciples aparte.

## (RV 1881) ASV 1901

but that it should come to light. <sup>23</sup> If any man hath ears to hear, let him hear. <sup>24</sup> And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. <sup>25</sup> For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

<sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed upon the earth; <sup>27</sup> and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. <sup>28</sup> The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. <sup>29</sup> But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

<sup>30</sup> And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? <sup>31</sup> It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, <sup>32</sup> yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

<sup>33</sup> And with many such parables spake he the word unto them, as they were able to hear it; <sup>34</sup> and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

## BISHOPS' BIBLE (1568) 1602

secret, but that it shall come abroad. <sup>23</sup> If any man have eares to heare, let him heare. <sup>24</sup> And he said unto them, Take heed what ye heare: With what measure yee mete, with the same shall it be measured to you againe: And unto you that heare, shall more be given. <sup>25</sup> For unto him that hath, shall it be given: and from him that hath not, shalbe taken away, even that which he hath. <sup>26</sup> And hee sayde, So is the kingdome of God, even as if a man should sowe seede in the ground, <sup>27</sup> And should sleepe, and rise night and day, and the seed should sping \* and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the full corne in the eare. <sup>29</sup> But when the fruite is brought forth, anon he thrusteth in the sickle, because the harvest is come. <sup>30</sup> And hee saide, Whereunto shall we liken the kingdome of God? Or with what comparison shall we compare it? <sup>31</sup> It is like a graine of mustard seed: which when it is sowed in the earth, is lesse then all seedes that be in the earth: <sup>32</sup> And when it is sowed, it groweth up, and is greater then all herbes, and beareth great branches, so that the fowles of the aire may make their nestes under the shadow of it. <sup>33</sup> And with many such parables preached he the worde unto them, as they were able to heare it. <sup>34</sup> But without parable spake hee not unto them: but when they

## RSV (1946) 1960

thing secret, except to come to light. <sup>23</sup> If any man has ears to hear, let him hear." <sup>24</sup> And he said to them, "Take heed what you hear; the measure you give will be the measure you get, and still more will be given you. <sup>25</sup> For to him who has will more be given; and from him who has not, even what he has will be taken away."

<sup>26</sup> And he said, "The kingdom of God is as if a man should scatter seed upon the ground, <sup>27</sup> and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. <sup>28</sup> The earth produces of itself, first the blade, then the ear, then the full grain in the ear. <sup>29</sup> But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

<sup>30</sup> And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? <sup>31</sup> It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup> yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

<sup>33</sup> With many such parables he spoke the word to them, as they were able to hear it; <sup>34</sup> he did not speak to them without a parable, but privately to his own disciples he explained everything.

## TYNDALE (1525) 1535

<sup>35</sup> And thesame \* daye when even was come, he sayde unto them: let us passe over unto the other syde. <sup>36</sup> And they lefte the people, and toke him even as he was in the ship. And ther were also with him other shippes.

<sup>37</sup> And ther arose a great storme of wynde, and dassed the waves into the ship, so that it was full. <sup>38</sup> And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, carest thou not that we perisse? <sup>39</sup> And he rose up, and rebuked the wynde, and sayde unto the see: peace and be still. And the wynde alayed, and ther folowed a greate calme. <sup>40</sup> And he sayde unto them: why are ye so fearfull? How is it that ye have no fayth? <sup>41</sup> And they feared exceedingly, and sayde one to another: what felowe is this? For booth wynde and see obey him.

**5** And they cam over to the other syde of the see into the countre of the Gaderenites. <sup>2</sup> And when he was come out of the shippe, there met him out of the graves a man possessed of an uncleane sprite, <sup>3</sup> which had his abydinge amonge the graves. And no man coule bynde him: no not with cheynes, <sup>4</sup> because that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peces. Nether coule ny man tame him. <sup>5</sup> And alwayes bothe nyght and daye he cryed in the mountaynes and in the graves, and bet him selfe with stones. <sup>6</sup> When he had spied Jesus afarre of, he

## RHEIMS 1582

<sup>35</sup> And he saith to them in that day, when evening was come, Let us passe over to the other side. <sup>36</sup> And dismissing the multitude, they take him so as he was in the boate: and there were other boates with him. <sup>37</sup> And there arose a great storme of winde, and the waves bette into the boate, so that the boate was filled. <sup>38</sup> And he was in the hinder part of the boate sleeping upon a pillow: and they raise him, and say to him, Maister, doth it not pertaine to thee that we perish? <sup>39</sup> And rising up he threatened the winde, and said to the sea, Peace, be stil. And the winde ceased: and there was made a great calme. <sup>40</sup> And he said to them, Why are you feareful? neither yet have you faith? And they feared with great feare: and they said one to an other, Who is this (thinkest thou) that both winde and sea obey him?

**5** And they came beyond the straite of the sea into the countrie of the Gerasens. <sup>2</sup> And as he went out of the boate, immediatly there mette him out of the sepulchres a man in an uncleane spirit, <sup>3</sup> that had his dwelling in the sepulchres. and neither with chaines could any man now binde him: <sup>4</sup> for being often bound with fetters and chaines, he had burst the chaines, and broken the fetters. and no body could tame him. <sup>5</sup> and he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. <sup>6</sup> And seeing JESUS a

## GREAT BIBLE (1539) 1540

alone, he expounded all thynges to his discyple. <sup>35</sup> And the same daye when even was come, he sayde unto them: let us passe over unto the other syde, <sup>36</sup> And they lefte the people, and toke him even as he was in the ship. And ther were also wyth hym other shippes.

<sup>37</sup> And ther arose a great storme of wynde, and the waves dashed in to the ship, so that it was now full. <sup>38</sup> And he was in the sterne a slepe on a pelowe. And they awake him, and saye unto hym: Master, carest thou not, that we perishe? <sup>39</sup> And he rose up, and rebuked the wynde, and sayde unto the see: peace, be styll. And the wynde ceased, and ther folowed a greate calme. <sup>40</sup> And he sayde unto them: why are ye so fearfull? How happeneth it, that ye have no fayth? <sup>41</sup> And they feared exceedingly, and sayde one to another: who is thys? For both wynde and see obeye hym.

**5** And they cam over to the other syde of the see into the countre of the Gaderenites. <sup>2</sup> And when he was come out of the shippe, immediatly there met hym out of the graves a man possessed of an uncleane sprete, <sup>3</sup> which had hys abydinge amonge the graves. And no man coule bynde him: no not with cheynes, <sup>4</sup> because that when he was often bounde with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peces, Nether coule ny man tame him. <sup>5</sup> And alwayes, nyght and daye he was in the mountaynes and in the graves, cryeng and beatyng hymselfe wyth stones. <sup>6</sup> But when he had spied

## KJ (1611) 1873

<sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. <sup>36</sup> And when they had sent away the multitude, they took him *even* as he was in the ship. And there were also with him other little ships. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup> And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, Why are ye so fearful? *how is it that* you have no faith? <sup>41</sup> And they feared exceedingly, and said one to another, What *manner of* man is this, that even the wind and the sea obey him?

**5** And they came over unto the other side of the sea, into the country of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, <sup>3</sup> who had *his* dwelling among the tombs; and no *man* could bind him, no, not with chains: <sup>4</sup> because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. <sup>5</sup> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. <sup>6</sup> But when he saw Jesus afar off, he

## GENEVA BIBLE (1560) 1562

<sup>35</sup> Now the same day when even was come, he said unto them, Let us passe over unto the other side. <sup>36</sup> And they left the multitude, and toke him as he was in the ship: and there were also with him other shippes. <sup>37</sup> And there arose a great storme of winde, and the waves dashed into the ship, so that it was now full. <sup>38</sup> And he was in the sterne a slepe on a pillowe: and they awoke him, and said to him, Master, carest thou not that we perish? <sup>39</sup> And he rose up, and rebuked the winde, and said unto the sea, Peace, and be stil. So the winde ceased, and it was a great calme. <sup>40</sup> Then he said unto them, Why are ye so feareful? how is it that ye have no faith? <sup>41</sup> And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

5 And they came over to the other side of the sea into the countrey of the Gadarens. <sup>2</sup> And when he was come out of the ship, there met him incontinently out of the graves, a man which had an uncleane spirit: <sup>3</sup> Who had his abyding among the graves, and no man colde binde him, no not with chaines, <sup>4</sup> Because that when he was often bounde with fetters and chaines, he plucked the chaines a sondre, and brake the fetters in pieces, nether colde anie man tame him. <sup>5</sup> And alwayes bothe night and day he cryed in the mountaines, and in the graves, and stroke him self with stones. <sup>6</sup> And when he saw Jesus afarre of, he ranne,

## (RV 1881) ASV 1901

<sup>35</sup> And on that day, when even was come, he saith unto them, Let us go over unto the other side. <sup>36</sup> And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. <sup>37</sup> And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. <sup>38</sup> And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? <sup>39</sup> And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, Why are ye fearful? have ye not yet faith? <sup>41</sup> And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the country of the Gerasenes. <sup>2</sup> And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, <sup>3</sup> who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; <sup>4</sup> because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. <sup>5</sup> And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. <sup>6</sup> And when he saw Jesus

## BISHOPS' BIBLE (1568) 1602

were alone, he expounded all things to his disciples. <sup>35</sup> And the same day when the Even was come, he saith unto them, Let us passe over unto the other *side*. <sup>36</sup> And they left the people, and tooke him, even as he was in the ship, and there were also with him other little ships. <sup>37</sup> And there arose a great storme of winde, and the waves dashed into the shippe, so that it was now full. <sup>38</sup> And hee was in the sterne asleepe on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose, and rebuked the winde, and saide unto the Sea, Peace, and be still: and the winde ceased, and there followed a great calme. <sup>40</sup> And he said unto them, Why are ye fearefull? How is it that ye have no faith? <sup>41</sup> And they feared exceedingly, and saide one to another, Who is this, that both the wind and the sea obey him?

5 And they came over unto the other *side* of the Sea, into the countrey of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him from among the tombes, a man *possessed* of an uncleane spirit, <sup>3</sup> Which had his abiding among the tombs, and no man coulde binde him, no not with chaines: <sup>4</sup> Because that hee had bene often bound with fetters and chaines, and the chaines had bene plucked asunder by him, and the fetters broken in pieces: neither coulde any man tame him. <sup>5</sup> And alwayes, night and day, he was in the mountaines, and in the tombes, crying, and all to cutting himselfe with stones. <sup>6</sup> But when hee had spied Jesus afarre off, he ranne, and

## RSV (1946) 1960

<sup>35</sup> On that day, when evening had come, he said to them, "Let us go across to the other side." <sup>36</sup> And leaving the crowd, they took him with them, just as he was, in the boat. And other boats were with him. <sup>37</sup> And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. <sup>38</sup> But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?" <sup>39</sup> And he awoke and rebuked the wind, and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. <sup>40</sup> He said to them, "Why are you afraid? Have you no faith?" <sup>41</sup> And they were filled with awe, and said to one another, "Who then is this, that even wind and sea obey him?"

5 They came to the other side of the sea, to the country of the Gerasenes.<sup>a</sup> <sup>2</sup> And when he had come out of the boat, there met him out of the tombs a man with an unclean spirit, <sup>3</sup> who lived among the tombs; and no one could bind him any more, even with a chain; <sup>4</sup> for he had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces; and no one had the strength to subdue him. <sup>5</sup> Night and day among the tombs and on the mountains he was always crying out, and bruising himself with stones. <sup>6</sup> And when he

<sup>a</sup> Other ancient authorities read *Gergesenes*, some *Gadarenes*

## TYNDALE (1525) 1535

ranne and worshipped him, <sup>7</sup> and cryed with a loude voyce and sayde: what have I to do with the Jesus the sonne of the moost hiest God? I requyre the in the name of god that thou torment me not. <sup>8</sup> For he had sayd unto him: come out of the man thou fowle sprite. <sup>9</sup> And he axed him: what is thy name? And he answered sayinge: my name is Legion, for we are many. <sup>10</sup> And he prayd him instantly, that he wolde not sende them awaye out of the countre.

<sup>11</sup> And ther was there nye unto the mountayns a greate heerd of swyne fedinge, <sup>12</sup> and all the devyls besought him sayinge: sende us into the heerde of swyne, that we maye enter into them. <sup>13</sup> And anone Jesus gave them leave. And the unclene sprites went out and entred into the swyne. And the heerd starteled, and ran hedding in to the see. They were about. ii. M swync, and they were drowned in the see. <sup>14</sup> And the swyn heerdes fled, and tolde it in the cyte, and in the countre. And they came out for to se what had hapened: <sup>15</sup> and came to Jesus, and sawe him that was vexed with the fende and had the legion, syt, both clothed and in his ryght mynde, and were afrayed. <sup>16</sup> And they that sawe it tolde them, how it had hapened to him that was possessed with the devyll: and also of the swyne. <sup>17</sup> And they beganne to praye him, that he wolde departe from their coostes. <sup>18</sup> And when he was come into the shyppe, he that had the devyll, prayed him that he myght be with him.

## RHEIMS 1582

farre of, he ranne and adored him: <sup>7</sup> and crying with a great voice, said, What to me and thee JESUS the sonne of God most high? I adjure thee by God that thou torment me not. <sup>8</sup> For he said unto him, Goe out of the man thou unclene spirit. <sup>9</sup> And he asked him, What is thy name? And he saith to him, My name is Legion: because we are many. <sup>10</sup> And he besought him much, that he would not expel him out of the countrie. <sup>11</sup> And there was there about the mountaine a great heard of swine, feeding. <sup>12</sup> And the spirits besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And JESUS immediatly graunted unto them. And the unclene spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea. <sup>14</sup> And they that fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done: <sup>15</sup> and they come to JESUS, and they see him that was vexed of the devil, sitting, clothed, and wel in his wittes: and they were afraid. <sup>16</sup> And they that had seen it, told them, in what maner he had been dealt withal that had the divel: and of the swine. <sup>17</sup> And they began to desire him, that he would depart from their coastes. <sup>18</sup> And when he went up into the boate, he that had been vexed of the divel, began

## GREAT BIBLE (1539) 1540

Jesus a farre of, he ranne, and worshipped him, <sup>7</sup> and cryed with a loude voyce and sayde what have I to do wyth the: Jesus thou sonne of the moost hiest God? I requyre the in the name of God that thou torment me not. <sup>8</sup> For he sayd unto hym: come out of the man thou foule sprete. <sup>9</sup> And he asked hym: what is thy name? And he answered and sayde unto hym: my name is Legion, for we are many. <sup>10</sup> And he prayd hym instantly, that he wolde not sende them awaye out of the countre.

<sup>11</sup> But ther was there nye unto the mountayns a greate heerd of swyne fedyng, <sup>12</sup> and all the devyls besought him, sayinge: sende us in to the heerd of swyne, that we maye enter into them. <sup>13</sup> And anone Jesus gave them leave. And the unclene spretes went out, and entred into the swyne. And the heerd was caryed headlyng into the see. They were allmost. ii. M. and were drowned in the see. <sup>14</sup> And the swyne heerdes fled, and tolde it in the cytie, and in the feldes. And they went out for to se, what had hapened: <sup>15</sup> and came to Jesus, and sawe him that was vexed with the fende and had the Legion, syt, both clothed and in his ryght mynde, and they were afrayed. <sup>16</sup> And they that sawe it tolde them, how it had happened to him that was possessed wyth the devyll: and also of the swyne. <sup>17</sup> And they beganne to praye hym, that he wolde departe out of their coast. <sup>18</sup> And when he was come into the shippe, he that had the devyll, prayed hym, that he myght

## KJ (1611) 1873

ran and worshipped him, <sup>7</sup> and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup> For he said unto him, Come out of the man, *thou* unclean spirit. <sup>9</sup> And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>11</sup> Now there was there nigh unto the mountains a great herd of swine feeding. <sup>12</sup> And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. <sup>14</sup> And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. <sup>15</sup> And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. <sup>16</sup> And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. <sup>17</sup> And they began to pray him to depart out of their coasts. <sup>18</sup> And when he was come into the ship, he that had been possessed with the

## GENEVA BIBLE (1560) 1562

and worshipped him, <sup>7</sup> And cryed with a loude voyce, and said, What have I to do with thee, Jesus, the Sonne of the moste high God? I charge thee by God, that thou torment me not. <sup>8</sup> (For he said unto him, Come out of the man thou uncleane spirit.) <sup>9</sup> And he asked him, What is thy name? and he answered saying, My name (is) Legion: for we are manie. <sup>10</sup> And he prayed him instantly, that he wolde not send them away out of the countrey. <sup>11</sup> Now there was there in the mountaines a great herd of swine, feeding. <sup>12</sup> And all the devils besoght him, saying, Send us into the swine, that we may entre into them. <sup>13</sup> And incontinently Jesus gave them leave. Then the uncleane spirits went out and entred into the swine, and the herd ran headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the sea. <sup>14</sup> And the swineherds fled and tolde it in the citie, and in the countrey, and they came out to se what it was that was done. <sup>15</sup> And they came to Jesus, and sawe him that had bene possessed with the devil, and had the legion, sit bothe clothed, and in his right minde: and they were afraid. <sup>16</sup> And they that sawe it, tolde them, what was done to him that was possessed with the devil, and concerning the swine. <sup>17</sup> Then they began to praye him, that he wolde departe from their coastes. <sup>18</sup> And when he was come into the ship, he that had bene possessed with the devil, prayed

## (RV 1881) ASV 1901

from afar, he ran and worshipped him; <sup>7</sup> and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. <sup>8</sup> For he said unto him, Come forth, thou unclean spirit, out of the man. <sup>9</sup> And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>11</sup> Now there was there on the mountain side a great herd of swine feeding. <sup>12</sup> And they besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And he gave them leave. And the unclean spirits came out, and entered into the swine; and the herd rushed down the steep into the sea, *in number* about two thousand; and they were drowned in the sea. <sup>14</sup> And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. <sup>15</sup> And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion; and they were afraid. <sup>16</sup> And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine. <sup>17</sup> And they began to beseech him to depart from their borders. <sup>18</sup> And as he was entering into the boat, he that had been possessed with

## BISHOPS' BIBLE (1568) 1602

worshipped him, <sup>7</sup> And cryed with a loude voyce, and sayde, What have I to do with thee, Jesus, thou sonne of the most highest God? I require thee in the Name of God, that thou torment me not. <sup>8</sup> (For hee saide unto him, Come out of the man, thou foule spirit.) <sup>9</sup> And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. <sup>10</sup> And he praied him instantly that he would not send them away out of the countrey. <sup>11</sup> But there was there nigh unto the mountaines, a great heard of swine, feeding. <sup>12</sup> And all the devils besought him, saying, Send us into the swine, that wee may enter into them. <sup>13</sup> And anon Jesus gave them leave. And the uncleane spirits went out, and entred into the swine, and the heard ranne headlong into the sea (they were about two thousand) and were choked in the sea. <sup>14</sup> And the swineheards fled, and tolde it in the city, and in the countrey. And they went out for to see what was done: <sup>15</sup> And they come to Jesus, and see him that was vexed with the feend, and had the Legion, sitting, and clothed, and in his right minde: and they were afraid. <sup>16</sup> And they that sawe *it*, tolde them howe it came to passe to him that was possessed with the devil, and also of the swine. <sup>17</sup> And they began to pray him to depart out of their coastes. <sup>18</sup> And when he was come into the ship, hee that had bene possessed with the devil praied him that he might be with him.

## RSV (1946) 1960

saw Jesus from afar, he ran and worshiped him; <sup>7</sup> and crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." <sup>8</sup> For he had said to him, "Come out of the man, you unclean spirit!" <sup>9</sup> And Jesus asked him, "What is your name?" He replied, "My name is Legion; for we are many." <sup>10</sup> And he begged him eagerly not to send them out of the country. <sup>11</sup> Now a great herd of swine was feeding there on the hillside; <sup>12</sup> and they begged him, "Send us to the swine, let us enter them." <sup>13</sup> So he gave them leave. And the unclean spirits came out, and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

<sup>14</sup> The herdsmen fled, and told it in the city and in the country. And people came to see what it was that had happened. <sup>15</sup> And they came to Jesus, and saw the demoniac sitting there, clothed and in his right mind, the man who had had the legion; and they were afraid. <sup>16</sup> And those who had seen it told what had happened to the demoniac and to the swine. <sup>17</sup> And they began to beg Jesus to depart from their neighborhood. <sup>18</sup> And as he was getting into the boat, the man who had been possessed with demons begged him

## TYNDALE (1525) 1535

<sup>19</sup> Howbeit Jesus wolde not suffre him, but sayde unto him: go home in to thyne awne housse and to thy frendes, and shewe them what great thinges the Lorde hath done unto the, and how he had compassion on the. <sup>20</sup> And he departed, and beganne to publisse in the ten cities, what greate thinges Jesus had done unto him, and all men dyd merveyle.

<sup>21</sup> And when Jesus was come over agayne by shyppe unto the other syde, moche people gadered to him, and he was nye unto the see. <sup>22</sup> And beholde, ther came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fell doune at his fete, <sup>23</sup> and besought him greatly sayinge: my doughter lyeth at poynt of deeth, I wolde thou woldest come and laye thy honde on her, that she myght be safe and live. <sup>24</sup> And he went with him, and moche people folowed him, and thronged him.

<sup>25</sup> And ther was a certen woman, which was diseased of an yssue of bloude. xii. yeres, <sup>26</sup> and had suffred many thinges of many phisicions, and had spent all that she had, and felte none amendement at all, but wexed worsse and worsse. <sup>27</sup> When she had herde of Jesus: she came into the preace behinde him, and touched his garment. <sup>28</sup> For she thought: yf I maye but touche his clothes I shall be whole. <sup>29</sup> And streyght waye her fountayne of bloude was dried up, and she felt in her body, that she was healed of the plague.

<sup>30</sup> And Jesus immediatly felt in him selfe, the vertue that went out of him, and tourned him roundabout in the

## RHEIMS 1582

to beseeche him that he might be with him, <sup>19</sup> and he admitted him not, but saith to him, Goe into thy house to thine, and tel them how great things the Lord hath done for thee, and hath had mercie upon thee. <sup>20</sup> And he went his way, and began to publish in Decapolis how great things JESUS had done to him: and al marveled.

<sup>21</sup> And when JESUS had passed in boate againe over the straite, a great multitude assembled together unto him, and he was about the sea: <sup>22</sup> And there commeth one of the Archsynagogs, named Jairus: and seeing him, he falleth doune at his feete, <sup>23</sup> and besought him much, saying, That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live. <sup>24</sup> And he went with him, and a great multitude folowed him, and they thronged him.

<sup>25</sup> And a woman which was in an issue of blood twelve yeres, <sup>26</sup> and had suffred many things of many Physicions, and had bestowed al that she had, neither was any thing the better, but was rather worse: <sup>27</sup> when she had heard of JESUS, she came in the preasse behind him, and touched his garment. <sup>28</sup> for she said, That if I shal touche but his garment, I shal be safe. <sup>29</sup> And forthwith the fountaine of her blood was dried: and she felt in her body that she was healed of the maladie. <sup>30</sup> And immediatly JESUS knowing in him self the vertue that had proceeded from him, turning to the multitude, said, Who hath touched my garments?

## GREAT BIBLE (1539) 1540

be with him. <sup>19</sup> Howbeit, Jesus wolde not suffre hym, but sayde unto him: go to thyne awne house and to thy frendes, and shewe them how great thynges the Lorde hath done for the, and how he hath had compassyon on the. <sup>20</sup> And he departed, and beganne to publyshe in the ten cytyes, how greate thinges Jesus had done for hym, and all men dyd merveyle.

<sup>21</sup> And when Jesus was come over agayne by shyppe unto the other syde, moch people gathered unto him, and he was nye unto the see. <sup>22</sup> And beholde, ther came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fel doune at his fete, <sup>23</sup> and besought hym greatly, sayinge: my daughter lyeth at poynt of deeth, I pray the come, and laye thy hande on her, that she maye be safe and lyve. <sup>24</sup> And he went with hym, and moch people folowed him, and thronged hym.

<sup>25</sup> And ther was a certen woman, which had bene diseased of an yssue of bloude. xii. yeres, <sup>26</sup> and had suffred many thinges of many physicions, and had spent all that she had, and felte none amendement at all, but rather was worsse, and worsse. <sup>27</sup> When she had herde of Jesus, she came in the preasse behinde him, and touched his garment. <sup>28</sup> For she sayde: yf I maye but touch his clothes, I shall be whole. <sup>29</sup> And streyght waye the fountayne of her bloude was dried up, and she felt in her body, that she was healed of that plague.

<sup>30</sup> And Jesus immediatly felynge in him selfe, that vertue proceeded from him, tourned him aboute in the prease,

## KJ (1611) 1873

devil prayed him that he might be with him. <sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, Go home to thy *friends*, and tell them how great *things* the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis how great *things* Jesus had done for him: and all *men* did marvel.

<sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. <sup>22</sup> And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup> and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay *thy* hands on her, that she may be healed; and she shall live. <sup>24</sup> And *Jesus* went with him; and much people followed him, and thronged him. <sup>25</sup> And a certain woman, which had an issue of blood twelve years, <sup>26</sup> and had suffered many *things* of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> when she had heard of Jesus, came in the press behind, and touched his garment. <sup>28</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of *that* plague. <sup>30</sup> And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched

## GENEVA BIBLE (1560) 1562

him that he might be with him. <sup>19</sup> Howbeit, Jesus wolde not suffre him, but said unto him, Go thy way home to thy friends, and shewe them what great things the Lord hath done unto thee, and (how) he hath had compassion on thee. <sup>20</sup> So he departed, and began to publish in Decapolis, what great things Jesus had done unto him: and all men did marveil.

<sup>21</sup> And when Jesus was come over againe by ship unto the other side, a great multitude gathered to him, and he was nere unto the sea. <sup>22</sup> And beholde, there came one of the rulers of the Synagogue, whose name was Jairus: and when he sawe him, he fel downe at his fete, <sup>23</sup> And besoght him instantly, saying, My litle daughter lieth at point of death: I praye thee that thou woldest come and laye thine hands on her, that she may be healed, and live. <sup>24</sup> Then he went with him, and a great multitude followed him, and thronged him. <sup>25</sup> (And there was a certeine woman, which was diseased with an yssue of blood twelve yeres, <sup>26</sup> And had suffered many things of many physicions, and had spent all that she had, and it availed her nothing, but she became muche worse. <sup>27</sup> When she had heard of Jesus, she came in the preasse behinde, and touched his garment. <sup>28</sup> For she said, If I may but touche his clothes I shal be whole, <sup>29</sup> And straight way the course of her blood was dried up, and she felt in her bodie, that she was healed of that plague. <sup>30</sup> And immediatly when Jesus did knowe in him self the vertue that went out of him, he turned him rounde about in the preasse, and said, Who

## (RV 1881) ASV 1901

demons besought him that he might be with him. <sup>19</sup> And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. <sup>20</sup> And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

<sup>21</sup> And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. <sup>22</sup> And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, <sup>23</sup> and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be made whole, and live. <sup>24</sup> And he went with him; and a great multitude followed him, and they thronged him.

<sup>25</sup> And a woman, who had an issue of blood twelve years, <sup>26</sup> and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> having heard the things concerning Jesus, came in the crowd behind, and touched his garment. <sup>28</sup> For she said, If I touch but his garments, I shall be made whole. <sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. <sup>30</sup> And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who

## BISHOPS' BIBLE (1568) 1602

<sup>19</sup> Howbeit, Jesus suffered him not, but saith unto him, Goe home to thy friendes, and shew them how great things the Lord hath done for thee, and had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvaile. <sup>21</sup> And when Jesus was come over againe by ship unto the other *side*, much people gathered unto him, and he was nigh unto the sea. <sup>22</sup> And behold, there commeth one of the rulers of the synagogue, Jairus by name: and when he saw him, he fell downe at his feete, <sup>23</sup> And besought him greatly, saying, My yong daughter lieth at point of death, *I pray thee* come and lay thy hands on her that she may bee safe, and she shal live. <sup>24</sup> And *Jesus* went with him, and much people followed him, and thronged him. <sup>25</sup> And there was a certaine woman, which had beene diseased of an issue of blood twelve yeeres, <sup>26</sup> And had suffered many things of many Phisicians, and had spent al that she had, and felt none amendement at all, but rather the worse. <sup>27</sup> When she had heard of Jesus, she came in the preasse behind him, and touched his garment. <sup>28</sup> For she said, If I may but touch his clothes, I shall be whole. <sup>29</sup> And straightway the fountain of her blood was dried up: and shee felt in her body that shee was healed of the plague. <sup>30</sup> And Jesus immediatly knowing in himselfe that vertue proceeded from him, turned him about

## RSV (1946) 1960

that he might be with him. <sup>19</sup> But he refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." <sup>20</sup> And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and all men marveled.

<sup>21</sup> And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him; and he was beside the sea. <sup>22</sup> Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, <sup>23</sup> and besought him, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." <sup>24</sup> And he went with him.

And a great crowd followed him and thronged about him. <sup>25</sup> And there was a woman who had had a flow of blood for twelve years, <sup>26</sup> and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. <sup>27</sup> She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. <sup>28</sup> For she said, "If I touch even his garments, I shall be made well." <sup>29</sup> And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. <sup>30</sup> And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?"

## TYNDALE (1525) 1535

preace, and sayde: who touched my clothes? <sup>31</sup> And his disciples sayde unto him: seist thou the people thrust the, and yet axest, who dyd touche me? <sup>32</sup> And he loked roundabout, for to se her that had done that thinge. <sup>33</sup> The woman feared and trembled (for she knew what was done with in her) and she came and fell doune before him, and tolde him the truth of every thinge. <sup>34</sup> And he sayde to her: Doughter thy fayth hath made the whoale: go in peace, and be whole of thy plague.

<sup>35</sup> Whyll he yet spake, ther came from the ruler of the synagoges housse, certayne which sayde: thy doughter is deed: why diseasest thou the master eny further? <sup>36</sup> Assone as Jesus hearde that worde spoken, he sayde unto the ruler of the Synagoge: be not afrayed, only beleve. <sup>37</sup> And he suffred no man to folowe him moare then Peter and James and John the brother of James. <sup>38</sup> And he came unto the housse of the ruler of the synagoge, and sawe the wondringe, and them that wepte and wayled greatly, <sup>39</sup> and went in and sayde unto them: why make ye this a doo and wepe? The mayden is not deed, but slepeith. <sup>40</sup> And they lawght him to scorne. Then he put them all out and toke the father and the mother of the mayden, and them that were with him, and entred in where the mayden laye, <sup>41</sup> and toke the mayden by the honde, and sayde unto hyr: Tabitha, cumi: which is by interpretacion: mayden I saye unto the, aryse. <sup>42</sup> And streyght the mayden arose, and went on her fete. For she was of the age of twelve yeres. And they

## RHEIMS 1582

<sup>31</sup> And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me? <sup>32</sup> And he looked about to see her that had done this. <sup>33</sup> But the woman fearing and trembling, knowing what was done in her: came and fel downe before him, and told him al the truth. <sup>34</sup> And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

<sup>35</sup> As he was yet speaking, they come to the Archsynagogue, saying, That thy daughter is dead: why doest thou trouble the Maister any further? <sup>36</sup> But JESUS having heard the word that was spoken, saith to the Archsynagogue, Feare not: only beleve. <sup>37</sup> And he admitted not any man to folow him, but Peter and James and John the brother of James. <sup>38</sup> And they come to the Archsynagogs house, and he seeth a tumult, and folke weeping and wailing much. <sup>39</sup> And going in, he saith to them: Why make you this a doe and weepe? the wenche is not dead, but sleepeth. <sup>40</sup> And they derided him. But he having put forth al, taketh the father and the mother of the wenche, and them that were with him, and they goe in where the wenche was lying. <sup>41</sup> And holding the wench's hand, he saith to her, *Talitha cumi*, which is being interpreted, *wenche* (I say to thee) *arise*. <sup>42</sup> and forthwith the wenche rose up, and walked. and she was twelve yeres old: and they were

## GREAT BIBLE (1539) 1540

and sayde, who touched my clothes? <sup>31</sup> And hys dyscyples sayde unto him: thou seest the people thrust the, and askest, thou who dyd touch me? <sup>32</sup> And he loked round about for to se her that had done thys thyng. <sup>33</sup> But the woman fearing and trembling (knowyng what was done wythin her) came, and fell downe before him, and tolde him all the truth. <sup>34</sup> And he sayd unto her: Daughter thy fayth hath saved the: go in peace, and be whole of thy plague.

<sup>35</sup> Whyll he yet spake, ther came from the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why diseasest thou the Master any further? <sup>36</sup> Assone as Jesus hearde the worde that was spoken, he sayde unto the ruler of the Synagoge: be not afrayed, onely beleve. <sup>37</sup> And he suffred no man to folowe him, save Peter, and James, and John the brother of James. <sup>38</sup> And he came unto the house of the ruler of the Synagoge, and sawe the wondringe: and them that wepte and wayled greatly, <sup>39</sup> and went in, and sayde unto them: why make ye this a doo, and wepe? The damosell is not deed, but slepeth. <sup>40</sup> And they laught him to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were wyth him, and entreth in where the damosell laye, <sup>41</sup> and taketh the damosell by the hande, and sayeth unto hyr: Tabitha, cumi: whych is (yf one do interpret it) damosell, I saye unto the: aryse. <sup>42</sup> And streyght waye the damosell arose, and walked. For she was of the age of twelve yeres. And they were astonyed out of meas-

## KJ (1611) 1873

my clothes? <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this *thing*. <sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. <sup>35</sup> While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? <sup>36</sup> As soon as Jesus heard the word *that was* spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. <sup>37</sup> And he suffered no *man* to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth *the* tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he saith unto them, Why make ye *this* ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn. But when he had put *them* all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. <sup>41</sup> And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel (I say unto thee) arise. <sup>42</sup> And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a

## GENEVA BIBLE (1560) 1562

hathe touched my clothes? <sup>31</sup> And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touche me? <sup>32</sup> And he loked rounde about, to see her that had done that. <sup>33</sup> And the woman feared and trembled: for she knewe what was done in her, and she came and fel downe before him, and tolde him the whole trueth. <sup>34</sup> And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.) <sup>35</sup> While he yet spake, there came from the (same) ruler of the Synagogues house (certeine) which said, Thy daughter is dead: why diseafest thou the Master anie further? <sup>36</sup> Assone as Jesus heard that worde spoken, he said unto the ruler of the Synagogue, Be not afraide: onely beleve. <sup>37</sup> And he suffered no man to followe him, save Peter and James, and John the brother of James. <sup>38</sup> So he came unto the house of the ruler of the Synagogue, and sawe the tumulte, and them that wept and wailed greatly. <sup>39</sup> And he went in, and said unto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth. <sup>40</sup> And they laught him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, and entred in where the childe laye, <sup>41</sup> And toke the childe by the hand, and said unto her, Talitha cumi, which is by interpretation, Maiden, I say unto thee, arise. <sup>42</sup> And straight way the maiden arose, and walked: for she was of the age of twelve yeres, and they were astonied out of

## (RV 1881) ASV 1901

touched my garments? <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing. <sup>33</sup> But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

<sup>35</sup> While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? <sup>36</sup> But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. <sup>37</sup> And he suffered no man to follow with him, save Peter, and James, and John the brother of James. <sup>38</sup> And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. <sup>39</sup> And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. <sup>41</sup> And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. <sup>42</sup> And straightway the damsel rose up, and walked; for she was twelve years old. And they were

## BISHOPS' BIBLE (1568) 1602

in the preasse, and sayd, Who touched my clothes? <sup>31</sup> And his disciples sayde unto him, Thou seest the people thrust thee, and askest thou, Who did touch me? <sup>32</sup> And he looked round about, for to see her that had done this thing. <sup>33</sup> But the woman fearing, and trembling, knowing what was done within her, came and fel down before him, and told him all the trueth. <sup>34</sup> And he sayd unto her, Daughter, thy faith hath saved thee, go in peace, and be whole of thy plague. <sup>35</sup> While he yet spake, there came from the ruler of the synagogues house, certaine which sayd, Thy daughter is dead, why diseasest thou the master any further? <sup>36</sup> As soone as Jesus heard the worde that was spoken, he saith unto the ruler of the synagogue, Be not afraid, onely beleeve. <sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John, the brother of James. <sup>38</sup> And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he sayth unto them, Why make ye this adoe, and weepe? the damosell is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorne: but hee, after that he had put them all out, taketh the father and the mother of the Damosell, and them that were with him: and entreth in where the Damosel lay. <sup>41</sup> And when hee had taken the Damosel by the hand, he sayth unto her, *Talitha cumi*, which is, being interpreted, Damosell (I say unto thee) arise. <sup>42</sup> And straightway the Damosel arose, and walked, for she was of the age of twelve yeres: and

## RSV (1946) 1960

<sup>31</sup> And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'"

<sup>32</sup> And he looked around to see who had done it. <sup>33</sup> But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. <sup>34</sup> And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

<sup>35</sup> While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" <sup>36</sup> But ignoring<sup>9</sup> what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." <sup>37</sup> And he allowed no one to follow him except Peter and James and John the brother of James. <sup>38</sup> When they came to the house of the ruler of the synagogue, he saw a tumult, and people weeping and wailing loudly. <sup>39</sup> And when he had entered, he said to them, "Why do you make a tumult and weep? The child is not dead but sleeping." <sup>40</sup> And they laughed at him. But he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. <sup>41</sup> Taking her by the hand he said to her, "*Talitha cumi*"; which means, "Little girl, I say to you, arise." <sup>42</sup> And immediately the girl got up and walked; for she was twelve years old. And immediately they were overcome with

<sup>9</sup> Or *overhearing*. Other ancient authorities read *hearing*

## TYNDALE (1525) 1535

were astonyed at it out of measure. <sup>43</sup> And he charged them straitly that no man shuld knowe of it, and commaunded to geve her meate.

**6** And he departed thence, and cam into his awne countre, and his disciples folowed him. <sup>2</sup> And when the Sabboth daye was come, he beganne to teache in the synagoge. And many that hearde him were astonyed, and sayde From whens hath he these thynges? and what wysdom is this that is geven unto him? and suche vertues that are wrought by his hondes? <sup>3</sup> Is not this that carpenter Maryes sonne the brother of James and Joses and of Juda and Simon? and are not his systers here with us? And they were offended by him. <sup>4</sup> And Jesus sayde unto them: a Prophet is not despysed but in his awne countre, and amonge his awne kynne, and amonge them that are of the same housholde. <sup>5</sup> And he coulde there shewe no myracles, but layde his hondes upon a feawe sicke foolke and healed them. <sup>6</sup> And he merveyled at their unbeliefe.

And he went aboute by the townes that laye on every syde, teaching. <sup>7</sup> And he called the twelve and beganne to sende them two and two, and gave them power over uncleane spretes. <sup>8</sup> And commaunded them, that they shuld take nothyng unto their jorney save a rodde only: nether scrippe, nether breed, nether mony in their purses, <sup>9</sup> but shuld be shood with sandals. And that they shuld not put on two cootes. <sup>10</sup> And he sayde unto them: whersoever ye entre in to an housse, there abyde tyll ye departe thence.

## RHEIMS 1582

astonied with great astonishment. <sup>43</sup> And he commaunded them earnestly that no body should know it: and he bad that some thing should be given her to eate.

**6** And going out from thence, he went into his countre: and his Disciples folowed him. <sup>2</sup> and when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying, How came this fellow by al these thynges? and what wisdom is this that is given to him, and such vertues as are wrought by his hands? <sup>3</sup> Is not this the Carpenter, the sonne of MARIE, the brother of James and Joseph and Jude and Simon? Why, are not also his sisters here with us? And they were scandalized in him. <sup>4</sup> And JESUS said to them, That there is not a Prophet without honour, but in his owne countre, and in his owne house, and in his owne kinred. <sup>5</sup> and he could not doe any miracle there, but only cured a few that were sicke, imposing his hands <sup>6</sup> and he marvelled because of their incredulity, and he went about the townes in circuite teaching.

<sup>7</sup> And he called the Twelve: and began to send them two and two, and gave them power over uncleane spirits. <sup>8</sup> And he commaunded them that they should take nothing for the way, but a rod only: not skrippe, not bread, nor money in their purse, <sup>9</sup> but shod with sandals, and that they should not put on two coates. <sup>10</sup> And he said to them, Whithersoever you shal enter into an house, there tarie til

## GREAT BIBLE (1539) 1540

ure. <sup>43</sup> And he charged them straitly, that no man shuld knowe of it, and commaunded, to geve her meate.

**6** And he departed thence, and cam into hys awne countre, and hys dyscyples folowed hym. <sup>2</sup> And when the Sabboth daye was come, he beganne to teache in the synagoge. And many that hearde hym were astonnyed, and sayd: from whence hath he these thynges? And what wysdome is thys that is geven unto hym: and suche vertues that are wrought by hys handes? <sup>3</sup> Is not thys the carpenter Maryes sonne, the brother of James and Joses and of Juda and Symon? and are not hys systers here wyth us? And they were offended at hym. <sup>4</sup> Jesus sayd unto them: a Prophet is not despysed, but in hys awne countre, and amonge hys awne kynne, and in his owne houshold. <sup>5</sup> And he coulde there shewe no myracle, but layde hys handes upon a fewe sycke folcke, and healed them, <sup>6</sup> and merveyled, because of theyr unbeliefe.

And he went aboute by the townes that laye on every syde, teaching. <sup>7</sup> And he called the twelve, and beganne to sende them forth two and two, and gave them power agaynst uncleane spretes. <sup>8</sup> And commaunded them, that they shuld take nothing in their jorney save a rodde onely: no scrippe, no bread, no money in theyr pourse, <sup>9</sup> but shuld be shood with sandals. And that they shuld not put on two cootes. <sup>10</sup> And he sayde unto them: whersoever ye entre in to an house, there abide, tyll ye departe thence.

## KJ (1611) 1873

great astonishment. <sup>43</sup> And he charged them straitly that no *man* should know it; and commanded that *something* should be given her to eat.

**6** And he went out from thence, and came into his own country: and his disciples follow him. <sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these *things*? and what wisdom is *this* which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. <sup>4</sup> But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. <sup>5</sup> And he could there do no mighty work, save that he laid *his* hands upon a few sick *folk*, and healed *them*. <sup>6</sup> And he marvelled because of their unbelief. And he went round about the villages, teaching.

<sup>7</sup> And he calleth unto *him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; <sup>8</sup> and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: <sup>9</sup> but *be* shod with sandals; and not put on two coats. <sup>10</sup> And he said unto them, In what place soever ye enter into a house, there abide till ye depart from

## GENEVA BIBLE (1560) 1562

measure. <sup>43</sup> And he charged them straitely that no man shulde knowe of it, and commanded to give her meat.

6 Afterwarde he departed thence, and came into his owne country, and his disciples followed him. <sup>2</sup> And when the Sabbath was come, he began to teache in the Synagogue, and manie that heard him, were astonied, and said, From whence hath he these things? and what wisdom is this that is given unto him, that even suche great workes are done by his hands! <sup>3</sup> Is not this the carpenter Maries sonne, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us? And they were offended in him. <sup>4</sup> Then Jesus said unto them, A Prophet is not without honour, but in his owne country, and among his owne kinred, and in his owne house. <sup>5</sup> And he colde there do no great workes save that he laid his hands upon a fewe sicke folke, and healed (them.) <sup>6</sup> And he marvelled at their unbeliefe, and went about by the townes on everie side, teaching.

<sup>7</sup> And he called the twelve, and began to send them two and two, and gave them power over uncleane spirits, <sup>8</sup> And commaunded them, that they shulde take nothing for (their) jorney, save a staffe onely: nether scrip, nether bread, nether money in their girdles, <sup>9</sup> But that thei shulde be shod with sandals, and that they shulde not put on two coates. <sup>10</sup> And he said unto them, Wheresoever ye shal entre into an house, there abide til ye departe thence.

## (RV 1881) ASV 1901

amazed straightway with a great amazement. <sup>43</sup> And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

6 And he went out from thence; and he cometh into his own country; and his disciples follow him. <sup>2</sup> And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands? <sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. <sup>4</sup> And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. <sup>5</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. <sup>6</sup> And he marvelled because of their unbelief.

And he went round about the villages teaching.

<sup>7</sup> And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; <sup>8</sup> and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; <sup>9</sup> but *to go* shod with sandals: and, *said he*, put not on two coats. <sup>10</sup> And he said unto them, Wheresoever ye enter into a house,

<sup>1</sup> Some ancient authorities insert *the*.

## BISHOPS' BIBLE (1568) 1602

they were astonied out of measure. <sup>43</sup> And hee charged them straitly that no man should know of it: and commanded to give her meate.

6 And he departed thence, and came into his owne country, and his disciples follow him. <sup>2</sup> And when the Sabbath day was come, he beganne to teach in the synagogue: And many hearing him, were astonied, saying, From whence hath hee these things? And what wisdom is this that is given unto him, and such mighty workes that are wrought by his hands? <sup>3</sup> Is not this the carpenter, Maries sonne, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us? And they were offended at him. <sup>4</sup> Jesus said unto them, A Prophet is not without honour, but in his owne country, and among his owne kinne, and in his owne house. <sup>5</sup> And he could there doe no mighty worke: but layd his hands upon a fewe sicke folke, and healed *them*: <sup>6</sup> And he marvelled because of their unbeliefe. And he went about by the villages that lay on every side, teaching. <sup>7</sup> And he calleth the twelve, and began to send them forth, two and two, and gave them power against uncleane spirits, <sup>8</sup> And commaunded them that they should take nothing in their journey, save a staffe onely: no scrip, no bread, no money in their purse: <sup>9</sup> But should be shooed with sandales: and that they should not put on two coates. <sup>10</sup> And he sayd unto them, Wheresoever yee enter into an house, there

## RSV (1946) 1960

amazement. <sup>43</sup> And he strictly charged them that no one should know this, and told them to give her something to eat.

6 He went away from there and came to his own country; and his disciples followed him. <sup>2</sup> And on the sabbath he began to teach in the synagogue; and many who heard him were astonished, saying, "Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands! <sup>3</sup> Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him. <sup>4</sup> And Jesus said to them, "A prophet is not without honor, except in his own country, and among his own kin, and in his own house." <sup>5</sup> And he could do no mighty work there, except that he laid his hands upon a few sick people and healed them. <sup>6</sup> And he marveled because of their unbelief.

And he went about among the villages teaching.

<sup>7</sup> And he called to him the twelve, and began to send them out two by two, and gave them authority over the unclean spirits. <sup>8</sup> He charged them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; <sup>9</sup> but to wear sandals and not put on two tunics. <sup>10</sup> And he said to them, "Where you enter a house, stay

## TYNDALE (1525) 1535

<sup>11</sup> And whosoever shall not receave you, nor heare you, when ye departe thence, shake of the duste that is under youre fete, for a witnesse unto them. I saye verely unto you, it shalbe easier for zodom and Gomor at the daye of judgement, then for that cite.

<sup>12</sup> And they went out and preached, that they shuld repent: <sup>13</sup> and they cast out many devyls. And they annoynted many that were sicke, with oyle and healed them.

<sup>14</sup> And kynge Herode herde of him (for his name was spreade abroad) and sayde: John Baptiste is rysen agayne from deeth, and therefore myracles are wrought by him.

<sup>15</sup> Wother sayde, it is Helyas: and some sayde: it is a Prophet or as one of the Prophetes. <sup>16</sup> But when Herode hearde of him, he sayde: it is John whom I behedded, he is rysen from deeth agayne.

<sup>17</sup> For Herode him selfe had sent forth and had taken John, and bounde him and cast him into preson for Herodias sake, which was his brother Philippes wyfe. For he had maryed her. <sup>18</sup> John sayde unto Herode: It is not lawfull for the to have thy brothers wyfe. <sup>19</sup> Herodias layd wayte for him, and wolde have killed him, but she coude not. <sup>20</sup> For Herode feared John, knowinge that he was a just man and an holy: and gave him reverence: and when he hearde him, he dyd many thinges, and hearde him gladly.

<sup>21</sup> But when a convenient daye was come: Herode on his byrth daye made a supper to the lordes, captayns and chefe

## RHEIMS 1582

you depart thence. <sup>11</sup> and whosoever shal not receive you, nor heare you: going forth from thence shake of the dust from your feete for a testimonie to them. <sup>12</sup> And going forth they preached that they should doe penance: <sup>13</sup> and they cast out many divels, and anointed with oile many sicke, and healed them.

<sup>14</sup> And king Herod heard (for his name was made manifest) and he said, That John the Baptist is risen againe from the dead, and therefore vertues worke in him. <sup>15</sup> And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. <sup>16</sup> Which Herod hearing, said, John whom I beheaded, he is risen againe from the dead.

<sup>17</sup> For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philippe his brother, because he had married her. <sup>18</sup> For John said to Herod, It is not lawful for thee to have thy brothers wife. <sup>19</sup> And Herodias lay in waite for him: and was desirous to kil him, and could not. <sup>20</sup> For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many thinges: and he heard him gladly. <sup>21</sup> And when a convenient day was fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and

## GREAT BIBLE (1539) 1540

<sup>11</sup> And whosoever shall not receave you nor heare you, when ye departe thence, shake of the duste that is under youre fete, for a witnesse unto them. I saye verely unto you: it shalbe easier for zodom and Gomor in the daye of judgement, then for that cytie. <sup>12</sup> And they went out and preached, that men shuld repent: <sup>13</sup> and they cast out many devyls: and annoynted many that were sycke wyth oyle, and healed them.

<sup>14</sup> And kynge Herode hearde of hym (for hys name was spread abroad) and he sayde: John Baptyste is rysen agayne from the deed, and therefore myracles are wrought by him.

<sup>15</sup> Other sayd it is Helyas: some sayd: it is a prophet, as one of the Prophetes. But when Herode hearde of hym, he sayde: <sup>16</sup> it is John whom I beheaded, he is rysen from deeth agayne. <sup>17</sup> For Herode hym selfe had sent forth men of warre, and layed handes upon John, and bounde hym, and cast hym into preson for Herodias sake, hys brother Phylippes wyfe (because he had maryed her). <sup>18</sup> For John sayde unto Herode. It is not lawfull for thee to have thy brothers wyfe. <sup>19</sup> Herodias layd wayte for hym, and wolde have kylled him, but she coude not. <sup>20</sup> For Herod feared John, knowing that he was a just man and an holy: and gave hym reverence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

<sup>21</sup> And when a convenient daye was come, then Herode on hys byrth daye, made a supper to the lordes hye cap-

## KJ (1611) 1873

that place. <sup>11</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. <sup>12</sup> And they went out, and preached that *men* should repent. <sup>13</sup> And they cast out many devils, and anointed with oil many *that were* sick, and healed *them*.

<sup>14</sup> And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. <sup>15</sup> Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. <sup>16</sup> But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. <sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup> For John had said unto Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not: <sup>20</sup> for Herod feared John, knowing that he *was* a just man and a holy, and observed him; and when he heard him, he did many *things*, and heard him gladly. <sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains,

## GENEVA BIBLE (1560) 1562

<sup>11</sup> And whosoever shal not receive you, nor heare you, when ye depart thence, shake of the dust that is under your feete, for a witnes unto them. Verely I say unto you, It shalbe easier for Sodom, or Gomorrha at the day of judgement, then for that citie.

<sup>12</sup> And they went out and preached, that (men) shulde amende their lives. <sup>13</sup> And they cast out manie devils: and they anointed manie that were sicke, with oyle and healed (them.)

<sup>14</sup> Then King Herode heard (of him) (for his name was spred abroad) and said, John Baptist is risen againe from the dead and therefore great workes are wrought by him. <sup>15</sup> Other sayd, It is Elias: and some sayd, It is a Prophet, or as one of the Prophetes. <sup>16</sup> So when Herode heard it, he said, It is John whom I beheaded: he is risen from the dead <sup>17</sup> For Herode him self had sent forthe, and had taken John, and bound him in prison for Herodias sake, whiche was his brother Philippes wife, because he had married her. <sup>18</sup> For John said unto Herode, It is not lawfull for thee to have thy brothers wife. <sup>19</sup> Therefore Herodias had a quarell againste hym, and wolde have killed hym, but she colde not. <sup>20</sup> For Herode feared John, knowing that he (was) a juste man, and an holie, and revered him, and when he hard hym, he did manie things, and heard him gladly. <sup>21</sup> But the time beyng convenient, when Herode on his birth day made a bancket to his princes and cap-

## (RV 1881) ASV 1901

there abide till ye depart thence. <sup>11</sup> And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. <sup>12</sup> And they went out, and preached that *men* should repent. <sup>13</sup> And they cast out many demons, and anointed with oil many that were sick, and healed them.

<sup>14</sup> And king Herod heard *thereof*; for his name had become known: and <sup>m</sup>he said, John the Baptizer is risen from the dead, and therefore do these powers work in him. <sup>15</sup> But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. <sup>16</sup> But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. <sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. <sup>18</sup> For John said unto Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup> And Herodias set herself against him, and desired to kill him; and she could not; <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he <sup>n</sup>was much perplexed; and he heard him gladly. <sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief

## BISHOPS' BIBLE (1568) 1602

abide till yee depart thence. <sup>11</sup> And whosoever shall not receive you, nor heare you, when ye depart thence, shake off the dust that is under your feete, for a witnesse against them: I say verely unto you, it shall bee easier for the Sod-omites and the Gomorrheans in the day of judgement, then for that citie. <sup>12</sup> And they went out, and preached, that men should repent: <sup>13</sup> And they cast out many devils, and anointed many that were sicke, with oyle, and healed them. <sup>14</sup> And king Herod heard *of him*, (for his name was spred abroad:) and he sayd that John Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. <sup>15</sup> Other said, That it is Elias. Some said, That it is a Prophet, or as one of the Prophets. <sup>16</sup> But when Herod had heard of him, hee sayd, It is John, whom I beheaded, he is risen from death. <sup>17</sup> For Herod himselfe had sent foorth and laid hands upon John, and bound him in prison for Herodias sake, his brother Philips wife, because he had married her. <sup>18</sup> For John said unto Herod, It is not lawfull for thee to have thy brothers wife. <sup>19</sup> Therefore Herodias layd waite for him, and would have killed him, but she could not. <sup>20</sup> For Herod feared John, knowing that he was a just man, and an holy, and gave him reverence: and when hee heard him, hee did many things, and heard him gladly. <sup>21</sup> And when a convenient day was come, that Herod on his birth day made a supper to the

## RSV (1946) 1960

there until you leave the place. <sup>11</sup> And if any place will not receive you and they refuse to hear you, when you leave, shake off the dust that is on your feet for a testimony against them." <sup>12</sup> So they went out and preached that men should repent. <sup>13</sup> And they cast out many demons, and anointed with oil many that were sick and healed them.

<sup>14</sup> King Herod heard of it; for Jesus' name had become known. Some<sup>t</sup> said, "John the baptizer has been raised from the dead; that is why these powers are at work in him." <sup>15</sup> But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." <sup>16</sup> But when Herod heard of it he said, "John, whom I beheaded, has been raised." <sup>17</sup> For Herod had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife; because he had married her. <sup>18</sup> For John said to Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> And Herodias had a grudge against him, and wanted to kill him. But she could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. <sup>21</sup> But an opportunity came when Herod on his birthday gave a banquet for his

<sup>m</sup> Some ancient authorities read *they*.

<sup>n</sup> Many ancient authorities read *did many things*.

<sup>t</sup> Other ancient authorities read *he*

## TYNDALE (1525) 1535

estates of Galile. <sup>22</sup> And the doughter of the sayde Herodias came in and daunsed, and pleased Herode and them that sate at bourde also. Then the kynge sayde unto the mayde: axe of me what that thou wilt, and I wyll geve it the. <sup>23</sup> And he sware unto hyr, whatsoever thou shalt axe of me, I will geve it the, even unto the one halfe of my kyngdome. <sup>24</sup> And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. <sup>25</sup> And she cam in streyght waye with haste unto the kynge, and axed sayinge: I will, that thou geve me by and by in a charger the heed of John Baptist. <sup>26</sup> And the kynge was sory: howbeit for his othes sake, and for their sakes which sate at supper also, he wolde not put her besyde her purpose. <sup>27</sup> And immediatly the kynge sent the hangman and commaunded his heed to be brought in. And he went and beheaded him in the preson <sup>28</sup> and brought his heed in a charger, and gave it to the mayden, and the mayden gave it to her mother. <sup>29</sup> And when his disciples hearde of it, they came and toke up his body, and put it in a tounge.

<sup>30</sup> And the Apostles gaddered them selves to gether to Jesus, and told him all thinges, booth what they had done, and what they had taught. <sup>31</sup> And he sayde unto them: come aparte into the wyldernes, and rest a whyle. For there were many commers and goers, that they had no leasure so moche as to eate. <sup>32</sup> And he went by shyp out of

## RHEIMS 1582

the cheefe of Galilee. <sup>22</sup> And when the daughter of the same Herodias came in, and had daunced, and pleased Herod, and them that sate with him at the table: the King said to the damsel, Aske of me what thou wilt, and I will give it thee. <sup>23</sup> And he sware to her, That whatsoever thou shalt aske I will give thee, though the halfe of my kingdom. <sup>24</sup> Who when she was gone forth, said to her mother, What shal I aske? But she said, The head of John the Baptist. <sup>25</sup> And when she was gone in by and by with hast to the King, she asketh saying, I wil that forthwith thou give me in a platter the head of John the Baptist. <sup>26</sup> And the King was stroken sad. Because of his othe and for them that sate together at table he would not displease her: <sup>27</sup> but sending the hangman, commaunded that his head should be brought in a platter. <sup>28</sup> And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. <sup>29</sup> Which his disciples hearing came, and tooke his body: and they put it in a monument.

<sup>30</sup> And the Apostles gathering together unto Jesus, made relation to him of al things that they had done and taught. <sup>31</sup> And he said to them, Come apart into the desert place, and rest a litle. For there were that came and went, many: and they had not so much as space to eate. <sup>32</sup> And going up into the boate, they went into a desert place apart.

## GREAT BIBLE (1539) 1540

tayns, and chefe estates of Galile: <sup>22</sup> and whan the daughter of the same Herodias cam in, and daunsed, and pleased Herode and them that sate at bourde also: the kynge sayde unto the damosell: aske of me what thou wilt, and I wyll geve it the. <sup>23</sup> And he sware unto hyr: whatsoever thou shalt aske of me, I wyll geve it thee, even unto the one halfe of my kyngdome. <sup>24</sup> And she went forth, and sayde unto her mother: what shall I aske? she sayd: John Baptistes head. <sup>25</sup> And she cam in streyght waye wyth haste unto the kynge, and asked, sayinge: I wyll, that thou geve me by and by in a charger, the heed of John Baptist. <sup>26</sup> And the kynge was sory: howbeit for hys othes sake, and for theyr sakes whych sate at supper also, he wolde not cast her off. <sup>27</sup> And immediatly the kyng sent the hangman, and commaunded hys head to be brought in. And he went, and beheaded hym in the preson, <sup>28</sup> and brought his head in a charger, and gave it to the damosell, and the damosell gave it to her mother. <sup>29</sup> And when hys dyscyples hearde of it, they came, and toke up hys body, and layed it in a grave.

<sup>30</sup> And the Apostles gathered them selves together unto Jesus, and told hym all thynges both what they had done, and what they had taught. <sup>31</sup> And he sayd unto them come ye alone out of the waye into the wyldernes, and rest a whyle. For there were many commers, and goers, and they had no leasure so moch as to eate. <sup>32</sup> And he went by shyp

## KJ (1611) 1873

and chief *estates* of Galilee; <sup>22</sup> and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with *him*, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. <sup>23</sup> And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. <sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. <sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry; *yet* for his oaths' sake, and for their sakes which sat with *him*, he would not reject her. <sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, <sup>28</sup> and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all *things*, both what they had done, and what they had taught. <sup>31</sup> And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

<sup>32</sup> And they departed into a desert place by ship privately.

## GENEVA BIBLE (1560) 1562

taines, and chief estates of Galile: <sup>22</sup> And the daughter of the same Herodias came in and danced, and pleased Herode and them that sate at table together, the King said unto the maide, Aske of me what thou wilt, and I will give it thee. <sup>23</sup> And he sware unto her, Whatsoever thou shalt aske of me, I will give it thee, (even) unto the halfe of my kingdome. <sup>24</sup> So she went forth, and sayd to her mother, What shall I aske? And she sayd, John Baptists head. <sup>25</sup> Then she came in strayght way with haste unto the King, and asked, saying, I wold that thou shuldest give me even now in a charger the head of John Baptist. <sup>26</sup> Then the King was verie sorye: (yet) for his othes sake, and for their sakes which sate at table with him, he wolde not refuse her. <sup>27</sup> And immediatly the King sent the hangman, and gave charge that his head shulde be broght. So he went and beheaded him in the prison, <sup>28</sup> And broght his head in a changer,\* and gave it to the maide, and the maide gave it to her mother. <sup>29</sup> And when his disciples heard it, they came and toke up his bodie, and put it in a tombe. <sup>30</sup> And the Apostles gathered them selves together to Jesus, and tolde, him all things, bothe what they had done, and what they had taught. <sup>31</sup> And he said unto them, Come ye aparte into the wildernes, and reste a while: for there were manie commers and goers, that they had not leasure to eat. <sup>32</sup> So they went by ship out of the way into a desert

## (RV 1881) ASV 1901

men of Galilee; <sup>22</sup> and when <sup>o</sup>the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. <sup>23</sup> And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. <sup>24</sup> And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. <sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. <sup>27</sup> And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, <sup>28</sup> and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

<sup>30</sup> And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. <sup>31</sup> And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. <sup>32</sup> And they went

## BISHOPS' BIBLE (1568) 1602

lords, high captaines, and chiefe estates of Galilee: <sup>22</sup> And when the daughter of the same Herodias came in, and danced, and pleased Herode, and them that sate at boord also, the king sayd unto the Damosel, Aske of me, whatsoever thou wilt, and I will give it thee. <sup>23</sup> And he sware unto her, Whatsoever thou shalt aske of me, I will give it thee, even unto the one halfe of my kingdome. <sup>24</sup> And she went forth, and sayd unto her mother, What shall I aske: She sayd, John Baptists head. <sup>25</sup> And shee came in straightway with haste unto the king, and asked, saying, I wil that thou give me by and by in a charger, the head of John Baptist. <sup>26</sup> And the king was exceeding sory, *howbeit* for his oaths sake, and for their sakes which sate at supper also, he would not cast her off. <sup>27</sup> And immediatly the king sent the hangman, and commanded his head to be brought in, and he went and beheaded him in the prison, <sup>28</sup> And brought his head in a charger, and gave it to the Damosel, and the Damosel gave it to her mother. <sup>29</sup> And when his disciples heard *of it*, they came and tooke up his body, and layd it in a tombe, <sup>30</sup> And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. <sup>31</sup> And he sayd unto them, Come ye alone out of the way into the wilderness, and rest a while. For there were many commers and goers, and they had no leasure so much as to eate. <sup>32</sup> And they

## RSV (1946) 1960

courtiers and officers and the leading men of Galilee. <sup>22</sup> For when Herodias' daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will grant it." <sup>23</sup> And he vowed to her, "Whatever you ask me, I will give you, even half of my kingdom." <sup>24</sup> And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the baptizer." <sup>25</sup> And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." <sup>26</sup> And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. <sup>27</sup> And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, <sup>28</sup> and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. <sup>29</sup> When his disciples heard of it, they came and took his body, and laid it in a tomb.

<sup>30</sup> The apostles returned to Jesus, and told him all that they had done and taught. <sup>31</sup> And he said to them, "Come away by yourselves to a lonely place, and rest a while." For many were coming and going, and they had no leisure even to eat. <sup>32</sup> And they went away in the boat to a lonely place

\* Some ancient authorities read *his daughter Herodias*.

## TYNDALE (1525) 1535

the waye into a deserte place. <sup>33</sup> But the people spyed them when they departed: and many knewe him, and ranne afote thither out of all cities, and cam thither before them, and came togedder unto him. <sup>34</sup> And Jesus went out and sawe moche people, and had compassion on them, because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

<sup>35</sup> And when the daye was nowe farre spent, his disciples came unto him sayinge: this is a desert place, and now the daye is farre passed, <sup>36</sup> let them departe, that they maye go into the countrey roundabout and into the tounes, and by them breed: for they have nothinge to eate. <sup>37</sup> He answered and sayde unto them: geve ye them to eate. And they sayde unto him: shall we goo and bye ii. C. penyworth of breed, and geve them to eate? <sup>38</sup> He sayde unto them: how many loves have ye? Go and loke. And when they had serched, they sayde. v. and two fisshes. <sup>39</sup> And he commaunded them to make them all syt doune by companies upon the grene grasse. <sup>40</sup> And they sate doune here a rowe and there arowe, by hundredes and by fyftyes. <sup>41</sup> And he toke the. v. loves and the two fysshes, and loked up to heven and blessed and brake the loves, and gave them to his disciples to put before them: and the two fysshes he divided amonge them all. <sup>42</sup> And they all dyd eate, and were satisfied. <sup>43</sup> And they toke up twelve baskettes full of the gobettes and of the fisshes. <sup>44</sup> And they that att were about five thousand men.

## RHEIMS 1582

<sup>33</sup> And they saw them going away, and many knew: and they ranne flocking thither on foote from al cities, and prevented them.

<sup>34</sup> And going forth, JESUS saw a great multitude: and he had compassion on them, because they were as sheepe not having a shepheard, and he began to teach them many things. <sup>35</sup> And when the day was now farre spent, his Disciples came to him, saying, This is a desert place, and the houre is now past: <sup>36</sup> dismisse them, that going out into the next villages and townes, they may bie them selves meates to eate. <sup>37</sup> And he answering said, Give ye them to eate. And they said to him, Let us goe and bie bread for two hundred pence: and we wil give them to eate. <sup>38</sup> And he saith to them, How many loaves have you? goe and see. And when they knew, they say, Five, and two fishes. <sup>39</sup> And he commaunded them that they should make al sit doune, by companies upon the greene grasse. <sup>40</sup> And they sate doune in rankes by hundreds and fifties. <sup>41</sup> And when he had taken the five loaves, and the two fishes: looking up unto heaven, he blessed, and brake the loaves, and gave to his Disciples to set before them: and the two fishes he divided to al. <sup>42</sup> And al did eate, and had their fill. <sup>43</sup> And they tooke up the leavings, twelve ful baskets of fragments: and of the fishes. <sup>44</sup> And they that did eate, were five thou-

## GREAT BIBLE (1539) 1540

out of the waye into a deserte place. <sup>33</sup> And the people spyed them when they departed: and many knewe hym, and ranne a fote thyther out of all cyties, and cam thyther before them, and came together unto hym. <sup>34</sup> And Jesus went out and sawe moche people, and had compassyon on them, because they were lyke shepe, not havinge a shepherde. And he beganne to teach them many thynges.

<sup>35</sup> And when the daye was now farre spent, hys discyples came unto hym, sayinge: thys is a desert place, and now the tyme is farre passed, <sup>36</sup> let them departe, that they maye go into the countrey round about, and into the tounes, and bye them bread: for they have nothyng to eate. <sup>37</sup> He answered and sayd unto them, geve ye them to eate. And they sayde unto him: shall we go and bye two hundred penyworth of bread, and geve them to eate? <sup>38</sup> He sayde unto them: how many loaves have ye. Go and loke. And when they had searched, they sayd: fyve and two fysshes. <sup>39</sup> And he commaunded them, to make them all syt doune by companies upon the grene grasse. <sup>40</sup> And they sate doune here arowe and there arowe, by hundredes and by fyfties. <sup>41</sup> And whan he had taken the fyve loaves and the two fysshes, and loked up to heaven, he blessed and brake the loaves, and gave them to hys discyples, to set before them: and the two fysshes devided he among them all. <sup>42</sup> And they all dyd eate, and were satysfied. <sup>43</sup> And they toke up twelve baskettes full therof, and of the fysshes. <sup>44</sup> And they that dyd eate, were about fyve thousand men.

## KJ (1611) 1873

<sup>33</sup> And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. <sup>34</sup> And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. <sup>35</sup> And when the day was now far spent, his disciples came unto him, and said, *This* is a desert place, and now the time *is* far passed: <sup>36</sup> send them away, that they may go into the country round about, and *into* the villages, and buy themselves bread: for they have nothing to eat. <sup>37</sup> He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? <sup>38</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. <sup>39</sup> And he commanded them to make all sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds, and by fifties. <sup>41</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among *them* all. <sup>42</sup> And they did all eat, and were filled. <sup>43</sup> And they took up twelve baskets full of the fragments, and of the fishes. <sup>44</sup> And they that did eat *of* the loaves were about five thousand men.

## GENEVA BIBLE (1560) 1562

place. <sup>33</sup> But the people saw them when they departed and manie knewe him, and ranne a foote thither out of all cities, and came thither before them, and assembled unto him. <sup>34</sup> Then Jesus went out, and sawe a great multitude, and had compassion on them, because they were like shepe whiche had no shepherde: and he began to teache them manie things. <sup>35</sup> And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed <sup>36</sup> Let them departe, that they may go into the villages and townes about, and bye them bread: for they have nothing to eat? <sup>37</sup> But he answered, and said unto them, Give ye them to eat. And thei said unto him, Shal we go and bye two hundreth penie worthe of bread, and give them to eat? <sup>38</sup> Then he said unto them, How manie loaves have ye? go and loke. And when thei knewe it, they said, Five, and two fisshes. <sup>39</sup> So he commanded them, to make them all sit downe by companies upon the grene grasse. <sup>40</sup> Then they sate downe by rowes, by hundreths, and by fifties. <sup>41</sup> And he toke the five loaves, and the two fisshes, and loked up to heaven, and gave thankes and brake the loaves, and gave them to his disciples to set before them, and the two fishes he devided among them all. <sup>42</sup> So they did all eat, and were satisfied. <sup>43</sup> And they toke up twelve baskettes ful of the fragments, and of the fishes. <sup>44</sup> And they that had eaten, were about five thousand men.

## (RV 1881) ASV 1901

away in the boat to a desert place apart. <sup>33</sup> And *the people* saw them going, and many knew *them*, and they ran together there on foot from all the cities, and outwent them. <sup>34</sup> And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. <sup>35</sup> And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; <sup>36</sup> send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. <sup>37</sup> But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat? <sup>38</sup> And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. <sup>39</sup> And he commanded them that all should sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds, and by fifties. <sup>41</sup> And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. <sup>42</sup> And they all ate, and were filled. <sup>43</sup> And they took up broken pieces, twelve basketfuls, and also of the fishes. <sup>44</sup> And they that ate the loaves were five thousand men.

## BISHOPS' BIBLE (1568) 1602

departed by ship out of the way into a desert place. <sup>33</sup> And the people spied them when they departed, and many knew him, and ranne afoote thither out of all cities, and came thither before them, and came together unto him. <sup>34</sup> And Jesus when he came out, saw much people, and had compassion on them, because they were like sheepe not having a shepheard: and he began to teach them many things. <sup>35</sup> And when the day was now farre spent, his disciples come unto him, saying, This is a desert place, and now the time is farre passed: <sup>36</sup> Let them depart, that they may goe into the countrey round about, and into the villages, and buy them bread: for they have nothing to eate. <sup>37</sup> He answered, and said unto them, Give ye them to eate. And they say unto him, *Shall we* go and buy two hundred peniworth of bread, and give them to eate? <sup>38</sup> Hee sayth unto them, Howe many loaves have yee? goe and looke. And when they had searched, they say, Five, and two fishes. <sup>39</sup> And hee commanded them to make them all sitte downe by companies upon the greene grasse. <sup>40</sup> And they sate downe, here a rowe, and there a rowe, *by* hundreds, and *by* fifties. <sup>41</sup> And when hee had taken the five loaves, and the two fishes, and looked up to heaven, hee blessed, and brake the loaves, and gave them to his disciples to set before them: and the two fishes divided he among them all. <sup>42</sup> And they did eate, and were satisfied. <sup>43</sup> And they tooke up twelve baskets full of the fragments, and of the fishes. <sup>44</sup> And they that did eate the loaves, were about five thousand men.

## RSV (1946) 1960

by themselves. <sup>33</sup> Now many saw them going, and knew them, and they ran there on foot from all the towns, and got there ahead of them. <sup>34</sup> As he landed he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup> And when it grew late, his disciples came to him and said, "This is a lonely place, and the hour is now late; <sup>36</sup> send them away, to go into the country and villages round about and buy themselves something to eat." <sup>37</sup> But he answered them, "You give them something to eat." And they said to him, "Shall we go and buy two hundred denarii worth of bread, and give it to them to eat?" <sup>38</sup> And he said to them, "How many loaves have you? Go and see." And when they had found out, they said, "Five, and two fish." <sup>39</sup> Then he commanded them all to sit down by companies upon the green grass. <sup>40</sup> So they sat down in groups, by hundreds and by fifties. <sup>41</sup> And taking the five loaves and the two fish he looked up to heaven, and blessed, and broke the loaves, and gave them to the disciples to set before the people; and he divided the two fish among them all. <sup>42</sup> And they all ate and were satisfied. <sup>43</sup> And they took up twelve baskets full of broken pieces and of the fish. <sup>44</sup> And those who ate the loaves were five thousand men.

## TYNDALE (1525) 1535

<sup>45</sup> And streyght waye he caused his disciples to go into the shyppe, and to go over the water before unto Bethsaida, whyll he sent awaye the people. <sup>46</sup> And assone as he had sent them awaye, he departed into a mountayne to praye

<sup>47</sup> And when even was come the shyppe was in the middes of the see, and he alone on the londe, <sup>48</sup> and he sawe them troubled in rowinge for the wynde was contrary unto them. And aboute the fourth quarter of the nyght, he came unto them, walkinge upon the see, and wolde have passed by them. <sup>49</sup> When they sawe him walkinge upon the see, they supposed it had bene a sprite, and cryed oute: <sup>50</sup> for they all sawe him, and were afrayed. And anon he talked with them and sayde unto them: be of good chere, it is I, be not afrayed. <sup>51</sup> And he went up unto them into the shyppe and the winde ceased, and they were sore amased in them selves beyonde measure, and marveyled. <sup>52</sup> For they remembred not, of the loves, because their hertes were blinded.

<sup>53</sup> And they came over, and went into the londe of Genezareth, and drue up into the haven. <sup>54</sup> And assone as they were come out of the shyppe, streyght they knewe him, <sup>55</sup> and ran forth throughout all the region rounde about, and began to cary aboute in beddes all that were sicke, to the place where they hearde tell that he was. <sup>56</sup> And whither soever he entred into townes, cities or villages, they layde their sicke in the stretes, and prayed him that they myght touche, and it were but the edge of his vesture. And as many as touched him, were safe.

## RHEIMS 1582

sand men. <sup>45</sup> And immediatly he compelled his Disciples to goe up into the boate, that they might goe before him beyond the straite to Bethsaida: whiles him self did dismisse the people.

<sup>46</sup> And when he had dismissed them, he went into the mountaine to pray. <sup>47</sup> And when it was late, the boate was in the middes of the sea, and him self alone on the land. <sup>48</sup> And seeing them labouring in rowing (for the winde was against them) and about the fourth watch of the night he cometh to them walking upon the sea: and he would have passed by them. <sup>49</sup> But they seeing him walking upon the sea, thought it was a ghost, and cried out. <sup>50</sup> For al saw him, and were troubled. And immediatly he talked with them, and said to them, Have confidence, it is I, feare ye not. <sup>51</sup> And he went up to them into the shippe, and the winde ceased: and they were farre more astonied within them selves: <sup>52</sup> for they understoode not concerning the loaves: for their hart was blinded.

<sup>53</sup> And when they had passed over, they came into the land of Genezareth, and set to the shore. <sup>54</sup> And when they were gone out of the boate, incontinent they knew him: <sup>55</sup> and running through that whole countrie, they began to carie about in couches those that were il at ease, where they heard he was. <sup>56</sup> And whithersoever he entred into townes or into villages or cities, they laid the sicke in the streates, and besought him that they might touche but the hemme of his garment: and as many as touched him, were made whole.

## GREAT BIBLE (1539) 1540

<sup>45</sup> And streyght waye he caused his disciples to go into the shyppe, and to go over the see before unto Bethsayda, whyle se \* sent awaye the people. <sup>46</sup> And assone as he had sent them awaye, he departed into a mountayne to pray.

<sup>47</sup> And when even was come, the shyppe was in the myddes of the see, and he alone on the lande, <sup>48</sup> and he sawe them troubled in rowynge, for the wynde was contrary unto them. And aboute the fourth watch of the nyght, he came unto them, walkynge upon the see, and wolde have passed by them. <sup>49</sup> But when they sawe hym walkynge upon the see, they supposed it had bene a sprete, and cryed out: <sup>50</sup> for they all sawe hym, and were afrayed. And anone he talked wyth them, and sayd unto them: be of good cheare, it is I, be not afrayed. <sup>51</sup> And he went up unto them into the shyppe, and the wynde ceased, and they were sore amased in them selves beyonde measure, and marveyled. <sup>52</sup> For they remembred not of the loaves, because their herte was blynded.

<sup>53</sup> And whan they were over the water, they came into the lande of Genezareth and drue up into the haven, <sup>54</sup> And assone as they were come out of the shyppe, streyght waye they knewe him, <sup>55</sup> and ranne forth through out all the re- gyon rounde about, and began to cary about in beddes those that were sycke, when they heard that he was there. <sup>56</sup> And whyther soever he entred, into townes, cytyes, or vyllages, they layde the sycke folkes in the streates, and prayed hym that they myght touche, and it were but the hemme of hys vesture. And as many as touched hym, were safe.

## KJ (1611) 1873

<sup>45</sup> And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. <sup>46</sup> And when he had sent them away, he departed into a mountain to pray. <sup>47</sup> And when even was come, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. <sup>49</sup> But when they saw him walking upon the sea, they supposed *it* had been a spirit, and cried out: <sup>50</sup> for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. <sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. <sup>52</sup> For they considered not *the miracle* of the loaves: for their heart was hardened.

<sup>53</sup> And when they had passed over, they came into the land of Genesaret, and drew to the shore. <sup>54</sup> And when they were come out of the ship, straightway they knew him, <sup>55</sup> and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. <sup>56</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

## GENEVA BIBLE (1560) 1562

<sup>45</sup> And straight way he caused his disciples to go into the ship, and to go before unto the other side unto Bethsaida, while he sent away the people. <sup>46</sup> Then assone as he had sent them away, he departed into a mountaine to pray. <sup>47</sup> And when even was come, the ship was in the middes of the sea, and he alone on the land. <sup>48</sup> And he sawe them troubled in rowing, (for the winde was contrarie unto them) and about the fourth watche of the night, he came unto them, walking upon the sea, and wolde have passed by them. <sup>49</sup> And when thei sawe him walking upon the sea, they supposed it had bene a spirit, and cryed out. <sup>50</sup> For they all sawe him, and were sore a fraide: but anone he talked with them, and said unto them, Be of good comfort: it is I be not a fraide. <sup>51</sup> Then he went up unto them into the ship, and the winde ceased, and they were sore amased in them selves beyonde measure, and marveiled. <sup>52</sup> For they had not considered (the matter) of the loaves, because their hearts were hardened.

<sup>53</sup> And they came over, and went into the land of Gennesaret, and arrived. <sup>54</sup> So when they were come out of the ship, straight way they knewe him. <sup>55</sup> And ranne about throughout all that region round about, (and) began to carye hither and thither in beddes all that were sicke, where they heard that he was. <sup>56</sup> And whither soever he entred into townes, or cities, or villages, they laid their sicke in the stretes, and prayed hym that they myght touche at the least the edge of his garment. And as manie as touched him, were made whole.

## (RV 1881) ASV 1901

<sup>45</sup> And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away. <sup>46</sup> And after he had taken leave of them, he departed into the mountain to pray. <sup>47</sup> And when even was come, the boat was in the midst of the sea, and he alone on the land. <sup>48</sup> And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: <sup>49</sup> but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; <sup>50</sup> for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. <sup>51</sup> And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; <sup>52</sup> for they understood not concerning the loaves, but their heart was hardened.

<sup>53</sup> And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. <sup>54</sup> And when they were come out of the boat, straightway *the people* knew him, <sup>55</sup> and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. <sup>56</sup> And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

## BISHOPS' BIBLE (1568) 1602

<sup>45</sup> And straightway he constrained his disciples to goe into the ship, and to goe over the sea before unto Bethsaida, while he should send away the people. <sup>46</sup> And when he had sent them away, hee departed into a mountaine to pray. <sup>47</sup> And when Even was come, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup> And hee sawe them troubled in rowing (for the winde was contrary unto them:) and about the fourth watch of the night, hee commeth unto them, walking upon the sea, and would have passed by them. <sup>49</sup> But when they sawe him walking upon the sea, they supposed it had bene a spirit, and cried out. <sup>50</sup> (For they all saw him, and were troubled.) and anon he talked with them, and sayth unto them, Be of good cheare, It is I, be not afraid. <sup>51</sup> And he went up unto them into the ship, and the winde ceased, and they were sore amazed in themselves beyond measure, and marveiled. <sup>52</sup> For they understood not *what was done* of the loaves, because their heart was hardened. <sup>53</sup> And when they had passed over, they came into the land of Genezareth, and drew up into the haven. <sup>54</sup> And when they were come out of the ship, straightway they knew him, <sup>55</sup> And ran forth throughout all the region round about, and began to carrie about in beds, those that were sicke, thither where they heard that he was. <sup>56</sup> And whithersoever he entred, into villages, or cities, or fields, they layd the sicke folkes in the streetes, and prayed him that they might touch and it were but the hemme of his garment: and as many as touched it, were made whole.

## RSV (1946) 1960

<sup>45</sup> Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. <sup>46</sup> And after he had taken leave of them, he went into the hills to pray. <sup>47</sup> And when evening came, the boat was out on the sea, and he was alone on the land. <sup>48</sup> And he saw that they were distressed in rowing, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them, <sup>49</sup> but when they saw him walking on the sea they thought it was a ghost, and cried out; <sup>50</sup> for they all saw him, and were terrified. But immediately he spoke to them and said, "Take heart, it is I; have no fear." <sup>51</sup> And he got into the boat with them and the wind ceased. And they were utterly astounded, <sup>52</sup> for they did not understand about the loaves, but their hearts were hardened.

<sup>53</sup> And when they had crossed over, they came to land at Gennesaret, and moored to the shore. <sup>54</sup> And when they got out of the boat, immediately the people recognized him. <sup>55</sup> and ran about the whole neighborhood and began to bring sick people on their pallets to any place where they heard he was. <sup>56</sup> And wherever he came, in villages, cities, or country, they laid the sick in the market places, and besought him that they might touch even the fringe of his garment; and as many as touched it were made well.

## TYNDALE (1525) 1535

7 And the Pharises came to gedder unto him, and divers of the Scribes which came from Jerusalem. <sup>2</sup> And when they sawe certayne of his disciples eate breed with comen hondes (that is to saye, with unwesshen hondes) they complayned. <sup>3</sup> For the Pharises and all the Jewes, excepte they wasshe their hondes ofte, eate not, observinge the tradicions of the elders. <sup>4</sup> And when they come from the market, except they washe, they eate not. And many other thinges ther be, which they have taken upon them to observe, as the wasshinge of cuppes and cruses, and of brasen vessels and of tables.

<sup>5</sup> Then axed him the Pharises and scribes, why walke not thy disciples according to the tradicions of the elders, but eate breed with unwesshen hondes? <sup>6</sup> He answered and sayd unto them: well prophesied Esayas of you ypocrites, as it is wrytten: This people honoreth me with their lypes, but their herte is farre from me: <sup>7</sup> In vayne they worshippe me, teaching doctryns which are nothinge but the commaundementes of men. <sup>8</sup> For ye laye the commaundement of God aparte, and observe the tradicions of men, as the wesshinge of cruses and of cuppes, and many other suche lyke thinges ye do.

<sup>9</sup> And he sayde unto them: well, ye cast a syde the commaundement of God, to mayntayne youre awne tradicions. <sup>10</sup> For Moses sayde: Honoure thy father and thy mother: and whosoever cursseth father or mother, let him dye for it. <sup>11</sup> But ye saye: a man shall saye to father or mother Corban: which is: that thou desyrest of me to helpe the

## RHEIMS 1582

7 And there assemble together unto him the Pharisees and certayne of the Scribes, comming from Hierusalem. <sup>2</sup> And when they had seen certayne of his disciples eate bread with common hands, that is, not washed, they blamed them. <sup>3</sup> For the Pharisees and al the Jewes, unles they often wash their hands, eate not, holding the tradition of the Auncients: <sup>4</sup> and from the market, unles they be washed, they eate not: and many other things there be that were delivered unto them to observe, the washings of cuppes and cruses, and of brasen vessels and beddes. <sup>5</sup> And the Pharisees and Scribes asked him, Why do not thy disciples walke according to the tradition of the Auncients, but they eate bread with common hands? <sup>6</sup> But he answering, said to them, Wel did Esay Prophecie of you hypocrites, as it is written, *This people honoureth me with their lippes, but their hart is farre from me.* <sup>7</sup> and in vaine doe they worship me, teaching doctrines precepts of men. <sup>8</sup> For leaving the commaundement of God, you hold the traditions of men, the washings of cruses and cuppes: and many other things you doe like to these. <sup>9</sup> And he said to them, Wel do you frustrate the precept of God, that you may observe your owne tradition. <sup>10</sup> For Moyses said, *Honour thy father and thy mother.* and, *He that shal curse father or mother, dying let him dye.* <sup>11</sup> But you say, If a man say to father or mother, *Corban* (which is a gift)

## GREAT BIBLE (1539) 1540

7 And the Pharyses came together unto hym, and dyvers of the Scrybes whych came from Jerusalem. <sup>2</sup> And when they sawe certayne of his discyples eate bread wyth comen (that is to saye, with unwesshen) handes, they complayned. <sup>3</sup> For the Pharyses and all the Jewes, excepte they wasshe theyr handes ofte, eate not, observinge the tradicyons of the elders. <sup>4</sup> And when they come from the market, except they washe, they eate not. And many other thynges there be, which they have taken upon them to observe, as the wasshyng of cuppes and cruses, and, brasen vessels, and of tables.

<sup>5</sup> Then asked hym the Pharyses and Scribes: why walke not thy dyscyples accordyng to the custome, ordeyned by the elders, but eate bread wyth unwasshen handes? <sup>6</sup> He answered and sayd unto them: well prophesied Esayas of you, ypocrytes, as it is wrytten: Thys people honoreth me wyth theyr lypes, but theyr herte is farre from me: <sup>7</sup> howbeit, in vayne do they serve me, teaching the doctrines and commaundementes of men. <sup>8</sup> For ye laye the commaundement of God aparte, and observe the constitucyons of men, as the wesshinge of cruses and of cuppes, and many other soch lyke thynges ye do.

<sup>9</sup> And he sayde unto them: well, ye cast a syde the commaundement of God, to mayntayne youre awne constitucyons. <sup>10</sup> For Moses sayd: honoure thy father and thy mother: and whoso cursseth father or mother, let him dye the death. <sup>11</sup> But ye saye: a man shall saye to father or mother, Corban: whych is: what gyfte soever commeth fro

## KJ (1611) 1873

7 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other *things* there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like *things* ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. <sup>11</sup> But ye say, If a man shall say to *his* father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

## GENEVA BIBLE (1560) 1562

7 Then gathered unto him the Pharises, and certeine of the Scribes whiche came from Jerusalem. <sup>2</sup> And when they sawe some of hys disciples eat meat with commune hands, (that is to say unwashen) they complained. <sup>3</sup> (For the Pharises, and all the Jewes, except they wash their hands oft, eat not, holding the tradition of the Elders. <sup>4</sup> And (when they come) from the market, except they washe, they eat not: and manie other things there be, which they have taken uppon them to observe, (as) the washyng of cuppes, and pottes, and of brasen vessels, and of tables.) <sup>5</sup> Then asked hym the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat meat with unwashen hands? <sup>6</sup> Then he answered and said unto them, Surely Esai hathe prophesied well of you, hypocrites, as it is written, This people honoreth me with their lippes, but their heart is farre away from me. <sup>7</sup> But they worship me in vaine, teaching (for) doctrines the commandements of men. <sup>8</sup> For ye laye the commaundement of God aparte, and observe the tradition of men, (as) the washing of pottes and of cuppes, and manie other suche like things ye do. <sup>9</sup> And he said unto them, Wel, ye reject the commandement of God that ye may observe your owne tradition. <sup>10</sup> For Moses said, Honour thy father, and thy mother: and, Whosoever shal curse father or mother, let him dye the death. <sup>11</sup> But ye say, If a man say to father or mother, Corban, (that is,) By the gift that is (of fead) by me, thou maist have profit (he

## (RV 1881) ASV 1901

7 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, <sup>2</sup> and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. <sup>3</sup> (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; <sup>4</sup> and when they come from the marketplace, except they <sup>p</sup>bathe themselves, they eat not: and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels<sup>q</sup>.) <sup>5</sup> And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? <sup>6</sup> And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,  
But their heart is far from me.

<sup>7</sup> But in vain do they worship me,

Teaching as their doctrines the precepts of men.

<sup>8</sup> Ye leave the commandment of God, and hold fast the tradition of men. <sup>9</sup> And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. <sup>10</sup> For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: <sup>11</sup> but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given

<sup>p</sup> Some ancient authorities read *sprinkle themselves*.

<sup>q</sup> Many ancient authorities add *and couches*.

## BISHOPS' BIBLE (1568) 1602

7 And the Pharisees come together unto him, and certaine of the Scribes, which came from Hierusalem. <sup>2</sup> And when they saw some of his disciples eate bread with defiled (that is to say, with unwashen) hands, they found fault. <sup>3</sup> For the Pharisees and all the Jewes, except they wash their hands oft, eate not, observing the tradition of the elders. <sup>4</sup> And when they come from the market, except they wash, they eate not. And many other things there bee which they have taken upon them to observe, as the washing of cups and pots, brasen vessels, and of tables. <sup>5</sup> Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the elders, but eate bread with unwashen hands? <sup>6</sup> He answered and said unto them, Surely Esaias hath prophesied well of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is farre from me. <sup>7</sup> Howbeit in vaine do they worship me, teaching doctrines, the commandements of men. <sup>8</sup> For, the commandement of God being laid apart, yee observe the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he sayd unto them, Full well ye cast aside the commandement of God, that yee may keepe your owne tradition. <sup>10</sup> For Moses sayd, Honour thy father and thy mother: and whoso curseth father or mother, let him die the death. <sup>11</sup> But ye say, If a man shal say to his father or mother, Corban (that is, by the gift) that is offered of me, thou shalt be

## RSV (1946) 1960

7 Now when the Pharisees gathered together to him, with some of the scribes, who had come from Jerusalem, <sup>2</sup> they saw that some of his disciples ate with hands defiled, that is, unwashed. <sup>3</sup> (For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders; <sup>4</sup> and when they come from the market place, they do not eat unless they purify<sup>w</sup> themselves; and there are many other traditions which they observe, the washing of cups and pots and vessels of bronze.<sup>x</sup>) <sup>5</sup> And the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?" <sup>6</sup> And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written,

This people honors me with their lips,  
but their heart is far from me;

<sup>7</sup> in vain do they worship me,

teaching as doctrines the precepts of men."

<sup>8</sup> You leave the commandment of God, and hold fast the tradition of men."

<sup>9</sup> And he said to them, "You have a fine way of rejecting the commandment of God, in order to keep your tradition!

<sup>10</sup> For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him surely die'; <sup>11</sup> but you say, 'If a man tells his father or his mother, What you would have gained from me is Corban' (that is,

<sup>w</sup> Other ancient authorities read *baptize*.

<sup>x</sup> Other ancient authorities add *and beds*.

## TYNDALE (1525) 1535

with is geven God. <sup>12</sup> And so ye soffre him no more to do ought for his father or his mother, <sup>13</sup> makeinge the worde of God of none effecte, through youre awne tradicions which ye have ordeyned. And many soche thinges do ye.

<sup>14</sup> And he called all the people unto him, and sayde unto them: Herken unto me, every one of you and understonde. <sup>15</sup> There is nothinge with out a man that can defyle him when it entreth into him: but thoo thinges which procede out of him, are those which defyle the man. <sup>16</sup> If eny man have eares to heare, let him heare. <sup>17</sup> And when he came to house away from the people, his disciples axed him of the similitude. <sup>18</sup> And he sayde unto them: are ye so without understandinge? Do ye not yet perceave, that whatsoever thinge from with out, entreth into a man, it cannot defile him, <sup>19</sup> because it entreth not into his hert, but in the belly: and goeth out into the draught that porgeth out all meates?

<sup>20</sup> And he sayde: that defileth a man which cometh oute of a man. <sup>21</sup> For from with in even oute of the herte of men proceade evyll thoughtes: advoutry, fornicacion, murder, theft, <sup>22</sup> covetousnes, wyckednes, deceyte, unclennes, and a wicked eye, blasphemy, pryde, folishnes: <sup>23</sup> all these evyll thinges come from with in, and defile a man.

<sup>24</sup> And from thence he rose and went into the borders of Tyre and Sidon, and entred into an housse, and wolde that no

## RHEIMS 1582

whatsoever proceedeth from me, shal profit thee: <sup>12</sup> and further you suffer him not to doe ought for his father or mother, <sup>13</sup> defeating the word of God for your owne tradition which you have given forth. and many other things of this sort you doe.

<sup>14</sup> And calling againe the multitude unto him, he said to them, Heare me al you, and understand. <sup>15</sup> Nothing is without a man entring into him, that can defile him. but the things that proceede from a man those are they that make a man common. <sup>16</sup> If any man have eares to heare, let him heare. <sup>17</sup> And when he was entred into the house from the multitude, his Disciples asked him the parable. <sup>18</sup> And he saith to them, So are you also unskilful? Understand you not that every thing from without, entring into a man, can not make him common: <sup>19</sup> because it entreth not into his hart, but goeth into the belly, and is cast out into the privy, purging al the meates? <sup>20</sup> But he said that the things which come forth from a man, they make a man common. <sup>21</sup> For from within out of the hart of men proceede evil cogitations, advouteries, fornications, murders, <sup>22</sup> theftes, avarices, wickednesse, guile, impudicities, an evil eye, blasphemie, pride, folishnes. <sup>23</sup> Al these evils proceede from within, and make a man common.

<sup>24</sup> And rising from thence he went into the coastes of Tyre and Sidon: and entring into a house, he would that

## GREAT BIBLE (1539) 1540

me, shalbe for thy profyt. <sup>12</sup> And so ye suffre him no more to do ought for hys father or his mother, <sup>13</sup> and make the worde of God of none effecte, through youre awne constitucyon which ye have ordeyned. And many soche thynges do ye.

<sup>14</sup> And whan he had called all the people unto hym, he sayde unto them: herken unto me, every one of you, and understande. <sup>15</sup> There is nothyng wyth out a man that can defyle him, when it entreth into him: but the thynges which proceade out of a man, those are they that defyle the man. <sup>16</sup> If eny man have eares to heare, let hym heare. <sup>17</sup> And when he came in to the house awaye from the people, his discyple asked him of the symilitude. <sup>18</sup> And he sayd unto them: are ye also so greatly wyth out understandinge? Do ye not yet perceave, that what soever thyng from without, entreth in to a man, it cannot defyle him, <sup>19</sup> because it entreth not into his hert but into the bely: and goeth out into the draught, pourgyng out all meates?

<sup>20</sup> And he sayde: that whych commeth out of a man defyleth the man. <sup>21</sup> For from wyth in, even out of the herte of men proceade evyll thoughtes, advoutry, fornicacyon, murther, <sup>22</sup> theft, covetousnes, fraude, deceyte, unclennes, a wycked eye, blasphemyes, pryde, folyshnes: <sup>23</sup> all these evyll thynges come from with in, and defyle a man. <sup>24</sup> And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and wolde that no man

## KJ (1611) 1873

<sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> making the word of God of none effect through your tradition, which ye have delivered: and many such like *things* do ye.

<sup>14</sup> And when he had called all the people unto *him*, he said unto them, Hearken unto me every one of you, and understand: <sup>15</sup> There is nothing from without a man, that entering into him can defile him: but the *things* which come out of him, those are they that defile the man. <sup>16</sup> If any *man* have ears to hear, let him hear. <sup>17</sup> And when he was entered into *the* house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever *thing* from without entereth into the man. *it* cannot defile him; <sup>19</sup> because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the man. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> all these evil *things* come from within, and defile the man.

<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would

## GENEVA BIBLE (1560) 1562

shalbe fre.) <sup>12</sup> So ye suffre him no more to do anie thyng for his father, or his mother. <sup>13</sup> Making the worde of God of none autoritie, by your tradition which ye have ordeined: and ye do manie suche like things. <sup>14</sup> Then he called the whole multitude unto him, and said unto them, Hearken you al unto me, and understand. <sup>15</sup> There is nothyng without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man. <sup>16</sup> If anie have eares to heare, let him heare. <sup>17</sup> And when he came into an house (away) from the people, his disciples asked him concerning the parable. <sup>18</sup> And he said unto them, What? are ye without understanding also? Do ye not knowe that whatsoever thyng from without entreth into a man, can not defile him. <sup>19</sup> Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is the purging of all meates? <sup>20</sup> Then he said, That whiche cometh out of man, that defileth man. <sup>21</sup> For from within, (even) out of the heart of men, procede evil thoghts, adulteries, fornications, murthers. <sup>22</sup> Theftes, covetousnes, wickednes, disceite, unclennes, a wicked eye, backebiting pride, foolishnes. <sup>23</sup> All these evil things come from within, and defile a man.

<sup>24</sup> And from thence he rose (and went into the borders of Tyrus and Sidon, and entred into an house, and wolde that no man shulde have knowen: but he colde not be hid.

## (RV 1881) ASV 1901

to God; <sup>12</sup> ye no longer suffer him to do aught for his father or his mother; <sup>13</sup> making void the word of God by your tradition, which ye have delivered: and many such like things ye do. <sup>14</sup> And he called to him the multitude again, and said unto them, Hear me all of you, and understand: <sup>15</sup> there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.<sup>r</sup> <sup>17</sup> And when he was entered into the house from the multitude, his disciples asked of him the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; <sup>19</sup> because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. <sup>20</sup> And he said, That which proceedeth out of the man, that defileth the man. <sup>21</sup> For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, <sup>22</sup> covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: <sup>23</sup> all these evil things proceed from within, and defile the man.

<sup>24</sup> And from thence he arose, and went away into the borders of Tyre <sup>s</sup> and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

<sup>r</sup> Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

<sup>s</sup> Some ancient authorities omit *and Sidon*.

## BISHOPS' BIBLE (1568) 1602

helped. <sup>12</sup> And so ye suffer him no more to doe ought for his father, or his mother, <sup>13</sup> Making the word of God of none effect through your tradition, which ye have ordeined: And many such things do ye. <sup>14</sup> And when hee had called all the people unto him, he sayd unto them, Hearken unto me every one of you, and understand. <sup>15</sup> There is nothing without a man that can defile him, when it entreth into him: but the things which proceed out of a man, those are they that defile the man. <sup>16</sup> If any man have eares to heare, let him heare. <sup>17</sup> And when hee came into the house away from the people, his disciples asked him of the similitude. <sup>18</sup> And hee sayth unto them, Are yee also so without understanding? Doe yee not perceive that whatsoever thing from without entreth into the man, it can not defile him, <sup>19</sup> Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all the meats? <sup>20</sup> And he sayd, That which commeth out of the man, defileth the man. <sup>21</sup> For from within, even out of the heart of men, proceed evill thoughts, adulteries, fornications, murders, <sup>22</sup> Thefts, covetousnesse, wickednesse, deceit, wantonnesse, a wicked eye, blasphemie, pride, foolishnesse: <sup>23</sup> All these evill things come from within, and defile the man. <sup>24</sup> And from thence hee arose, and went into the borders of Tyre and Sidon, and entred into an house, and would that no man should have knowen, but he could not

## RSV (1946) 1960

given to God)—<sup>12</sup> then you no longer permit him to do anything for his father or mother, <sup>13</sup> thus making void the word of God through your tradition which you hand on. And many such things you do."

<sup>14</sup> And he called the people to him again, and said to them, "Hear me, all of you, and understand: <sup>15</sup> there is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him."<sup>a</sup> <sup>17</sup> And when he had entered the house, and left the people, his disciples asked him about the parable. <sup>18</sup> And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him, <sup>19</sup> since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean.) <sup>20</sup> And he said, "What comes out of a man is what defiles a man. <sup>21</sup> For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, <sup>22</sup> coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. <sup>23</sup> All these evil things come from within, and they defile a man."

<sup>24</sup> And from there he arose and went away to the region of Tyre and Sidon.<sup>c</sup> And he entered a house, and would not

<sup>a</sup> Other ancient authorities add verse 16, "If any man has ears to hear, let him hear"

<sup>c</sup> Other ancient authorities omit *and Sidon*

## TYNDALE (1525) 1535

man shuld have knowen. But he coulde not be hyd. <sup>25</sup> For a certayne woman whose doughter had a foule sprite hearde of him and came and fell at his fete. <sup>26</sup> The woman was a Greke oute of Syrophenicia, and she besought him that he wolde cast out the devyll oute of her doughter. <sup>27</sup> And Jesus sayde unto her: let the chyldren fyrst be feed. For it is not mete to take the chyldrens breed, and to caste it unto whelppes. <sup>28</sup> She answered and sayd unto him: even so master, neverthelesse, the whelppes also eate under the table of the chyldrens cromes. <sup>29</sup> And he sayde unto her: for this sayinge go thy waye, the devyll is gone out of thy doughter. <sup>30</sup> And when she was come home to her housse, she founde the devyll departed, and her doughter lyinge on the beed.

<sup>31</sup> And he departed agayne from the costes of Tyre and Sydon, and came unto the see of Galile thorow the myddes of the costes of the. x. cities. <sup>32</sup> And they brought unto him one that was deffe and stambred in his speche, and prayde him to put his honde upon him. <sup>33</sup> And he toke him a syde from the people, and put his fingers in his eares and dyd spyt and touched his tounge, <sup>34</sup> and loked up to heaven and sighthed, and sayd unto him: Ephatha, that is to saye, be opened. <sup>35</sup> And streyght waye his eares were openned, and the stringe of his tounge was loosed, and he spake playne. <sup>36</sup> And he commaunded them that they shulde tell no man. But the more he forbad them, so moche the moare a greate

## RHEIMS 1582

no man should know, and he could not be hid. <sup>25</sup> For a woman immediatly as she heard of him, whose daughter had an uncleane spirit, entred in, and fel downe at his feete. <sup>26</sup> For the woman was a Gentile, a Syrophænician borne. And she besought him that he would cast forth the divel out of her daughter. <sup>27</sup> Who said to her, Suffer first the children to be filled. for it is not good to take the childrens bread, and cast it to the dogges. <sup>28</sup> But she answered, and said to him, Yea lord. for the whelpes also eate under the table of the crummes of the children. <sup>29</sup> And he said to her, For this saying goe thy way, the devil is gone out of thy daughter. <sup>30</sup> And when she was departed unto her house, she found the maid lying upon the bed, and the devil gone out.

<sup>31</sup> And againe going out of the coastes of Tyre, he came by Sidon to the sea of Galilee through the middes of the coastes of Decapolis. <sup>32</sup> And they bring to him one deafe and dumme: and they besought him that he would impose his hand upon him. <sup>33</sup> And taking him from the multitude apart, he put his fingers into his eares: and spitting, touched his tongue. <sup>34</sup> and looking up into heaven, he groned, and said to him, *Ephphetha*, which is, *Be thou opened*. <sup>35</sup> And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right. <sup>36</sup> And he commaunded them not to tel any body. But how much he commaunded them, so much the more a great deale did

## GREAT BIBLE (1539) 1540

shuld have knowen. But he coulde not be hyd. <sup>25</sup> For a certayne woman (whose daughter had a foule sprete) as soone as she heard of hym, came, and fell at hys fete. <sup>26</sup> The woman was a Greke out of the nacyon of Syrophenicia, and she besought him, that he wolde cast out the devyll from her daughter. <sup>27</sup> But Jesus sayd unto her: let the chyldren fyrst be fedd. For it is not mete, to take the chyldrens bread, and to cast it unto whelpes. <sup>28</sup> She answered and sayde unto hym: even so lorde, neverthelesse, the whelpes also eat under the table of the chyldrens cromes. <sup>29</sup> And he sayde unto her: for thys sayinge go thy waye, the devyll is gone out of thy daughter. <sup>30</sup> And when she was come home to her house, she founde that the devyll was departed, and her daughter lyinge on the bedd.

<sup>31</sup> And he departed agayne from the coastes of Tyre and Sidon, and came unto the see of Galile thorow the myddes of the coastes of the ten cyties. <sup>32</sup> And they broughte unto him one that was deaffe and had an impediment in hys speche, and they prayd hym to put his hande upon him. <sup>33</sup> And when he had taken hym asyde from the people, he put hys fyngers into hys eares, and dyd spyt, and touched hys tonge, <sup>34</sup> and loked up to heaven, and syghed, and sayde unto hym: Ephatha, that is to saye, be opened. <sup>35</sup> And strayght waye his eares were opened, and the stryng of his tounge was lowsed, and he spake playne. <sup>36</sup> And he commaunded them, that they shulde tell no man. But the more he forbad them, so moch the more a greate deale they

## KJ (1611) 1873

have no *man* know *it*: but he could not be hid. <sup>25</sup> For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: <sup>26</sup> the woman was a Greek, a Syrophænician by nation; and she besought him that he would cast forth the devil out of her daughter. <sup>27</sup> But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. <sup>28</sup> And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. <sup>30</sup> And when she was come to her house, she found the devil gone out, and *her* daughter laid upon the bed.

<sup>31</sup> And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>32</sup> And they bring unto him one *that* was deaf, and had an impediment in his speech; and they beseech him to put *his* hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; <sup>34</sup> and looking up to heaven, he sighed, and saith unto him, *EPHAPHATHA*, that is, Be opened. <sup>35</sup> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup> And he charged them that they should tell no *man*: but the more he charged them, *so* much the more a great deal

## GENEVA BIBLE (1560) 1562

<sup>25</sup> For a certaine woman, whose litle daughter had an un-  
cleane spirit, heard of him, and came, and fell at his fete.  
<sup>26</sup> (And the woman was a Greke, a Syrophenissian by na-  
cion) and she besoght him that he wolde caste out the  
devill out of her daughter. <sup>27</sup> But Jesus said unto her, Let  
the children first be fed: for it is not good to take the  
childrens bread, and to cast it unto whelpes. <sup>28</sup> Then she  
answered, and said unto him, trueth, Lord: yet in dede the  
whelpes eat under the table of the childrens crommes.  
<sup>29</sup> Then he sayd unto her, For thys saying go thy waye: the  
devill is gone out of thy daughter. <sup>30</sup> And when she was  
come home to her house, she founde the devil departed,  
and her daughter lying on the bed.

<sup>31</sup> And he departed againe from the coastes of Tyrus and  
Sidon, and came unto the sea of Galile, through the middes  
of the coastes of Decapolis. <sup>32</sup> And they broght unto hym  
one that was deafe, and stambred in his speache, and  
prayed him to put his hand upon him. <sup>33</sup> Then he toke hym  
aside from the multitude, and put hys fingers in hys eares,  
and did spit, and touched his tongue. <sup>34</sup> And loking up to  
heaven, he sighed, and said unto him, Ephphatha, that is,  
be opened. <sup>35</sup> And straight waye hys eares were opened  
and the string of hys tongue was losed, and he spake  
plaine. <sup>36</sup> And he commanded them, that they shuld tel  
no man: but how much soever he forbad them, the more

## (RV 1881) ASV 1901

<sup>25</sup> But straightway a woman, whose little daughter had an  
unclean spirit, having heard of him, came and fell down at  
his feet. <sup>26</sup> Now the woman was a Greek, a Syrophœnician  
by race. And she besought him that he would cast forth the  
demon out of her daughter. <sup>27</sup> And he said unto her, Let the  
children first be filled: for it is not meet to take the chil-  
dren's bread and cast it to the dogs. <sup>28</sup> But she answered  
and saith unto him, Yea, Lord; even the dogs under the  
table eat of the children's crumbs. <sup>29</sup> And he said unto her,  
For this saying go thy way; the demon is gone out of thy  
daughter. <sup>30</sup> And she went away unto her house, and found  
the child laid upon the bed, and the demon gone out.

<sup>31</sup> And again he went out from the borders of Tyre, and  
came through Sidon unto the sea of Galilee, through the  
midst of the borders of Decapolis. <sup>32</sup> And they bring unto  
him one that was deaf, and had an impediment in his  
speech; and they beseech him to lay his hand upon him.  
<sup>33</sup> And he took him aside from the multitude privately, and  
put his fingers into his ears, and he spat, and touched his  
tongue; <sup>34</sup> and looking up to heaven, he sighed, and saith  
unto him, Ephphatha, that is, Be opened. <sup>35</sup> And his ears  
were opened, and the bond of his tongue was loosed, and  
he spake plain. <sup>36</sup> And he charged them that they should  
tell no man: but the more he charged them, so much the

## BISHOPS' BIBLE (1568) 1602

be hid. <sup>25</sup> For a certain woman, whose yong daughter had  
an unclean spirit, when she had heard of him, came and  
fell at his feet. <sup>26</sup> (The woman was a Greeke, out of the  
nation of Syrophenissa:) and she besought him that he  
would cast out the devill from her daughter. <sup>27</sup> But Jesus  
sayd unto her, Let the children first be fed: for it is not  
meet to take the childrens bread, and to cast it unto the  
litle dogges. <sup>28</sup> She answered, and sayd unto him, Yes lord,  
for the litle dogges also eat under the table of the childrens  
crummes. <sup>29</sup> And he sayd unto her, For this saying, goe thy  
way, the devill is gone out of thy daughter. <sup>30</sup> And when  
shee was come home to her house, shee found that the  
devill was departed, and her daughter lying on the bed.  
<sup>31</sup> And when hee was departed againe from the coasts of  
Tyre and Sidon, he came unto the sea of Galilee, thorow  
the mids of the coastes of Decapolis. <sup>32</sup> And they bring unto  
him one that was deafe, and had an impediment in his  
speech: and they pray him to put his hands upon him.  
<sup>33</sup> And when hee had taken him aside from the people, he  
put his fingers into his eares, and when he had spet,  
touched his tongue, <sup>34</sup> And when hee had looked up to  
heaven, sighed, and said unto him, Ephphatha, that is to  
say, Be thou opened. <sup>35</sup> And straightway his eares were  
opened, and the string of his tongue was loosed, and hee  
spake plaine. <sup>36</sup> And he commanded them that they should  
tell no man: but the more he commanded them, so much

## RSV (1946) 1960

have any one know it; yet he could not be hid. <sup>25</sup> But im-  
mediately a woman, whose little daughter was possessed by  
an unclean spirit, heard of him, and came and fell down at  
his feet. <sup>26</sup> Now the woman was a Greek, a Syrophœnician  
by birth. And she begged him to cast the demon out of her  
daughter. <sup>27</sup> And he said to her, "Let the children first be  
fed, for it is not right to take the children's bread and  
throw it to the dogs." <sup>28</sup> But she answered him, "Yes, Lord;  
yet even the dogs under the table eat the children's  
crumbs." <sup>29</sup> And he said to her, "For this saying you may  
go your way; the demon has left your daughter." <sup>30</sup> And she  
went home, and found the child lying in bed, and the  
demon gone.

<sup>31</sup> Then he returned from the region of Tyre, and went  
through Sidon to the Sea of Galilee, through the region of  
the Decapolis. <sup>32</sup> And they brought to him a man who was  
deaf and had an impediment in his speech; and they be-  
sought him to lay his hand upon him. <sup>33</sup> And taking him  
aside from the multitude privately, he put his fingers into  
his ears, and he spat and touched his tongue; <sup>34</sup> and looking  
up to heaven, he sighed, and said to him, "Ephphatha,"  
that is, "Be opened." <sup>35</sup> And his ears were opened, his  
tongue was released, and he spoke plainly. <sup>36</sup> And he  
charged them to tell no one; but the more he charged them,

## TYNDALE (1525) 1535

deale they publissed it: <sup>37</sup>and were beyonde measure astonyed, sayinge: He hath done all thinges well, and hath made booth the deffe to heare and the domme to speake.

8 In those dayes when ther was a very greate companye, and had nothinge to eate, Jesus called his disciples to him and sayde unto them: <sup>2</sup>I have compassion on this people, because they have now bene with me. iii. dayes, and have nothinge to eate: <sup>3</sup>And yf I shuld sende them away fastinge to their awne houses, they shuld faynt by the waye. <sup>4</sup>For divers of them came from farre. And his disciples answered him: where shulde a man have breade here in the wildernes to satisfie these? <sup>5</sup>And he axed them: how many loves have ye? They sayde, seven. <sup>6</sup>And he commaunded the people to sit doune on the grounde. And he toke the. vii. loves, gave thankes, brake and gave to his disciples, to set before them. And they dyd set them before the people. <sup>7</sup>And they had a feawe small fysshes. And he blessed them and commaunded them also to be set before them. <sup>8</sup>And they ate and were suffised. And they toke up of the broken meate that was lefte. vii. baskettes full. <sup>9</sup>And they that ate, were in nomber aboute foure thousand. <sup>10</sup>And he sent them awaye.

And a none he entred into a shyp with his disciples, and came into the parties of Dalmanutha. <sup>11</sup>And the Pharises came forth, and beganne to dispute with him, sekinge of

## RHEIMS 1582

they publish it, <sup>37</sup>and so much the more did they wonder, saying, He hath done al things wel: he hath made both the deafe to heare, and the dumme to speake.

8 In those daies againe when there was a great multitude, and had not what to eate: calling his Disciples together, he saith to them, <sup>2</sup>I have compassion upon the multitude: because loe three daies they now endure with me, neither have what to eate. <sup>3</sup>and if I dimisse them fasting into their home, they wil faint in the way: for some of them came farre of. <sup>4</sup>And his Disciples answered him, Whence may a man fil them here with bread in the wildernes? <sup>5</sup>And he asked them, How many loaves have ye? Who said, Seven. <sup>6</sup>And he commaunded the multitude to sit doune upon the ground. And taking the seven loaves, giving thankes he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. <sup>7</sup>And they had a few litle fishes: and he blessed them, and commaunded them to be set before them. <sup>8</sup>And they did eate and were filled, and they tooke up that which was left of the fragments, seven maundes. <sup>9</sup>And they that had eaten were about foure thousand: and he dimissed them.

<sup>10</sup>And immediatly going up into the boate with his Disciples, he came into the quarters of Dalmanutha. <sup>11</sup>And the Pharisees went forth, and began to question with him,

## GREAT BIBLE (1539) 1540

publissed, <sup>37</sup>saying: He hath done all thynges well, he hath made both the deaffe to heare, and the dome to speake.

8 In those dayes when ther was a very great company, and had nothyng to eate. Jesus called his disciples to him, and sayde unto them: <sup>2</sup>I have compassion on the people, because they have now bene with me thre dayes, and have nothing to eate: <sup>3</sup>and yf I sende them away fastyng to theyr awne houses, they shall faynt by the waye. For divers of them came from farre. <sup>4</sup>And his disciples answered hym: where shulde a man have bread here in the wyldernes to satsfy these? <sup>5</sup>And he asked them: how many loves have ye? They sayde: seven. <sup>6</sup>And he commaunded the people to syt doune on the grounde. And he toke the seven loaves, and whan he had geven thanckes, he brake, and gave to hys dyscyples, to set before them. And they did set them before the people. <sup>7</sup>And they had a few small fysshes. And whan he had blessed, he commaunded them also to be sett before them. <sup>8</sup>And they dyd eate, and were suffysed. And they toke up of the broken meate that was left seven baskettes full. <sup>9</sup>And they that dyd eate: were about foure thousande. And he sent them awaye.

<sup>10</sup>And anone he entred into a shyp with his disciples, and came into the parties of Dalmanutha. <sup>11</sup>And the Pharyses came forth, and beganne to dispute with hym, sekyng of hym a sygne from heaven, temptyng hym.

## KJ (1611) 1873

they published it; <sup>37</sup>and were beyond measure astonished, saying, He hath done all *things* well: he maketh both the deaf to hear, and the dumb to speak.

8 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto *him*, and saith unto them, <sup>2</sup>I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: <sup>3</sup>and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. <sup>4</sup>And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? <sup>5</sup>And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup>And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. <sup>7</sup>And they had a few small fishes: and he blessed, and commanded to set them also before *them*. <sup>8</sup>So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. <sup>9</sup>And they that had eaten were about four thousand: and he sent them away.

<sup>10</sup>And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. <sup>11</sup>And the Pharisees came forth, and began to question with him,

## GENEVA BIBLE (1560) 1562

a greate deale they published it. <sup>37</sup> And were beyonde measure astonied, saying, He hath done all things wel, he maketh both the deafe to heare, and the domme to speake.

**8** In those dayes, when there was a verye greate multitude, and had nothyng, to eat, Jesus called his disciples to him, and said unto them. <sup>2</sup> I have compassion on the multitude, because they have nowe continued with me thre dayes, and have nothyng to eat. <sup>3</sup> And if I send them away fastyng to their owne house, they wolde faint by the waye: for some of them came from farre. <sup>4</sup> Then his disciples answered him, How can a man satisfie these with bread here in the wildernes? <sup>5</sup> And he asked them, How manie loaves have ye? And they said, Seven. <sup>6</sup> Then he commaunded the multitude to sit down on the grounde: and he toke the seven loaves, and gave thanks, brake (them,) and gave to his disciples to set before (them,) and they did set (them) before the people. <sup>7</sup> They had also a fewe smale fishes: and when he had given thanks, he commanded them also to be set before (them.) <sup>8</sup> So they did eat, and were suffised, and they toke up of the broken meat that was left, seven baskets ful. <sup>9</sup> (And they that had eaten, were about foure thousand) so he sent them away.

<sup>10</sup> And anone he entred into a shyp with hys disciples, and came into the parties of Dalmanutha. <sup>11</sup> And the Pharises came forth, and began to dispute with hym, sek-

## (RV 1881) ASV 1901

more a great deal they published it. <sup>37</sup> And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

**8** In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, <sup>2</sup> I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; <sup>3</sup> and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. <sup>4</sup> And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? <sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. <sup>7</sup> And they had a few small fishes: and having blessed them, he commanded to set these also before them. <sup>8</sup> And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets. <sup>9</sup> And they were about four thousand: and he sent them away. <sup>10</sup> And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

<sup>11</sup> And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.

## BISHOPS' BIBLE (1568) 1602

the more a great deale they published it, <sup>37</sup> And were beyond measure astonied, saying, He hath done all things well: he hath made both the deafe to heare, and the dumbe to speake.

**8** In those dayes, the company being very great, and having nothing to eat, when Jesus had called his disciples unto him, he sayth unto them, <sup>2</sup> I have compassion on the people, because they have now beene with mee three dayes, and have nothing to eat: <sup>3</sup> And if I send them away fasting to their owne houses, they shall faint by the way: for divers of them come from farre. <sup>4</sup> And his Disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? <sup>5</sup> And hee asked them, How many loaves have ye? They sayd, Seven. <sup>6</sup> And he commanded the people to sit down on the ground: and hee tooke the seven loaves, and when he had given thanks, he brake, and gave to his disciples to set before them: and they did set them before the people. <sup>7</sup> And they had a few small fishes: and when he had blessed, he commanded to set them also before them. <sup>8</sup> So they did eat, and were sufficed: and they tooke up of the broken meat that was left, seven baskets full. <sup>9</sup> And they that had eaten, were about foure thousand: And he sent them away. <sup>10</sup> And anon, when hee had entred into a ship with his disciples, he came into the parts of Dalmanutha. <sup>11</sup> And the Pharisees came forth, and began to dispute with him, seeking of

## RSV (1946) 1960

the more zealously they proclaimed it. <sup>37</sup> And they were astonished beyond measure, saying, "He has done all things well; he even makes the deaf hear and the dumb speak."

**8** In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him, and said to them, <sup>2</sup> "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; <sup>3</sup> and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way." <sup>4</sup> And his disciples answered him, "How can one feed these men with bread here in the desert?" <sup>5</sup> And he asked them, "How many loaves have you?" They said, "Seven." <sup>6</sup> And he commanded the crowd to sit down on the ground; and he took the seven loaves, and having given thanks he broke them and gave them to his disciples to set before the people; and they set them before the crowd. <sup>7</sup> And they had a few small fish; and having blessed them, he commanded that these also should be set before them. <sup>8</sup> And they ate, and were satisfied; and they took up the broken pieces left over, seven baskets full. <sup>9</sup> And there were about four thousand people. <sup>10</sup> And he sent them away; and immediately he got into the boat with his disciples, and went to the district of Dalmanutha.<sup>d</sup>

<sup>11</sup> The Pharisees came and began to argue with him, seek-

<sup>d</sup> Other ancient authorities read *Magadan* or *Magdala*

## TYNDALE (1525) 1535

him a signe from heaven and temptinge him. <sup>12</sup> And he syghthed in his sprete and sayde: why doth this generacion seke a signe? Verely I saye unto you, ther shall no signe be geven unto this generacion. <sup>13</sup> And he lefte them and went into the shyp agayne, and departed over the water.

<sup>14</sup> And they had forgotten to take breed with them, nether had they in the shyp with them more then one loof. <sup>15</sup> And he charged them sayinge. Take hede, and beware of the leven of the pharises, and of the leven of Herode. <sup>16</sup> And they reasoned amonge them selves sayinge: we have no breed. <sup>17</sup> And when Jesus knewe that, he sayde unto them: why take ye thought because ye have no bread? perceave ye not yet, nether understonde? Have ye youre hertes yet blynded? <sup>18</sup> Have ye eyes and se not? and have ye eares and heare not? Do ye not remember? <sup>19</sup> When I brake. v. loves amonge. v. M. How many baskettes full of broken meate toke ye up? They sayde unto him, twelve. <sup>20</sup> When I brake. vii. amonge. iiiii. M. How many baskettes of the levinges of broken meate toke ye up? they sayde, seven. <sup>21</sup> And he sayde unto them: how is it that ye understonde not?

<sup>22</sup> And he came to Bethsaida, and they brought a blinde man unto him, and desyred him to touche him. <sup>23</sup> And he caught the blinde by the honde, and leade him out of the towne, and spat in his eyes and put his hondes upon him, and axed him whether he saw ought. <sup>24</sup> And he loked up and sayde: I se the men: for I se them walke, as they

## RHEIMS 1582

asking of him a signe from heaven, tempting him. <sup>12</sup> And groning in spirit, he saith, Why doth this generation aske a signe? Amen I say to you, If a signe shal be given to this generation. <sup>13</sup> And leaving them, he went up againe into the boate, and passed beyond the straites.

<sup>14</sup> And they forgot to take bread: and they had but one loafe with them in the boate. <sup>15</sup> And he commaunded them, saying, Looke wel and beware of the leaven of the Pharisees, and the leaven of Herod. <sup>16</sup> And they reasoned among them selves saying, Because we have not bread. <sup>17</sup> Which JESUS knowing, saith to them, Why doe you reason, because you have not bread? do you not yet know nor understand? yet have ye your hart blinded? <sup>18</sup> having eies see you not? and having eares heare you not? Neither do you remember? <sup>19</sup> When I brake five loaves among five thousand: and how many baskets ful of fragments tooke you up? They say to him, Twelve. <sup>20</sup> When also seven loaves among foure thousand, how many maundes of fragments tooke you up? And they say to him, Seven. <sup>21</sup> And he said to them, How do you not yet understand?

<sup>22</sup> And they come to Bethsaida: and they bring to him one blinde, and desired him that he would touche him. <sup>23</sup> And taking the hand of the blinde, he led him forth out of the towne: and spitting into his eies, imposing his hands, he asked him if he saw any thing. <sup>24</sup> And looking up, he

## GREAT BIBLE (1539) 1540

<sup>12</sup> And whan he had syghted in hys sprete, he sayeth: why doth thys generacyon seke a sygne? Verely I saye unto you, there shall no sygne be geven unto thys generacyon. <sup>13</sup> And he left them, and went into the ship agayne, and departed over the water.

<sup>14</sup> And they had forgotten to take bread with them, nether had they in the shyp with them more then one loafe. <sup>15</sup> And he charged them, saying. Take hede, beware of the leven of the Pharises, and of the leven of Herode. <sup>16</sup> And they reasoned amonge them selves sayenge: We have no bread. <sup>17</sup> And Jesus knewe it, and saith unto them: why take ye thought, because ye have no breed? perceave ye not yet nether understande? Have ye youre hert yet blynded? <sup>18</sup> Have ye eyes, and se not? And have ye eares, and heare not? Do ye not also remembre? <sup>19</sup> When I brake fyve loaves among fyve thousande men, how many baskettes full of broken meat toke ye up? They saye unto him, twelve. <sup>20</sup> When I brake seven amonge foure thousand, how many baskettes of the leavynges of the broken meate toke ye up? They sayd: seven. <sup>21</sup> And he sayd unto them: how happeneth it that ye do not understande?

<sup>22</sup> And he came to Bethsayda, and they brought a blinde man unto hym, and desired hym to touche him. <sup>23</sup> And he caught the blynde by the hand, and lead him out of the towne: and whan he had spyt in his eyes, and put his handes upon him, he asked him yf he sawe ought. <sup>24</sup> And he loked up, and sayd: I se the men: for I perceave them

## KJ (1611) 1873

seeking of him a sign from heaven, tempting him. <sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. <sup>13</sup> And he left them, and entering into the ship again departed to the other side.

<sup>14</sup> Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. <sup>16</sup> And they reasoned among themselves, saying, *It is* because we have no bread. <sup>17</sup> And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup> Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? <sup>19</sup> When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. <sup>20</sup> And when the seven among four thousand, how many baskets full of fragments took ye up? <sup>21</sup> And they said, Seven. And he said unto them, *How is it that ye do not understand?*

<sup>22</sup> And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. <sup>23</sup> And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put *his* hands upon him, he asked him if he saw ought. <sup>24</sup> And he looked

## GENEVA BIBLE (1560) 1562

yng of him a signe from heaven, and tempting him. <sup>12</sup> Then he sighed diepely in his spirit, and said, Why doeth this generacion seke a signe? Verely I say unto you, a signe shal not be given unto this generacion.

<sup>13</sup> So he left them, and went into the ship againe, and departed to the other side.

<sup>14</sup> And they had forgotten to take bread, nether had they in the ship with them, but one loafe. <sup>15</sup> And he charged them, saying, Take hede, and beware of the leaven of the Pharises, and of the leaven of Herode. <sup>16</sup> And they thoght among them selves, saying, (It is,) because we have no bread. <sup>17</sup> And when Jesus knewe it, he said unto them, Why reason you (thys) because ye have no bread? perceive ye not yet, nether understand? have ye your hearts yet hardened? <sup>18</sup> Have ye eyes and se not? and have ye eares, and heare not? and do ye not remember? <sup>19</sup> When I brake the five loaves among five thousand, how manie baskets ful of broken meat toke ye up? They said unto him, twelve <sup>20</sup> And when (I brake) seven amonge foure thousande, howe manie baskets of the leavings of broken meat toke ye up? And they said, Seven. <sup>21</sup> Then he said unto them, How (is it) that ye understand not? <sup>22</sup> And he came to Bethsaida, and they broght a blinde man unto hym, and desired hym to touche him. <sup>23</sup> Then he toke the blinde by the hand, and led him out of the town, and spit in his eyes, and put his hands upon him, and asked him, if he sawe ought. <sup>24</sup> And he loked up, and said, I se men: for I se them walking like

## (RV 1881) ASV 1901

<sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. <sup>13</sup> And he left them, and again entering into *the boat* departed to the other side.

<sup>14</sup> And they forgot to take bread; and they had not in the boat with them more than one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. <sup>16</sup> And they reasoned one with another, <sup>17</sup> saying, We have no bread. <sup>17</sup> And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? <sup>18</sup> Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? <sup>19</sup> When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. <sup>20</sup> And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. <sup>21</sup> And he said unto them, Do ye not yet understand?

<sup>22</sup> And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. <sup>23</sup> And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? <sup>24</sup> And he looked up, and said, I see men; for I behold *them* as

<sup>12</sup> Some ancient authorities read *because they had no bread*.

## BISHOPS' BIBLE (1568) 1602

him a signe from heaven, tempting him. <sup>12</sup> And when he had sighed deeply in his spirit, he sayth, Why doth this generation seeke a signe? Verely I say unto you, There shall no signe be given unto this generation. <sup>13</sup> And when he had left them, and entred into the ship againe, he departed over the water. <sup>14</sup> And they had forgotten to take bread *with them*, neither had they in the shippe with them more then one loafe. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herode. <sup>16</sup> And they reasoned among themselves, saying, We have no bread. <sup>17</sup> And when Jesus knewe *it*, hee saith unto them, Why reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? <sup>18</sup> Having eyes, see yee not? and having eares, heare ye not? Doe ye not remember? <sup>19</sup> When I brake the five loaves among five thousand *men*, how many baskets ful of broken meate tooke yee up? They say unto him, Twelve. <sup>20</sup> When I brake the seven among foure thousand, howe many baskets of the leavings of the broken meat tooke ye up? They said, Seven. <sup>21</sup> And he said unto them, How happeneth it, that ye doe not understand? <sup>22</sup> And hee commeth to Bethsaida, and they bring a blinde man unto him, and desired him to touch him: <sup>23</sup> And when he had caught the blinde by the hand, he led him out of the towne: and when he had spit in his eyes, and put his handes upon him, he asked him if he saw ought. <sup>24</sup> And he looked up, and said, I see men: for I perceive them walke

## RSV (1946) 1960

ing from him a sign from heaven, to test him. <sup>12</sup> And he sighed deeply in his spirit, and said, "Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation." <sup>13</sup> And he left them, and getting into the boat again he departed to the other side.

<sup>14</sup> Now they had forgotten to bring bread; and they had only one loaf with them in the boat. <sup>15</sup> And he cautioned them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." <sup>16</sup> And they discussed it with one another, saying, "We have no bread." <sup>17</sup> And being aware of it, Jesus said to them, "Why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? <sup>18</sup> Having eyes do you not see, and having ears do you not hear? And do you not remember? <sup>19</sup> When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." <sup>20</sup> "And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." <sup>21</sup> And he said to them, "Do you not yet understand?"

<sup>22</sup> And they came to Bethsaida. And some people brought to him a blind man, and begged him to touch him. <sup>23</sup> And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes and laid his hands upon him, he asked him, "Do you see anything?" <sup>24</sup> And he looked up and said, "I see men; but they look like trees,

<sup>16</sup> Other ancient authorities read *the Herodians*.

## TYNDALE (1525) 1535

were trees. <sup>25</sup> After that he put his hondes agayne upon his eyes, and made him see. And he was restored to his sight, and sawe every man clerly. <sup>26</sup> And he sent him home to his housse sayinge: nether go into the tounne, nor tell it to eny in the tounne.

<sup>27</sup> And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? <sup>28</sup> And they answered: some saye that thou arte John Baptist: some saye Helyas: and some, one of the Prophetes. <sup>29</sup> And he sayde unto them: But whom saye ye that I am? Peter answered and sayde unto him: Thou arte very Christ. <sup>30</sup> And he charged them, that they shuld tell no man of it. <sup>31</sup> And he beganne to teache them, how that the sonne of man must suffre many thinges, and shulde be reprovod of the elders and of the hye Prestes and Scribes, and be kylled, and after thre dayes aryse agayne. <sup>32</sup> And he spake that sayinge openly. And Peter toke him a syde, and began to chyde him. <sup>33</sup> Then he tourned aboute, and loked on his disciples, and rebuked Peter sayinge. Go after me Satan. For thou saverest not the thinges of God but the thinges of men.

<sup>34</sup> And he called the people unto him, with his disciples also, and sayde unto them: Whosoever will folowe me, let him forsake him selfe, and take up his crosse, and folowe me. <sup>35</sup> For whosoever will save his lyfe, shall lose it. But whosoever shall lose his lyfe for my sake and the gospels,

## RHEIMS 1582

said, I see men as it were trees, walking. <sup>25</sup> After that againe he imposed his hands upon his eies, and be \* began to see, and was restored, so that he saw al things clerly. <sup>26</sup> And he sent him into his house, saying, Goe into thy house: and if thou enter in to the towne, tel no body.

<sup>27</sup> And Jesus went forth and his Disciples into the townes of Cæsarea-Philippi: and in the way he asked his Disciples, saying to them, Whom do men say that I am? <sup>28</sup> Who answered him, saying, John the Baptist, some Elias, and other some as it were one of the Prophets. <sup>29</sup> Then he saith to them, But whom do you say that I am? Peter answering said to him, Thou art Christ. <sup>30</sup> And he threatened them that they should not tel any man of him.

<sup>31</sup> And he began to teache them, that the Sonne of man must suffer many thinges, and be rejected of the Auncients and of the high Priestes and the Scribes, and be killed: and after three daies rise againe. <sup>32</sup> And he spake the word openly. And Peter taking him, began to rebuke him. <sup>33</sup> Who turning, and seeing his Disciples, threatened Peter, saying, Goe behind me Satan, because thou savourest not the thinges that are of God, but that are of men. <sup>34</sup> And calling the multitude together with his Disciples, he said to them, If any man wil folow me, let him deny him self, and take up his crosse, and folow me. <sup>35</sup> For he that wil save his life, shal lose it: and he that shal lose his life for me and the

## GREAT BIBLE (1539) 1540

walke, as they were trees. <sup>25</sup> After that, he put hys handes agayne upon hys eyes, and made hym se. And he was restored, and sawe every man clearly. <sup>26</sup> And he sent him home to his house, saieng: nether go into the towne, ner tel it to eny in the towne.

<sup>27</sup> And Jesus went out, and hys disciples in to the townes that longe to the cytie called, Cesarea Philippi. And by the waye he asked his disciples, saying unto them: whom do men saye that I am? <sup>28</sup> And they answered: some saye, that thou art John baptist, and some saye, Helias. Agayne, some saye, that that \* thou arte one of the nombre of the prophetes. <sup>29</sup> And he sayde unto them: but whom saye ye that I am? Peter answereth and sayth unto him: thou art very Christ. <sup>30</sup> And he charged them, that they shulde tell no man of him. <sup>31</sup> And he beganne to teach them how that the sonne of man must suffre many thinges, and be reprovod of the elders, and of the hye prestes, and scribes, and be kylled, and after thre dayes aryse agayne. <sup>32</sup> And he spake that sayinge openly. And Peter toke hym aside, and began to chyde him. <sup>33</sup> But he turned about, and loked on hys disciples, and rebuked Peter. saying: Go after me Satan. For thou saverest not the thinges that be of God, but the thynges that be of men.

<sup>34</sup> And when he had called the people unto hym with hys discyples also, he sayde unto them. Whosoever wyll folowe me, lett hym forsake him self, and take up hys crosse, and folowe me. <sup>35</sup> For whosoever wil save his life, shal lose it. But whosoever shal lose his life, for my sake

## KJ (1611) 1873

up, and said, I see men as trees, walking. <sup>25</sup> After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every *man* clearly. <sup>26</sup> And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

<sup>27</sup> And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? <sup>28</sup> And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. <sup>29</sup> And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. <sup>30</sup> And he charged them that they should tell no *man* of him. <sup>31</sup> And he began to teach them, that the Son of man must suffer many *things*, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. <sup>32</sup> And he spake *that* saying openly. And Peter took him, and began to rebuke him. <sup>33</sup> But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the *things* that be of God, but the *things* that be of men. <sup>34</sup> And when he had called the people unto *him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whosoever will save his life shall lose it; but whosoever shall lose his life

## GENEVA BIBLE (1560) 1562

trees. <sup>25</sup> After that, he put hys handes againe upon his eyes, and made him loke againe. And he was restored to his sight, and sawe everie man a farre of clearely. <sup>26</sup> And he sent him home to his house, saying, Nether go into the towne, nor tell it to anie in the towne.

<sup>27</sup> And Jesus went out, and his disciples into the townes of Cesarea Philippi. And by the waye he aske hys disciples, saying unto them, Whome do men say that I am? <sup>28</sup> And they answered, (Some say) John Baptist: and some, Elias: and some, one of the Prophetes. <sup>29</sup> And he said unto them, But whome say ye that I am? Then Peter answered and said unto him, Thou art the Christ. <sup>30</sup> And he sharply charged them that concerning him they shulde tell no man. <sup>31</sup> Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reprovved of the Elders, and of the hie Priests and of the Scribes, and be slayne, and with in thre dayes rise againe. <sup>32</sup> And spake that thyng plainely. Then Peter toke him aside, and began to rebuke him. <sup>33</sup> Then he turned backe, and loked on hys disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou understandest not the things that are of God, but the thinges that are of men.

<sup>34</sup> And he called the people unto hym with hys disciples, and sayd unto them, Whosoever wyll followe me, let hym forsake hym self, and take up his crosse, and followe me. <sup>35</sup> For whosoever wyll save hys lyfe, shall lose it: but whosoever shal lose his life for my sake and the Gospels, he

## (RV 1881) ASV 1901

trees, walking. <sup>25</sup> Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. <sup>26</sup> And he sent him away to his home, saying, Do not even enter into the village.

<sup>27</sup> And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi; and on the way he asked his disciples, saying unto them, Who do men say that I am? <sup>28</sup> And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. <sup>29</sup> And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. <sup>30</sup> And he charged them that they should tell no man of him.

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup> And he spake the saying openly. And Peter took him, and began to rebuke him. <sup>33</sup> But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men. <sup>34</sup> And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whosoever would save his life shall lose it; and whosoever shall lose his life

## BISHOPS' BIBLE (1568) 1602

as *they were* trees. <sup>25</sup> After that, he put his hands againe upon his eyes, and made him see: and he was restored, and saw every man clearely. <sup>26</sup> And he sent him home to his house, saying, Neither goe into the village, nor tell it to any in the village. <sup>27</sup> And Jesus went out, and his disciples, into the villages that long to Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? <sup>28</sup> And they answered, John Baptist, and some say, Elias: Againe, some *say* that that thou art one of the Prophets. <sup>29</sup> And he said unto them, But whom say ye that I am? Peter answereth, and sayeth unto him, Thou art very Christ. <sup>30</sup> And he charged them that they should tell no man. <sup>31</sup> And hee beganne to teach them that the Sonne of man must suffer many things, and be reprovved of the Elders, and of the high Priestes and Scribes, and be killed, and after thre daies rise againe. <sup>32</sup> And he spake that saying openly. And Peter tooke him aside, and began to rebuke him. <sup>33</sup> But when he had turned about, and looked on his disciples, hee rebuked Peter, saying, Go after me, Satan: for thou savourest not the things that *be* of God, but the things that be of men. <sup>34</sup> And when hee had called the people unto him, with his disciples also, hee said unto them, Whosoever will come after me, let him forsake himselfe, and take up his crosse, and follow me. <sup>35</sup> For whosoever will save his life, shal lose it: but whosoever shall lose his life for my sake and the Gospels, the same

## RSV (1946) 1960

walking." <sup>25</sup> Then again he laid his hands upon his eyes; and he looked intently and was restored, and saw everything clearly. <sup>26</sup> And he sent him away to his home, saying, "Do not even enter the village."

<sup>27</sup> And Jesus went on with his disciples, to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do men say that I am?" <sup>28</sup> And they told him, "John the Baptist; and others say, Elijah; and others one of the prophets." <sup>29</sup> And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." <sup>30</sup> And he charged them to tell no one about him.

<sup>31</sup> And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. <sup>32</sup> And he said this plainly. And Peter took him, and began to rebuke him. <sup>33</sup> But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men."

<sup>34</sup> And he called to him the multitude with his disciples, and said to them, "If any man would come after me, let him deny himself and take up his cross and follow me. <sup>35</sup> For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.

## TYNDALE (1525) 1535

the same shall save it. <sup>36</sup>What shall it profet a man, yf he shuld wyne all the worlde and loose his awne soule? <sup>37</sup>or els what shall a man geve, to redeme his soule agayne? <sup>38</sup>Whosoever therfore shall be asshamed of me and of my wordes, amonge this advoutrous and synfull generacion: of him shall the sonne of man be ashamed, when he cometh in the glorie of his father with the holy angels. And he sayde unto them: Verely I saye unto you: There be some of them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdome of God come with power.

**9** <sup>2</sup>And after. vi. dayes Jesus toke Peter, James and John, and leede them up into an hye mountayne out of the waye alone, and he was transfigured before them. <sup>3</sup>And his rayment dyd shyne, and was made very whyte, even as snowe: so whyte as no fuller can make upon the erth <sup>4</sup>And ther apered unto them Helyas with Moses: and they talked with Jesu. <sup>5</sup>And Peter answered and sayde to Jesu: Master, here is good beinge for us, let us make. iii. tabernacles, one for the, one for Moses, and one for Helyas. <sup>6</sup>And yet he wist not what he sayde: for they were afrayde. <sup>7</sup>And ther was a cloude that shaddowed them. And a voyce came out of the cloude sayinge: This is my deare sonne,

## RHEIMS 1582

Gospel, shal save it. <sup>36</sup>For what shal it profit a man, if he gaine the whole world, and suffer damage of his soule? <sup>37</sup>Or what permutation shal a man give for his soule? <sup>38</sup>For he that shal be ashamed of me, and of my wordes in this advouterous and sinful generation, the Sonne of man also wil be ashamed of him, when he shal come in the glorie of his father with the holy Angels.

**9** And he said to them, Amen I say to you, that there be some of them that stand here, which shal not tast of death, until they see the kingdom of God comming in power. <sup>2</sup>And after six daies JESUS taketh Peter and James and John: and bringeth them alone into a high mountaine apart, and was transfigured before them. <sup>3</sup>And his garments were made glistering and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth. <sup>4</sup>And there appeared to them Elias with Moyses: and they were talking with JESUS. <sup>5</sup>And Peter answering, said to JESUS, Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias. <sup>6</sup>For he knew not what he said: for they were frightened with feare. <sup>7</sup>and there was a cloude overshadowing them, and a voice came out of the cloude,

## GREAT BIBLE (1539) 1540

and the gospels, the same shall save it. <sup>36</sup>For what shall it profet a man, yf he wyne all the world, and lose his awne soule? <sup>37</sup>or what shall a man geve to redeme hys soule with all agayne? <sup>38</sup>Whosoever therfore shalbe asshamed of me and of my wordes, in thys advoutrous and synfull generacion: of hym also shall the sonne of man be asshamed, when he commeth in the glorie of hys father with the holy angels.

**9** And he sayd unto them: Verely, I saye unto you: Ther be some among them that stande here, which shall not taste of death, tyll they have sene the kyngdome of God come with power.

<sup>2</sup>And after sixe dayes Jesus taketh Peter and James, and John, and leedeth them up into an hye mountayne out of the waye alone: and he was transfigured before them. <sup>3</sup>And hys rayment dyd shyne, and became very whyte, even as snowe: so whyt as no fuller can make upon the earth. <sup>4</sup>And ther appeared unto them Elias with Moses. And they talked with Jesu. <sup>5</sup>And Peter answered and sayth to Jesu: Master, here is good beyng for us: let us make also. iii. tabernacles, one for the, and one for Moses, and one for Helias. <sup>6</sup>For he wist not what he sayd: for they were afrayed. <sup>7</sup>And there was a cloude that shadowed them. And a voyce came out of the cloude, saying: Thys

## KJ (1611) 1873

for my sake and the gospel's, the same shall save it. <sup>36</sup>For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup>Or what shall a man give in exchange for his soul? <sup>38</sup>Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. **9** And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

<sup>2</sup>And after six days Jesus taketh with *him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. <sup>3</sup>And his raiment became shining, exceeding white as snow; so as no fuller on earth can white *them*. <sup>4</sup>And there appeared unto them Elias with Moses: and they were talking with Jesus. <sup>5</sup>And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>6</sup>For he wist not what to say; for they were sore afraid. <sup>7</sup>And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved

## GENEVA BIBLE (1560) 1562

shal save it. <sup>36</sup>For what shall it profite a man, thogh he shulde winne the whole worlde, if he lose his soule? <sup>37</sup>Or what shall a man give for recompense of his soule? <sup>38</sup>For whosoever shalbe ashamed of me, and of my words among this adulterous and sinful generacion, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holie Angels.

9 And he said unto them, Verely I say unto you, that there be some of them that stand here, whiche shal not taste of death, til they have sene the kingdom of God come with power. <sup>2</sup>And six dayes after Jesus toke Peter, and James, and John, and broght them up into an hie mountaine out of the way alone, and he was transfigured before them. <sup>3</sup>And his raiment did shine, (and was) verie white, as snow, so white as no fuller can make upon the earth. <sup>4</sup>And there appeared unto them Elias with Moses, and they were talking with Jesus. <sup>5</sup>Then Peter answered, and said to Jesus, Master, it is good for us to be here: let us make also thre tabernacles, one for thee, and one for Moses, and one for Elias. <sup>6</sup>Yet he knewe not what he said: for they were afraied. <sup>7</sup>And there was a cloude that shadowed them, and a voyce came out of the cloude, saying,

## (RV 1881) ASV 1901

for my sake and the gospel's shall save it. <sup>36</sup>For what doth it profit a man, to gain the whole world, and forfeit his life? <sup>37</sup>For what should a man give in exchange for his life? <sup>38</sup>For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. <sup>1</sup>And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power.

<sup>2</sup>And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; <sup>3</sup>and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. <sup>4</sup>And there appeared unto them Elijah with Moses: and they were talking with Jesus. <sup>5</sup>And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. <sup>6</sup>For he knew not what to answer; for they became sore afraid. <sup>7</sup>And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my be-

## BISHOPS' BIBLE (1568) 1602

shall save it. <sup>36</sup>For what shall it profite a man, if hee shall winne all the world, and lose his owne soule? <sup>37</sup>Or what shal a man give for a ransome of his soule? <sup>38</sup>Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him also shall the Sonne of man be ashamed, when he commeth in the glory of his Father, with the holy Angels.

9 And he said unto them, Verely I say unto you, that there be some of them that stand here, which shall in no wise taste of death, till they have seene the kingdome of God come with power. <sup>2</sup>And after sixe dayes, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountaine out of the way alone: and he was transfigured before them. <sup>3</sup>And his raiment did shine, *and became* very white, even as snow: so as no Fuller upon the earth can white them. <sup>4</sup>And there appeared unto them Elias with Moses: and they were talking with Jesus. <sup>5</sup>And Peter answered, and saide to Jesus, Master, here is good being for us: and let us make three Tabernacles, one for thee, and one for Moses, and one for Elias. <sup>6</sup>For he wist not what hee should say: for they were sore afraid. <sup>7</sup>And there was a cloude that shadowed them: and a voyce came out of the cloud, saying, This is my beloved

## RSV (1946) 1960

<sup>36</sup>For what does it profit a man, to gain the whole world and forfeit his life? <sup>37</sup>For what can a man give in return for his life? <sup>38</sup>For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels."

<sup>1</sup>And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

<sup>2</sup>And after six days Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and he was transfigured before them, <sup>3</sup>and his garments became glistening, intensely white, as no fuller on earth could bleach them. <sup>4</sup>And there appeared to them Elijah with Moses; and they were talking to Jesus. <sup>5</sup>And Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah." <sup>6</sup>For he did not know what to say, for they were exceedingly afraid. <sup>7</sup>And a cloud overshadowed them, and a voice came out of the cloud, "This is my be-

## TYNDALE (1525) 1535

heare him. <sup>8</sup> And sodenly, they loked rounde aboute them, and sawe no man more then Jesus only with them.

<sup>9</sup> And as they came doune from the hyll, he charged them, that they shulde tell no man what they had sene tyll the sonne of man were rysen from deeth agayne. <sup>10</sup> And they kepte that sayinge with them, and demaunded one of another, what that rysinge from deeth agayne shuld meane?

<sup>11</sup> And they axed him sayinge: why then saye the Scribes, that Helyas muste fyrst come? <sup>12</sup> He answered and sayde unto them: Helyas verely shall fyrst come and restore all thynges. And also the sonne of man as it is wrytten, shall suffre many thynges and shalbe set at nought. <sup>13</sup> Moreover I saye unto you that Helyas is come, and they have done unto him whatsoever pleased them, as it is wrytten of him.

<sup>14</sup> And he came to his disciples and sawe moche people aboute them, and the scribes disputinge with them. <sup>15</sup> And streyght waye all the people when they behelde him, were amased, and ran to him, and saluted him. <sup>16</sup> And he sayde unto the Scribes: what dispute ye with them? <sup>17</sup> And one of the companye answered and sayde: Master, I have brought my sonne unto the, which hath a domme sprite. <sup>18</sup> And whensoever he taketh him, he teareth him, and he fometh, and gnasseth with his tethe, and pineth awaye. And I spake to thy disciples that they shuld caste him out, and they coule not.

## RHEIMS 1582

saying, This is my Sonne most deere: heare ye him. <sup>8</sup> And immediatly looking about, they saw no man any more but JESUS only with them. <sup>9</sup> And as they descended from the mountaine, he commaunded them that they should not tel any man what things they had seen: but when the Sonne of man shal be risen againe from the dead. <sup>10</sup> And they kept in the word with them selves: questioning together what that should be, *when he shal be risen from the dead.*

<sup>11</sup> And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? <sup>12</sup> Who answering said to them, Elias when he commeth first, shal restore al things: and how it is written of the Sonne of man, that he shal suffer many things and be contemned. <sup>13</sup> But I say to you that Elias also is come (and they have done to him whatsoever they would) as it is written of him.

<sup>14</sup> And comming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. <sup>15</sup> And forthwith al the people seeing JESUS, was astonied, and much afraid: and running to him, saluted him. <sup>16</sup> And he asked them, What do you question of among you? <sup>17</sup> And one of the multitude answering, said, Maister, I have brought my sonne to thee, having a dumme spirit, <sup>18</sup> Who, wheresoever he taketh him, dasheth him, and he fometh, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could

## GREAT BIBLE (1539) 1540

is my beloved sonne: heare hym. <sup>8</sup> And sodenly whan they had loked rounde aboute, they sawe no man more then Jesus onely with them.

<sup>9</sup> And as they came downe from the hyll, he charged them, that they shuld tell no man those thynges that they had sene, tyll the sonne of man were rysen from death agayne. <sup>10</sup> And they kepte that saieng with them, and demaunded one of another, what the rysyng from death agayne shulde meane? <sup>11</sup> And they asked hym, sayenge: why then saye the scribes, that Helias must first come? <sup>12</sup> He answered and sayd: unto them: Helias verely when he commeth fyrst, restoreth all thynges. And the sonne of man (as it is wryten of him) shall suffre many thynges, and be sett at naught. <sup>13</sup> But I saye unto you, thut \* Helias is come, and they have done unto hym whatsoever they wolde, as it was wryten of hym.

<sup>14</sup> And whan he came to hys disciples, he sawe moch people about them, and the scribes disputing with them. <sup>15</sup> And streight waye all the people (when they behelde hym) were amased, and ran to hym, and saluted hym. <sup>16</sup> And he asked the scribes: what dispute ye among them? <sup>17</sup> And one of the company answered, and sayde: Master, I have brought unto thee my sonne, whych hath a dome sprete. <sup>18</sup> And whensoever he taketh him, he teareth him, and he fometh, and gnasseth with hys teth, and pineth awaye. And I spake to thy disciples that they shuld caste hym out, and they coule not.

## KJ (1611) 1873

Son: hear him. <sup>8</sup> And suddenly, when they had looked round about, they saw no *man* any more, save Jesus only with themselves.

<sup>9</sup> And as they came down from the mountain, he charged them that they should tell no *man* what *things* they had seen, till the Son of man were risen from the dead. <sup>10</sup> And they kept *that* saying with themselves, questioning *one* with *another* what the rising from the dead should mean. <sup>11</sup> And they asked him, saying, Why say the scribes that Elias must first come? <sup>12</sup> And he answered and told them, Elias verily cometh first, and restoreth all *things*; and how it is written of the Son of man, that he must suffer many *things*, and be set at nought. <sup>13</sup> But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

<sup>14</sup> And when he came to *his* disciples, he saw a great multitude about them, and *the* scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. <sup>16</sup> And he asked the scribes, What question ye <sup>17</sup> with them? <sup>17</sup> And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: <sup>18</sup> and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and

<sup>17</sup> Or, *among yourselves*?

## GENEVA BIBLE (1560) 1562

This is my beloved Sonne: heare him. <sup>8</sup> And suddenly they looked rounde about, and sawe no more anie man save Jesus onely with them. <sup>9</sup> And as thei came downe from the mountaine, he charged them that thei shulde tell no man what they had sene save when the Sonne of man were risen from the dead againe. <sup>10</sup> So they kept that matter to them selves, and demanded one of another, what the rising from the dead againe shulde meane? <sup>11</sup> Also they asked him, saying, Why say the Scribes, that Elias must first come? <sup>12</sup> And he answered, and said unto them, Elias verely shal first come and restore all things: and as it is written of the Sonne of man, he must suffer manie things, and be set at noght. <sup>13</sup> But I say unto you, that Elias is come, (and they have done unto him whatsoever they wolde) as it is written of him.

<sup>14</sup> And when he came to (his) disciples, he sawe a great multitude about them, and the Scribes disputing with them. <sup>15</sup> And straight waye all the people, when thei behelde him, were amased, and ranne to him and saluted him. <sup>16</sup> Then he asked the Scribes, What dispute you among your selves? <sup>17</sup> And one of the compaignie answered, and said Master, I have broght my sonne unto thee, which hath a domme spirit: <sup>18</sup> And wheresoever he taketh him, he teareth him, and he fometh, and gnasseth his teeth and pineth away: and I spake to thy disciples that they shulde cast him out,

## (RV 1881) ASV 1901

loved Son: hear ye him. <sup>8</sup> And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

<sup>9</sup> And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. <sup>10</sup> And they kept the saying, questioning among themselves what the rising again from the dead should mean. <sup>11</sup> And they asked him, saying, *How is it* that the scribes say that Elijah must first come? <sup>12</sup> And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? <sup>13</sup> But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

<sup>14</sup> And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. <sup>15</sup> And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. <sup>16</sup> And he asked them, What question ye with them? <sup>17</sup> And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; <sup>18</sup> and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were

## BISHOPS' BIBLE (1568) 1602

Sonne: heare him. <sup>8</sup> And suddenly when they had looked round about, they saw no man, more then Jesus onely with themselves. <sup>9</sup> And as they came downe from the hill, hee charged them that they should tell no man those things that they had seene, till the Sonne of man were risen from the dead. <sup>10</sup> And they kept that saying with them, and demanded one of another, what the rising from the dead should meane. <sup>11</sup> And they asked him, saying, Why then say the Scribes, that Elias must first come? <sup>12</sup> He answered, and said unto them, Elias verely when he commeth first, restoreth al things: and the Sonne of man, as it is written of him, shall suffer many things, and be set at nought. <sup>13</sup> But I say unto you, that Elias is come, and they have done unto him whatsoever they would, as it is written of him. <sup>14</sup> And when hee came to his disciples, hee saw much people about them, and the Scribes disputing with them. <sup>15</sup> And straightway all the people, when they behelde him, were greatly amazed, and running to him, saluted him. <sup>16</sup> And he asked the Scribes, What dispute ye among your selves? <sup>17</sup> And one of the company answered, and said, Master, I have brought unto thee my son, which hath a dumbe spirit: <sup>18</sup> And wheresoever hee taketh him, hee teareth him, and *he* fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they

## RSV (1946) 1960

loved Son; listen to him." <sup>8</sup> And suddenly looking around they no longer saw any one with them but Jesus only.

<sup>9</sup> And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of man should have risen from the dead. <sup>10</sup> So they kept the matter to themselves, questioning what the rising from the dead meant. <sup>11</sup> And they asked him, "Why do the scribes say that first Elijah must come?" <sup>12</sup> And he said to them, "Elijah does come first to restore all things; and how is it written of the Son of man, that he should suffer many things and be treated with contempt? <sup>13</sup> But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."

<sup>14</sup> And when they came to the disciples, they saw a great crowd about them, and scribes arguing with them. <sup>15</sup> And immediately all the crowd, when they saw him, were greatly amazed, and ran up to him and greeted him. <sup>16</sup> And he asked them, "What are you discussing with them?" <sup>17</sup> And one of the crowd answered him, "Teacher, I brought my son to you, for he has a dumb spirit; <sup>18</sup> and wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to

## TYNDALE (1525) 1535

<sup>19</sup> He answered him and sayde: O generacion without fayth, how longe shall I be with you? How longe shall I suffre you? Bringe him unto me. <sup>20</sup> And they brought him unto him. And assone as the sprete sawe him, he tare him. And he fell doune on the grounde walowing and foming. <sup>21</sup> And he axed his father: how longe is it a goo, sens this hath happened him? And he sayd, of a chylde: <sup>22</sup> and ofte tymes casteth him into the fyre, and also into the water, to destroye him. But yf thou canst do eny thinge, have mercy on us, and helpe us. <sup>23</sup> And Jesus sayde unto him: ye yf thou couldest beleve, all thinges are possible to him that belevith. <sup>24</sup> And streyght waye the father of the chylde cryed with teares sayinge: Lorde I beleve, helpe myne unbelefe.

<sup>25</sup> When Jesus sawe that the people came runninge together unto him, he rebuked the foulle sprete, sayinge unto him: Thou domme and deffe sprite, I charge the come oute of him, and entre no more into him. <sup>26</sup> And the sprite cryed, and rent him sore, and came out: And he was as one that had bene deed, in so moche that many sayde, he is deed. <sup>27</sup> But Jesus caught his honde and lyfte him up: and he rose. <sup>28</sup> And when he was come into the housse, his disciples axed him secretly: why coulde not we caste him out? <sup>29</sup> And he sayde unto them: this kynde can by no nother meanes come forth, but by prayer and fastinge.

<sup>30</sup> And they departed thens, and toke their jorney thorow Galile, and he wolde not that eny man shuld have knowen

## RHEIMS 1582

not. <sup>19</sup> Who answering them, said, O incredulous generation, how long shal I be with you? how long shal I suffer you? bring him unto me. <sup>20</sup> And they brought him. And when he had seen him, immediatly the spirit troubled him: and being thrown upon the ground, he tumbled foming. <sup>21</sup> And he asked his father, How long time is it since this hath chaunced unto him? But he said, From his infancie: <sup>22</sup> and often times hath he cast him into fire and into waters, to destroy him. but if thou canst any thing, helpe us, having compassion on us. <sup>23</sup> And Jesus said to him, If thou canst beleewe, al things are possible to him that beleeveth. <sup>24</sup> And incontinent the father of the boy crying out, with teares said, I do beleewe Lord: helpe my incredulity. <sup>25</sup> And when JESUS saw the people running together, he threatened the uncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him. <sup>26</sup> And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead. <sup>27</sup> But JESUS holding his hand, lifted him up: and he rose. <sup>28</sup> And when he was entred into the house, his Disciples secretly asked him, Why could not we cast him out? <sup>29</sup> And he said to them, This kinde can goe out by nothing, but by prayer and fasting.

<sup>30</sup> And departing thence they passed by Galilee, neither

## GREAT BIBLE (1539) 1540

<sup>19</sup> He answereth him, and sayth: O faithles nacion, how longe shall I be with you? How longe shall I suffre you? Brynge hym unto me. <sup>20</sup> And they brought him unto hym. And assone as the sprete sawe hym, he tare him. And he fell doune on the ground, walowing and foming. <sup>21</sup> And he asketh his father: how longe is it ago: sens thys happened hym? And he sayde: of a chylde: <sup>22</sup> and oft tymes it hath cast hym into the fyre, and into the water, to destroye hym. But yf thou canst do eny thing, have mercy on us and helpe us. <sup>23</sup> Jesus sayd unto hym: yf thou couldest beleve all thynges are possyble to hym that beleveth. <sup>24</sup> And streyght waye the father of the chylde cried with teares, saieng, Lord, I beleve, helpe thou myne unbelefe.

<sup>25</sup> When Jesus sawe that the people came runnyng together unto him, he rebuked the foule sprete, saying unto hym: Thou domme and deeff sprete, I charge the come out of him, and entre nomore into him. <sup>26</sup> And the sprete (whan he had cried, and rent hym sore) came out of hym, and he was as one that had bene dead, in so moch that many sayd: he is deed. <sup>27</sup> But Jesus caught hys hand, and lyft him up: and he rose. <sup>28</sup> And when he was come into the house, his disciples asked hym secretly: why coulde not we cast hym oute? <sup>29</sup> And he sayde unto them: this kynde can come forth by nothing: but by prayer and fastyng.

<sup>30</sup> And they departed thens, and toke theyr jorney thorow Galile, and he wold not, that eny man shuld knowe

## KJ (1611) 1873

they could not. <sup>19</sup> He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. <sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child. <sup>22</sup> And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. <sup>23</sup> Jesus said unto him, If thou canst believe, all things are possible to him that believeth. <sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. <sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* <sup>26</sup> And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

<sup>30</sup> And they departed thence, and passed through Galilee;

## GENEVA BIBLE (1560) 1562

and they colde not <sup>19</sup> Then he answered him, and said, O faithles generacion, how long now shal I be with you! how long now shal I suffer you! Bring him unto me. <sup>20</sup> So they broght him unto him, and assone as the spirit sawe him, he tare him, and he fel downe on the grounde, wallowing and foming. <sup>21</sup> Then he asked his Fathers, How long time is it since he hath bene thus? And he said, Of a childe. <sup>22</sup> And oft times he casteth him into the fyre, and into the water to destroye him: but if thou canst do anie thing, helpe us, and have compassion upon us. <sup>23</sup> And Jesus said unto him, If thou canst beleve it, all things are possible to him that beleveth. <sup>24</sup> And straight way the Father of the childe crying with teares, said, Lord, I beleve: helpe my unbelief. <sup>25</sup> When Jesus sawe that the people came running together, he rebuked the unclean spirit, saying unto him, Thou domme and deafe spirit, I charge thee, come out of him, and entre no more into him. <sup>26</sup> Then (the spirit) cryed, and rent him sore, and came out, and he was as one dead, in so much that manie said, He is dead. <sup>27</sup> But Jesus toke his hand and lift him up and he rose. <sup>28</sup> And when he was come into the house, his disciples asked him secretly, Why colde not we cast him out? <sup>29</sup> And he said unto them, This kinde can by no other meanes come forthe, but by prayer, and fasting.

<sup>30</sup> And they departed thence, and went through Galile,

## (RV 1881) ASV 1901

not able. <sup>19</sup> And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. <sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long time is it since this hath come unto him? And he said, From a child. <sup>22</sup> And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. <sup>23</sup> And Jesus said unto him, If thou canst! All things are possible to him that believeth. <sup>24</sup> Straightway the father of the child cried out, and said, "I believe; help thou mine unbelief." <sup>25</sup> And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. <sup>26</sup> And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead. <sup>27</sup> But Jesus took him by the hand, and raised him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, *How is it* that we could not cast it out? <sup>29</sup> And he said unto them, This kind can come out by nothing, save by prayer<sup>v</sup>.

<sup>30</sup> And they went forth from thence, and passed through Galilee; and he would not that any man should know it.

<sup>u</sup> Many ancient authorities add *with tears*.  
<sup>v</sup> Many ancient authorities add *and fasting*.

## BISHOPS' BIBLE (1568) 1602

should cast him out, and they could not. <sup>19</sup> He answereth him, and saith, O faithlesse nation, how long shall I be with you, how long shall I suffer you? Bring him unto me. <sup>20</sup> And they brought him unto him: and when hee saw him, straightway the spirit tare him, and when he fell downe on the ground, he wallowed, foming. <sup>21</sup> And he asked his father, How long is it agoe since this came unto him? And he sayd, Of a childe. <sup>22</sup> And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have mercy on us, and helpe us. <sup>23</sup> Jesus sayd unto him, This thing if thou canst beleeve, all things are possible to him that beleeveth. <sup>24</sup> And straightway, when the father of the childe had cried with teares, he sayd, Lord, I beleeve, helpe thou mine unbeliefe. <sup>25</sup> When Jesus sawe that the people came running together, hee rebuked the foule spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him. <sup>26</sup> And the spirit when he had cried, and rent him sore, came out of him, and hee was as one that had beene dead, insomuch that many sayd, He is dead. <sup>27</sup> But Jesus, when hee had caught him by the hand, lifted him up: and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him secretly, Why could not we cast him out? <sup>29</sup> And he sayd unto them, This kinde can come forth by nothing, but by prayer and fasting. <sup>30</sup> And after they departed thence, they tooke their journey thorow Galilee,

## RSV (1946) 1960

cast it out, and they were not able." <sup>19</sup> And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." <sup>20</sup> And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. <sup>21</sup> And Jesus asked his father, "How long has he had this?" And he said, "From childhood." <sup>22</sup> And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." <sup>23</sup> And Jesus said to him, "If you can! All things are possible to him who believes." <sup>24</sup> Immediately the father of the child cried out<sup>i</sup> and said, "I believe; help my unbelief!" <sup>25</sup> And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." <sup>26</sup> And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." <sup>27</sup> But Jesus took him by the hand and lifted him up, and he arose. <sup>28</sup> And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" <sup>29</sup> And he said to them, "This kind cannot be driven out by anything but prayer."<sup>j</sup>

<sup>30</sup> They went on from there and passed through Galilee.

<sup>i</sup> Other ancient authorities add *with tears*.  
<sup>j</sup> Other ancient authorities add *and fasting*.

## TYNDALE (1525) 1535

it. <sup>31</sup> For he taught his disciples, and sayde unto them: the sonne of man shalbe delivered into the hondes of men, and they shall kyll him, and after that he is kylled he shall aryse agayne the thyrdaye. <sup>32</sup> But they wiste not what that sayinge meant, and were afrayed to axe him.

<sup>33</sup> And he came to Capernaum. And when he was come to housse, he axed them: what was it that ye disputed bytwene you by the waye? <sup>34</sup> And they helde their peace: for by the waye they reasoned amonge them selves, who shulde be the chefest. <sup>35</sup> And he sate doune and called the twelve unto him, and sayde to them: yf eny man desyre to befirst, the same shalbe last of all, and servaunt unto all. <sup>36</sup> And he toke a chylde, and set him in the myddes of them, and toke him in his armes and sayde unto them: <sup>37</sup> Whosoever receaveth eny soche a chylde in my name, receaveth me. And whosoever receaveth me, receaveth not me, but him that sent me.

<sup>38</sup> John answered him sayinge: Master, we sawe one castinge oute devyls in thy name, which foloweth not us and we forbade him, because he foloweth us not. <sup>39</sup> But Jesus sayde forbid him not. For ther is no man that shall do a myracle in my name, that can lightlye speake evyll of me. <sup>40</sup> Whosoever is not agaynst you, is on youre parte. <sup>41</sup> And whosoever shall geve you a cuppe of water to drinke for my names sake, because ye belonge to Christe, verely I saye unto you, he shall not loose his rewarde.

## RHEIMS 1582

would he that any man should know. <sup>31</sup> And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal rise againe. <sup>32</sup> But they knew not the word: and they were afraid to aske him.

<sup>33</sup> And they came to Capharnaum. Who, when he was in the house, asked them, What did you treate of in the way? <sup>34</sup> But they held their peace, for in the way they had disputed among them selves, which of them should be the greater. <sup>35</sup> And sitting downe, he called the Twelve, and saith to them, If any man wil be first, he shal be last of al, and the minister of al. <sup>36</sup> And taking a childe, he set him in the middes of them. Whom when he had embraced, he said to them, <sup>37</sup> Whosoever shal receive one of such children in my name, receiveth me, and whosoever shal receive me, receiveth not me, but him that sent me.

<sup>38</sup> John answered him, saying, Maister we saw one casting out devils in thy name, who foloweth not us, and we prohibited him. <sup>39</sup> But JESUS said, Do not prohibit him, for there is no man that doth a miracle in my name, and can soone speake il of me. <sup>40</sup> for he that is not against you, is for you. <sup>41</sup> For whosoever shal give you to drinke a cuppe of water in my name, because you are Christs: amen I say

## GREAT BIBLE (1539) 1540

it. <sup>31</sup> For he taught hys disciples, and sayd unto them: the sonne of man shalbe delivered into the handes of men, and they shall kyll hym: and after that he is kylled, he shall aryse agayne the thyrdaye. <sup>32</sup> But they wist not what he sayde, and were afrayed to aske him. <sup>33</sup> And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye disputed among your selves by the waye? <sup>34</sup> And they helde their peace: for by the waye they had reasoned among them selves, who shuld be the chefest. <sup>35</sup> And when he was set downe, he called the twelve to hym, and sayd unto them: yf eny man desyre to be fyrst, the same shalbe last of all, and servaunt to all. <sup>36</sup> And he toke a chylde, and set hym in the myddes of them: and when he had taken hym in hys armes, he sayde unto them: whosoever receaveth eny soche a childe in my name, receaveth me. <sup>37</sup> And whosoever receaveth me, receaveth not me, but hym that sent me.

<sup>38</sup> John answered hym, sayinge: Master, we sawe one cast out devyls in thy name, and he foloweth not us: and we forbade hym, because he foloweth us not. <sup>39</sup> But Jesus sayde: forbyd him not. For ther is no man whych (yf he do a myracle in my name) can lyghtely speake evill of me. <sup>40</sup> For he that is not agaynst us, is on oure parte. <sup>41</sup> Whosoever shall in my name geve you a cuppe of water to drinke, because ye belonge to Chryste, verely I saye unto

## KJ (1611) 1873

and he would not that any *man* should know *it*. <sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. <sup>32</sup> But they understood not *that* saying, and were afraid to ask him.

<sup>33</sup> And he came to Capernaum: and being in the house he asked them, What *was it that* ye disputed among yourselves by the way? <sup>34</sup> But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. <sup>35</sup> And he sat down, and called the twelve, and saith unto them, If any *man* desire to be first, *the same* shall be last of all, and servant of all. <sup>36</sup> And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, <sup>37</sup> Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

<sup>38</sup> And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. <sup>39</sup> But Jesus said, Forbid him not: for there is no *man* which shall do a miracle in my name, that can lightly speak evil of me. <sup>40</sup> For he that is not against us is on our part. <sup>41</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall

## GENEVA BIBLE (1560) 1562

and he wolde not that anie shulde have knowen it. <sup>31</sup> For he taught his disciples, and said unto them, The Sonne of man shalbe delivered into the hands of men, and they shal kil him, but after that he is killed, he shal rise againe the third day. <sup>32</sup> But they understode not that saying, and were afraide to aske him. <sup>33</sup> After he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way? <sup>34</sup> And thei held their peace: for by the way they reasoned among them selves, who (shulde be the chiefest. <sup>35</sup> And he sate downe, and called the twelve, and said to them, If anie man desire to be first the same shalbe last of all, and servant unto all. <sup>36</sup> And he toke a litle childe and set him in the middes of them, and toke him in his armes, and said unto them, <sup>37</sup> Whosoever shal receive one of suche litle children in my Name, receiveth me: and who soever receiveth me, receiveth not me, but him that sent me.

<sup>38</sup> Then John answered him, saying, Master, we sawe one casting out devils by thy Name which followeth not us, and we forbade him, because he followeth us not. <sup>39</sup> But Jesus said, Forbid him not: for there is no man that can do a miracle by my Name, that can lightly speake evil of me. <sup>40</sup> For whosoever is not against us, is on our parte. <sup>41</sup> And whosoever shal give you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say unto

## (RV 1881) ASV 1901

<sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. <sup>32</sup> But they understood not the saying, and were afraid to ask him.

<sup>33</sup> And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? <sup>34</sup> But they held their peace: for they had disputed one with another on the way, who *was* the greatest. <sup>35</sup> And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. <sup>36</sup> And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, <sup>37</sup> Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

<sup>38</sup> John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. <sup>39</sup> But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. <sup>40</sup> For he that is not against us is for us. <sup>41</sup> For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say

## BISHOPS' BIBLE (1568) 1602

and he would not that any man should know it. <sup>31</sup> For he taught his disciples, and sayd unto them, The sonne of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day. <sup>32</sup> But they understood not that saying, and were afraide to aske him. <sup>33</sup> And he came to Capernaum: and when he was come into the house, he asked them, What was it that yee disputed among your selves by the way? <sup>34</sup> And they held their peace: For by the way they had reasoned among themselves, who *should be* the chiefest. <sup>35</sup> And when he was set downe, he called the twelve, and sayth unto them, If any man desire to be first, the same shalbe last of all, and servant unto all. <sup>36</sup> And when he had taken a yoong childe, he set him in the midst of them: and when he had taken him in his armes, he sayd unto them, <sup>37</sup> Whosoever shall receive any such a yoong childe in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. <sup>38</sup> John answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us, and we forbade him, because he followeth us not. <sup>39</sup> But Jesus sayd, Forbid him not, for there is no man, which if he do a miracle in my name, can lightly speake evill of me. <sup>40</sup> For hee that is not against us, is on our part. <sup>41</sup> Whosoever shall in my Name give you a cuppe of colde water to drinke, because ye belong to Christ: Verely I say unto

## RSV (1946) 1960

And he would not have any one know it; <sup>31</sup> for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise." <sup>32</sup> But they did not understand the saying, and they were afraid to ask him.

<sup>33</sup> And they came to Capernaum; and when he was in the house he asked them, "What were you discussing on the way?" <sup>34</sup> But they were silent; for on the way they had discussed with one another who was the greatest. <sup>35</sup> And he sat down and called the twelve; and he said to them, "If any one would be first, he must be last of all and servant of all." <sup>36</sup> And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, <sup>37</sup> "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me."

<sup>38</sup> John said to him, "Teacher, we saw a man casting out demons in your name,<sup>k</sup> and we forbade him, because he was not following us." <sup>39</sup> But Jesus said, "Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. <sup>40</sup> For he that is not against us is for us. <sup>41</sup> For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward.

<sup>k</sup> Other ancient authorities add *who does not follow us*

## TYNDALE (1525) 1535

<sup>42</sup> And whosoever shall offende one of these lytelons, that beleve in me, it were better for him, that a mylstone were hanged aboute his necke, and that he were cast into the see. <sup>43</sup> Wherfore yf thy hande offende the, cut him of. It is better for the, to entre into lyfe maymed, then havyng two hondes go into hell, into fyre that never shalbe quenched, <sup>44</sup> where there worme dyeth not, and the fyre never goeth oute. <sup>45</sup> Lykewyse yf thy fote offende the, cut him of. For it is better for the to goo halt into lyfe, then havinge two fete to be cast into hell, into fyre that never shalbe quenched: <sup>46</sup> where there worme dyeth not, and the fyre never goeth oute. <sup>47</sup> Even so yf thyne eye offende the, plucke him oute. It is better for the to go into the kyngdome of God with one eye, then havinge two eyes to be cast into hell fyre: <sup>48</sup> where there worme dyeth not, and the fyre never goeth oute.

<sup>49</sup> Every man therfore shalbe salted with fyre. And every sacrifice shalbe seasoned with salt. <sup>50</sup> Salt is good. But yf the salt be unsavery: what shall ye salte therwith? Se that ye have salt in youre selves: and have peace amonge youre selves, one with another.

**10** And he rose from thence and went into the coostes of Jurie through the region that is beyonde Jordan. And the people resorted unto him a fresshe: and as he was

## RHEIMS 1582

to you, he shal not lose his reward. <sup>42</sup> And whosoever shal scandalize one of these litle ones beleiving in me: it is good for him rather if a milstone were put about his necke, and he were cast into the sea. <sup>43</sup> And if thy hand scandalize thee, cut it of. it is good for thee to enter into life, maimed, then having two hands to goe into hel, into the fire unquencheable, <sup>44</sup> where their worme dieth not, and the fire quencheth not. <sup>45</sup> And if thy foote scandalize thee, choppe it of. it is good for thee to enter into life everlasting, lame, rather then having two feete, to be cast into the hel of unquencheable fire, <sup>46</sup> where their worme dieth not, and the fire quencheth not. <sup>47</sup> And if thine eye scandalize thee, cast it out. it is good for thee with one eye to enter into the kingdom of God, rather then having two eies, to be cast into the hel of fire, <sup>48</sup> where their worme dieth not, and the fire quencheth not. <sup>49</sup> For every one shal be salted with fire: and every victime shal be salted with salt. <sup>50</sup> Salt is good. but if the salt shal be unseasoned: wherwith wil you season it? Have salt in you, and have peace among you.

**10** And rising up thence, he commeth into the coastes of Jewrie beyond Jordan: and the multitudes assembled againe unto him. and as he was accustomed, againe he

## GREAT BIBLE (1539) 1540

you: he shall not loose hys reward. <sup>42</sup> And whosoever shall offende one of these lytelons, that beleve in me, it were better for hym, yf a mylstone were hanged aboute his necke, and he were cast into the see. <sup>43</sup> Wherfore yf thy hande hynder the, cut it of. It is beter for the, to entre into lyfe maymed, then (havyng two handes) to go into hell, into fyre that never shalbe quenched, <sup>44</sup> where theyr worme dyeth not, and the fyre goeth not out. <sup>45</sup> And yf thy fote be a hynderaunce unto the, cut it of. It is better for thee to go halt into lyfe, then (havyng two fete) to be cast into hell, into fyre that never shalbe quenched: <sup>46</sup> where theyr worme dyeth not, and the fyre goeth not out. <sup>47</sup> And yf thyne eye hinder the plucke it out. It is better for the to go into the kyngedome of God wyth one eye, then (havyng two eyes) to be cast into hell fyre: <sup>48</sup> where theyr worme dyeth not, and the fyre goeth not out.

<sup>49</sup> Every man shalbe salted wyth fyre. And every sacrifice shalbe seasoned with salt. <sup>50</sup> Salt is good. But yf the salt be unsavery, what shall ye season ther wyth? have salt in youre selves: and have peace amonge youre selves, one wyth another.

**10** And whan he rose from thence, he went into the coastes of Jurye through the regyon that is beyonde Jordan: And the people resorted unto hym a freshe. and

## KJ (1611) 1873

not lose his reward. <sup>42</sup> And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> where their worm dieth not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt. <sup>50</sup> Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

**10** And he rose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them

## GENEVA BIBLE (1560) 1562

you, he shal not lose his rewarde. <sup>42</sup> And whosoever shal offend one of these litle ones, that beleve in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea. <sup>43</sup> Wherefore if thine hand cause thee to offende, cut it of: it is better for thee to entre into life, maimed, then having two hands, to go into hel into the fyre that never shal be quenched. <sup>44</sup> Where their worme dyeth not, and the fyre never goeth out. <sup>45</sup> Likewise, if thy foote cause thee to offende cut it of: it is better for thee to go halt into life, then having two feete to be cast into hel into the fyre that never shalbe quenched. <sup>46</sup> Where their worme dyeth not, and the fyre never goeth out. <sup>47</sup> And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, then having two eyes, to be cast into hel fyre. <sup>48</sup> Where their worme dyeth not, and the fyre never goeth out. <sup>49</sup> For everie man shalbe salted with fyre: and everie sacrifice shalbe salted with salte. <sup>50</sup> Salte is good: but if the salte be unsaverie, where with shal it be seasoned? Have salte in your selves, and have peace, one with another.

**10** And he arose from thence and went into the coastes of Judea by the farre side of Jordan, and the people resorted unto him againe, and as he was wont, he taught

## (RV 1881) ASV 1901

unto you, he shall in no wise lose his reward. <sup>42</sup> And whosoever shall cause one of these little ones that believe <sup>10</sup> on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup> And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.<sup>44</sup> <sup>45</sup> And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. <sup>47</sup> And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; <sup>48</sup> where their worm dieth not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire.<sup>50</sup> Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

**10** And he arose from thence, and cometh into the borders of Judæa and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.

<sup>10</sup> Many ancient authorities omit *on me*.

<sup>44</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

<sup>50</sup> Many ancient authorities add *and every sacrifice shall be salted with salt*.

## BISHOPS' BIBLE (1568) 1602

you, he shall not lose his reward. <sup>42</sup> And whosoever shall offend one of these litle ones that beleeve in me, it is better for him if a milstone were hanged about his necke, and he were cast into the sea. <sup>43</sup> And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, then having two hands, to go into hell, into fire that never shalbe quenched. <sup>44</sup> Where their worme dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having thy two feet, to be cast into hell, into fire that never shalbe quenched. <sup>46</sup> Where their worme dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, then having two eyes, to be cast into hell fire. <sup>48</sup> Where their worme dieth not, and the fire is not quenched. <sup>49</sup> For every man shalbe salted with fire, and every sacrifice shalbe seasoned with salt. <sup>50</sup> Salt is good: but if the salt be unsavery, with what thing shall you season it? Have ye salt in your selves, and have peace among your selves one with another.

**10** And when he rose from thence, he commeth into the coastes of Jurie, thorow *the region that is beyond* Jordan: and the people resort unto him afresh, and as he

## RSV (1946) 1960

<sup>42</sup> "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea. <sup>43</sup> And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire."<sup>44</sup> <sup>45</sup> And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell."<sup>47</sup> <sup>47</sup> And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, <sup>48</sup> where their worm does not die, and the fire is not quenched. <sup>49</sup> For every one will be salted with fire.<sup>50</sup> Salt is good; but if the salt has lost its saltiness, how will you season it? Have salt in yourselves, and be at peace with one another."

**10** And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again; and again, as his custom was, he taught them.

<sup>44</sup> Verses 44 and 46 (which are identical with verse 48) are omitted by the best ancient authorities

<sup>50</sup> Other ancient authorities add *and every sacrifice will be salted with salt*

## TYNDALE (1525) 1535

wont, he taught them agayne. <sup>2</sup> And the pharises came and axed him a question: whether it were lafull for a man to put away his wyfe: to prove him. <sup>3</sup> And he answered and sayd unto them: what dyd Moses byd you do? <sup>4</sup> And they sayde: Moses suffred to wryte a testimoniall of devorsement, and to put hyr away. <sup>5</sup> And Jesus answered and sayd unto them: For the hardnes of youre hertes he wrote this precept unto you. <sup>6</sup> But at the fyrste creacion God made them man and woman. <sup>7</sup> And for this thinges sake shall man leve his father and mother and byde by his wyfe <sup>8</sup> and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. <sup>9</sup> Therefore what God had cuppled, let not man separat.

<sup>10</sup> And in the housse his disciples axed him agayne of that matter. <sup>11</sup> And he sayde unto them: Whosoever putteth away his wyfe and maryeth another, breaketh wedlocke to herwarde. <sup>12</sup> And yf a woman forsake her husband and be maryed to another, she committeth advourtrie.

<sup>13</sup> And they brought chyliden to him, that he should touche them. And his disciples rebuked thoose that brought them. <sup>14</sup> When Jesus sawe that, he was displeased and sayd to them: Suffre the chyliden to come unto me, and forbyd them not. For of suche is the kyngdome of God. <sup>15</sup> Verely I saye unto you, whosoever shall not receave the kyngdome of God as a chylde, he shall not entre therin. <sup>16</sup> And he toke them up in his armes, and put his bondes upon them, and blessed them.

## RHEIMS 1582

taught them. <sup>2</sup> And the Pharisees comming neere, asked him, Is it lawful for a man to dimisse his wife? tempting him. <sup>3</sup> But he answering, said to them, What did Moyses commaund you? <sup>4</sup> Who said, Moyses permitted to write a bill of divorce, and to dimisse her. <sup>5</sup> To whom JESUS answering, said, For the hardnes of your hart he wrote you this precept. <sup>6</sup> but from the beginning of the creation God made them male and femal. <sup>7</sup> For this cause, man shal leave his father and mother: and shal cleave to his wife, <sup>8</sup> and they two shal be in one flesh. therefore now they are not two, but one flesh. <sup>9</sup> That therfore which God hath joyned together, let not man separate.

<sup>10</sup> And in the house againe his Disciples asked him of the same thing. <sup>11</sup> And he saith to them, Whosoever dimisseth his wife and marrieth an other: committeth advourtrie upon her. <sup>12</sup> And if the wife dimisse her husband, and mary an other, she committeth advourtrie.

<sup>13</sup> And they offered to him yong children, that he might touche them. And the Disciples threatened those that offered them. <sup>14</sup> Whom when JESUS saw, he tooke it il, and said to them, Suffer the litle children to come unto me, and prohibit them not. for the kingdom of God is for such. <sup>15</sup> Amen I say to you: Whosoever receiveth not the kingdom of God as a litle childe, shal not enter into it. <sup>16</sup> And embracing them, and imposing hands upon them, he blessed them.

## GREAT BIBLE (1539) 1540

as he was wont, he taught them agayne. <sup>2</sup> And the Pharyses came, and asked hym. Is it lawfull for a man to put away hys wyfe: to prove hym. <sup>3</sup> And he answered, and sayd unto them: what dyd Moses byd you do: <sup>4</sup> and they sayde, Moses suffered to wryte a testimonall of devorsement, and to put her away. <sup>5</sup> And Jesus answered and sayde unto them: For the hardnes of youre herte he wrote thys precept unto you. <sup>6</sup> But at the fyrst creacyon. God made them man and woman. <sup>7</sup> Therefore shall a man leave hys father and mother, and byde by hys wyfe, <sup>8</sup> and they twayne shalbe one fleshe. So then are they now not twayne, but one fleshe. <sup>9</sup> Therefore, what God had coupled together let not man separate.

<sup>10</sup> And in the house hys discyples asked him againe of the same matter. <sup>11</sup> And he sayeth unto them. Whosoever putteth away hys wyfe, and maryeth another, breaketh wedlocke to her warde. <sup>12</sup> And yf a woman forsake her husband, and be maryed to another, she commytteth advourtrie. <sup>13</sup> And they brought chyliden to hym, that he shulde touch them. And hys discyples rebuked those that brought them. <sup>14</sup> But when Jesus sawe it, he was displeased and sayd unto them: Suffre the children to come unto me, forbyd them not. For of soch is the kyngdome of God. <sup>15</sup> Verely I saye unto you, whosoever doth not receave the kyngdome of God as a childe, he shal not entre therin. <sup>16</sup> And whan he had taken them up in hys armes, he put his handes upon them, and blessed them.

## KJ (1611) 1873

again. <sup>2</sup> And the Pharisees came to *him*, and asked him, Is it lawful for a man to put away *his* wife? tempting him. <sup>3</sup> And he answered and said unto them, What did Moses command you? <sup>4</sup> And they said, Moses suffered to write a bill of divorcement, and to put *her* away. <sup>5</sup> And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. <sup>6</sup> But from the beginning of the creation God made them male and female. <sup>7</sup> For this cause shall a man leave his father and mother, and cleave to his wife; <sup>8</sup> and they twain shall be one flesh: so then they are no more twain, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder. <sup>10</sup> And in the house his disciples asked him again of the same *matter*. <sup>11</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. <sup>12</sup> And if a woman shall put away her husband, and be married to another, she committeth adultery.

<sup>13</sup> And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. <sup>14</sup> But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup> And he took them up in his arms, put *his* hands upon them, and blessed them.

## GENEVA BIBLE (1560) 1562

them againe. <sup>2</sup> Then the Pharises came and asked him, if it were lawfull for a man to put away (his) wife, and tempted him. <sup>3</sup> And he answered, and said unto them, What did Moses commande you? <sup>4</sup> And they said, Moses suffred to write a bil of divorcement, and to put her away. <sup>5</sup> Then Jesus answered, and said unto them, For the hardnes of your heart he wrote this precept unto you. <sup>6</sup> But at the beginning of the creacion God made them male and female. <sup>7</sup> For this cause shal man leave his father and mother, and cleave unto his wife. <sup>8</sup> And they twaine shalbe one flesh: so that thei are no more twaine, but one flesh. <sup>9</sup> Therefore, what God hath coupled to gether, let not man separate <sup>10</sup> And in the house his disciples asked him againe of that matter. <sup>11</sup> And he said unto them, Whosoever shal put away his wife and marie another, committeth adulterie against her. <sup>12</sup> And if a woman put away her houshand,\* and be married to another, she committeth adulterie.

<sup>13</sup> Then they broght litle children to him that he shulde touche them: and his disciples rebuked those that broght them. <sup>14</sup> But when Jesus sawe it, he was displeased, and said to them, Suffre the litle children to come unto me, and forbid them not: for of suche is the kingdome of God. <sup>15</sup> Verely I say unto you, Whosoever shal not receive the kingdome of God as, a litle childe, he shal not entre therein. <sup>16</sup> And he toke them up in his armes, and put (his) hands upon them, and blessed them.

## (RV 1881) ASV 1901

<sup>2</sup> And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? trying him. <sup>3</sup> And he answered and said unto them, What did Moses command you? <sup>4</sup> And they said, Moses suffered to write a bill of divorcement, and to put her away. <sup>5</sup> But Jesus said unto them, For your hardness of heart he wrote you this commandment. <sup>6</sup> But from the beginning of the creation, Male and female made he them. <sup>7</sup> For this cause shall a man leave his father and mother, <sup>8</sup> and shall cleave to his wife; <sup>8</sup> and the two shall become one flesh: so that they are no more two, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder. <sup>10</sup> And in the house the disciples asked him again of this matter. <sup>11</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: <sup>12</sup> and if she herself shall put away her husband, and marry another, she committeth adultery.

<sup>13</sup> And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. <sup>14</sup> But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. <sup>16</sup> And he took them in his arms, and blessed them, laying his hands upon them.

\* Some ancient authorities omit *and shall cleave to his wife*.

## BISHOPS' BIBLE (1568) 1602

was woont, he taught them againe. <sup>2</sup> And the Pharisees came, and asked him, Is it lawfull for a man to put away his wife? tempting him. <sup>3</sup> And hee answered, and sayd unto them, What did Moses command you to do? <sup>4</sup> And they sayd, Moses suffered to write a booke of divorcement, and to put her away. <sup>5</sup> And Jesus answered, and said unto them, For the hardnesse of your heart, hee wrote this precept unto you. <sup>6</sup> But from the beginning of the creation, God made them male and female, <sup>7</sup> And sayd, For this cause shal a man leave his father and mother, and bide by his wife, <sup>8</sup> And they twaine shalbe one flesh: so then are they no more twaine, but one flesh. <sup>9</sup> Therefore what God hath coupled together, let no man separate. <sup>10</sup> And in the house his disciples asked him againe of the same matter. <sup>11</sup> And he sayth unto them, Whosoever shal put away his wife, and marry another, committeth adultery against her. <sup>12</sup> And if a woman shall put away her husband, and be married to another, she committeth adultery. <sup>13</sup> And they brought yong children to him, that he should touch them: and his disciples rebuked those that brought them. <sup>14</sup> But when Jesus saw it, he was sore displeased, and sayd unto them, Suffer the yoong children to come unto me, and forbid them not: for to such belongeth the kingdome of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a yong child, he shall in no wise enter therein. <sup>16</sup> And when hee had taken them up in his armes,

## RSV (1946) 1960

<sup>2</sup> And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" <sup>3</sup> He answered them, "What did Moses command you?" <sup>4</sup> They said, "Moses allowed a man to write a certificate of divorce, and to put her away." <sup>5</sup> But Jesus said to them, "For your hardness of heart he wrote you this commandment. <sup>6</sup> But from the beginning of creation, 'God made them male and female.' <sup>7</sup> 'For this reason a man shall leave his father and mother and be joined to his wife,' <sup>8</sup> and the two shall become one.' So they are no longer two but one. <sup>9</sup> What therefore God has joined together, let not man put asunder."

<sup>10</sup> And in the house the disciples asked him again about this matter. <sup>11</sup> And he said to them, "Whoever divorces his wife and marries another, commits adultery against her; <sup>12</sup> and if she divorces her husband and marries another, she commits adultery."

<sup>13</sup> And they were bringing children to him, that he might touch them; and the disciples rebuked them. <sup>14</sup> But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. <sup>15</sup> Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." <sup>16</sup> And he took them in his arms and blessed them, laying his hands upon them.

<sup>p</sup> Other ancient authorities omit *and be joined to his wife*.

## TYNDALE (1525) 1535

<sup>17</sup> And when he was come into the waye, ther came one runnyng and kneled to him, and axed him: good master, what shall I do, that I maye enheret eternall lyfe? <sup>18</sup> Jesus sayde to him: why callest thou me good? There is no man good but one, which is God. <sup>19</sup> Thou knowest the commaundementes: breake not matrimony: kyll not: steale not: bere no falce wytnes: defraude no man: honoure thy father and mother. <sup>20</sup> He answered and sayde to him: master, all these I have observed from my youth. <sup>21</sup> Jesus behelde him, and had a favour to him and sayde unto him: one thinge is lackinge unto the. Go and sell all that thou hast, and geve to the poore, and thou shalt have treasure in heven, and come and folowe me, and take up thy crosse. <sup>22</sup> But he was discumforted with that sayinge, and went awaye mornynge, for he had greate possessions.

<sup>23</sup> And Jesus loked rounde aboute, and sayde unto his disciples: what an harde thinge is it for them that have ryches, to entre into the kyngdome of God. <sup>24</sup> And his disciples were astonnyed at his wordes. But Jesus answered agayne and sayde unto them: chyl dren, how harde is it for them, that trust in ryches, to entre into the kyngdome of God? <sup>25</sup> It is easier for a camell to go thorowe the eye of an nedle, then for a ryche man to entre into the kyngdome of God. <sup>26</sup> And they were astonnyed out of measure, sayinge betwene them selves: who then can be saved? <sup>27</sup> Jesus loked upon them, and sayde: with men it is impossible, but not with God: for with God all thinges are possible.

## RHEIMS 1582

<sup>17</sup> And when he was gone forth in the way, a certaine man running forth and kneeling before him asked him, Good Maister, what shal I doe that I may receive life everlasting? <sup>18</sup> And JESUS said to him, Why callest thou me good? None is good but one, God. <sup>19</sup> Thou knowest the commaundements, *Commit not advourtrie, Kil not, Steale not, Beare not false witness, doe no fraude, Honour thy father and mother.* <sup>20</sup> But he answering, said to him, Maister al these things I have observed from my youth. <sup>21</sup> And JESUS beholding him, loved him, and said to him, One thing is wanting unto thee: goe, sel whatsoever thou hast, and give to the poore, and thou shalt have treasure in heaven: and come, folow me. <sup>22</sup> Who being stroken sad at the word, went away sorowful. for he had many possessions. <sup>23</sup> And JESUS looking about, saith to his Disciples, How hardly shal they that have money, enter into the kingdom of God! <sup>24</sup> And the Disciples were astonied at his wordes. But JESUS againe answering, saith to them, Children, how hard is it for them that trust in money, to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to passe through a nedels eie, then for a rich man to enter into the kingdom of God. <sup>26</sup> Who marveled more, saying to them selves, And who can be saved? <sup>27</sup> And JESUS beholding them, saith, With men it is impossible: but not with

## GREAT BIBLE (1539) 1540

<sup>17</sup> And when he was gone forth into the waye, ther came one runnyng and kneled to hym, and asked hym: good master, what shal I do, that I maye enheret eternall lyfe? <sup>18</sup> Jesus sayde unto hym: why callest thou me good? There is no man good, but one, which is God. <sup>19</sup> Thou knowest the commaundementes: breake not matrimony: kyll not: steale not, beare no false wytnes: defraude no man: honoure thy father and mother. <sup>20</sup> He answered and sayd unto hym: Master, all these I have observed from my youth. <sup>21</sup> Jesus behelde hym, and favoured hym, and sayd unto hym: one thyng thou lackest. Go thy waye Sell that thou hast, and geve to the poore, and thou shalt have treasure in heaven, and come, folowe me and take up my crosse upon thy shulders. <sup>22</sup> But he was discomforted because of that sayinge, and went a waye mournyng for he had great possessyons.

<sup>23</sup> And whan Jesus had looked rounde aboute, he sayde unto his discyples. How uneasye shall they that have money: entre into the kyngdome of God. <sup>24</sup> And the discyples were astonnyed at hys wordes. But Jesus answereth againe, and sayeth unto them: children, how harde is it for them, that trust in money, to entre into the kingdome of God? <sup>25</sup> It is easier for a camell to go thorow the eye of an nedle, then for the ryche to entre into the kyngdome of God. <sup>26</sup> And they were astonnyed out of measure, sayinge betwene them selves: who then can be saved? <sup>27</sup> Jesus loked upon them, and sayd, with men it is impossible, but not with God: for with God all thynges are possyble

## KJ (1611) 1873

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.* <sup>19</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. <sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, One *thing* thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. <sup>22</sup> And he was sad at *that* saying, and went away grieved: for he had great possessions.

<sup>23</sup> And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich *man* to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all *things* are possible.

## GENEVA BIBLE (1560) 1562

<sup>17</sup> And when he was gone out on the way, there came one running, and kneeled to him and asked him, Good Master, what shal I do that I may possesse eternal life? <sup>18</sup> Jesus said to him, Why callest thou me good there is none good but one, (even) God. <sup>19</sup> Thou knowest the commandements, Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt hurt no (man.) Honour thy father and mother. <sup>20</sup> Then he answered, and said to him, Master, all these things I have observed from my youth. <sup>21</sup> And Jesus behelde him and loved him, and said unto him, One thing is lacking unto thee Go and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, followe me, and take up the crosse. <sup>22</sup> But he was sad at that saying, and went away sorrowfull: for he had great possessions. <sup>23</sup> And Jesus loked rounde about, and said unto his disciples, How hardely do they that have riches, entre into the kingdome of God! <sup>24</sup> And his disciples were astonied at his wordes. But Jesus answered againe, and said unto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God! <sup>25</sup> It is easier for a camel to go through the eye of a nedle, then for a riche man, to entre into the kingdome of God. <sup>26</sup> And they were muche more astonied, saying with them selves, Who then can be saved? <sup>27</sup> But Jesus loked upon them, and said, With men (it is) impossible, but not with God: for with God all things are possible.

## (RV 1881) ASV 1901

<sup>17</sup> And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. <sup>19</sup> Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. <sup>20</sup> And he said unto him, Teacher, all these things have I observed from my youth. <sup>21</sup> And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>22</sup> But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

<sup>23</sup> And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it <sup>a</sup>for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished exceedingly, saying <sup>b</sup>unto him, Then who can be saved? <sup>27</sup> Jesus looking upon them saith, With men it is impossible, but not

<sup>a</sup> Some ancient authorities omit *For them that trust in riches*.

<sup>b</sup> Many ancient authorities read *among themselves*.

## BISHOPS' BIBLE (1568) 1602

putting his hands upon them, he blessed them. <sup>17</sup> And when hee was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternall life? <sup>18</sup> Jesus sayd unto him, Why callest thou me good? There is no man good, but one, *which is* God. <sup>19</sup> Thou knowest the commandements, Do not commit adulterie, Doe not kill, Doe not steale, Do not beare false witness, Defraud *no man*, Honour thy father and mother. <sup>20</sup> He answered, and sayd unto him, Master, all these have I observed from my youth. <sup>21</sup> Jesus beheld him, and loved him, and sayd unto him, One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poore, and thou shalt have treasure in heaven, and come follow me, when thou hast taken up the crosse. <sup>22</sup> But hee was discomforted because of that saying, and went away mourning: for hee had great possessions. <sup>23</sup> And when Jesus had looked round about, he sayth unto his Disciples, How hardly shall they that have riches, enter into the kingdome of God? <sup>24</sup> And the Disciples were astonied at his words. But Jesus answereth againe, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God? <sup>25</sup> It is easier for a camel to goe thorow the eye of a needle, then for the rich to enter into the kingdome of God. <sup>26</sup> And they were astonied out of measure, saying among themselves, Who then can be saved? <sup>27</sup> Jesus, when hee had looked upon them, sayth, With men it is impossible, but not with God:

## RSV (1946) 1960

<sup>17</sup> And as he was setting out on his journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" <sup>18</sup> And Jesus said to him, "Why do you call me good? No one is good but God alone. <sup>19</sup> You know the commandments: 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"<sup>20</sup> And he said to him, "Teacher, all these I have observed from my youth." <sup>21</sup> And Jesus looking upon him loved him, and said to him, "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> At that saying his countenance fell, and he went away sorrowful; for he had great possessions.

<sup>23</sup> And Jesus looked around and said to his disciples, "How hard it will be for those who have riches to enter the kingdom of God!" <sup>24</sup> And the disciples were amazed at his words. But Jesus said to them again, "Children, how hard it is<sup>r</sup> to enter the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." <sup>26</sup> And they were exceedingly astonished, and said to him,<sup>s</sup> "Then who can be saved?" <sup>27</sup> Jesus looked at them and said, "With men it is impossible, but not with God; for all things are possible

<sup>r</sup> Other ancient authorities add *for those who trust in riches*

<sup>s</sup> Other ancient authorities read *to one another*

## TYNDALE (1525) 1535

<sup>28</sup> And Peter beganne to saye unto him: Lo, we have forsaken all, and have folowed the. <sup>29</sup> Jesus answered and sayde: Verely I saye unto you, ther is no man that forsaketh housse, or brethren, or systers, or father, or mother, or wyfe, other chyldren, or londes for my sake and the Gospelles, <sup>30</sup> which shall not receave an houndred foolde nowe in this lyfe: housses, and brethren, and systers, and mothers, and chyldren, and londes with persecucions: and in the worlde to come, eternall lyfe. <sup>31</sup> Many that are fyrst, shalbe last: and the last, fyrst. <sup>32</sup> And they were in the waye goynge up to Jerusalem. And Jesus went before them: and they were amased, and as they folowed, were afrayde.

And Jesus toke the. xii. agayne, and beganne to tell them what thinges shuld happen unto him. <sup>33</sup> Beholde we go up to Jerusalem, and the sonne of man shalbe delivered unto the hye Prestes and unto the Scribes: and they shall condempne him to deeth, and shall deliver him to the gentyls: <sup>34</sup> and they shall mocke him, and scourge him, and spyt upon him, and kyll him. And the thyrde daye he shall ryse agayne.

<sup>35</sup> And then James and John the sonnes of zebede came unto him, sayinge: master, we wolde that thou shuldest do for us what soever we desyre. <sup>36</sup> He sayde unto them: what wolde ye I shuld do unto you? <sup>37</sup> They sayd to him: graunt unto us that we maye sytte one on thy ryght honde,

## RHEIMS 1582

God. for al things are possible with God. <sup>28</sup> And Peter began to say unto him, Behold, we have left al things, and have folowed thee. <sup>29</sup> Jesus answering, said, Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or landes for me and for the Gospel: <sup>30</sup> that shal not receive an hundred times so much now in this time: houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions: and in the world to come life everlasting. <sup>31</sup> But many that are first, shal be last: and the last, first.

<sup>32</sup> And they were in the way going up to Hierusalem: and Jesus went before them, and they were astonied: and folowing were afraid. And taking againe the Twelve, he began to tel them the things that should befall him. <sup>33</sup> That, behold we goe up to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priestes, and to the Scribes and Auncients, and they shal condemne him to death, and shal deliver him to the Gentiles, <sup>34</sup> and they shal mocke him, and spit on him, and scourge him, and kil him, and the third day he shal rise againe.

<sup>35</sup> And there come to him James and John the sonnes of Zebedee, saying, Maister, we wil that what thing soever we shal aske, thou doe it to us. <sup>36</sup> But he said to them, What wil you that I doe to you? <sup>37</sup> And they said, Graunt to us, that we may sit, one on thy right hand, and the

## GREAT BIBLE (1539) 1540

<sup>28</sup> And Peter beganne to saye unto hym: Lo: we have forsaken all, and have folowed the. <sup>29</sup> Jesus answered, and sayde: Verely I saye unto you, ther is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes for my sake and the Gospelles, <sup>30</sup> but he shall receave an hundred foolde nowe in this lyfe, houses and brethren, and systers, and mothers, and chyldren, and landes wyth persecucyons: and in the worlde to come, eternall lyfe. <sup>31</sup> But many that are fyrst, shalbe last: and the last, fyrst. <sup>32</sup> And they were in the waye goynge up to Jerusalem. And Jesus went before them, and they were amased, and folowed, and were afrayde.

And Jesus toke the twelve agayne, and beganne to tell them what thynges shulde happen unto hym. <sup>33</sup> Beholde, we go up to Jerusalem, and the sonne of man shalbe delyvered unto the hye Prestes and unto the Scribes: and they shall condemne hym to deeth, and shall delyver hym to the gentyls, <sup>34</sup> and they shal mocke hym, and scourge hym, spyt upon him, and kyll hym. And thyrde daye he shall ryse agayne.

<sup>35</sup> And James and John the sonnes of zebede came unto him, sayinge: Master: we wolde, that thou shuldest do for us whatsoever we desyre. <sup>36</sup> He sayde unto them: what wolde ye that I shuld do for you? <sup>37</sup> They sayde unto hym: graunt unto us, that we maye sytte, one on thy right hande,

## KJ (1611) 1873

<sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no *man* that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many *that are* first shall be last; and the last first.

<sup>32</sup> And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what *things* should happen unto him, <sup>33</sup> saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: <sup>34</sup> and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

<sup>35</sup> And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, What would ye that I should do for you? <sup>37</sup> They said unto him, Grant unto us that we may sit, one on thy right hand,

## GENEVA BIBLE (1560) 1562

<sup>28</sup> Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee. <sup>29</sup> Jesus answered, and said, Verely I say unto you, there is no man that hathe forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels. <sup>30</sup> But he shal receive an hundreth folde now at this present: houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the worlde to come, eternal life. <sup>31</sup> But manie (that are) firste, shalbe last, and the last, first.

<sup>32</sup> And they were in the way going up to Jerusalem, and Jesus went before them, and they were amased, and as they followed, they were afraide, and Jesus toke the twelve agayne, and began to tell them what thyngs shulde come unto him. <sup>33</sup> (Saying,) Beholde we go up to Jerusalem, and the Sonne of man shalbe delivered unto the high Priests, and to the Scribes, and they shall condemne hym to death, and shall deliver him to the Gentiles. <sup>34</sup> And they shal mocke him, and scourge him, and spit upon him, and kil him: but the thirde day he shall rise againe.

<sup>35</sup> Then James and John the sonnes of Zebedeus came unto hym, saying, Master, we wolde that thou shuldest do for us that that we desire. <sup>36</sup> And he sayd unto them, What wolde ye I shulde do for you? <sup>37</sup> And they said to hym, Grante unto us, that we may sit one at thy ryght hand, and

## (RV 1881) ASV 1901

with God: for all things are possible with God. <sup>28</sup> Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, <sup>30</sup> but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many *that are* first shall be last; and the last first.

<sup>32</sup> And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, <sup>33</sup> saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: <sup>34</sup> and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

<sup>35</sup> And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. <sup>36</sup> And he said unto them, What would ye that I should do for you? <sup>37</sup> And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in

## BISHOPS' BIBLE (1568) 1602

for with God all things are possible. <sup>28</sup> And Peter beganne to say unto him, Loe, we have forsaken all, and have followed thee. <sup>29</sup> Jesus answered, and sayd, Verily I say unto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels, <sup>30</sup> But he shall receive an hundred folde now at this present, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternall life. <sup>31</sup> But many that are first, shall be last: and the last, first. <sup>32</sup> And they were in the way going up to Hierusalem: and Jesus went before them, and they were amazed, and as they followed, were afraid: and when he had againe taken with him the twelve, he began to tell them what things should happen unto him, <sup>33</sup> Saying, Beholde, we go up to Hierusalem, and the sonne of man shall be delivered unto the high Priests, and unto the Scribes: and they shall condemne him to death, and shall deliver him to the Gentiles. <sup>34</sup> And they shal mocke him, and scourge him, and spit upon him, and kill him: and the third day he shall arise. <sup>35</sup> And James and John the sonnes of Zebedee come unto him, saying, Master, we will that thou shouldest doe for us whatsoever wee shall desire. <sup>36</sup> He sayd unto them, What will yee that I should do for you? <sup>37</sup> They sayd unto him, Grant unto us that we may sit, one on thy right hand, and

## RSV (1946) 1960

with God." <sup>28</sup> Peter began to say to him, "Lo, we have left everything and followed you." <sup>29</sup> Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, <sup>30</sup> who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. <sup>31</sup> But many that are first will be last, and the last first."

<sup>32</sup> And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, <sup>33</sup> saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; <sup>34</sup> and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise."

<sup>35</sup> And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." <sup>36</sup> And he said to them, "What do you want me to do for you?" <sup>37</sup> And they said to him, "Grant us to sit, one at your right hand and one at

## TYNDALE (1525) 1535

and the other on thy lyfte honde, in thy glory. <sup>38</sup> But Jesus sayd unto them: Ye wot not what ye axe. Can ye drinke of the cup that I shall drinke of, and be baptised in the baptime that I shalbe baptised in? <sup>39</sup> And they sayde unto him: that we can. Jesus sayde unto them: ye shall drinke of the cup that I shall drinke of and be baptised with the baptime that I shalbe baptised in: <sup>40</sup> but to syt on my ryght honde and on my lyfte honde is not myne to geve, but to them for whom it is prepared.

<sup>41</sup> And when the. x. hearde that, they began to disdayne at James and John. <sup>42</sup> But Jesus called them unto him, and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls, raygne as lordes over them. And they that be greate amonge them, exercyse auctorite over them. <sup>43</sup> So shall it not be amonge you, but whosoever of you wilbe greate amonge you, shalbe youre minister. <sup>44</sup> And whosoever wilbe chefe, shalbe servaunt unto all. <sup>45</sup> For even the sonne of man came not to be ministred unto: but to minister, and to geve his lyfe for the redempcion of many.

<sup>46</sup> And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people: Barthimeus the sonne of Thimeus which was blynde, sate by the hye wayes syde begginge. <sup>47</sup> And when he hearde that it was Jesus of Nazareth, he began to crye and to saye:

## RHEIMS 1582

other on thy left hand, in thy glorie. <sup>38</sup> And JESUS said to them, You wotte not what you aske. can you drinke the cuppe that I drinke: or be baptized with the baptisme wherwith I am baptized? <sup>39</sup> But they said to him, We can. And JESUS said to them, The cuppe in deede which I drinke, you shal drinke: and with the baptisme wherwith I am baptized, shal you be baptized: <sup>40</sup> but to sit on my right hand or on my left, is not mine to give unto you, but to whom it is prepared. <sup>41</sup> And the ten hearing, began to be displeased at James and John. <sup>42</sup> And JESUS calling them, saith to them, You know that they which seeme to rule over the gentiles, overrule them: and their Princes have power over them. <sup>43</sup> But it is not so in you. but whosoever wil be greater, shal be your minister: <sup>44</sup> and whosoever wil be first among you, shal be the servant of al. <sup>45</sup> For the Sonne of man also is not come to be ministred unto, but to minister, and to give his life a redemption for many.

<sup>46</sup> And they come to Jericho: and when he departed from Jericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bar-timæus the blinde man, sate by the way side begging. <sup>47</sup> Who when he had heard, that it is JESUS of Nazareth: he began to crie, and to say, JESUS,

## GREAT BIBLE (1539) 1540

and the other on thy lyfte hande, in thy glory. <sup>38</sup> But Jesus sayd unto them: Ye wote not what ye aske: Can ye dryncke of the cup, that I dryncke of? and be baptysed wyth the baptime, that I am baptysed with? <sup>39</sup> And they sayde unto hym: that we can. Jesus sayde unto them: ye shall indeede dryncke of the cup that I dryncke of: and wyth the baptime that I am baptysed wyth all, shall ye be baptysed in: <sup>40</sup> but to syt on my ryght hande and on my lyfte hande, is not myne to geve, but it shall happen unto them, for whom it is prepared.

<sup>41</sup> And when the ten hearde it, they began to dysdayne at James and John. <sup>42</sup> But Jesus whan he had called them to hym, sayd unto them: ye knowe, that they whych are sene to beare rule amonge the people, raygne as Lordes over them. And they that be greate amonge them, exercyse auctoryte upon them. <sup>43</sup> Nevertheles, so shall it not be amonge you: but whosoever of you wylbe greate amonge you, shalbe youre mynister. <sup>44</sup> And whosoever wylbe chefe, shalbe servaunt of all. <sup>45</sup> For the sonne of man also came not to be mynystred unto: but to mynister, and to geve hys lyfe for the redempcyon of many.

<sup>46</sup> And they came to Hierico: And as he went out of the cytie of Hierico wyth his dyscyples, and a greate nombre of people: blynde Bartymeus the sonne of Tymeus, sate by the hye wayes syde beggyng. <sup>47</sup> And when he hearde that it was Jesus of Nazareth,\* he began to crye, and to saye:

## KJ (1611) 1873

and the other on thy left hand, in thy glory. <sup>38</sup> But Jesus said unto them, Ye know not what ye ask: can ye drink *of* the cup that I drink *of*? and be baptized *with* the baptism that I am baptized *with*? And they said unto him, We can. <sup>39</sup> And Jesus said unto them, Ye shall indeed drink *of* the cup that I drink *of*; and *with* the baptism that I am baptized *withal* shall ye be baptized: <sup>40</sup> but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. <sup>41</sup> And when the ten heard *it*, they began to be much displeased with James and John. <sup>42</sup> But Jesus called them to *him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. <sup>43</sup> But so shall it not be among you: but whosoever will be great among you, shall be your minister: <sup>44</sup> and whosoever of you will be the chiefest, shall be servant of all. <sup>45</sup> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>46</sup> And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the *highway* side begging. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David,

## GENEVA BIBLE (1560) 1562

the other at thy left hand in thy glorie. <sup>38</sup> But Jesus said unto them, Ye knowe not what ye aske. Can ye drynke of the cup that I shall drinke of, and be baptized with the baptisme that I shalbe baptized with? <sup>39</sup> And they sayd unto him, We can. But Jesus sayd unto them, Ye shall drinke in dede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized: <sup>40</sup> But to sit at my ryght hand and at my left, is not mine to give, but (it shalbe given) to them for whome it is prepared. <sup>41</sup> And when the ten heard that, they began to disdaine at James and John. <sup>42</sup> But Jesus called them unto him, and said to them, Ye knowe that they which delite to beare rule among the Gentiles, have domination over them, and they that be amonge them, exercise autoritie over them. <sup>43</sup> But it shall not be so amonge you: but whosoever wil be great among you, shalbe your servant. <sup>44</sup> And whosoever wil be chief of you, shal be the servant of all. <sup>45</sup> For even the Sonne of man came not to be served, but to serve, and to give hys life for the raunsome of manie.

<sup>46</sup> Then they came to Jericho: and as he went out of Jericho with hys disciples, and a great multitude, Bartimeus the sonne of Timeus a blinde man, sate by the wayes side begging, <sup>47</sup> And when heard that it was Jesus of Nazareth, he began to crye and to say, Jesus the Sonne of David,

## (RV 1881) ASV 1901

thy glory. <sup>38</sup> But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? <sup>39</sup> And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: <sup>40</sup> but to sit on my right hand or on my left hand is not mine to give; but *it is for them* for whom it hath been prepared. <sup>41</sup> And when the ten heard it, they began to be moved with indignation concerning James and John. <sup>42</sup> And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. <sup>43</sup> But it is not so among you: but whosoever would become great among you, shall be your minister; <sup>44</sup> and whosoever would be first among you, shall be servant of all. <sup>45</sup> For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>46</sup> And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. <sup>47</sup> And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of

## BISHOPS' BIBLE (1568) 1602

the other on thy left hand, in thy glory. <sup>38</sup> But Jesus sayd unto them, Ye wote not what ye aske: Can ye drinke of the cuppe that I drinke of? and be baptized with the baptisme that I am baptized with? <sup>39</sup> And they sayd unto him, That we can. Jesus sayd unto them, Ye shall indeed drinke of the cuppe that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized: <sup>40</sup> But to sit on my right hand, and on my left hand, is not mine to give, but *it shalbe given* unto them for whom it is prepared. <sup>41</sup> And when the other ten heard it, they began to disdaine at James and John. <sup>42</sup> But Jesus, when hee had called them to him, saith unto them, Ye know that they which seeme to beare rule among the Gentiles, reigne as lordes over them: and they that be great among them, exercise authoritie upon them. <sup>43</sup> But so shal it not be among you: but whosoever of you will be great among you, shall be your minister: <sup>44</sup> And whosoever of you will be the chiefest, shalbe servant of all. <sup>45</sup> For the sonne of man also came not to be ministred unto, but to minister, and to give his life a ransome for many. <sup>46</sup> And they came to Jericho: and as hee went out of the city of Jericho with his Disciples, and a great number of people, blinde Bartimeus, the sonne of Timeus, sate by the high wayes side, begging. <sup>47</sup> And when hee heard that it was Jesus of Nazareth, he began to crie, and say, Jesus thou sonne of David, have mercy on me.

## RSV (1946) 1960

your left, in your glory." <sup>38</sup> But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" <sup>39</sup> And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; <sup>40</sup> but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." <sup>41</sup> And when the ten heard it, they began to be indignant at James and John. <sup>42</sup> And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. <sup>43</sup> But it shall not be so among you; but whoever would be great among you must be your servant, <sup>44</sup> and whoever would be first among you must be slave of all. <sup>45</sup> For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

<sup>46</sup> And they came to Jericho; and as he was leaving Jericho with his disciples and a great multitude, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have

## TYNDALE (1525) 1535

Jesus the sonne of David, have mercy on me. <sup>48</sup> And many rebuked him, that he shuld holde his peace. But he cryed the moore a greate deale, thou sonne of David have mercy on me. <sup>49</sup> And Jesus stode still, and commaunded him to be called. And they called the blinde, sayinge unto him: Be of good comforte: ryse, he calleth the. <sup>50</sup> And he threwe away his clooke, and roose and came to Jesus. <sup>51</sup> And Jesus answered, and sayde unto him: what wilt thou that I do unto the? The blinde sayde unto him: master, that I myght see. <sup>52</sup> Jesus sayde unto him: go thy waye, thy fayth hath saved the. And by and by he receaved his sight, and folowed Jesus in the waye.

**11** And when they came nye to Jerusalem unto Bethphage and bethanie, besydes mount Olyvete, he sent forth two of his disciples, <sup>2</sup> and sayde unto them: Go youre wayes into the tounne that is over agaynst you. And assone as ye be entred into it, ye shall fynde a coolte bounde, wheron never man sate: loose him and bringe him. <sup>3</sup> And yf eny man saye unto you: why do ye so? Saye that the Lorde hath neade of him: and streyght waye he wil sende him hydder. <sup>4</sup> And they went their waye, and found a coolte tyed by the dore with out in a place where two wayes met, and they losed him. <sup>5</sup> And divers of them that stode there, sayde unto them: what do ye loosinge the coolte? <sup>6</sup> And they sayd unto them even as Jesus had commaunded them. And they let them go. <sup>7</sup> And they brought the coolte to Jesus, and caste their garmentes on him: and he sate upon

## RHEIMS 1582

sonne of David, have mercie upon me. <sup>48</sup> And many threatened him, to hold his peace. but he cried much more. Sonne of David, have mercie upon me. <sup>49</sup> And Jesus standing stil commaunded him to be called. And they call the blinde man, saying to him, Be of better comfort, arise, he calleth thee. <sup>50</sup> Who casting of his garment leapt up, and came to him. <sup>51</sup> And Jesus answering, said to him, What wilt thou that I doe unto thee? And the blinde man said to him, Rabboni, that I may see. <sup>52</sup> And Jesus said to him, Goe thy waies, thy faith hath made the safe. And forthwith he saw, and folowed him in the way.

**11** And when they came nigh unto Hierusalem and Bethania to Mount-Olivet, he sendeth two of his Disciples, <sup>2</sup> and saith to them, Goe into the towne that is against you, and immediatly entring in thither, you shal finde a colt tied, upon which no man yet hath sitten: loose him, and bring him. <sup>3</sup> And if any man shal say to you, What doe you? say that he is needeful for our Lord: and incontinent he wil send him hither. <sup>4</sup> And going their waies, they found the colt tied before the gate without in the meeting of two waies: and they loose him. <sup>5</sup> And certaine of them that stode there, said to them, What doe you loosinge the colt? <sup>6</sup> Who said to them as Jesus had commaunded them: and they did let him goe with them. <sup>7</sup> And they brought the colt to Jesus: and they lay their gar-

## GREAT BIBLE (1539) 1540

Jesus, thou sonne of David, have mercy on me. <sup>48</sup> And many rebuked hym, that he shuld holde hys peace. But he cryed the more a greate deale: thou sonne of David have mercy on me. <sup>49</sup> And Jesus stode styll, and commaunded hym to be called: And they called the blynde, sayinge unto hym: Be of good comforte: ryse, he calleth the. <sup>50</sup> And he threwe away hys cloke, and rose, and came to Jesus. <sup>51</sup> And Jesus answered, and sayde unto hym: what wilt thou that I do unto the? The blynde sayde unto hym: Master, that I myght se. <sup>52</sup> Jesus sayde unto hym: go thy waye, thy fayth hath saved the. And immediatly he receaved hys syght, and folowed Jesus in the waye.

**11** And when they came nye to Jerusalem unto Bethphage and Bethanie, besydes mount Olyvete, he sendeth forth two of hys discyple, <sup>2</sup> and sayeth unto them: Go youre waye into the tounne, that is over agaynst you. And as sone as ye be entred into it: ye shall fynde a colte bounde, wheron never man sate: lose hym, and brynge hym hither. <sup>3</sup> And yf eny man saye unto you: why do ye so? Saye ye, that the Lorde hath neade of hym: and streyght waye he wyll sende hym hyther. <sup>4</sup> And they went their waye, and found the colte tyed by the dore wythout in a place wher two wayes met, and they losed hym. <sup>5</sup> And dyvers of them that stode there, sayde unto them: what do ye, losynge the colte? <sup>6</sup> And they sayde unto them, even as Jesus had commaunded. And they let them go. <sup>7</sup> And they brought the colte to Jesus and cast their gar-

## KJ (1611) 1873

have mercy on me. <sup>48</sup> And many charged him that he should hold his peace: but he cried the more a great deal, *Thou Son of David*, have mercy on me. <sup>49</sup> And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. <sup>50</sup> And he, casting away his garment, rose, and came to Jesus. <sup>51</sup> And Jesus answered and said unto him, What wilt thou *that* I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. <sup>52</sup> And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

**11** And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, <sup>2</sup> and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. <sup>3</sup> And if any *man* say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. <sup>4</sup> And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosinge the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on

## GENEVA BIBLE (1560) 1562

have mercie on me. <sup>48</sup> And manie rebuked him, because he shulde hold his peace: but he cryed muche more, O Sonne of David, have mercie on me. <sup>49</sup> Then Jesus stode stil, and commaunded him to be called: and they called the blinde, saying unto hym, Be of good comfort: arise, he calleth thee. <sup>50</sup> So he trewe away hys cloke, and rose and came to Jesus. <sup>51</sup> And Jesus answered, and said unto him, What wilt thou that I do unto thee? And the blind said unto him, Lord, that I may receive sight. <sup>52</sup> Then Jesus said unto hym, Go thy way: thy faith hath saved thee. And by and by, he received (his) sight, and followed Jesus in the way.

**11** And when they came nere to Jerusalem, to Bethphage and Bethania unto the mounte of olives, he sent forthe two of his disciples. <sup>2</sup> And sayd unto them, Go your wayes into that towne that is over against you, and assone as ye shall entre into it, ye shall finde a colte bounde, whereon never man sate: lose hym and bring hym. <sup>3</sup> And if anie man say unto you, Why do ye this? Say that the Lord hathe nede of him, and straight way he wil send him hither. <sup>4</sup> And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and they losed him. <sup>5</sup> Then certeine of them, that stode there, said unto them, What do ye losing the colte? <sup>6</sup> And they said unto them, as Jesus had commaunded them. So they let them go.

<sup>7</sup> And they brought the colte to Jesus, and cast their

## (RV 1881) ASV 1901

David, have mercy on me. <sup>48</sup> And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. <sup>50</sup> And he, casting away his garment, sprang up, and came to Jesus. <sup>51</sup> And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. <sup>52</sup> And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

**11** And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, <sup>2</sup> and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. <sup>3</sup> And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. <sup>4</sup> And they went away, and found a colt tied at the door without in the open street; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup> And they said unto them even as Jesus had said: and they let them go. <sup>7</sup> And they bring the colt unto Jesus, and cast on him their garments; and he

## BISHOPS' BIBLE (1568) 1602

<sup>48</sup> And many rebuked him, that hee should holde his peace: But hee cried the more a great deale, Thou sonne of David, have mercy on me. <sup>49</sup> And Jesus stood still, and commaunded him to be called: and they call the blinde, saying unto him, Be of good comfort, rise, hee calleth thee. <sup>50</sup> And when he had throwen away his cloke, he rose, and came to Jesus. <sup>51</sup> And Jesus answered, and sayd unto him, What wilt thou that I do unto thee? The blind sayd unto him, Master, that I might see. <sup>52</sup> Jesus sayd unto him, Goe thy way, thy faith hath saved thee. And immediatly he received his sight, and followed Jesus in the way.

**11** And when they came nigh to Hierusalem, unto Bethphage and Bethanie, at the mount of Olives, hee sendeth forth two of his Disciples, <sup>2</sup> And sayth unto them, Go your way into the towne that is over against you, and assoone as ye be entred into it, ye shall finde a colt tied, whereon never man sate, loose him, and bring him hither. <sup>3</sup> And if any man say unto you, Why doe ye so? Say ye that the Lord hath need of him: and straightway he will send him hither. <sup>4</sup> And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they loose him. <sup>5</sup> And divers of them that stood there, sayd unto them, What do ye loosing the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and

## RSV (1946) 1960

mercy on me!" <sup>48</sup> And many rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" <sup>49</sup> And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart; rise, he is calling you." <sup>50</sup> And throwing off his mantle he sprang up and came to Jesus. <sup>51</sup> And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Master, let me receive my sight." <sup>52</sup> And Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed him on the way.

**11** And when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples, <sup>2</sup> and said to them, "Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. <sup>3</sup> If any one says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" <sup>4</sup> And they went away, and found a colt tied at the door out in the open street; and they untied it. <sup>5</sup> And those who stood there said to them, "What are you doing, untying the colt?" <sup>6</sup> And they told them what Jesus had said; and they let them go. <sup>7</sup> And they brought the colt to Jesus,

## TYNDALE (1525) 1535

him. <sup>8</sup> And many sprede their garmentes in the waye. Other cut doune braunches of the trees, and strawed them in the waye. <sup>9</sup> And they that went before and they that folowed, cryed sayinge: Hosanna: blessed be he that commeth in the name of the Lorde. <sup>10</sup> Blessed be the kyngdome that commeth in the name of him that is Lorde of oure father David: Hosanna in the hyst.

<sup>11</sup> And the Lorde entred into Jerusalem, and into the temple. And when he had loked round about upon all thinges, and now the even tyde was come, he went out unto Bethany, with the twelve. <sup>12</sup> And on the morowe when they were come out from Bethany, he hungred, <sup>13</sup> and spyed a fygge tree a farre of havinge leves, and went to se whether he myght fynde eny thinge ther on. But when he came therto, he founde nothinge but leves: for the tyme of fygges was not yet. <sup>14</sup> And Jesus answered and sayde to it: never man eate frute of the here after whyll the worlde stondith. And his disciples hearde it.

<sup>15</sup> And they came to Jerusalem. And Jesus went into the temple, and beganne to cast out the sellers and byers in the temple, and overthrewe the tables of the money chaungers, and the stoles of them that solde doves: <sup>16</sup> and wolde not suffre that eny man caryed a vessell thorow the temple. <sup>17</sup> And he taught sayinge unto them, is it not writen: my housse shalbe called the housse of prayer unto all nacions? But ye have made it a deen of theves.

## RHEIMS 1582

ments upon him, and he sate upon him. <sup>8</sup> And many spred their garments in the way: and others did cut boughes from the trees, and strawed them in the way. <sup>9</sup> And they that went before and they that folowed, cried saying, *Hosanna, blessed is he that commeth in the name of our Lord.* <sup>10</sup> *blessed is the kingdom of our father David that commeth, Hosanna in the highest.* <sup>11</sup> And he entred Hierusalem into the temple: and having vewed al things round about, when now the evening houre was come, he went forth into Bethania with the Twelve.

<sup>12</sup> And the next day when they departed from Bethania, he was an hungred. <sup>13</sup> And when he had seen a farre of a figtree having leaves, he came if happily he could finde any thing on it. And when he was come to it, he found nothing but leaves. for it was not the time for figges. <sup>14</sup> And answering he said to it, Now no man eate fruite of the any more for ever. And his Disciples heard it. <sup>15</sup> And they come to Hierusalem.

And when he was entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he overthrew. <sup>16</sup> and he suffred not that any man should carie a vessel through the temple: <sup>17</sup> and he taught, saying to them, Is it not written, *That my house shal be called the house of prayer to al nacions? But you have*

## GREAT BIBLE (1539) 1540

mentes on hym: and he sate upon hym. <sup>8</sup> And many sprede theyr garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. <sup>9</sup> And they that went before and they that folowed: cryed, saying. Hosanna: blessed is he that commeth in the name of the Lorde. <sup>10</sup> Blessed be the kyngdome, that commeth in the name of hym that is Lorde of oure father David: Hosanna in the hyst!

<sup>11</sup> And the Lorde entred into Jerusalem and into the temple. And when he had loked round about upon all thynges, and now the even tyde was come, he went out unto Bethany wyth the twelve. <sup>12</sup> And on the morow when they were come out from Bethany, he hungred. <sup>13</sup> And whan he had spyed a fyg tree a farre of, havynge leaves, he came to se, yf he myght fynde eny thyng thereon. And when he came to it, he founde nothyng but leaves: for the tyme of fygges was not yet. <sup>14</sup> And Jesus answered, and sayde unto the fygg tre: never man eate frute of the here after whyll the worlde standeth. And hys discyples hearde it.

<sup>15</sup> And they came to Jerusalem. And Jesus went into the temple, and beganne to cast out them that solde and bought in the temple, and overthrewe the tables of the money chaungers, and the stoles of them that solde doves: <sup>16</sup> and wolde not suffre, that eny man shuld carye a vessell thorow the temple. <sup>17</sup> And he taught, sayinge unto them: is it not wrytten: my house shalbe called the house of prayer unto all nacyons? But ye have made it a denne of theves.

## KJ (1611) 1873

him; and he sat upon him. <sup>8</sup> And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: <sup>10</sup> Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. <sup>11</sup> And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all *things*, and now the eventide was come, he went out unto Bethany with the twelve.

<sup>12</sup> And on the morrow, when they were come from Bethany, he was hungry: <sup>13</sup> and seeing a fig tree afar off having leaves, he came, if haply he might find any *thing* thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. <sup>14</sup> And Jesus answered and said unto it, No *man* eat fruit of thee hereafter for ever. And his disciples heard *it*.

<sup>15</sup> And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; <sup>16</sup> and would not suffer that any *man* should carry *any* vessel through the temple. <sup>17</sup> And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

## GENEVA BIBLE (1560) 1562

garments on him, and he sate upon hym. <sup>8</sup> And manie spred their garmentes in the way: other cut downe branches of the trees and strawed them in the way. <sup>9</sup> And they that went before, and they that followed, cryed, saying, Hosanna: blessed (be) he that cometh, in the Name of the Lord. <sup>10</sup> Blessed (be) the kyngdome that cometh in the Name of the Lorde of our father David: Hosanna, (o thou which art) in the hiest (heavens.) <sup>11</sup> So Jesus entred into Jerusalem, and into the Temple: and when he had looked about on al things, and now it was evening, he went forthe unto Bethania with the twelve. <sup>12</sup> And on the morow when they were come out from Bethania, he was hungrie. <sup>13</sup> And seing a figge tre a farre of, that had leaves, he went (to se) if he might find any thing thereon: but when he came unto it, he founde nothing but leaves: for the time of figgs was not yet. <sup>14</sup> Then Jesus answered, and said to it, Never man eat frute of thee hereafter while the worlde standeth: and his disciples heard it.

<sup>15</sup> And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that solde and boght in the Temple, and overthrew the tables of the money changers, and the seates of them that solde doves. <sup>16</sup> Nether wolde he suffer that any man shulde cary a vessel through the Temple. <sup>17</sup> And he taught, saying unto them, Is it not written, Mine House shalbe called the House of prayer unto all nacions? but you have made it a denne of theves.

## (RV 1881) ASV 1901

sat upon him. <sup>8</sup> And many spread their garments upon the way; and others branches, which they had cut from the fields. <sup>9</sup> And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: <sup>10</sup> Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

<sup>11</sup> And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

<sup>12</sup> And on the morrow, when they were come out from Bethany, he hungered. <sup>13</sup> And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. <sup>14</sup> And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

<sup>15</sup> And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; <sup>16</sup> and he would not suffer that any man should carry a vessel through the temple. <sup>17</sup> And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of

## BISHOPS' BIBLE (1568) 1602

cast their garments on him, and he sate upon him. <sup>8</sup> And many spread their garments in the way: and other cut downe branches off the trees, and strawed them in the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, *Hosanna*, blessed is he that commeth in the name of the Lord. <sup>10</sup> Blessed be the kingdome that commeth in the Name of him that is Lord of our father David, *Hosanna* in the highest. <sup>11</sup> And Jesus entred into Hierusalem, and into the Temple, and when he had looked round about upon all things, and now the eventide was come, hee went out unto Bethanie with the twelve. <sup>12</sup> And on the morow, when they were come from Bethanie, he hungred. <sup>13</sup> And when he had spied a figge tree afar off, having leaves, he came *to see* if he might find any thing thereon: and when he came to it, hee found nothing but leaves: for the time of figges was not yet. <sup>14</sup> And Jesus answered, and sayd unto the figge tree, Never man eat fruit of thee hereafter while the world standeth. And his disciples heard *it*. <sup>15</sup> And they come to Hierusalem, and when Jesus went into the Temple, he beganne to cast out them that solde and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that solde doves, <sup>16</sup> And would not suffer that any man should cary any stuffe thorow the Temple. <sup>17</sup> And he taught, saying unto them, Is it not writen, My house shalbe called the house of prayer unto all

## RSV (1946) 1960

and threw their garments on it; and he sat upon it. <sup>8</sup> And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. <sup>9</sup> And those who went before and those who followed cried out, "Hosanna! Blessed is he who comes in the name of the Lord! <sup>10</sup> Blessed is the kingdom of our father David that is coming! Hosanna in the highest!"

<sup>11</sup> And he entered Jerusalem, and went into the temple; and when he had looked round at everything, as it was already late, he went out to Bethany with the twelve.

<sup>12</sup> On the following day, when they came from Bethany, he was hungry. <sup>13</sup> And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. <sup>14</sup> And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.

<sup>15</sup> And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the moneychangers and the seats of those who sold pigeons; <sup>16</sup> and he would not allow any one to carry anything through the temple. <sup>17</sup> And he taught, and said to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."

## TYNDALE (1525) 1535

<sup>18</sup> And the Scribes and hye Prestes hearde it and sought howe to distroye him. For they feared him, because all the people marveled at his doctrine. <sup>19</sup> And when even was come, he went out of the cite. <sup>20</sup> And in the mornynge as they passed by, they sawe the fygge tree dried up by the rotes. <sup>21</sup> And Peter remembred, and sayde unto him: master, beholde, the fygge tree which thou cursedest, is widdred awaye. <sup>22</sup> And Jesus answered and sayde unto them: Have confidens in God. <sup>23</sup> Verely I saye unto you, that whosoever shall saye unto this mountayne: take awaye thy selfe, and cast thy selfe into the see, and shall not waver in his herte, but shall beleve those thinges which he sayeth shall come to passe, whatsoever he sayeth, shalbe done to him. <sup>24</sup> Therefore I saye unto you, whatsoever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done unto you. <sup>25</sup> And when ye stond and praye, forgeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heaven, maye forgeve you youre trespasses.

<sup>27</sup> And they came agayne to Jerusalem. And as he walked in the temple, ther came to him the hye Prestes, and the Scribes, and the elders, <sup>28</sup> and sayd unto him: by what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges? <sup>29</sup> Jesus answered and sayde unto them: I will also axe of you a certayne thinge: and answer ye me, and I will tell you by what auctorite I do

## RHEIMS 1582

*made it a denne of theeves.* <sup>18</sup> Which when the cheefe Priestes and the Scribes had heard, they sought how they might destroy him. for they were afraid of him, because the whole multitude was in admiration upon his doctrine. <sup>19</sup> And when evening was come, he went forth out of the cite.

<sup>20</sup> And when they passed by in the morning, they saw the figtree withered from the rootes. <sup>21</sup> And Peter remembring, said to him, Rabbi, behold the figtree that thou didst curse, is withered. <sup>22</sup> And JESUS answering saith to them, Have faith of God. <sup>23</sup> Amen I say to you, that whosoever shal say to this mountaine, Be taken up and be cast into the sea, and shal not stagger in his hart, but beleve that whatsoever he saith, shal be done: it shal be done unto him. <sup>24</sup> Therefore I say to you, al things whatsoever you aske, praying, beleve that you shal receive, and they shal come unto you. <sup>25</sup> And when you shal stand to pray, forgive if you have ought against any man: that also your father which is in heaven, may forgive you your sinnes. <sup>26</sup> If so be that you wil not forgive, neither wil your father that is in heaven, forgive you your sinnes. <sup>27</sup> And they come againe to Hierusalem.

And when he walked in the temple, there come to him the cheefe Priestes and the Scribes and the Auncients, <sup>28</sup> and they say to him, In what power doest thou these things? and who hath given thee this power, that thou shouldest doe these things? <sup>29</sup> And JESUS answering said to them, I also wil aske you one word, and answer you me: and I wil tel

## GREAT BIBLE (1539) 1540

<sup>18</sup> And the Scrybes and hye prestes hearde it, and sought howe to destroye hym. For they feared hym, because all the people marveled at hys doctryne. <sup>19</sup> And when even was come, Jesus went out of the cytie. <sup>20</sup> And in the morninge as they passed by, they sawe the fygge tree dried up by the rotes. <sup>21</sup> And Peter remembred, and sayde unto him: master, beholde, the fygg tree whych thou cursedst, is wyddred awaye. <sup>22</sup> And Jesus answered and sayde unto them: have confydens in God.

<sup>23</sup> Verely I saye unto you, that whosoever shall saye unto thys mountayne: remove, and cast thy selfe into the see, and shall not doute in hys herte, but shall beleve that those thinges which he sayeth shal come to passe, what soever he sayeth he shall have. <sup>24</sup> Therefore I saye unto you, what thinges soever ye desyre when ye praye, beleve that ye receive them, and ye shall have them. <sup>25</sup> And when ye stand and praye, forgeve, yf ye have ought agaynst eny man, that youre father also whych is in heaven, maye forgeve you youre trespasses.

<sup>27</sup> And they came agayne to Jerusalem. And as he walked in the temple, ther came to him the hye Prestes, and the Scrybes, and the elders, <sup>28</sup> and saye unto hym: by what auctorite doest thou these thynges? and who gave the thys auctorite, to do these thynges? <sup>29</sup> Jesus answered, and sayd unto them: I wyll also aske of of \* you a certayne thyng and answer ye me, and I will tell you by what auctorite I

## KJ (1611) 1873

<sup>18</sup> And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. <sup>19</sup> And when even was come, he went out of the city.

<sup>20</sup> And in the morning, as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, Have faith in God. <sup>23</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that *those things* which he saith shall come to pass; he shall have whatsoever he saith. <sup>24</sup> Therefore I say unto you, What *things* soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. <sup>25</sup> And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

<sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup> and say unto him, By what authority doest thou these *things*? and who gave thee this authority to do these *things*? <sup>29</sup> And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do

## GENEVA BIBLE (1560) 1562

<sup>15</sup> And the Scribes and hie Priests hard it, and soght how to destroye him: for they feared him, because the whole multitude was astonied at his doctrine. <sup>19</sup> But when even was come, (Jesus) went out of the cite.

<sup>20</sup> And in the mornyng as they passed by, they sawe the figge tre dried up frome the rootes. <sup>21</sup> Then Peter remembred, and said unto him, Master, beholde, the figge tre whiche thou cursedst, is withered. <sup>22</sup> And Jesus answered, and said unto them, Have faith in God. <sup>23</sup> For verely I say unto you, that whosoever shal say unto this mountaine, Take thy selfe away, and cast thy self into the sea, and shall not waver in his heart, but shal beleve that those things whiche he saith, shall come to passe, whatsoever he saith, shalbe (done) to him. <sup>24</sup> Therefore I say unto you, whatsoever ye desire when ye pray, beleve that ye shal have it, and it shalbe (done) unto you. <sup>25</sup> But when ye shal stand, and pray, forgive, if ye have any thing agaynst any man, that your Father also which is in heaven, may forgive you your trespasses. <sup>26</sup> For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses.

<sup>27</sup> Then they came agayne to Jerusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders. <sup>28</sup> And said unto him, By what autoritie doest thou these things? and who gave thee thys autoritie, that thou shuldest do these things? <sup>29</sup> Then Jesus answered, and said unto them, I will also aske of you a certeine thing, and answer ye me, and I wil tel you by what

## (RV 1881) ASV 1901

robbers. <sup>15</sup> And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

<sup>19</sup> And every evening <sup>c</sup>he went forth out of the city.

<sup>20</sup> And as they passed by in the morning, they saw the fig tree withered away from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, Have faith in God. <sup>23</sup> Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. <sup>24</sup> Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. <sup>25</sup> And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.<sup>d</sup>

<sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; <sup>28</sup> and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? <sup>29</sup> And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things.

<sup>c</sup> Some ancient authorities read *they*.

<sup>d</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.*

## BISHOPS' BIBLE (1568) 1602

nations? but ye have made it a denne of theeves. <sup>18</sup> And the Scribes and high Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonied at his doctrine. <sup>19</sup> And when even was come, Jesus went out of the cite. <sup>20</sup> And in the morning, as they passed by, they saw the figge tree dried up from the roots. <sup>21</sup> And Peter having remembred, sayth unto him, Master, beholde, the figge tree which thou cursedst, is withered away. <sup>22</sup> And Jesus answering, sayth unto them, Have faith in God. <sup>23</sup> For verily I say unto you, that whosoever shall say unto this mountaine, Be thou remooved, and be thou cast into the sea, and shall not doubt in his heart, but shal belevee that those things which he sayth shall come to passe: whatsoever he shall say, shalbe unto him. <sup>24</sup> Therefore I say unto you, What things soever ye desire when ye pray, belevee that ye receive *them*, and ye shall have *them*. <sup>25</sup> And when ye stand praying, forgive, if ye have ought against any man: that your father also which is in heaven, may forgive you your trespasses. <sup>26</sup> But if you do not forgive, neither wil your father which is in heaven forgive you your trespasses. <sup>27</sup> And they come againe to Hierusalem: and as hee walked in the Temple, there come to him the high Priests, and the Scribes, and the Elders, <sup>28</sup> And say unto him, By what authoritie doest thou these things? and who gave thee this authoritie to do these things? <sup>29</sup> Jesus answered, and sayd unto them, I will also aske of you one question, and answere me, and I will tell

## RSV (1946) 1960

<sup>15</sup> And the chief priests and the scribes heard it and sought a way to destroy him: for they feared him, because all the multitude was astonished at his teaching. <sup>19</sup> And when evening came they<sup>a</sup> went out of the city.

<sup>20</sup> As they passed by in the morning, they saw the fig tree withered away to its roots. <sup>21</sup> And Peter remembered and said to him, "Master, look! The fig tree which you cursed has withered." <sup>22</sup> And Jesus answered them, "Have faith in God. <sup>23</sup> Truly, I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. <sup>24</sup> Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will. <sup>25</sup> And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses."<sup>c</sup>

<sup>27</sup> And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, <sup>28</sup> and they said to him, "By what authority are you doing these things, or who gave you this authority to do them?" <sup>29</sup> Jesus said to them, "I will ask you a question; answer me, and I will tell you by what authority

<sup>a</sup> Other ancient authorities read *he*

<sup>c</sup> Other ancient authorities add verse 26, "But if you do not forgive, neither will your Father who is in heaven forgive your trespasses"

## TYNDALE (1525) 1535

these things. <sup>30</sup> The baptime of John, was it from heven or of men? Answer me. <sup>31</sup> And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? <sup>32</sup> but yf we shall saye, of men: then feare we the people. For all men counted John, that he was a verie Prophete. <sup>33</sup> And they answered and sayd unto Jesu: we cannot tell. And Jesus answered, and sayd unto them: nether will I tell you by what auctorite I do these things.

**12** And he beganne to speake unto them in similitudes. A certayne man planted a vyneyarde, and compassed it with an hedge and ordeyned a wyne presse, and bylt a toure in it. And let it out to hyre unto husbandmen, and went into a straunge countre. <sup>2</sup> And when the tyme was come, he sent to the tenautes a servaunt, that he myght receave of the tenautes of the frute of the vyneyarde. <sup>3</sup> And they caught him and bet him, and sent him agayne emptye. <sup>4</sup> And moreover he sent unto them another servaunt, and at him they cast stones and brake his heed, and sent him agayne all to revyled. <sup>5</sup> And agayne he sent another, and him they kylled: and many other, beetyng some and kyllyng some.

<sup>6</sup> Yet had he one sonne whom he loved tenderly, him also he sent at the last unto them sayinge: they will feare my sonne. <sup>7</sup> But the tenautes sayde amongst them selves: this is the heyre: come let us kyll him, and the inheritaunce shalbe oures. <sup>8</sup> And they toke him and kylld him, and cast

## RHEIMS 1582

you in what power I doe these things. <sup>30</sup> The baptisme of John was it from heaven, or from men? answer me. <sup>31</sup> But they thought with them selves, saying, If we say, From heaven: he wil say, Why then did you not beleve him? <sup>32</sup> If we say, From men, they feared the people. for al accounted John that he was in deede a Prophet. <sup>33</sup> And they answering say to JESUS, We know not. And JESUS answering saith to them, Neither do I tel you in what power I doe these things.

**12** And he began to speake to them in parables, A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and let it out to husbandmen: and went forth into a strange countre. <sup>2</sup> And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruite of the vineyard. <sup>3</sup> Who apprehending him, bette him: and sent him away emptye. <sup>4</sup> And againe he sent to them an other servant: and him they wounded in the head, and used him reprochefully. <sup>5</sup> And againe he sent an other, and him they killed: and many other, beating certaine, and killing others. <sup>6</sup> Therefore having yet one sonne most deere: him also he sent unto them last saying, That they will reverence my sonne. <sup>7</sup> But the husbandmen said one to an other, This is the heier: come, let us kill him: and the inheritance shal be ours. <sup>8</sup> And apprehending him, they killed him, and cast

## GREAT BIBLE (1539) 1540

do these things. <sup>30</sup> The baptime of John, whether was it from heaven or of men? Answer me. <sup>31</sup> And they thought in them selves, sayinge: yf we saye, from heaven: he wyll saye why then did ye not beleve hym? <sup>32</sup> but yf they had sayd, of men, they feared the people. For all men counted John, that he was a verie Prophete. <sup>33</sup> And they answered and sayd unto Jesu: we cannot tell. And Jesus answered, and sayd unto them: nether will I tell you by what auctorite I do these things.

**12** And he beganne to speake unto them by parables. A certayne man planted a vyneyarde, and compassed it aboute with an hedge, and ordeined a wyne presse, and bylt a toure, and let it out to hyre unto husbandmen, and went into a straunge countre. <sup>2</sup> And when the tyme was come, he sent to the husbandmen a servaunt, that he myght receave of the husbandmen of the frute of the vyneyarde. <sup>3</sup> And they caught hym, and bet hym, and sent hym awaye agayne emptye. <sup>4</sup> And moreover, he sent unto them another servaunt, and at hym they cast stones and brake hys heed, and sent him awaye agayne all to revyled. <sup>5</sup> And agayne, he sent another, and him they kylled: and many other, beatyng some, and kyllyng some.

<sup>6</sup> And so whan he had yet but one beloved sonne, he sent him also at the last unto them, sayinge: they wyll feare my sonne. <sup>7</sup> But the husbandmen sayd amongst them selves: this is the heyre: come let us kyl him, and the inheritaunce shalbe oures. <sup>8</sup> And they toke him and kylled

## KJ (1611) 1873

these things. <sup>30</sup> The baptism of John, was *it* from heaven, or of men? answer me. <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup> But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed. <sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

**12** And he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged a *place* for the winevat, and built a tower, and let it out to husbandmen, and went into a far country. <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught him, and beat *him*, and sent *him* away empty. <sup>4</sup> And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. <sup>5</sup> And again he sent another; and him they killed, and many others; beating some, and killing some. <sup>6</sup> Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. <sup>8</sup> And they took him, and killed *him*, and cast *him* out of

## GENEVA BIBLE (1560) 1562

authoritie I do these things. <sup>30</sup>The baptisme of John, was it from heaven, or of men? answer me. <sup>31</sup>And they thought with them selves, saying, If we shal say from heaven, he will say, Why then did ye not beleve him? <sup>32</sup>But if we say of men, we feare the people: for all men counted John, that he had bene a verie Prophet. <sup>33</sup>Then they answered, and said unto Jesus, We can not tell. And Jesus answered, and said unto them, Nether wil I tel you by what autoritie I do these things.

**12** And he began to speake unto them in parables, A (certeine) man planted a vineyarde, and compassed it with and hedge, and digged a pit for the winepresse, and buylt a towre in it, and let it out to housbandmen, and went into a straunge cuntry. <sup>2</sup>And at a time, he sent to the housband men a servant, that he might receive of the housband men of the frute of the vineard. <sup>3</sup>But they toke him, and bet him, and sent him away emptie. <sup>4</sup>And againe, he sent unto them another servant, and at him they cast stones, and brake hys head, and sent hym away shamefully handled. <sup>5</sup>And againe he sent another, and hym they slewe, and manie other, beatyng some, and killing some. <sup>6</sup>Yet had he one sonne, his dere beloved: him also he sent the last unto them, saying, They wil reverence my sonne. <sup>7</sup>But the housband men said among them selves, This is the heire: come, let us kill hym, and the inheritance shalbe ours. <sup>8</sup>So they toke him, and killed him, and caste him

## (RV 1881) ASV 1901

<sup>30</sup>The baptism of John, was it from heaven, or from men? answer me. <sup>31</sup>And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup>But should we say, From men—they feared the people: for all verily held John to be a prophet. <sup>33</sup>And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

**12** And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. <sup>2</sup>And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. <sup>3</sup>And they took him, and beat him, and sent him away empty. <sup>4</sup>And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. <sup>5</sup>And he sent another; and him they killed: and many others; beating some, and killing some. <sup>6</sup>He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. <sup>7</sup>But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. <sup>8</sup>And they took him, and killed

## BISHOPS' BIBLE (1568) 1602

you by what authoritie I do these things. <sup>30</sup>The baptisme of John, whether was it from heaven, or of men? Answer me. <sup>31</sup>And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not beleve him? <sup>32</sup>But if we shall say, Of men, we feare the people: for all men counted John that he was a very Prophet. <sup>33</sup>And they answering, say unto Jesus, We cannot tell. And Jesus answering, sayth unto them, Neither do I tell you by what authoritie I do these things.

**12** And he began to speake unto them by parables. A certaine man planted a vineyard, and he set an hedge about it, and digged a wine presse, and built a tower, and let it out to husbandmen, and went into a strange cuntry. <sup>2</sup>And when the time was come, he sent to the husbandmen a servant that hee might receive of the husbandmen of the fruit of the vineyard. <sup>3</sup>And they caught him, and beat him, and sent him away emptie. <sup>4</sup>And againe, he sent unto them another servant: and at him they cast stones, and brake his head, and sent him away all to reviled. <sup>5</sup>And againe he sent another, and him they killed: and many other, beating some, and killing some. <sup>6</sup>And so when hee had yet but one beloved sonne, he sent him also at the last unto them, saying, They will stand in awe of my sonne. <sup>7</sup>But the husbandmen said amongst themselves, This is the heire, come, let us kill him, and the inheritance shalbe ours. <sup>8</sup>And they tooke him, and killed him, and cast

## RSV (1946) 1960

I do these things. <sup>30</sup>Was the baptism of John from heaven or from men? Answer me." <sup>31</sup>And they argued with one another, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' <sup>32</sup>But shall we say, 'From men?'" —they were afraid of the people, for all held that John was a real prophet. <sup>33</sup>So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

**12** And he began to speak to them in parables. "A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country. <sup>2</sup>When the time came, he sent a servant to the tenants, to get from them some of the fruit of the vineyard. <sup>3</sup>And they took him and beat him, and sent him away empty-handed. <sup>4</sup>Again he sent to them another servant, and they wounded him in the head, and treated him shamefully. <sup>5</sup>And he sent another, and him they killed; and so with many others, some they beat and some they killed. <sup>6</sup>He had still one other, a beloved son; finally he sent him to them, saying, 'They will respect my son.' <sup>7</sup>But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' <sup>8</sup>And they took him and killed him,

## TYNDALE (1525) 1535

him out of the vyneyarde. <sup>9</sup>What shall then the lorde of the vyneyarde do? He wil come and destroye the tenautes, and let out the vyneyarde to other. <sup>10</sup>Have ye not redde this scripture? The stoone which the bylders dyd refuse, is made the chefe stoone in the corner: <sup>11</sup>this was done of the Lorde, and is mervelous in oure eyes. <sup>12</sup>And they went about to take him, but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

<sup>13</sup>And they sent unto him certayne of the Pharises with Herodes servantes, to take him in his wordes. <sup>14</sup>And assone as they were come they sayd unto him: master we knowe that thou arte true, and carest for no man: for thou consyderest not the degre of men, but teachest the waye of God truly: Is it lafull to paye tribute to Cesar, or not? <sup>15</sup>Ought we to geve, or ought we not to geve? He understode their simulacion, and sayde unto them: Why tempte ye me? Bringe me apeny, that I maye se it. <sup>16</sup>And they brought. And he sayde unto them: Whose is this ymage and superscripcion? And they sayde unto him, Cesars. <sup>17</sup>And Jesus answered and sayde unto them: Then geve to Cesar that which belongeth to Cesar: and to God, that which perteyneth to God. And they mervelled at him.

<sup>18</sup>Then came the Saduces unto him, which saye, ther is

## GREAT BIBLE (1539) 1540

him, and cast hym out of the vyneyard. <sup>9</sup>What shall therefore the Lorde of the vyneyarde do? He shall come, ad \* destroye the husbandmen, and let out the vyneyarde unto other. <sup>10</sup>Have ye not red this scripture? The stone whych the buylders dyd refuse, is become the chefe stoone of the corner? <sup>11</sup>this is the Lordes doynge, and it is mervelous in oure eyes. <sup>12</sup>They went about also to take him, and feared the people. For they knewe, that he had spoken the parable agaynst them. And they left hym and went theyr waye:

<sup>13</sup>And they sent unto hym certayne of the Pharises and Herodes servautes, to take him in his wordes. <sup>14</sup>And assone as they were come, they sayd unto him: Master, we knowe that thou arte true, and carest for no man: for thou consyderest not the outward appearaunce of men, but teachest the waye of God truly: Is it lafull to paye tribute to Cesar, or not? <sup>15</sup>Ought we to geve, or ought we not to geve? But he understode theyr symulacyon, and sayd unto them: Why tempte ye me? Bringe me a peny, that I maye se it. <sup>16</sup>And they brought it. And he sayeth unto them: Whose is thys ymage and superscripcyon? And they sayde unto hym: Cesars. <sup>17</sup>And Jesus answered, and sayde unto them: Geve to Cesar the thinges that belonge to Cesar: and to God, the thynges whych perteyne to God. And they mervelled at hym.

<sup>18</sup>There came also unto hym the Saduces, whych saye that ther is no resurreccyon. And they asked hym sayinge:

## RHEIMS 1582

him forth out of the vineyard. <sup>9</sup>What therefore wil the lord of the vineyard doe? He wil come and destroy the husbandmen: and wil give the vineyard to others. <sup>10</sup>Neither have you read this scripture, *The stone which the builders rejected, the same is made the head of the corner:* <sup>11</sup>*By our Lord Was this done, and it is marvelous in our eies?* <sup>12</sup>And they sought to lay hands on him, and they feared the multitude. for they knew that he spake this parable to them. And leaving him they went their way.

<sup>13</sup>And they send to him certaine of the Pharisees and of the Herodians: that they should entrappe him in his word. <sup>14</sup>Who comming, say to him, Maister, we know that thou art a true speaker, and carest not for any man: for thou doest not looke upon the person of men, but teachest the way of God in truth. is it lawfull to give tribute to Cæsar: or shal we not give it? <sup>15</sup>Who knowing their subteltie, said to them, Why tempt you me? bring me a penie that I may see it. <sup>16</sup>But they brought it him. And he saith to them, Whose is this image, and inscription? They say to him, Cæsars. <sup>17</sup>And JESUS answering, said to them, Render therefore the things that are Cæsars, to Cæsar: and that are Gods, to God. And they marveled at him.

<sup>18</sup>And there came to him the Saducees that say there is no resurrection: and they asked him saying, Maister,

## KJ (1611) 1873

the vineyard. <sup>9</sup>What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup>And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: <sup>11</sup>this was the Lord's doing, and it is marvellous in our eyes? <sup>12</sup>And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

<sup>13</sup>And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. <sup>14</sup>And when they were come, they say unto him, Master, we know that thou art true, and carest for no *man*: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawfull to give tribute to Cesar, or not? <sup>15</sup>Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. <sup>16</sup>And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's. <sup>17</sup>And Jesus answering said unto them, Render to Cesar the *things* that are Cesar's, and to God the *things* that are God's. And they marvelled at him.

<sup>18</sup>Then come unto him *the* Sadducees, which say there

## GENEVA BIBLE (1560) 1562

out of the vineyarde. <sup>9</sup>What shall then the Lorde of the vineyarde do? He will come and destroye these housband man, and give the vineyarde to others. <sup>10</sup>Have ye not red so much as this Scripture? The stone which the buylders did refuse, is made the head of the corner. <sup>11</sup>This was done of the Lord, and it is marveilous in our eyes. <sup>12</sup>Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

<sup>13</sup>And they sent unto him certeine of the Pharises, and of the Herodians that they might take him in (his) talke. <sup>14</sup>And when they came, they said unto hym, Master, we knowe that thou art true, and carest for no man: for thou considerest not the persone of men, but teachest the way of God truely, Is it lawfull to give tribute to Cesar, or not? <sup>15</sup>Shulde we give it, or shulde we not give it? But he knewe their hypocrisie, and said unto them, Why tempt ye me? Bring me a penie, that I may se it. <sup>16</sup>So they broght it, and he sayd unto them, Whose is this image and superscription? and they said unto him, Cesars. <sup>17</sup>Then Jesus answered, and said unto them, Give to Cesar the things that are Cesars, and to God, those that are Gods: and they marvelled at him.

<sup>18</sup>Then came the Sadduces unto him, (which say, there

## (RV 1881) ASV 1901

him, and cast him forth out of the vineyard. <sup>9</sup>What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup>Have ye not read even this scripture:

The stone which the builders rejected,

The same was made the head of the corner;

<sup>11</sup>This was from the Lord,

And it is marvellous in our eyes?

<sup>12</sup>And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

<sup>13</sup>And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. <sup>14</sup>And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not? <sup>15</sup>Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it. <sup>16</sup>And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. <sup>17</sup>And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.

<sup>18</sup>And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying,

## BISHOPS' BIBLE (1568) 1602

him out of the vineyard. <sup>9</sup>What shall therefore the Lord of the vineyard do? He shall come and destroy the husbandmen, and will give the vineyard unto other. <sup>10</sup>Have ye not read this Scripture? The stone which the builders disallowed, is become the chiefe stone of the corner? <sup>11</sup>This was the Lords doing, and it is marvellous in our eyes. <sup>12</sup>They went about also to take him, and feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. <sup>13</sup>And they sent unto him certaine of the Pharisees and of the Herodians, to take him in his words. <sup>14</sup>And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou considerest not the persons of men, but teachest the way of God in trueth: Is it lawfull to give tribute to Cesar, or not? <sup>15</sup>Shall we give, or shall we not give? But hee knowing their hypocrisie, sayd unto them, Why tempt yee mee? Bring mee a penie, that I may see it. <sup>16</sup>And they brought it: and hee sayeth unto them, Whose is this image and superscription? And they sayd unto him, Cesars. <sup>17</sup>And Jesus answering, sayd unto them, Give to Cesar the things that *belong* to Cesar: and to God, the things which *pertaine* to God. And they marvelled at him. <sup>18</sup>There come also unto him the Sadducees, which say there is no resurrection, and they

## RSV (1946) 1960

and cast him out of the vineyard. <sup>9</sup>What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. <sup>10</sup>Have you not read this scripture:

'The very stone which the builders rejected  
has become the head of the corner;

<sup>11</sup>this was the Lord's doing,  
and it is marvelous in our eyes?'

<sup>12</sup>And they tried to arrest him, but feared the multitude, for they perceived that he had told the parable against them; so they left him and went away.

<sup>13</sup>And they sent to him some of the Pharisees and some of the Herodians, to entrap him in his talk. <sup>14</sup>And they came and said to him, "Teacher, we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? <sup>15</sup>Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a coin, and let me look at it." <sup>16</sup>And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." <sup>17</sup>Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at him.

<sup>18</sup>And Sadducees came to him, who say that there is no resurrection; and they asked him a question, saying,

## TYNDALE (1525) 1535

no resurreccion. And they axed him sayinge: <sup>19</sup> Master, Moses wroote unto us yf eny mans brother dye, and leve his wyfe behynde him, and leve no chyliden: that then his brother shuld take his wyfe, and reyse up seed unto his brother. <sup>20</sup> There were seven brethren: and the fyrst toke a wyfe, and when he dyed lefft no seed behynde him. <sup>21</sup> And the seconde toke hyr, and dyed: nether lefft eny seed. And the thyrde lyke wyse. <sup>22</sup> And seven had her, and lefft no seed behynde them. Last of all the wyfe dyed also. <sup>23</sup> In the resurreccion then, when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. <sup>24</sup> Jesus answered and sayde unto them: Are ye not therfore deceaved and understonde not the scriptures, nether the power of God? <sup>25</sup> For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels which are in heaven. <sup>26</sup> As touchynge the deed, that they shall ryse agayne: have ye not redde in the boke of Moses, howe in the busshe God spake unto him sayinge: I am the God of Abraham and God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the deed, but the God of the lyvyng. Ye are therfore greatly deceaved.

<sup>28</sup> And ther came one of the Scribes that had hearde them disputyng to geder, and perceaved that he had answered them well, and axed him: Which is the fyrste of all the commaundmentes? <sup>29</sup> Jesus answered him: the fyrste of all the commaundmentes is. Heare Israel: The Lorde

## RHEIMS 1582

<sup>19</sup> Moyses wrote unto us, that if any mans brother die, and leave his wife, and leave no children, his brother shal take his wife and raise up seede to his brother. <sup>20</sup> There were therfore seven brethren: and the first tooke a wife, and died leaving no issue. <sup>21</sup> And the second tooke her, and died: and neither this left issue. And the third in like maner. <sup>22</sup> And the seven tooke her in like sort: and did not leave issue. Last of al the woman also died. <sup>23</sup> In the resurrection therfore when they shal rise againe, whose wife shal she be of these? for the seven had her to wife. <sup>24</sup> And JESUS answering, said to them, Do ye not therfore erre, not knowing the scriptures, nor the power of God? <sup>25</sup> For when they shal rise againe from the dead, they shal neither marrie, nor be married, but are as the Angels in heaven. <sup>26</sup> And as concerning the dead, that they do rise againe, have you not read in the booke of Moyses, how in the bush God spake to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*? <sup>27</sup> He is not the God of the dead, but of the living. You therfore are much deceived.

<sup>28</sup> And there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first commaundment of al. <sup>29</sup> And JESUS answered him, That the first commaundment of al is, *Heare Israel: the Lord thy God, is one God.*

## GREAT BIBLE (1539) 1540

<sup>19</sup> Master Moses wrote unto us, yf eny mans brother dye, and leave hys wyfe behynde hym, and leave no chyliden: that hys brother shuld take hys wyfe, and reyse up seed unto hys brother. <sup>20</sup> There were seven brethren, and the fyrst toke a wyfe: and when he dyed, left no seed behynde hym. <sup>21</sup> And the seconde toke hyr, and dyed: nether left he any seed. And the thyrde lykewyse. <sup>22</sup> And seven had her, and left no seed behynde them. Last of all the wyfe dyed also. <sup>23</sup> In the resurreccyon therfore when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. <sup>24</sup> And Jesus answered, and sayd unto them: Do ye not therfore erre, because ye understande not the scriptures, nether the power of God? <sup>25</sup> For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels, whych are in heaven. <sup>26</sup> As touching the deed, that they ryse agayne: have ye not redde in the boke of Moses, how in the bushe, God spake unto hym, sayinge: I am the God of Abraham and the God of Isaac, and the God of Jacob? <sup>27</sup> He is no God of deed, but the God of lyvyng. Ye are therfore greatly deceaved.

<sup>28</sup> And whan ther came one of the Scribes, and had hearde them disputyng to gether (and perceaved that he had answered them well) he asked hym: whych is the fyrst of all the commaundmentes? <sup>29</sup> Jesus answered him, the fyrste of all the commaundmentes is: Heare O Israell: The

## KJ (1611) 1873

is no resurrection; and they asked him, saying, <sup>19</sup> Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. <sup>20</sup> Now there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he *any* seed: and the third likewise. <sup>22</sup> And the seven had her, and left no seed: last of all the woman died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as *the* angels which are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*? <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

<sup>28</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? <sup>29</sup> And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one

## GENEVA BIBLE (1560) 1562

is no resurrection) and they asked him saying, <sup>19</sup> Master, Moses wrote unto us, If any mans brother dye, and leave (his) wife, and leave no children, that his brother shulde take his wife, and raise up sede unto his brother. <sup>20</sup> There were seven brethren, and the first toke a wife, and when he dyed, left no yssue. <sup>21</sup> Then the seconde toke her, and he dyed, nether did he yet leave yssue, and the thirde likewise. <sup>22</sup> So seven had her, and left no yssue: last of all the wife dyed also. <sup>23</sup> In the resurrection then, when they shal rise againe, whose wife shal she be of them? for seven had her to wife? <sup>24</sup> Then Jesus answered, and said unto them, Are ye not therefore deceived, because ye knowe not the Scriptures, nether the power of God? <sup>25</sup> For when they shal rise againe from the dead, nether men mary, nor wives are married, but are as the Angels which are in heaven. <sup>26</sup> And as touching the dead, that they shal rise againe, have ye not red in the boke of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

<sup>28</sup> Then came one of the Scribes that had heard them disputing together, and perceiving that he had answered them wel, he asked him, Which is the first commandement of all? <sup>29</sup> Jesus answered him, The first of all the commandements (is,) Heare, Israel, The Lord our God is the onelie

## (RV 1881) ASV 1901

<sup>19</sup> Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. <sup>20</sup> There were seven brethren: and the first took a wife, and dying left no seed; <sup>21</sup> and the second took her, and died, leaving no seed behind him; and the third likewise; <sup>22</sup> and the seven left no seed. Last of all the woman also died. <sup>23</sup> In the resurrection whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. <sup>26</sup> But as touching the dead, that they are raised; have ye not read in the book of Moses, in the *place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the dead, but of the living: ye do greatly err.

<sup>28</sup> And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? <sup>29</sup> Jesus answered, The first is, Hear, O Israel; The Lord our God,

## BISHOPS' BIBLE (1568) 1602

asked him, saying, <sup>19</sup> Master, Moses wrote unto us, If any mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. <sup>20</sup> There were seven brethren: and the first tooke a wife, and when he died, left no seed behinde him. <sup>21</sup> And the second tooke her, and died, neither left he any seed: and the third likewise. <sup>22</sup> And seven had her, and left no seed behind them: last of all the wife died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for seven had her to wife. <sup>24</sup> And Jesus answering, sayd unto them, Doe ye not therefore erre, because ye know not the Scriptures, neither the power of God? <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the Angels which *are* in heaven. <sup>26</sup> As touching the dead, that they rise: have yee not read in the booke of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isahac, and the God of Jacob? <sup>27</sup> He is not the God of the dead, but God of the living: ye therefore do greatly erre. <sup>28</sup> And when there came one of the scribes, and had heard them disputing together, and perceived that he had answered them well, he asked him which is the first commandement of all. <sup>29</sup> Jesus answered him, The first of all the commandements *is*, Heare, O Israel, the Lord our God

## RSV (1946) 1960

<sup>19</sup> "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the wife, and raise up children for his brother. <sup>20</sup> There were seven brothers; the first took a wife, and when he died left no children; <sup>21</sup> and the second took her, and died, leaving no children; and the third likewise; <sup>22</sup> and the seven left no children. Last of all the woman also died. <sup>23</sup> In the resurrection whose wife will she be? For the seven had her as wife."

<sup>24</sup> Jesus said to them, "Is not this why you are wrong, that you know neither the scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. <sup>26</sup> And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? <sup>27</sup> He is not God of the dead, but of the living; you are quite wrong."

<sup>28</sup> And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the first of all?" <sup>29</sup> Jesus answered, "The first is, 'Hear, O Israel: The Lord

## TYNDALE (1525) 1535

God, is one Lorde. <sup>30</sup> And thou shalt love the Lorde thy God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundment. <sup>31</sup> And the seconde is lyke unto this: Thou shalt love thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

<sup>32</sup> And the Scribe sayde unto him: well master, thou hast sayd the truthe, that ther is one God and that ther is none but he. <sup>33</sup> And to love him with all the herte, and with all the mynde, and with all the soule, and with all the strength: and to love a mans neyghbour as him selfe, is a greater thinge then all burntofferings and sacrifices. <sup>34</sup> And when Jesus sawe that he answered discretly, he sayde unto him: Thou arte not farre from the kyngdome of God. And no man after that, durst axe him eny question.

<sup>35</sup> And Jesus answered and sayde, teachynge in the temple: how saye the Scribes that Christ is the sonne of David? <sup>36</sup> for David him selfe inspyred with the holy goost, sayde: The Lorde sayde to my Lorde, syt on my ryght honde, tyll I make thyne enemyes thy fote stole. <sup>37</sup> Then David him selfe calleth him Lorde: and by what meanes is he then his sonne? And moche people hearde him gladly.

<sup>38</sup> And he sayde unto them in his doctrine: beware of the Scribes which love to go in longe clothinge: and love salutations in the market places, <sup>39</sup> and the chefe seates in the synagoges, and to syt in the uppermost rouses at feastes, <sup>40</sup> and devoure wydowes houses, and that under a coloure of longe prayinge. These shall receive greater dampnacion.

## RHEIMS 1582

<sup>30</sup> And thou shalt love the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde, and with thy whole power. This is the first commaundment. <sup>31</sup> And the second is like to it, *Thou shalt love they \* neighbour as thy self.* An other commaundment greater then these there is not. <sup>32</sup> And the Scribe said to him, Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him. <sup>33</sup> And that he be loved from the whole hart, and with the whole understanding, and with the whole soule, and with the whole strength: and to love his neighbour as him self is a greater thing then al holocaustes and sacrifices. <sup>34</sup> And JESUS seeing that he had answered wisely, said to him, Thou art not farre from the kingdom of God. And no man now durst aske him.

<sup>35</sup> And JESUS answering, said, teaching in the temple, How do the Scribes say, that Christ is the sonne of David? <sup>36</sup> For David him self saith in the holy Ghost: *Our Lord said to my Lord, sit on my right hand, until I put thine enemies the foote-stoole of thy feete.* <sup>37</sup> David therefore him self calleth him Lord, and whence is he his sonne? And a great multitude heard him gladly. <sup>38</sup> And he said to them in his doctrine, Take heede of the Scribes that wil walke in long robes, and be saluted in the market-place, <sup>39</sup> and sit in the first chaires in the Synagogs, and love the highest places at suppers: <sup>40</sup> which devoure widowes houses under the pretence of long prayer: these shal receive larger judgement.

## GREAT BIBLE (1539) 1540

Lorde oure God, is Lord onely: <sup>30</sup> And thou shalt love the Lorde thy God with all thy hert, and wyth all thy soule, and wyth all thy mynde, and with all thy strength. This is the fyrste commaundment. <sup>31</sup> And the seconde is lyke unto thys: Thou shalt love thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

<sup>32</sup> And the Scribe sayde unto him: well master, thou hast sayd the truthe, for ther is one God, and ther is none but he. <sup>33</sup> And to love hym wyth all the herte, and wyth all the mynde, and wyth all the soule, and wyth all the strength: and to love a mans neyghbour as hym selfe, is a greater thyng, then all burt \* offerynges and sacrificyes. <sup>34</sup> And when Jesus sawe that he answered discretly, he sayde unto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any questyon.

<sup>35</sup> And Jesus answered and sayde, teachinge in the temple: how saye the Scribes that Chryst is the sonne of David? <sup>36</sup> for David him selfe inspired with the holy goost, sayd: The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy fote stole. <sup>37</sup> David him selfe calleth him Lord: and how is he then hys sonne? And moche people hearde him gladly:

<sup>38</sup> And he sayde unto them in his doctrine: beware of the Scribes, which love to go in longe clothynge: and love salutations in the market places, <sup>39</sup> and the chefe seates in the congregacyons, and the uppermost rouses at feastes: <sup>40</sup> which devoure wydowes houses, and under a pretence, make longe prayers. These shall receive greater dampnacyon.

## KJ (1611) 1873

Lord: <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. <sup>31</sup> And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. <sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: <sup>33</sup> and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

<sup>35</sup> And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? <sup>36</sup> For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. <sup>37</sup> David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

<sup>38</sup> And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, <sup>39</sup> and the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup> which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

## GENEVA BIBLE (1560) 1562

Lord. <sup>30</sup> Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength this is the first commandement. <sup>31</sup> And the seconde (is) like, that is, Thou shalt love thy neighbour as thy self. There is none other commandement greater then these. <sup>32</sup> Then the Scribe said unto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he, <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love (his) neighbour as him self, is more then all burnt offerings and sacrifices. <sup>34</sup> Then, when Jesus sawe that he answered discretely, he said unto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

<sup>35</sup> And Jesus answered and said teaching in the Temple, How say the Scribes that Christ is the sonne of David? <sup>36</sup> For David him self said by the holie Gost, The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole. <sup>37</sup> Then David him self calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly. <sup>38</sup> Moreover he said unto them in his doctrine, Beware of the Scribes which love to go in long robes, and (love) salutations in the markets, <sup>39</sup> And the chief seates in the Synagogues, and the first rounes at feastes, <sup>40</sup> Which devour widowes houses, even under a coulour of long prayers. These shal receive the greater

## (RV 1881) ASV 1901

the Lord is one; <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. <sup>31</sup> The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. <sup>32</sup> And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: <sup>33</sup> and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

<sup>35</sup> And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? <sup>36</sup> David himself said in the Holy Spirit,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies <sup>e</sup>the footstool of thy feet.

<sup>37</sup> David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

<sup>38</sup> And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces, <sup>39</sup> and chief seats in the synagogues, and chief places at feasts: <sup>40</sup> they that devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

<sup>e</sup> Some ancient authorities read *underneath thy feet*.

## BISHOPS' BIBLE (1568) 1602

is one Lord: <sup>30</sup> And thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde, and with all thy strength. This *is* the first commandement: <sup>31</sup> And the second is like unto *this*, Thou shalt love thy neighbour as thy selfe: there is none other commandement greater then these. <sup>32</sup> And the Scribe sayd unto him, Well, master, thou hast sayd the trueth: for there is one God, and there is none other but he. <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love a *mans* neighbour as himselfe, is greater then all the burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that hee answered discreetly, he sayd unto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question. <sup>35</sup> And Jesus answering, sayd, teaching in the Temple, How say the Scribes that Christ is the sonne of David? <sup>36</sup> For David himselfe inspired with the holy Ghost, sayd, The Lord sayd to my Lord, Sit on my right hand, till I make thine enemies thy footstool. <sup>37</sup> David himselfe calleth him Lorde, and whence is he then his sonne? And much people heard him gladly. <sup>38</sup> And *hee* sayd unto them in his doctrine, Beware of the Scribes, which desire to walke in long clothing, and *love* salutations in the market places, <sup>39</sup> And the chiefe seats in the Synagogues, and the uppermost rounes at feasts. <sup>40</sup> Which devoure widowes houses, and under a pretence make long prayers: These

## RSV (1946) 1960

our God, the Lord is one; <sup>30</sup> and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' <sup>31</sup> The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." <sup>32</sup> And the scribe said to him, "You are right, Teacher; you have truly said that he is one, and there is no other but he; <sup>33</sup> and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." <sup>34</sup> And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any question.

<sup>35</sup> And as Jesus taught in the temple, he said, "How can the scribes say that the Christ is the son of David? <sup>36</sup> David himself, inspired by the Holy Spirit, declared,

'The Lord said to my Lord,

Sit at my right hand,

till I put thy enemies under thy feet.'

<sup>37</sup> David himself calls him Lord; so how is he his son?" And the great throng heard him gladly.

<sup>38</sup> And in his teaching he said, "Beware of the scribes, who like to go about in long robes, and to have salutations in the market places <sup>39</sup> and the best seats in the synagogues and the places of honor at feasts, <sup>40</sup> who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

## TYNDALE (1525) 1535

<sup>41</sup> And Jesus sat over agaynst the treasury, and behelde how the people put money into the treasury. And many that were ryche, cast in moch. <sup>42</sup> And ther cam a certayne poore wydowe, and she threwe in two mytes, which make a farthyng. <sup>43</sup> And he called unto him his disciples and sayde unto them: Verely I saye unto you, that this poore wydowe hath cast moare in, then all they which have caste into the treasury. <sup>44</sup> For they all dyd cast in of their superfluyte: but she of her poverte, dyd cast in all that she had, even all her livyng.

**13** And as he went out of the temple one of his disciples sayde unto him: Master, se what stones, and what byldinges are here. <sup>2</sup> And Jesus answered and sayde unto him: Seyst thou these greate byldinges? There shall not be leefte one stone upon a another, that shall not be thrown doune.

<sup>3</sup> And as he sate on mounte Olyvete, over ageynst the temple, Peter, and James and John, and Andrew axed him secretly: <sup>4</sup> tell us, when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? <sup>5</sup> And Jesus answered them, and began to saye: take hede lest eny man deceave you. <sup>6</sup> For many shall come in my name sayinge: I am Christ, and shall deceave many.

<sup>7</sup> When ye shall heare of warre and tydings of warre, be ye not troubled. For soche thinges muste nedes be. But the

## RHEIMS 1582

<sup>41</sup> And JESUS sitting over against the treasure, beheld how the multitude did cast money into the treasure, and many rich men did cast in much. <sup>42</sup> And when there came a certayne poore widow, she cast in two mites, which is a farthing. <sup>43</sup> And calling his Disciples together, he saith to them, Amen I say to you, that this poore widow hath cast in more then al that have cast into the treasure. <sup>44</sup> For al they of their abundance have cast in: but she, of her penurie bath cast in al that she had, her whole living.

**13** And when he went out of the temple, one of his Disciples saith to him, Maister, behold what maner of stones, and what kinde of buildings. <sup>2</sup> And JESUS answering, said to him, Seest thou al these great buildings? There shal not be left a stone upon a stone, that shal not be destroyed.

<sup>3</sup> And when he sate in Mount-olivete against the temple, Peter and James and John and Andrew asked him apart, <sup>4</sup> Tel us, when shal these things be? and what shal be the signe when al these things shal begin to be consummate? <sup>5</sup> And JESUS answering began to say to them, See, that no man seduce you. <sup>6</sup> for many shal come in my name saying that I am he: and they shal seduce many. <sup>7</sup> And when you shal heare of warres and brutes of warres, feare not. for

## GREAT BIBLE (1539) 1540

<sup>41</sup> And whan Jesus sat over agaynst the treasury, he behelde, how the people put money into the treasury. <sup>42</sup> And many that were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mytes, which make a farthyng. <sup>43</sup> And he called unto him hys discyples and sayeth unto them. Verely I saye unto you, that thys poore wydowe hath cast moare in, then all they which have cast into the treasury. <sup>44</sup> For they all dyd cast in of their superfluyte: but she of her poverte, dyd cast in all that she had, even all her lyvyng.

**13** And as he went out of the temple, one of his discyples sayde unto hym: Master, se what stones, and what byldynges are here. <sup>2</sup> And Jesus answered and sayde unto hym: Seest thou these greate buyldynges? There shall not be lefte one stone upon another, that shall not be thrown doune. <sup>3</sup> And as he sate on mounte Olyvete, over agaynst the temple, Peter, and James, and John, and Andrew, asked hym secretly: <sup>4</sup> tell us, when shal these thynges be? And what is the sygne when all these thynges shalbe fulfilled? <sup>5</sup> And Jesus answered them, and began to saye: take hede, lest any man deceave you. <sup>6</sup> For many shall come in my name sayinge: I am Chryst, and shall deceave many.

<sup>7</sup> When ye shall heare of warres, and tydings of warres, be ye not troubled. For soch thynges must nedes be? But

## KJ (1611) 1873

<sup>41</sup> And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many *that were* rich cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two mites, which make a farthing. <sup>43</sup> And he called unto *him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: <sup>44</sup> for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

**13** And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*. <sup>2</sup> And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. <sup>3</sup> And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these *things* be? and what *shall be* the sign when all these *things* shall be fulfilled? <sup>5</sup> And Jesus answering them began to say, Take heed lest any *man* deceive you: <sup>6</sup> for many shall come in my name, saying, I am *Christ*; and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end

## GENEVA BIBLE (1560) 1562

damnation. <sup>41</sup> And as Jesus sate over against the treasurie, he behelde how the people cast money into the treasurie, and many riche men cast in much. <sup>42</sup> And there came a certeine poore widowe and she threw in two mites, which make a quadrin. <sup>43</sup> Then he called unto him his disciples, and said unto them, Verely I say unto you, that this poore widowe hath cast more in, then all they which have cast into the treasurie. <sup>44</sup> For they all did cast in of their superfluitie: but she of her povertie did cast in all that she had, (even) all her living.

**13** And as he went out of the Temple, one of his disciples said unto him, Master, se what stones, and what buyldings (are here.) <sup>2</sup> Then Jesus answered and said unto him, Seest thou these great buyldings? there shall not be left one stone upon a stone, that shal not be thrown downe. <sup>3</sup> And as he sate on the mount of olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly, <sup>4</sup> Tel us, when shal these things be? and what (shalbe) the signe when all these things shalbe fulfilled? <sup>5</sup> And Jesus answered them, and began to say, Take hede lest any man deceive you. <sup>6</sup> For many shal come in my Name, saying, I am (Christ,) and shal deceive many. <sup>7</sup> Furthermore when ye shal heare of warres and rumors of warres, be ye not troubled: for (suche

## (RV 1881) ASV 1901

<sup>41</sup> And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. <sup>42</sup> And there came a poor widow, and she cast in two mites, which make a farthing. <sup>43</sup> And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: <sup>44</sup> for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

**13** And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings! <sup>2</sup> And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

<sup>3</sup> And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these things be? and what *shall* be the sign when these things are all about to be accomplished? <sup>5</sup> And Jesus began to say unto them, Take heed that no man lead you astray. <sup>6</sup> Many shall come in my name, saying, I am *he*; and shall lead many astray. <sup>7</sup> And when ye shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the

## BISHOPS' BIBLE (1568) 1602

shall receive greater damnation. <sup>41</sup> And when Jesus sate over against the treasurie, he beheld how the people put money into the treasurie: and many that were rich, cast in much. <sup>42</sup> And there came a certeine poore widow, and shee threw in two mites, which make a farthing. <sup>43</sup> And when he had called unto him his disciples, he sayeth unto them, Verily I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasurie. <sup>44</sup> For all they did cast in of their superfluity: but shee of her want, did cast in all that shee had, *even* all her living.

**13** And as he went out of the temple, one of his disciples sayd unto him, Master, see what stones and what buildings *are here*. <sup>2</sup> And Jesus answering, sayd unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown downe. <sup>3</sup> And as he sate upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him secretly, <sup>4</sup> Tell us, when shall these things be? And what shalbe the signe when all these things shal be fulfilled? <sup>5</sup> And Jesus answering them, began to say, Take heed lest any man deceive you. <sup>6</sup> For many shall come in my name, saying, I am *Christ*: and shall deceive many. <sup>7</sup> When ye shall heare of warres, and tidings of warres, be yee not troubled: For such *things* must needs be, but the

## RSV (1946) 1960

<sup>41</sup> And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. <sup>42</sup> And a poor widow came, and put in two copper coins, which make a penny. <sup>43</sup> And he called his disciples to him, and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. <sup>44</sup> For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living."

**13** And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" <sup>2</sup> And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down."

<sup>3</sup> And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> "Tell us, when will this be, and what will be the sign when these things are all to be accomplished?" <sup>5</sup> And Jesus began to say to them, "Take heed that no one leads you astray. <sup>6</sup> Many will come in my name, saying, 'I am he!' and they will lead many astray. <sup>7</sup> And when you hear of wars and rumors of wars, do not be alarmed; this must

## TYNDALE (1525) 1535

ende is not yet. <sup>8</sup> For ther shall nacion aryse agaynste nacion, and kyngdome agaynst kyngdome. And ther shalbe erthquakes in all quarters, and famyshment and troubles. These are the begynnyng of sorowes.

<sup>9</sup> But take ye hede to youre selves. For they shall bringe you up to the counsels and into the synagoges and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake, for a testimoniall unto them. <sup>10</sup> And the Gospell must fyrste be publisshed amonge all nacions.

<sup>11</sup> But when they leade you and present you, take no thought afore honde what ye shall saye nether ymagion: but whatsoever is geuen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy goost.

<sup>12</sup> Ye and the brother shall deliver the brother to deeth, and the father the sonne, and the chyl dren shall ryse agaynste their fathers and mothers, and shall put them to deeth.

<sup>13</sup> And ye shalbe hated of all men for my names sake. But whosoever shall endure unto the ende, the same shalbe safe.

<sup>14</sup> Moreover when ye se the abomination that betokeneth desolacion, wherof is spoken by Daniel the prophet, stonde where it ought not, let him that redeth understonde. Then let them that be in Jurie, fle to the mountaynes. <sup>15</sup> And let him that is on the housse toppe not descende doune into the housse, nether entre therin, to fetch eny thinge oute of his housse. <sup>16</sup> And let him that is in the felde, not tourne backe agayne unto the thinges which he lefft behynde him for to take his clothes with him. <sup>17</sup> Wo shalbe then to them that are with chylde, and to them that geve soucke in those

## RHEIMS 1582

these things must be, but the end is not yet. <sup>8</sup> For nation shal rise against nation and kingdom against kingdom, and there shal be earthquakes in places, and famines. These things are the beginning of sorowes. <sup>9</sup> But looke to your selves. For they shal deliver you up in Councils, and in Synagogs shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie unto them. <sup>10</sup> And into al nations first the Gospel must be preached. <sup>11</sup> And when they shal leade you and deliver you, be not careful before hand what you shal speake: but that which shal be given you in that houre, that speake ye. For it is not you that speake, but the holy Ghost. <sup>12</sup> And brother shal deliver brother unto death, and the father his sonne: and the children shal arise against the parents, and shal worke their death. <sup>13</sup> And you shal be odious to al men for my name. But he that shal endure unto the end, he shal be saved.

<sup>14</sup> And when you shal see *the abomination of desolation*, standing where it ought not (he that readeth, let him understand) then they that are in Jewrie, let them flee unto the mountaynes: <sup>15</sup> and he that is on the house-toppe, let him not goe doune into the house, nor enter in to take any thing out of his house: <sup>16</sup> and he that shal be in the field, let him not returne backe to take his garment. <sup>17</sup> And wo to them that are with childe and that give sucke in those

## GREAT BIBLE (1539) 1540

the ende is not yet. <sup>8</sup> For ther shall nacyon aryse agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters, and famyshment shall ther be, and troubles. These are the begynnyng of sorowes. <sup>9</sup> But take ye hede to youre selves. For they shall bryng you up to the counsels, and into the synagoges, and ye shalbe beaten: yee, and shalbe brought before rulers and kinges for my sake, for a testimoniall unto them. <sup>10</sup> And the Gospell must fyrste be publyshed amonge all nacyons.

<sup>11</sup> But when they leade you and present you, take ye no thought, nether ymagin aforehande what ye shall saye: but what soever is geuen you in the same houre, that speake: For it is not ye that speake, but the holy ghost. <sup>12</sup> The brother shall delyver up the brother to deeth, and the father the sonne: and the chyl dren shall ryse agaynste theyr fathers and mothers, and shall put them to deeth. <sup>13</sup> And ye shal be hated of all men for my names sake. But whoso endureth unto the ende, the same shalbe safe.

<sup>14</sup> Moreover, when ye se the abomination of desolacion (wher of is spoken by Daniel the prophet) stand where it ought not: let hym that readeth understand. Then lett them that be in Jurye, flye to the mountaynes. <sup>15</sup> And let hym that is on the house toppe, not go doune into the house, nether entre therin, to fetch eny thing out of his house. <sup>16</sup> And let him that is in the felde, not tourne backe agayne unto the thinges which he left behynde him, for to take his clothes with him. <sup>17</sup> Wo shall be then to them that are with

## KJ (1611) 1873

*shall not be yet.* <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: *these are the beginnings of sorrows.*

<sup>9</sup> But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. <sup>10</sup> And the gospel must first be published among all nations. <sup>11</sup> But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. <sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. <sup>13</sup> And ye shall be hated of *all men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

<sup>14</sup> But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: <sup>15</sup> and let him that is on the housetop not go down into the house, neither enter *therein*, to take any *thing* out of his house: <sup>16</sup> and let him that is in the field not turn back again for to take up his garment. <sup>17</sup> But woe to them that are with child, and to

## GENEVA BIBLE (1560) 1562

things) must nedes be: but the end (shal) not be yet. <sup>8</sup> For nacion shal rise against nacion, and kingdome against kingdome, and there shalbe earth quakes in divers quarters, and there shalbe famine and troubles: these (are) the beginnings of sorowes. <sup>9</sup> But take ye hede to your selves: for they shal deliver you up to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and Kings for my sake for a testimonial unto them. <sup>10</sup> And the Gospel must first be published among all nacions. <sup>11</sup> But when they lead you, and deliver you up take ye no thought a fore, nether premeditate what ye shal say: but whatsoever is given you at the same time, that speake: for it is not ye that speake, but the holie Gost. <sup>12</sup> Yea, and the brother shal deliver the brother to death, and the father the sonne, and the children shal rise againste their parents, and shal cause them to dye. <sup>13</sup> And ye shalbe hated of all men for my Names sake: but whosoever shal endure unto the end, he shalbe saved. <sup>14</sup> Moreover, when ye shal se the abomination of desolation (spoken of by Daniel the Prophet) standing where it oght not, (let him that readeth, consider it) then let them (that be) in Judea, flee into the mountaines, <sup>15</sup> And let him that is upon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house. <sup>16</sup> And let him that is in the field, not turne backe againe unto the things which he left behinde him, to take his clothes. <sup>17</sup> Then wo (shalbe) to them that are with childe, and to them that give sucke in

## (RV 1881) ASV 1901

end is not yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

<sup>9</sup> But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. <sup>10</sup> And the gospel must first be preached unto all the nations. <sup>11</sup> And when they lead you *to judgment*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. <sup>12</sup> And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. <sup>13</sup> And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

<sup>14</sup> But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: <sup>15</sup> and let him that is on the housetop not go down, nor enter in, to take anything out of his house: <sup>16</sup> and let him that is in the field not return back to take his cloak. <sup>17</sup> But woe unto them that are with child and to them that give

## BISHOPS' BIBLE (1568) 1602

end *shall* not be yet. <sup>8</sup> For there shall nation rise against nation, and kingdome against kingdome: and there shal be earthquakes in divers places, and famines shall there be, and troubles: these are the beginnings of sorowes. <sup>9</sup> But take heed to your selves: for they shal deliver you up to counceils, and to synagogues, and ye shalbe whipped, yea, and shalbe brought before rulers and kings for my sake, *that this might be* for a witnesse against them. <sup>10</sup> And the Gospel must first be published among all nations. <sup>11</sup> But when they shall leade you, delivering you up, be not carefull aforehand, neither take thought what ye shall speake: but whatsoever shall be given you in the same houre, that speake ye: for it is not ye that speake, but the holy Ghost. <sup>12</sup> The brother shall betray the brother to death, and the father the sonne: and children shall rise against their fathers and mothers, and shall put them to death. <sup>13</sup> And yee shall be hated of all men for my names sake: but hee that shall endure unto the end, the same shalbe safe. <sup>14</sup> Moreover, when ye see the abomination of desolation, whereof is spoken by Daniel the Prophet, standing where it ought not (let him that readeth, understand) then let them that be in Jurie, flee to the mountaines: <sup>15</sup> And let him that is on the house top, not go downe into the house, neither enter therein, to fetch any thing out of his house. <sup>16</sup> And let him that is in the field, not turne backe againe for to take his garment with him. <sup>17</sup> Woe *shall be* then to them that are with child, and to them that give sucke in those

## RSV (1946) 1960

take place, but the end is not yet. <sup>8</sup> For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the sufferings.

<sup>9</sup> "But take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them. <sup>10</sup> And the gospel must first be preached to all nations. <sup>11</sup> And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. <sup>12</sup> And brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; <sup>13</sup> and you will be hated by all for my name's sake. But he who endures to the end will be saved.

<sup>14</sup> "But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains; <sup>15</sup> let him who is on the housetop not go down, nor enter his house, to take anything away; <sup>16</sup> and let him who is in the field not turn back to take his mantle. <sup>17</sup> And alas for those who are with child and for those who give suck in those days!

## TYNDALE (1525) 1535

dayes. <sup>18</sup> But praye, that youre flyght be not in the wynter. <sup>19</sup> For ther shalbe in those dayes suche tribulacion, as was not from the begynnyng of creatures which God created, unto this tyme, nether shalbe. <sup>20</sup> And excepte that the Lorde shuld shorten those dayes, no man shuld be saved. But for the electes sake, which he hath chosen, he hath shortened those dayes.

<sup>21</sup> And then, yf eny man saye to you: lo, here is Christ: lo, he is there, beleve not. <sup>22</sup> For falce Christes shall ryse, and falce prophetes, and shall shewe miracles and wondres, to deceave yf it were possible, even the electe. <sup>23</sup> But take ye hede: beholde I have shewed you all thinges before.

<sup>24</sup> Moreover in those dayes, after that tribulacion, the sunne shall waxe darke, and the mone shall not geve her lyght, <sup>25</sup> and the starres of heven shall fall: and the powers which are in heven, shall move. <sup>26</sup> And then shall they se the sonne of man commynge in the cloudes, with greate power and glory. <sup>27</sup> And then shall he sende his angels, and shall gadder to geder his electe from the fower wyndes, and from the one ende of the worlde to the other.

<sup>28</sup> Learne a similitude of the fygge tree. When his braunches are yet tender, and hath brought forth leves, ye knowe that sommer is neare. <sup>29</sup> So in lyke maner when ye se these thinges come to passe: understond, that it is nye even at the dores. <sup>30</sup> Verely I saye unto you, that this generacion shall not passe, tyll these thinges be done. <sup>31</sup> Heven

## RHEIMS 1582

daies. <sup>18</sup> But pray that the things chaunce not in the winter. <sup>19</sup> For those daies shal be such tribulations as were not from the beginning of the creation that God created until now, neither shal be. <sup>20</sup> And unles the Lord had shortened the daies, no flesh should be saved: but for the elect which he hath elected, he hath shortened the daies. <sup>21</sup> And then if any man shal say unto you, Loe, here is Christ: loe, there: do not beleve. <sup>22</sup> For there shal rise up false-Christes and false-Prophets, and they shal shew signes and wonders, to seduce (if it be possible) the elect also. <sup>23</sup> You therefore take heede: behold I have foretold you al things.

<sup>24</sup> But in those daies after that tribulation the sunne shal be darkened, and the moone shal not give her light, <sup>25</sup> and the starres of heaven shal be falling downe, and the powers that are in heaven, shal be moved. <sup>26</sup> And then they shal see the Sonne of man comming in the cloudes, with much power and glorie. <sup>27</sup> And then shal he send his Angels, and shal gather together his elect from the foure windes, from the uttermost part of the earth to the uttermost part of heaven. <sup>28</sup> And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaves come forth, you know that sommer is very nigh. <sup>29</sup> so you also when you shal see these things come to passe, know ye that it is very nigh, at the doores. <sup>30</sup> Amen I say to you, that this generation shal not passe, until al these things be done. <sup>31</sup> Heaven and earth shal passe, but my wordes shal not passe.

## GREAT BIBLE (1539) 1540

chylde, and to them that geve sucke in those dayes. <sup>18</sup> But praye ye that youre flyght be not in the winter. <sup>19</sup> For ther shalbe in those dayes suche tribulacion, as was not from the begynnyng of creatures (which God created) unto this tyme, nether shalbe. <sup>20</sup> And excepte that the Lord shuld shorten those dayes no flesshe shulde be saved. But for the electes sake, whom he hath chosen, he hath shortened those dayes.

<sup>21</sup> And then, yf eny man saye to you, lo here is Christ: lo, he is there, beleve not. <sup>22</sup> For false Christes and false prophetes shall ryse, and shall shewe myracles and wondres, to deceave yf it were possible, even the electe. <sup>23</sup> But take ye hede: behold, I have shewed you all thinges before.

<sup>24</sup> Moreover, in those dayes, after that tribulacion, the sonne shall waxe darke, and the mone shal not geve her light, <sup>25</sup> and the starres of heaven shall fall: and the powers whych are in heaven, shall move: <sup>26</sup> And then shall they se the sonne of man commynge in the cloudes, with greate power and glory. <sup>27</sup> And then shall he sende hys angels, and shall gather together his electe from the fowre wyndes, from the ende of the erthe, to the uttermost parte of heaven.

<sup>28</sup> Learne a symilitude of the fygge tree. When his braunche is yet tender, and hath brought forth leaves, ye knowe, that sommer is neare. <sup>29</sup> So ye in lyke maner: when ye se these thynges come to passe: understand, that he is nye even at the dores. <sup>30</sup> Verely I saye unto you, that thys generacion shall not passe, tyll these thinges be done. <sup>31</sup> Heaven and erth shal passe, but my wordes shal not

## KJ (1611) 1873

them that give suck in those days. <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened *those* days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. <sup>21</sup> And then if any *man* shall say to you, Lo, here *is* Christ; or lo, *he is* there; believe *him* not: <sup>22</sup> for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. <sup>23</sup> But take ye heed: behold, I have foretold you all *things*.

<sup>24</sup> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in *the* clouds with great power and glory. <sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. <sup>28</sup> Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup> so ye in like manner, when ye shall see these *things* come to pass, know that it is nigh, *even* at the doors. <sup>30</sup> Verily I say unto you, that this generation shall not pass, till all these *things* be done. <sup>31</sup> Heaven and earth shall pass away: but my words shall not pass away.

## GENEVA BIBLE (1560) 1562

those dayes. <sup>18</sup> Pray therefore that your flight be not in the winter. <sup>19</sup> For there shalbe in those dayes suche tribulation, as was not from the beginning of the creation which God created unto this time, nether shalbe. <sup>20</sup> And except that the Lord had shortened those dayes, no flesh shulde be saved: but for the elects sake, whiche he hath chosen, he hath shortened those dayes. <sup>21</sup> Then if any man say to you, Lo, here is Christ, or, lo, (he is) there, beleve it not. <sup>22</sup> For false Christs shal rise, and false Prophetes, and shal shewe signes and wonders, to deceive if it were possible, the very elect. <sup>23</sup> But take ye hede: beholde, I have shewed you all things before.

<sup>24</sup> Moreover in those dayes, after that tribulation the sunne shal waxe darke, and the moone shal not give her light, <sup>25</sup> And the starres of heaven shal fall: and the powers which are in heaven, shal shake. <sup>26</sup> And then shal they se the Sonne of man coming in the cloudes, with great power and glorie. <sup>27</sup> And he shal then send his Angels, and shal gather together his elect from the foure windes, (and) from the utmost parte of the earth to the utmost parte of heaven. <sup>28</sup> Now learne a parable of the figge tre. When her bough is yet tender, and it bringeth forth the leaves, ye knowe that sommer (is) nere. <sup>29</sup> So in like maner, when ye se these things come to passe, knowe that (the kingdome of God) is nere, (even) at the doores. <sup>30</sup> Verely I say unto you, that this generacion shal not passe, til all these things be done. <sup>31</sup> Heaven and earth shal passe away, but my wordes

## (RV 1881) ASV 1901

suck in those days! <sup>18</sup> And pray ye that it be not in the winter. <sup>19</sup> For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. <sup>20</sup> And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days. <sup>21</sup> And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: <sup>22</sup> for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. <sup>23</sup> But take ye heed: behold, I have told you all things beforehand.

<sup>24</sup> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in clouds with great power and glory. <sup>27</sup> And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

<sup>28</sup> Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; <sup>29</sup> even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors. <sup>30</sup> Verily I say unto you, This generation shall not pass away, until all these things be accomplished. <sup>31</sup> Heaven and earth shall pass away: but my words shall

## BISHOPS' BIBLE (1568) 1602

dayes. <sup>18</sup> But pray yee that your flight be not in the Winter: <sup>19</sup> For there shall be in those dayes *such* tribulation, as was not from the beginning of the creation which God created, unto this time, neither shalbe in any wise. <sup>20</sup> And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake whom he hath chosen, he hath shortened those dayes. <sup>21</sup> And then, if any man shall say to you, Loe, here is Christ, or loe, he is there: beleeve him not. <sup>22</sup> For false Christs, and false prophets shall rise, and shall shew signes and woonders, to deceive, if it were possible, even the elect. <sup>23</sup> But take ye heed: beholde, I have shewed you all things before. <sup>24</sup> Moreover, in those dayes, after that tribulation, the Sunne shall be darkened, and the Moone shall not give her light: <sup>25</sup> And the Starres of heaven shall fall, and the powers which *are* in heaven shalbe shaken. <sup>26</sup> And then shall they see the Sonne of man comming in the clouds, with great power and glory. <sup>27</sup> And then shall he send his angels, and shal gather together his elect from the foure winds, from the end of the earth, to the uttermost part of heaven. <sup>28</sup> Learne a parable of the figge tree. When her branch is yet tender, and hath brought forth leaves, ye know that Summer is neere: <sup>29</sup> So ye in like maner, when ye shal see these things come to passe, understand that *it* is nigh, even at the doores. <sup>30</sup> Verily I say unto you, that this generation shal in no wise passe, till all these things be done. <sup>31</sup> Heaven and earth shal passe

## RSV (1946) 1960

<sup>18</sup> Pray that it may not happen in winter. <sup>19</sup> For in those days there will be such tribulation as has not been from the beginning of the creation which God created until now, and never will be. <sup>20</sup> And if the Lord had not shortened the days, no human being would be saved; but for the sake of the elect, whom he chose, he shortened the days. <sup>21</sup> And then if any one says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. <sup>22</sup> False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect. <sup>23</sup> But take heed; I have told you all things beforehand.

<sup>24</sup> "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, <sup>25</sup> and the stars will be falling from heaven, and the powers in the heavens will be shaken. <sup>26</sup> And then they will see the Son of man coming in clouds with great power and glory. <sup>27</sup> And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

<sup>28</sup> "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. <sup>29</sup> So also, when you see these things taking place, you know that he is near, at the very gates. <sup>30</sup> Truly, I say to you, this generation will not pass away before all these things take place. <sup>31</sup> Heaven and earth will pass away, but my words will not pass away.

## TYNDALE (1525) 1535

and erth shall passe, but my wordes shall not passe. <sup>32</sup> But of the daye and the houre knoweth no man: no not the angels which are in heven: nether the sonne him selfe, save the father only.

<sup>33</sup> Take hede, watche and praye, for ye knowe not when the tyme is. <sup>34</sup> As a man which is gone into a straunge contrey, and hath lefte his housse, and geven auctorite to his servauntes, and to every man his worke, and commaunded the porter to watche. <sup>35</sup> Watche therfore, for ye knowe not when the master of the housse will come, whether at even or at mydnyght, whether at the cocke crowyng or in the daunyng: <sup>36</sup> lest yf he come sodenly, he shuld fynde you slepyng. <sup>37</sup> And that I saye unto you, I saye unto all men, watche.

**14** After two dayes folowed ester, and the dayes of swete breed. And the hye Prestes and the Scribes sought meanes, how they myght take him by crafte and put him to deeth. <sup>2</sup> But they sayde: not in the feast daye, lest eny busynes aryse amonge people.

<sup>3</sup> When he was in Bethania, in the housse of Symon the leper, even as he sate at meate, ther came a woman havynge an alabaster boxe of oyntment called narde, that was pure and costly: and she brake the boxe and powred it on is \* heed. <sup>4</sup> And ther were some that were not content in them selves, and sayde: what neded this waste of oyntment? <sup>5</sup> For it myght have bene soolde for more then thre hundred pens, and bene geven unto the poore. And they grudged agaynst hyr.

## RHEIMS 1582

<sup>32</sup> But of that day or houre no man knoweth, neither the Angels in heaven, nor the Sonne, but the Father. <sup>33</sup> Take heede, watch, and pray. for you know not when the time is. <sup>34</sup> Even as a man who being gone into a strange countrie, left his house: and gave his servants authoritie over ech worke, and commaunded the porter to watch. <sup>35</sup> Watch ye therfore (for you know not when the lord of the house commeth: at even, or at midnight, or at the cocke crowing, or in the morning) <sup>36</sup> lest comming upon a soden, he finde you sleeping. <sup>37</sup> And that which I say to you, I say to al, Watch.

**14** And the Pasche was and the Azymes after two daies: and the cheefe Priests and the Scribes sought how they might by some wile lay hands on him, and kil him. <sup>2</sup> For they said, Not on the festival day, lest there might be a tumult of the people.

<sup>3</sup> And when he was at Bethania in the house of Simon the Leper, and sate at meate, there came a woman having an alabaster boxe of ointment, of pretious spike-narde: and breaking the alabaster-boxe, she powred it out upon his head. <sup>4</sup> But there were certaine that had indignation within them selves, and said, Whereto is this wast of the ointment made? <sup>5</sup> For this ointment might have been sold for more then three hundred pence, and given to the poore.

## GREAT BIBLE (1539) 1540

passe, <sup>32</sup> But of that daye and tyme knoweth no man: no not the Angels which are in heaven: nether the sonne him selfe: save the father only.

<sup>33</sup> Take hede, watche and praye, for ye knowe not when the tyme is <sup>34</sup> As a man which is gone into a straunge contrey, and hath lefte his house, and geven his substaunce to his servauntes, and to every man his worke, and commaunded the porter to watche. <sup>35</sup> Watche ye therfore, for ye knowe not when the master of the house will come, at even, or at mydnyght, whether at the cocke crowyng, or in the dawnyng: <sup>36</sup> lest yf he come sodenly, he finde you slepyng. <sup>37</sup> And that I saye unto you, I saye unto all, watche.

**14** After two dayes was Easter, and the dayes of swete-breed And the hye Prestes and the Scribes sought, how they myghte take hym by crafte, and put him to deeth. <sup>2</sup> But they sayde: not in the feast daye, leest any busynes aryse amonge the people. <sup>3</sup> And whan he was at Bethania, in the house of Simon the leper, even as he sate at meate, ther cam a woman havynge an alabaster boxe of oyntment, called Narde, that was pure and costly: and she brake the boxe, and powred it on his heed. <sup>4</sup> And ther were some, that were not content wyth in them selves, and sayde: what neded this waste of oyntment? <sup>5</sup> For it myght have bene solde for more then three hundred pens, and have bene geven unto the poore. And they grudged agaynst her.

## KJ (1611) 1873

<sup>32</sup> But of that day and *that* hour knoweth no *man*, no, not the angels which are in heaven, neither the Son, but the Father. <sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is. <sup>34</sup> *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. <sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

**14** After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. <sup>2</sup> But they said, Not on the feast *day*, lest there be an uproar of the people.

<sup>3</sup> And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. <sup>4</sup> And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? <sup>5</sup> For it might have been sold for more than three hundred pence, and have been

## GENEVA BIBLE (1560) 1562

shal not passe away. <sup>32</sup> But of that day and houre knoweth no man no, not the Angels which are in heaven, nether the Sonne him self, save the Father. <sup>33</sup> Take hede: watche, and pray: for ye knowe not when the time is. <sup>34</sup> (For the Sonne of man is) as a man going into a strange countrey, and leaveth his house, and giveth autoritie to his servants, and to everie man his worke, and commandeth the porter to watch. <sup>35</sup> Watch therefore, (for ye knowe not when the Master of the house wil come, at even, or at midnight, at the cocke crowing, or in the dauning) <sup>36</sup> Lest if he come suddenly, he shulde finde you sleping. <sup>37</sup> And those things that I say unto you, I say unto all men, Watch.

**14** And two dayes after folowed (the feast of) the Passeover, and of unleavened bread: and the hie Priests, and Scribes soght how they might take him by craft, and put him to death. <sup>2</sup> But they said, Not in the feast (day,) lest there be any tumult among the people. <sup>3</sup> And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman having a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head. <sup>4</sup> Therefore some disdeined among them selves, and said, To what end is this waste of ointment? <sup>5</sup> For it might have bene solde for more then thre hundreth pence, and bene given unto the poore.

## (RV 1881) ASV 1901

not pass away. <sup>32</sup> But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

<sup>33</sup> Take ye heed, watch <sup>1</sup> and pray: for ye know not when the time is. <sup>34</sup> *It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. <sup>35</sup> Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

**14** Now after two days was *the feast of the passover* and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: <sup>2</sup> for they said, Not during the feast, lest haply there shall be a tumult of the people.

<sup>3</sup> And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head. <sup>4</sup> But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? <sup>5</sup> For this ointment might have been sold for above three hundred shillings, and given to the poor. And they

## BISHOPS' BIBLE (1568) 1602

away: but my words shall in no wise passe away. <sup>32</sup> But of that day and that houre knoweth no man, no not the Angels which are in heaven, neither the Sonne himselfe, save the Father onely. <sup>33</sup> Take yee heed, watch and pray: for yee know not when the time is. <sup>34</sup> As a man which is gone into a strange countrey, and hath left his house, and given authoritie to his servants, and to every man his worke, and commanded the porter to watch: <sup>35</sup> Watch ye therefore (for ye know not when the master of the house commeth, at even, or at midnight, whether at the cocke crowing, or in the dawning) <sup>36</sup> Lest if he come suddenly, he finde you sleeping. <sup>37</sup> And that I say unto you, I say unto all, Watch.

**14** After two dayes was *the feast of the Passeover*, and of unleavened bread: and the high Priests, and the Scribes sought howe they might take him by craft, and put him to death. <sup>2</sup> But they said, Not in the feast day, lest any businesse arise among the people. <sup>3</sup> And when hee was in Bethanie, in the house of Simon the leper, even as hee sate at meat, there came a woman, having an Alabaster boxe of very precious ointment, *called* Nard pisticke: and when she had broken the boxe, shee powred it on his head. <sup>4</sup> And there was some that had indignation within themselves, and sayd, Why was this waste of the ointment made? <sup>5</sup> For it might have bene sold for more then three hundred pence, and have bene given to the poore. And

## RSV (1946) 1960

<sup>32</sup> "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

<sup>33</sup> Take heed, watch;<sup>a</sup> for you do not know when the time will come. <sup>34</sup> It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. <sup>35</sup> Watch therefore—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning—<sup>36</sup> lest he come suddenly and find you asleep. <sup>37</sup> And what I say to you I say to all: Watch."

**14** It was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him; <sup>2</sup> for they said, "Not during the feast, lest there be a tumult of the people."

<sup>3</sup> And while he was at Bethany in the house of Simon the leper, as he sat at table, a woman came with an alabaster jar of ointment of pure nard, very costly, and she broke the jar and poured it over his head. <sup>4</sup> But there were some who said to themselves indignantly, "Why was the ointment thus wasted? <sup>5</sup> For this ointment might have been sold for more than three hundred denarii, and given to the poor." And

<sup>1</sup> Some ancient authorities omit *and pray*.

<sup>a</sup> Other ancient authorities add *and pray*.

## TYNDALE (1525) 1535

<sup>6</sup> And Jesus sayde: let hyr be in reest, why trouble ye hyr? She hath done a good worke on me. <sup>7</sup> For ye shall have poore with you all wayes: and when soever ye will ye maye do them good: but me ye shall not have alwayes. <sup>8</sup> She hath done that she coulde: she came a fore honde to anynt my boddy to his buryinge warde. <sup>9</sup> Verely I saye unto you: wheresoever this gospell shalbe preached thorowout the whole worlde: this also that she hath done, shalbe rehearsed in remembraunce of her.

<sup>10</sup> And Judas Iscariot, one of the twelve, went awaye unto the hye Prestes, to betraye him unto them. <sup>11</sup> When they herde that, they were gladde, and promised that they wolde geve him money. And he sought, howe he myght conveniently betraye him.

<sup>12</sup> And the fyrste daye of swete breed, when men offer the pascall lambe, his disciples sayd unto him: where wilt thou that we go and prepare, that thou mayst eate the ester lambe? <sup>13</sup> And he sent forth two of his disciples, and sayde unto them: Go ye into the cite, and ther shall a man mete you beringe a pitcher of water, folowe him. <sup>14</sup> And whyther soever he goeth in, saye ye to the good man of the housse: the master axeth where is the geest chambre, where I shall eate the ester lambe with my disciples. <sup>15</sup> And he will shewe you a greate parlour, paved and prepared: there make ready for us. <sup>16</sup> And his disciples went forth and came to the cite and founde as he had sayd unto them: and made ready the ester lambe.

## RHEIMS 1582

And they murmured against her. <sup>6</sup> But JESUS said, Let her alone, why do you molest her? she hath wrought a good worke upon me. <sup>7</sup> for the poore you have alwaies with you: and when you wil, you may doe them good: but me you have not alwaies. <sup>8</sup> That which she had, she hath done: she hath prevented to anoint my body to the burial. <sup>9</sup> Amen I say to you, Wheresoever this Gospel shal be preached in the whole world, that also which she hath done, shal be told for a memorie of her.

<sup>10</sup> And Judas Iscariote one of the Twelve went his way to the cheefe Priests, for to betray him to them. <sup>11</sup> Who hearing it, were glad: and they promised him that they would give him money. And he sought how he might betray him conveniently.

<sup>12</sup> And the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him, Wither wilt thou that we goe, and prepare for thee to eate the Pasche? <sup>13</sup> And he sendeth two of his Disciples, and saith to them, Goe ye into the cite: and there shal meete you a man caryng a pitcher of water, folow him: <sup>14</sup> and whithersoever he entreth, say to the maister of the house, that the Maister saith, Where is my refectorie, where I may eate the Pasche with my Disciples? <sup>15</sup> And he wil shew you a great chamber, adorned: and there prepare for us. <sup>16</sup> And his Disciples went their waies, and came into the cite: and they found

## GREAT BIBLE (1539) 1540

<sup>6</sup> And Jesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me. <sup>7</sup> For ye have poore with you all wayes: and when soever ye wyll, ye maye do them good: but me have ye not alwayes. <sup>8</sup> She hath done that she coulde: she came afore hande, to anynt my body to the buryinge. <sup>9</sup> Verely I saye unto you: wheresoever this Gospell shalbe preached thorow out the whole worlde: this also that she hath done, shalbe rehearsed in remembraunce of her.

<sup>10</sup> And Judas Iscariot, one of the twelve went awaye unto the hye Prestes, to betraye him unto them. <sup>11</sup> When they herde that, they were glad, and promysed that they wolde geve hym money. And he sought, how he myght conveniently betraye him.

<sup>12</sup> And the fyrste daye of swete breed (when they offred Passeover) his disciples sayd unto him: where wylt thou that we go and prepare, that thou mayest eate the Passeover? <sup>13</sup> And he sendeth forth two of his disciples, and sayeth unto them: Go ye into the cytie, and ther shall mete you a man bearing a pitcher of water, folowe him. <sup>14</sup> And whither soever he goeth in, saye ye to the good man of the house, the master sayeth: where is the geest chambre, where I shall eate passeover wyth my disciples? <sup>15</sup> And he wyll shewe you a greate parlour, paved and prepared: there make ready for us. <sup>16</sup> And hys disciples went forth, and came into the cytie, and founde as he had sayde unto them: and they made ready the Passeover.

## KJ (1611) 1873

given to the poor. And they murmured against her. <sup>6</sup> And Jesus said, Let her alone; why trouble you her? she hath wrought a good work on me. <sup>7</sup> For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she is come aforehand to anoint my body to the burying. <sup>9</sup> Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

<sup>10</sup> And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup> And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

<sup>12</sup> And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou *that* we go and prepare that thou mayest eat the passover? <sup>13</sup> And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>15</sup> And he will shew you a large upper room furnished *and* prepared: there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

## GENEVA BIBLE (1560) 1562

and they grudged against her. <sup>6</sup> But Jesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me. <sup>7</sup> For ye have the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not have alwayes. <sup>8</sup> She hath done that she colde: she came afore hand to anoint my bodie to the burying. <sup>9</sup> Verely I say unto you, wheresoever this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe spoken of in remembrance of her.

<sup>10</sup> Then Judas Iscariot, one of the twelve went away unto the high Priests, to betray him unto them. <sup>11</sup> And when they heard it, they were glad, and promised that they wolde give him money: therefore he soght how he might conveniently betray him.

<sup>12</sup> Now the first day of unleavened bread, when they sacrificed the Passeover, his disciples said unto him, Where wilt thou that we go the prepare, that thou maist eat the Passeover? <sup>13</sup> Then he sent forth the two of his disciples, and said unto them, Go ye into the citie, and there shal a man mete you bearing a pitcher of water: folowe him. <sup>14</sup> And whithersoever he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shal eat the Passeover with my disciples? <sup>15</sup> And he wil shewe you an upper chamber (which is) large, and trimmed and prepared: there make it readie for us. <sup>16</sup> So his disciples went forth, and came to the citie, and founde as he had said unto them, and made readie the Passeover.

## (RV 1881) ASV 1901

murmured against her. <sup>6</sup> But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. <sup>7</sup> For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. <sup>8</sup> She hath done what she could; she hath anointed my body beforehand for the burying. <sup>9</sup> And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

<sup>10</sup> And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. <sup>11</sup> And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.

<sup>12</sup> And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? <sup>13</sup> And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; <sup>14</sup> and whosoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? <sup>15</sup> And he will himself show you a large upper room furnished *and* ready: and there make ready for us. <sup>16</sup> And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

## BISHOPS' BIBLE (1568) 1602

they grudged against her. <sup>6</sup> And Jesus sayd, Let her alone, why trouble ye her? She hath done a good worke on me. <sup>7</sup> For ye have poore with you alwayes, and whensoever ye will, ye may do them good: but me have ye not alwayes. <sup>8</sup> She hath done that she could: she came aforehand to anoint my body to the burying. <sup>9</sup> Verely I say unto you, Wheresoever this Gospel shall be preached thorowout the whole world, this also that she hath done, shalbe rehearsed in remembrance of her. <sup>10</sup> And Judas Iscariot, one of the twelve, went away unto the high Priests, to betray him unto them. <sup>11</sup> When they heard *that*, they were glad, and promised that they would give him money. And hee sought how hee might conveniently betray him. <sup>12</sup> And the first day of unleavened bread, when they did kill the Passeover, his disciples sayd unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeover? <sup>13</sup> And he sendeth forth two of his disciples, and sayth unto them, Goe ye into the citie, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And whithersoever he shall goe in, say ye to the good man of the house, The master sayth, Where is the ghest-chamber, where I shall eat the Passeover with my disciples? <sup>15</sup> And he will shew you a large upper chamber, paved and prepared: there make readie for us. <sup>16</sup> And his disciples went forth, and came into the citie, and found as he had said unto them: and

## RSV (1946) 1960

they reproached her. <sup>6</sup> But Jesus said, "Let her alone; why do you trouble her? She has done a beautiful thing to me. <sup>7</sup> For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. <sup>8</sup> She has done what she could; she has anointed my body beforehand for burying. <sup>9</sup> And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

<sup>10</sup> Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. <sup>11</sup> And when they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him.

<sup>12</sup> And on the first day of Unleavened Bread, when they sacrificed the passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the passover?" <sup>13</sup> And he sent two of his disciples, and said to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, <sup>14</sup> and wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the passover with my disciples?' <sup>15</sup> And he will show you a large upper room furnished and ready; there prepare for us." <sup>16</sup> And the disciples set out and went to the city, and found it as he had told them; and they prepared the passover.

## TYNDALE (1525) 1535

<sup>17</sup> And at even he came with the. xii. <sup>18</sup> And as they sate at borde and ate, Jesus sayde: Verely I saye unto you: that one of you shall betraye me which eateth with me. <sup>19</sup> And they beganne to morne, and to saye to him one by one: is it I? And a nother sayde: is it I? <sup>20</sup> He answered and sayde unto them: It is one of the. xii: and the same deppeth with me in the platter. <sup>21</sup> The sonne of man goeth, as it is written of him: but wo be to that man, by whome the sonne of man is betrayed. Good were it for him, yf that man had never bene borne.

<sup>22</sup> And as they ate, Jesus toke breede, blessed and brake and gave to them and sayde: Take, eate, this is my body. <sup>23</sup> And he toke the cup, gave thankes, and gave it to them, and they all dranke of it. <sup>24</sup> And he sayde unto them: This is my bloude of the new Testament which is sheed for many. <sup>25</sup> Verely I saye unto you: I will drinke no moore of this frute of the vyne, untill that daye, that I drinke it new in the kyngdome of God. <sup>26</sup> And when they had sayd grace: they went out to mount Olyvete.

<sup>27</sup> And Jesus sayde unto them: All ye shalbe offended thorow me this nyght. For it is written: I will smyte the shepheard, and the shepe shalbe scattered. <sup>28</sup> But after that I am rysen agayne, I will go into Galile before you. <sup>29</sup> Peter sayde unto him: And though all men shuld be offended, yet wolde not I. <sup>30</sup> And Jesus sayd unto him: Verely I saye unto the, this daye even in this nyght before the cocke

## RHEIMS 1582

as he had told them, and they prepared the Pasche. <sup>17</sup> And when even was come, he commeth with the Twelve. <sup>18</sup> And when they were sitting at the table and eating, JESUS said, Amen I say to you, that one of you shal betray me, he that eateth with me. <sup>19</sup> But they began to be sad, and to say to him severally, Is it I? <sup>20</sup> Who said to them, One of the Twelve, he that dippeth with me his hand in the dish. <sup>21</sup> and the Sonne of man in deede goeth, as it is written of him, but wo to that man by whom the Sonne of man shal be betrayed. it were good for him, if that man had not been borne. <sup>22</sup> And whiles they were eating, JESUS tooke bread: and blessing brake, and gave to them, and said, Take, THIS IS MY BODY. <sup>23</sup> And taking the chalice, giving thankes he gave to them. and they al dranke of it. <sup>24</sup> And he said to them, THIS IS MY BLOOD OF THE NEW TESTAMENT, THAT SHAL BE SHED FOR MANY. <sup>25</sup> Amen I say to you, that now I wil not drinke of the fruite of the vine until that day when I shal drinke it new in the kingdom of God. <sup>26</sup> And an hymne being said, they went forth into Mount-olivete.

<sup>27</sup> And JESUS saith to them, You shal al be scandalized in me in this night: for it is written, *I wil strike the Pastor, and the sheepe shal be dispersed.* <sup>28</sup> But after that I shal be risen againe, I wil goe before you into Galilee. <sup>29</sup> And Peter said to him, Although al shal be scandalized: yet not I. <sup>30</sup> And JESUS saith to him, Amen I say to thee, that thou this day in this night, before the cocke crow twice, shalt

## GREAT BIBLE (1539) 1540

<sup>17</sup> And whan it was now eventyde he came with the. xii. <sup>18</sup> And as they sate at borde and dyd eate Jesus sayde: Verely I saye unto you: one of you (that eateth with me) shall betraye me. <sup>19</sup> And they beganne to be sorie, and to saye to him one by one: is it I? And another sayde: is it I? <sup>20</sup> He answered and sayd unto them: It is one of the. xii. even he that dyppeth wyth me in the platter. <sup>21</sup> The sonne of man trulye goeth as it is wrytten of him: but wo to that man by whom the sonne of man is betrayed. Good were it for that man, yf he had never bene borne.

<sup>22</sup> And as they dyd eate, Jesus toke breed: and whan he had geven thankes he brake it, and gave to them, and sayde: Take, eate, this is my body. <sup>23</sup> And he toke the cup, and when he had geven thankes he toke it to them, and they all dranke of it. <sup>24</sup> and he sayde unto them: This is my bloude of the newe Testament, whych is shedd for many. <sup>25</sup> Verely I saye unto you: I wyll dryncke nomore of the frute of the vyne: untill that daye, that I drinke it newe in the kyngdome of God. <sup>26</sup> And when they had sayde grace: they went out to mount Olivete.

<sup>27</sup> And Jesus sayeth unto them: All ye shalbe offended because of me this nyght. For it is written: I wyll smyte the shepheard, and the shepe shalbe scattered: <sup>28</sup> But after that I am rysen agayne, I wyll go into Galile before you. <sup>29</sup> Peter sayde unto him: And though all men be offended, yet wyll not I. <sup>30</sup> And Jesus sayeth unto him: Verely I saye unto thee, that this daye, even, in this nyght before the cocke crowe twyse, thou shalt denye me thre tymes.

## KJ (1611) 1873

<sup>17</sup> And in the evening he cometh with the twelve. <sup>18</sup> And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. <sup>19</sup> And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* <sup>20</sup> And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. <sup>21</sup> The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

<sup>22</sup> And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. <sup>23</sup> And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the new testament, which is shed for many. <sup>25</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

<sup>26</sup> And when they had sung a hymn, they went out into the mount of Olives. <sup>27</sup> And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. <sup>28</sup> But after that I am risen, I will go before you into Galilee. <sup>29</sup> But Peter said unto him, Although all shall be offended, yet *will* not I. <sup>30</sup> And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before

## GENEVA BIBLE (1560) 1562

<sup>17</sup> And at even he came with the twelve. <sup>18</sup> And as thei sate at table and did eat, Jesus said, Verely I say unto you, that one of you shal betray me, which eateth with me. <sup>19</sup> Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I? <sup>20</sup> And he answered and said unto them, (It is) one of the twelve that dippeth with me in the platter. <sup>21</sup> Truely the Sonne of man goeth his way, as it is written of him: but wo (be) to that man, by whome the Sonne of man, is betrayed: it had bene good for that man, if he had never bene borne. <sup>22</sup> And as they did eat, Jesus toke the bread and when he had given thanks, be \* brake it and gave it to them, and said, Take, eat, this is my bodie. <sup>23</sup> Also he toke the cup, and when he had given thanks, gave it to them: and they all dranke of it. <sup>24</sup> And he said unto them, This is my blood of the new Testament, whiche is shed for manie. <sup>25</sup> Verely I say unto you, I wil drinke no more of the frute of the vine, untill that day, that I drinke it new in the kingdome of God. <sup>26</sup> And when they had sung a psalme, they went out to the mount of olives.

<sup>27</sup> Then Jesus said unto them, All ye shalbe offended by me this night: for it is written, I wil smite the shepherd, and the shepe shalbe scattered. <sup>28</sup> But after that I am risen, I wil go into Galilee before you. <sup>29</sup> And Peter said unto him, Although all men shulde be offended, yet wolde not I. <sup>30</sup> Then Jesus said unto him, Verely I say unto thee, this day, (even) in this night, before the cocke crowe twice,

## (RV 1881) ASV 1901

<sup>17</sup> And when it was evening he cometh with the twelve. <sup>18</sup> And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. <sup>19</sup> They began to be sorrowful, and to say unto him one by one, Is it I? <sup>20</sup> And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. <sup>21</sup> For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

<sup>22</sup> And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. <sup>23</sup> And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the <sup>a</sup>covenant, which is poured out for many. <sup>25</sup> Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

<sup>26</sup> And when they had sung a hymn, they went out unto the mount of Olives.

<sup>27</sup> And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. <sup>28</sup> Howbeit, after I am raised up, I will go before you into Galilee. <sup>29</sup> But Peter said unto him, Although all shall be offended, yet will not I. <sup>30</sup> And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me

<sup>a</sup> Some ancient authorities insert *new*.

## BISHOPS' BIBLE (1568) 1602

they made ready the Passeover. <sup>17</sup> And when it was now even tide, he commeth with the twelve. <sup>18</sup> And as they sate at boord, and did eat, Jesus sayd, Verily I say unto you, one of you that eateth with me, shall betray me. <sup>19</sup> And they began to be sory, and to say unto him, one by one, Is it I? And another *sayd*, Is it I? <sup>20</sup> He answered, and sayd unto them, It is one of the twelve, even he that dippeth with me in the platter. <sup>21</sup> The Sonne of man truely goeth, as it is written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had never bene borne. <sup>22</sup> And as they did eat, Jesus, when he had taken bread, and blessed, he brake *it*, and gave to them, and sayd, Take, eat: this is my body. <sup>23</sup> And when he had taken the cup, and given thanks, he gave it to them: and they all dranke of it. <sup>24</sup> And he said unto them, This is my blood of the new Testament, which is shed for many. <sup>25</sup> Verily I say unto you, I will drinke no more of the fruit of the vine, untill that day that I drinke it new in the kingdome of God. <sup>26</sup> And when they had praised *God*, they went out into the mount of Olives. <sup>27</sup> And Jesus sayth unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepheard, and the sheepe shalbe scattered. <sup>28</sup> But after that I am risen, I will goe into Galilee before you. <sup>29</sup> Peter sayd unto him, Although all men shalbe offended, yet *will* not I. <sup>30</sup> And Jesus sayth unto him, Verily I say unto thee, that this day, even in this night, before the cocke crow

## RSV (1946) 1960

<sup>17</sup> And when it was evening he came with the twelve. <sup>18</sup> And as they were at table eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." <sup>19</sup> They began to be sorrowful, and to say to him one after another, "Is it I?" <sup>20</sup> He said to them, "It is one of the twelve, one who is dipping bread in the same dish with me. <sup>21</sup> For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."

<sup>22</sup> And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." <sup>23</sup> And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. <sup>24</sup> And he said to them, "This is my blood of the <sup>c</sup>covenant, which is poured out for many. <sup>25</sup> Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

<sup>26</sup> And when they had sung a hymn, they went out to the Mount of Olives. <sup>27</sup> And Jesus said to them, "You will all fall away; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' <sup>28</sup> But after I am raised up, I will go before you to Galilee." <sup>29</sup> Peter said to him, "Even though they all fall away, I will not." <sup>30</sup> And Jesus said to him, "Truly, I say to you, this very night, before

<sup>c</sup> Other ancient authorities insert *new*.

## TYNDALE (1525) 1535

crowe twyse, thou shalt denye me thryse. <sup>31</sup> And he spake boldly: no, yf I shulde dye with the, I will not deny the. Lyke wyse also sayd they all.

<sup>32</sup> And they came into a place named Gethsemany. And he sayde to his disciples: Syt ye here whyll I go aparte and praye. <sup>33</sup> And he toke with him Peter, James and John, and he began to waxe abasshed and to be in an agonye <sup>34</sup> and sayde unto them: My soule is very hevy even unto the deeth, tary here and watche. <sup>35</sup> And he went forth a lytle and fell doune on the grounde and prayed: that yf it were possible, the houre myght passe from him. <sup>36</sup> And he sayd: Abba father, all thinges are possible unto the take awaye this cup from me. Neverthelesse not that I will: but that thou wilt, be done.

<sup>37</sup> And he cam and founde them slepyng, and sayd to Peter: Symon, sleepest thou? Coudest not thou watche with me one hour? <sup>38</sup> watch ye, and praye leest ye entre into temptacion: the sprete is redy but the flessch is weeke. <sup>39</sup> And agayne he went awaye and prayde and spake the same wordes. <sup>40</sup> And he returned and founde them a slepe agayne for their eyes were hevy: nether wist they what to answer him. <sup>41</sup> And he cam the thyrde tyme and sayd unto them: slepe hens forth, and take youre ease, it is ynough. The houre is come, beholde the sonne of man shalbe delivered into the hondes of synners. <sup>42</sup> Ryse up, let us go. Lo he that betrayeth me, is at hande.

## RHEIMS 1582

thrise deny me. <sup>31</sup> But he spake more vehemently, Although I should die together with thee, I wil not denie thee. And in like maner also said they al.

<sup>32</sup> And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sit you here, until I pray. <sup>33</sup> And he taketh Peter and James and John with him: and he began to feare and to be heavy. <sup>34</sup> And he saith to them, My soul is sorowful even unto death: stay here, and watch. <sup>35</sup> And when he was gone forward a litle, he fel flat upon the ground: and he prayed that if it might be, the houre might passe from him: <sup>36</sup> and he said, Abba, Father, al things are possible to thee, transferre this chalice from me. but not that which I wil, but that which thou. <sup>37</sup> And he cometh, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not watch one houre? <sup>38</sup> Watch ye, and pray that you enter not into tentation. The spirit in deede is prompt, but the flesh infirme. <sup>39</sup> And going away againe, he prayed, saying the self same word. <sup>40</sup> And returning, againe he found them a sleepe (for their eies were heavy) and they wist not what they should answer him. <sup>41</sup> And he cometh the third time, and saith to them, Sleepe ye now, and take rest, it suffiseth, the houre is come: behold the Sonne of man shal be betrayed into the hands of sinners. <sup>42</sup> Arise, let us goe. behold, he that shal betray me, is at hand.

## GREAT BIBLE (1539) 1540

<sup>31</sup> But he spake more vehemently: no, yf I shulde dye with the, I wyll not denye the: Lykewyse also sayde they all.

<sup>32</sup> And they came into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyll I go asyde, and praye. <sup>33</sup> And he taketh wyth him Peter and James and John, and began to waxe abasshed, and to be in an agonye, <sup>34</sup> and sayeth unto them: My soule is hevy, even unto the deeth, tary ye here and watche. <sup>35</sup> And he went forth a lytle and fell downe flatt on the grounde, and prayed: that yf it were possible, the houre myght passe from him. <sup>36</sup> And he sayde: Abba father, all thinges are possible unto the, take awaye this cup from me. Neverthelesse, not that I will: but that thou wilt, be done.

<sup>37</sup> And he came and founde them slepyng, and sayeth to Peter: Simon, sleepest thou? Coudest not thou watche one houre? <sup>38</sup> watche ye, and praye, leest ye entre into temptacion, the sprete trulye is ready, but the flessch is weake. <sup>39</sup> And agayne he went asyde, and prayde, and spake the same wordes. <sup>40</sup> And he returned, and founde them a slepe agayne. For their eyes were hevy: nether wist they, what to answer him. <sup>41</sup> And he came the thirde tyme and sayde unto them: slepe hens forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. <sup>42</sup> Ryse

## KJ (1611) 1873

the cock crow twice, thou shalt deny me thrice. <sup>31</sup> But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

<sup>32</sup> And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. <sup>33</sup> And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; <sup>34</sup> and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not that I will, but what thou wilt. <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? <sup>38</sup> Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. <sup>39</sup> And again he went away, and prayed, and spake the same words. <sup>40</sup> And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise up, let us go; lo, he that betrayeth me is at hand.

## GENEVA BIBLE (1560) 1562

thou shalt denie me thrise. <sup>31</sup> But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

<sup>32</sup> After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I have prayed. <sup>33</sup> And he toke with him Peter, and James, and John, and he began to be afraied, and in great heavines. <sup>34</sup> And said unto them, My soule is verie heavie, (even) unto the death: tary here and watch. <sup>35</sup> So he went forwarde a litle, and fel downe on the grounde, and prayed, that if it were possible, that houre might passe from him. <sup>36</sup> And he said, Abba, Father, all things are possible unto thee: toke away this cup from me: nevertheles not that I wil, but that thou wilt, (be done.) <sup>37</sup> Then he came and founde them sleping, and said to Peter, Simon, slepest thou? coldest not thou watch one houre?

<sup>38</sup> Watch ye, and pray, that ye entre not into tentacion: the spirit in dede is readie, but the flesh is weake. <sup>39</sup> And againe he went awaye, and prayed, and spake the same wordes. <sup>40</sup> And he returned, and founde them aslepe againe: for their eyes were heavie: nether knewe they what they shulde answer him. <sup>41</sup> And he came the thirde time, and said unto them, Slepe hence forthe, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is delivered into the hands of sinners. <sup>42</sup> Rise

## (RV 1881) ASV 1901

thrice. <sup>31</sup> But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

<sup>32</sup> And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. <sup>33</sup> And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. <sup>34</sup> And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. <sup>36</sup> And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? <sup>38</sup> Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. <sup>39</sup> And again he went away, and prayed, saying the same words. <sup>40</sup> And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Arise, let us be going: behold, he that betrayeth me is at hand.

## BISHOPS' BIBLE (1568) 1602

twice, thou shalt denie mee three times. <sup>31</sup> But he spake more vehemently, If I shuld die with thee, I will not denie thee in any wise. Likewise also sayd they all. <sup>32</sup> And they came into a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. <sup>33</sup> And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be in an agony, <sup>34</sup> And sayth unto them, My soule is exceeding heavy, even unto the death: tary ye heere, and watch. <sup>35</sup> And when he had gone forward a litle, he fell on the ground, and prayed, that if it were possible, the houre might passe from him. <sup>36</sup> And he sayd, Abba, father, all things are possible unto thee, take away this cup from me: Neverthesse, not that I will, but that thou wilt, *be done*. <sup>37</sup> And hee commeth and findeth them sleeping, and sayeth unto Peter, Simon, sleepest thou? Couldest not thou watch one houre? <sup>38</sup> Watch ye and pray, lest ye enter into temptation: The spirit truely is ready, but the flesh is weake. <sup>39</sup> And againe he went aside, and prayed, and spake the same words. <sup>40</sup> And when he returned, he found them asleepe againe (for their eyes were heavy) neither wist they what to answer him. <sup>41</sup> And he commeth the third time, and sayth unto them, Sleepe henceforth, and take your ease: it is enough, the houre is come, beholde, the Sonne of man is betrayed into the hands of sinners. <sup>42</sup> Rise up, let us goe:

## RSV (1946) 1960

the cock crows twice, you will deny me three times." <sup>31</sup> But he said vehemently, "If I must die with you, I will not deny you." And they all said the same.

<sup>32</sup> And they went to a place which was called Gethsemane; and he said to his disciples, "Sit here, while I pray." <sup>33</sup> And he took with him Peter and James and John, and began to be greatly distressed and troubled. <sup>34</sup> And he said to them, "My soul is very sorrowful, even to death; remain here, and watch." <sup>35</sup> And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt." <sup>37</sup> And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? <sup>38</sup> Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." <sup>39</sup> And again he went away and prayed, saying the same words. <sup>40</sup> And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. <sup>41</sup> And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise, let us be going; see, my betrayer is at hand."

## TYNDALE (1525) 1535

<sup>43</sup> And immediatly whyll he yet spake, came Judas one of the twelve, and with him a greate number of people with sweardes and staves from the hye Prestes and Scribes and elders. <sup>44</sup> And he that betrayed him had geven them a generall token sayinge: whosoever I do kisse, he it is: take him and leade him away warely. <sup>45</sup> And assone as he was come, he went streyght waye to him, and sayd unto him: master, master, and kissed him. <sup>46</sup> And they layde their hondes on him, and toke him. <sup>47</sup> And one of them that stode by, drue out a swearde, and smote a servaunt of the hye Preste, and cut of his eare.

<sup>48</sup> And Jesus answered and sayd unto them: ye become out as unto a thefe with sweardes and with staves, for to take me. <sup>49</sup> I was dayly with you in the temple teachinge, and ye toke me not: but that the scriptures shuld be fulfilled. <sup>50</sup> And they all forsoke him and ranne awaye. <sup>51</sup> And ther folowed him a certeyne yonge man, clothed in lynnen apon the bare, and the yongemen caught him <sup>52</sup> and he lefte his lynnen, and fled from them naked.

<sup>53</sup> And they leed Jesus awaye to the hyst Preste of all and to him came all the hye Prestes, and the elders, and the Scribes. <sup>54</sup> And Peter folowed him a greate waye of even into the pallys of the hye Preste, and sat with the servautes, and warmed him selfe at the fyre.

<sup>55</sup> And the hye Prestes and all the counsell sought for witnes agaynste Jesu, to put him to death, and founde noone.

## RHEIMS 1582

<sup>43</sup> And as he was yet speaking, commeth Judas Iscariote one of the Twelve, and with him a great multitude with swordes and clubbes, from the cheefe Priestes and the Scribes and the Auncients. <sup>44</sup> And the betrayer of him had given them a signe, saying, Whomsoever I shal kisse, it is he, lay hold on him, and leade him warily. <sup>45</sup> And when he was come, immediatly going to him, he saith, Rabbi, and he kissed him. <sup>46</sup> But they laid hands upon him: and held him. <sup>47</sup> And one certaine man of the standers about, drawing out a sword, smote the servant of the cheefe priest, and cut of his eare. <sup>48</sup> And JESUS answering, said to them, As to a theefe are you come out with swordes and clubbes to apprehend me? <sup>49</sup> I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. <sup>50</sup> Then his disciples leaving him, al fled. <sup>51</sup> And a certaine yong man folowed him clothed with sindon upon the bare: and they tooke him. <sup>52</sup> But he casting of the sindon, fled from them naked.

<sup>53</sup> And they brought JESUS to the cheefe Priest: and al the Priests and the Scribes and the Auncients assembled together. <sup>54</sup> And Peter folowed him a farre of even in unto the court of the high Priest: and he sate with the servants at the fire, and warmed him self. <sup>55</sup> And the cheefe Priests and al the council sought testimonie against JESUS, that

## GREAT BIBLE (1539) 1540

up, let us go. Lo, he that betrayeth me, is at hande. <sup>43</sup> And immediatly whill he yet spake, commeth Judas (which was one of the twelve) and with him a greate number of people wyth sweardes and staves from the hye Prestes and Scrybes and elders. <sup>44</sup> And he that betrayed him, had geven them a generall token, saying: whosoever I do kysse, that same is he: take him and leade him away warely. <sup>45</sup> And as sone as he was come, he goeth streight waye to him, and sayeth unto him: Master, Master, and kyssed him: <sup>46</sup> And they layde their handes on him, and toke him. <sup>47</sup> And one of them that stode by, drue out a swearde, and smote a servaunt of the hye Preste, and cut of his eare.

<sup>48</sup> And Jesus answered and sayd unto them: ye be come out as unto a thefe with sweardes and with staves, for to take me. <sup>49</sup> I was daylye with you in the temple, teachinge, and ye toke me not: but these thinges come to passe, that the scriptures shuld be fulfilled. <sup>50</sup> And they all forsoke him, and ranne awaye. <sup>51</sup> And there folowed him a certayne younge man, clothed in lynnen upon the bare, and the yongmen caught him, <sup>52</sup> and he lefte his lynnen garment, and fled from them naked. <sup>53</sup> And they ledd Jesus awaye to the hyst Preste of all and with him come all the hye Prestes, and the elders, and the Scribes. <sup>54</sup> And Peter folowed him a greate waye of (even tyll he was come into the palace of the hye preste) and he sat with the servautes, and warmed him selfe at the fyre.

<sup>55</sup> And the hye Prestes and all the counsell sought for witnes agaynste Jesu, to put hym to death, and founde none:

## KJ (1611) 1873

<sup>43</sup> And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, *that* same is he; take him, and lead *him* away safely. <sup>45</sup> And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. <sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. <sup>48</sup> And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. <sup>50</sup> And they all forsook him, and fled. <sup>51</sup> And there folowed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: <sup>52</sup> and he left the linen cloth, and fled from them naked.

<sup>53</sup> And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. <sup>55</sup> And the chief priests and all the council sought for witness against Jesus to put

## GENEVA BIBLE (1560) 1562

up: let us go: lo, he that betrayeth me, is at hand. <sup>43</sup> And immediatly while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swordes and staves from the hie Priests, and Scribes and Elders. <sup>44</sup> And he that betrayed him, had given them a token, saying, Whomesoever I shal kisse, he it is: take him and leade him away safely. <sup>45</sup> And assone as he was come, he went straight waye to him, and said, Master, Master, and kissed him. <sup>46</sup> Then they layed their hands on him, and toke him. <sup>47</sup> And one of them that stode by, drewe out a sworde, and smote a servant of the hie Priest, and cut of his eare. <sup>48</sup> And Jesus answered and said unto them, Ye be come out as unto a thefe with swordes and with staves to take me: <sup>49</sup> I was daiely with you teaching in the Temple, and ye toke me not: but (this is done) that the Scriptures shulde be fulfilled. <sup>50</sup> Then they all forsoke him, and fled. <sup>51</sup> And there folowed him a certeine yong man clothed in linnen upon his bare (bodie,) and the yong men caught him. <sup>52</sup> But he left his linnen cloth, and fled from them naked. <sup>53</sup> So thei led Jesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes. <sup>54</sup> And Peter followed him a farre of, even into the hall of the Priest, and sate with the servants, and warmed (him self) at the fyre. <sup>55</sup> And the hie Priests, and all the Council soght for witnes against Jesus, to put him to death, but

## (RV 1881) ASV 1901

<sup>43</sup> And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. <sup>45</sup> And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. <sup>46</sup> And they laid hands on him, and took him. <sup>47</sup> But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. <sup>48</sup> And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. <sup>50</sup> And they all left him, and fled.

<sup>51</sup> And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him; <sup>52</sup> but he left the linen cloth, and fled naked.

<sup>53</sup> And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. <sup>54</sup> And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire*. <sup>55</sup> Now the chief priests and the whole council sought witness against Jesus to put him to death; and found

## BISHOPS' BIBLE (1568) 1602

Loe, he that betrayeth me, is at hand. <sup>43</sup> And immediatly, while he yet spake, commeth Judas, being one of the twelve, and with him a great number of people with swords and staves, from the high Priests, and Scribes, and Elders. <sup>44</sup> And he that betrayed him, had given them a generall token, saying, Whosoever I shall kisse, that same is he: take him, and leade him away warily. <sup>45</sup> And assoone as hee was come, he goeth straightway to him, and sayeth unto him, Master, master: and kissed him. <sup>46</sup> And they layed their hands on him, and tooke him. <sup>47</sup> And one of them that stood by, when hee had drawen out his sword, smote a servant of the high Priest, and cut off his eare. <sup>48</sup> And Jesus answered, and sayd unto them, Yee be come out as unto a thiefe, with swords and with staves for to take me. <sup>49</sup> I was dayly with you in the Temple, teaching, and ye tooke me not: but *these things come to passe* that the Scriptures should be fulfilled. <sup>50</sup> And they all forsooke him, and ran away. <sup>51</sup> And there folowed him a certaine yoong man, clothed in linnen upon the bare: and the yoong men caught him. <sup>52</sup> And hee left his linnen garment, and fled from them naked. <sup>53</sup> And they ledde Jesus away to the high Priest, and with him came all the high Priests, and the Elders, and the Scribes. <sup>54</sup> And Peter followed him a great way off, even till he was come into the palace of the high Priest: and he sate with the servants, and warmed *himselfe* at the fire. <sup>55</sup> And the high Priests and all the council sought for witnessse against Jesus, to put him to

## RSV (1946) 1960

<sup>43</sup> And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. <sup>44</sup> Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him and lead him away safely." <sup>45</sup> And when he came, he went up to him at once, and said, "Master!" And he kissed him. <sup>46</sup> And they laid hands on him and seized him. <sup>47</sup> But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. <sup>48</sup> And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? <sup>49</sup> Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled." <sup>50</sup> And they all forsook him, and fled.

<sup>51</sup> And a young man followed him, with nothing but a linen cloth about his body; and they seized him, <sup>52</sup> but he left the linen cloth and ran away naked.

<sup>53</sup> And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. <sup>54</sup> And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. <sup>55</sup> Now the chief priests and the whole council sought testimony against Jesus to

## TYNDALE (1525) 1535

<sup>56</sup> Yet many bare falce witnes agaynste him, but their witnes agreed not to gether. <sup>57</sup> And ther aroose certayne and brought falce witnes agaynste him sayinge. <sup>58</sup> We herde him saye: I will destroye this temple made with hondes, and with in thre dayes I will bylde another, made with out hondes. <sup>59</sup> But their witnes agreed not to geder.

<sup>60</sup> And the hyeste Preste stode up amongst them, and axed Jesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? <sup>61</sup> And he helde his peace, and answered nothinge. Agayne the hyeste Preste axed him and sayde unto him: Arte thou Christ the sonne of the blessed? <sup>62</sup> And Jesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power, and come in the cloudes of heaven. <sup>63</sup> Then the hyst preste rent his clothes and sayd: what nede we eny further of witnes? <sup>64</sup> Ye have hearde the blasphemy, what thinke ye? And they all gave sentence that he was worthy of deeth. <sup>65</sup> And some beganne to spit at him, and to cover his face, and to bete him with fistes, and to saye unto him, arede unto us? And the servauntes boffeted him on the face.

<sup>66</sup> And as Peter was beneath in the pallys, ther came one of the wenches of the hyst preste: <sup>67</sup> and when she sawe Peter warminge him selfe, she loked on him, and sayde: wast not thou also with Jesus of Nazareth? <sup>68</sup> And he denyed it saying: I knowe him not, nether wot I what thou sayest. And he went out into the porche, and the cocke

## RHEIMS 1582

they might put him to death, neither found they. <sup>56</sup> For many spake false Witnes against him: and the testimonies were not convenient. <sup>57</sup> And certayne rising up, bare false witnes against him, saying, <sup>58</sup> That we heard him say, I wil dissolve this temple made with hand, and in three daies wil I build an other not made with hand. <sup>59</sup> And their testimonie was not convenient. <sup>60</sup> And the high Priest rising up into the middes, asked JESUS, saying, Answerest thou nothing to these things that are objected to thee of these? <sup>61</sup> But he held his peace and answered nothing. Againe the high Priest asked him, and said to him, Art thou Christ the sonne of the blessed God? <sup>62</sup> And JESUS saith to him, I am. And you shal see the Sonne of man sitting on the right hand of power, and comming with the cloudes of heaven. <sup>63</sup> And the high Priest renting his garments, saith, What neede we witnesses any further? <sup>64</sup> You have heard blasphemie. how thinke you? Who al condemned him to be guilty of death. <sup>65</sup> And certayne began to spit upon him, and to cover his face, and to beate him with buffets, and to say unto him, Prophecie: and the servants gave him blowes.

<sup>66</sup> And when Peter was in the court beneath, there commeth one of the woman-servants of the high Priest. <sup>67</sup> And when she had seen Peter warming him self, beholding him she saith, And thou wast with JESUS of Nazareth. <sup>68</sup> But he denied, saying, Neither know I, neither wot I what thou saiest. And he went forth before the court: and

## GREAT BIBLE (1539) 1540

<sup>56</sup> for many bare false witnes agaynste hym, but their wyt-nesses agreed not together. <sup>57</sup> And ther arose certayne, and brought falsse witnes agaynst hym, sayinge. <sup>58</sup> We herde him saye: I will destroye this temple that is made wyth handes, and wyth in thre dayes I wyll buylde another, made without handes. <sup>59</sup> But yet their wytnesses agreed not together.

<sup>60</sup> And the hye Preste stode up amongst them, and asked Jesus, sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? <sup>61</sup> But he helde his peace, and answered nothing. Agayne the hyeste Preste asked him, and sayde unto him. Art thou Christ the sonne of the blessed? <sup>62</sup> And Jesus sayd: I am.

And ye shall see the sonne of man sytting on the ryght hand of power, and commyng in the cloudes of heaven. <sup>63</sup> Then the hye preste rent his clothes, and sayd: what nede we eny further of wytnesses? <sup>64</sup> Ye have heard blasphemy, what thincke ye? and they all condemned hym to be worthy of deeth. <sup>65</sup> And some beganne to spit at him, and to cover his face, and to beate him with fistes, and to saye unto him, Areade: And the servauntes boffeted him on the face.

<sup>66</sup> And as Peter was beneth in the palace ther cam one of the wenches of the hyst preste: and <sup>67</sup> when she sawe Peter warminge hym self, she loketh on hym, and sayeth: wast not thou also with Jesus of Nazareth? <sup>68</sup> And he denyed, saying: I knowe hym not, nether wote I what thou sayest. And he went out into the porche, and the cocke

## KJ (1611) 1873

him to death; and found none. <sup>56</sup> For many bare false witness against him, but *their* witness agreed not together. <sup>57</sup> And there arose certain, and bare false witness against him, saying, <sup>58</sup> We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. <sup>59</sup> But neither so did their witness agree together. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? <sup>61</sup> But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>63</sup> Then the high priest rent his clothes, and saith, <sup>64</sup> What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. <sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

<sup>66</sup> And as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup> and when she saw Peter warming himself, she looked upon him, and said, *And* thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and *the* cock crew.

## GENEVA BIBLE (1560) 1562

founde none. <sup>56</sup>For manie bare false witnes against him, but their witnes agreed not together. <sup>57</sup>Then there arose certeine, and bare false witnes against him, saying, <sup>58</sup>We heard him say, I wil destroy this Temple made with hands, and with in thre dayes I wil buylde another, made without hands. <sup>59</sup>But their witnes yet agreed not together. <sup>60</sup>Then the hie Priest stode up amongs them, and asked Jesus, saying, Answerest thou nothing? what is the matter that these beare witnes against thee? <sup>61</sup>But he held his peace, and answered nothing. Againe the hie Priest askest him, and said unto him, Art thou Christ the Sonne of the Blessed? <sup>62</sup>And Jesus said, I am (he,) and ye shal se the Sonne of man sit at the right hand of the power of (God,) and come in the cloudes of heaven. <sup>63</sup>Then the hie Priest rent his clothes, and said What have we anie more nede of witnesses? <sup>64</sup>Ye have heard the blasphemie: what think ye? And they all condemned him to be worthie of death. <sup>65</sup>And some began to spit at him, and to cover his face, and to beate him with fystes, and to say unto him, Prophecie. And the sergeants smote him with (their) rods. <sup>66</sup>And as Peter was beneath in the hall, there came one of the maides of the hie Priest. <sup>67</sup>And when she sawe Peter warming (him self,) she loked on him, and said, Thou wast also with Jesus of Nazaret. <sup>68</sup>But he denied it, saying, I knowe him not, nether wot I what thou saiest. Then he

## (RV 1881) ASV 1901

it not. <sup>56</sup>For many bare false witness against him, and their witness agreed not together. <sup>57</sup>And there stood up certain, and bare false witness against him, saying, <sup>58</sup>We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. <sup>59</sup>And not even so did their witness agree together. <sup>60</sup>And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? <sup>61</sup>But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup>And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. <sup>63</sup>And the high priest rent his clothes, and saith, What further need have we of witnesses? <sup>64</sup>Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. <sup>65</sup>And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.

<sup>66</sup>And as Peter was beneath in the court, there cometh one of the maids of the high priest; <sup>67</sup>and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus. <sup>68</sup>But he denied, saying, I neither know, nor understand what thou sayest:

## BISHOPS' BIBLE (1568) 1602

death, and found none: <sup>56</sup>For many bare false witnessse against him, but their witnessse agreed not together. <sup>57</sup>And there arose certaine, and brought false witnessse against him, saying, <sup>58</sup>We heard him say, I will destroy this Temple that is made with handes, and within three dayes I will build another made without hands. <sup>59</sup>But yet their witnessse agreed not so together. <sup>60</sup>And the high Priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? How *is it that* these beare witnessse against thee? <sup>61</sup>But hee held his peace, and answered nothing. Againe, the high Priest asked him, and sayd unto him, Art thou Christ the sonne of the blessed? <sup>62</sup>And Jesus sayd, I am: and yee shall see the sonne of man sitting on the right hand of the power of *God*, And comming in the clouds of heaven. <sup>63</sup>Then the high Priest, having rent his clothes, sayth, What need we any further witnessses? <sup>64</sup>Ye have heard the blasphemy: what thinke ye? And they all condemned him to be worthy of death. <sup>65</sup>And some began to spet at him, and to cover his face, and to beat him with fists, and to say unto him, Prophecie: And the servants did beat him with rods. <sup>66</sup>And as Peter was beneath in the palace, there commeth one of the wenches of the high Priest. <sup>67</sup>And when shee saw Peter warming himselfe, after shee had looked upon him, shee sayth, And thou also wast with Jesus of Nazareth. <sup>68</sup>But he denied, saying, I know him not, neither wote I what thou sayest. And he went out

## RSV (1946) 1960

put him to death; but they found none. <sup>56</sup>For many bore false witness against him, and their witness did not agree. <sup>57</sup>And some stood up and bore false witness against him, saying, <sup>58</sup>"We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" <sup>59</sup>Yet not even so did their testimony agree. <sup>60</sup>And the high priest stood up in the midst, and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" <sup>61</sup>But he was silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" <sup>62</sup>And Jesus said, "I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." <sup>63</sup>And the high priest tore his mantle, and said, "Why do we still need witnesses? <sup>64</sup>You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. <sup>65</sup>And some began to spit on him, and to cover his face, and to strike him, saying to him, "Prophecy!" And the guards received him with blows.

<sup>66</sup>And as Peter was below in the courtyard, one of the maids of the high priest came; <sup>67</sup>and seeing Peter warming himself, she looked at him, and said, "You also were with the Nazarene, Jesus." <sup>68</sup>But he denied it, saying, "I neither know nor understand what you mean." And he went out

## TYNDALE (1525) 1535

crewe. <sup>69</sup> And a damsell sawe him, and agayne beganne to saye to them that stode by, this is one of them. <sup>70</sup> And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou arte one of them, for thou arte of Galile, and thy speache agreth therto. <sup>71</sup> And he beganne to curse and to sweare sayinge: I knowe not this man of whom ye speake. <sup>72</sup> And agayne the cocke krew, and Peter remembered the worde that Jesus sayde unto him: before the cocke crowe twyse, thou shalt denye me thryse, and beganne to wepe.

**15** And anone in the dawninge the hye prestes helde counsell with the elders and the scribes, and the whoole congregacion, and bounde Jesus and ledde him awaye, and delivered him to Pilate. <sup>2</sup> And Pylate axed him: arte thou the kynge of the Jewes? And he answered and sayde unto him: thou sayest it. <sup>3</sup> And the hye prestes accused him of many thinges. <sup>4</sup> Wherefore Pylate axed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay unto thy charge. <sup>5</sup> Jesus yet answered never a worde, so that Pylate merved.

<sup>6</sup> At that feast Pylate was wont to deliver at their pleasur a presoner: whomsoever they wolde desyre. <sup>7</sup> And ther was one named Barrabas, which laye bounde with them that made insurreccion, and in the insurreccion committed murther. <sup>8</sup> And the people called unto him, and began to desyre accordinge as he had ever done unto them. <sup>9</sup> Pylate answered them and sayde: Will ye that I lowse unto you

## RHEIMS 1582

the cocke crewe. <sup>69</sup> And againe a wench seeing him, began to say to the standers about, That this fellow is of them. <sup>70</sup> But he denied againe. And after a while againe they that stode by, said to Peter, Verily thou art of them: for thou art also a Galilaean. <sup>71</sup> But he began to curse and to sweare, That I know not this man whom you speake of. <sup>72</sup> And immediatly the cocke crew againe. And Peter remembered the word that JESUS had said unto him, Before the cocke crow twice, thou shalt thrise deny me. And he began to weepe.

**15** And forthwith in the morning the cheefe Priests with the auncients and the Scribes and the whole council, consulting together, binding JESUS led and delivered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Jewes? but he answering, said to him, Thou saiest. <sup>3</sup> And the cheefe Priests accused him in many things. <sup>4</sup> And Pilate againe asked him, saying, Answerest thou nothing? see in how many things they accuse thee. <sup>5</sup> But JESUS answered nothing more: so that Pilate marvelled.

<sup>6</sup> And upon the festival day he was wont to release unto them one of the prisoners whomsoever they had demanded. <sup>7</sup> And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. <sup>8</sup> And when the multitude was come up, they began to require according as alwaies he did unto them. <sup>9</sup> And Pilate answered them, and said, Wil you that

## GREAT BIBLE (1539) 1540

crewe. <sup>69</sup> And a damsell (whan she sawe him) beganne agayne to saye to them that stode by, this is one of them. <sup>70</sup> And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou art one of them, for thou art of Galyle, and thy speache agreth therto. <sup>71</sup> But he beganne to curse, and to sweare, sayinge: I knowe not thys man of whom ye speake. <sup>72</sup> And agayne the cocke krew, and Peter remembered the worde that Jesus sayde unto him: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

**15** And anone in the dawninge the hye Prestes helde a counsell with the elders and the Scribes, and the whole congregacion, and bounde Jesus, and ledde him awaye, and delivered him to Pilate. <sup>2</sup> And Pilate asked him: art thou the kynge of the Jewes? And he answered, and sayd unto hym: thou sayest it. <sup>3</sup> And the hye prestes accused him of many thinges. <sup>4</sup> So Pilate asked him agayne, sayinge: Answerest thou nothing? Beholde, how many thinges they lay unto thy charge. <sup>5</sup> Jesus yet answered nothing, so that Pilate mervyled.

<sup>6</sup> At that feast Pilate dyd delyver unto them a presoner: whomsoever they wolde desyre. <sup>7</sup> And ther was one that was named Barrabas, whych laye bounde with them that made insurreccyon: he had commytted murther. <sup>8</sup> And the people called unto him, and began to desyre him, that he wolde do, accordynge as he had ever done unto them. <sup>9</sup> Pylate answered them sayinge: Will ye that I let lowse

## KJ (1611) 1873

<sup>69</sup> And a maid saw him again, and began to say to them that stood by, This is *one* of them. <sup>70</sup> And he denied *it* again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*. <sup>71</sup> But he began to curse and to swear, *saying*, I know not this man of whom ye speak. <sup>72</sup> And the second time *the* cock crew. And Peter called to mind the word that Jesus said unto him, Before *the* cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

**15** And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. <sup>3</sup> And the chief priests accused him of many *things*: but he answered nothing. <sup>4</sup> And Pilate asked him again, saying, Answerest thou nothing? behold how many *things* they witness against thee. <sup>5</sup> But Jesus yet answered nothing; so that Pilate marvelled.

<sup>6</sup> Now at *that* feast he released unto them one prisoner, whomsoever they desired. <sup>7</sup> And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with *him*, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud began to desire *him* to do as he had ever done unto them. <sup>9</sup> But Pilate answered them, saying, Will ye *that* I release unto you the

## GENEVA BIBLE (1560) 1562

went out into the porche, and the cocke crewe.<sup>69</sup> Then a maide sawe him againe, and began to say to them that stode by, This is (one) of them.<sup>70</sup> But he denied it againe, and anon after, they that stodeby, said againe to Peter, Surely thou art (one) of them: for thou art of Galile, and thy speache is like.<sup>71</sup> And he began to curse, and sweare, (saying,) I knowe not this man of whome ye speake.<sup>72</sup> Then the seconde time the cocke crewe, and Peter remembred the worde that Jesus had said unto him, Before the cocke crowe twice, thou shalt denie my \* thrise, and waying that with him self, he wept.

**15** And anon in the dawning, the hie Priests helde a counsel with the Elders and the Scribes, and the whole Council, and bounde Jesus, and led him away, and delivered him to Pilate.<sup>2</sup> Then Pilate asked him, Art thou the King of the Jewes? And he answered, and said unto him, Thou sayest it.<sup>3</sup> And the hie Priests accused him of manie things.<sup>4</sup> Wherefore Pilate asked him againe, saying Answerest thou nothing? beholde how manie things thei witnes against thee.<sup>5</sup> But Jesus answered no more at all, so that Pilate marvelled.<sup>6</sup> Now at the feast Pilate did deliver a prisoner unto them, whomesoever thei wolde desire.<sup>7</sup> Then there was one named Barabbas, which was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murder.<sup>8</sup> And the people cryed a loude, and began to desire (that he wolde do) as he had ever done unto them.<sup>9</sup> Then Pilate answered them, and said, Wil ye that I let lose unto you the King of the

## (RV 1881) ASV 1901

and he went out into the porch; <sup>h</sup>and the cock crew.<sup>69</sup> And the maid saw him, and began again to say to them that stood by, This is *one* of them.<sup>70</sup> But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilaean.<sup>71</sup> But he began to curse, and to swear, I know not this man of whom ye speak.<sup>72</sup> And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

**15** And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.<sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.<sup>3</sup> And the chief priests accused him of many things.<sup>4</sup> And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.<sup>5</sup> But Jesus no more answered anything; insomuch that Pilate marvelled.

<sup>6</sup> Now at the feast he used to release unto them one prisoner, whom they asked of him.<sup>7</sup> And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder.<sup>8</sup> And the multitude went up and began to ask him *to do* as he was wont to do unto them.<sup>9</sup> And Pilate answered them, saying, Will ye that I release unto you the

<sup>h</sup> Many ancient authorities omit *and the cock crew*.

## BISHOPS' BIBLE (1568) 1602

into the porch, and the cocke crew.<sup>69</sup> And a damosell, when she saw him, began againe to say to them that stood by, This is *one* of them.<sup>70</sup> And he denied it againe. And anon after, they that stood by sayd againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech agreeth thereto.<sup>71</sup> But he began to curse and to sweare, *saying*, I know not this man of whom ye speake.<sup>72</sup> And the second time the cocke crew: and Peter remembred the word that Jesus sayd unto him, Before the cocke crow twice, thou shalt deny me three times: And he began to weepe.

**15** And anon in the dawning, when the high Priests had held a counsel with the Elders and the Scribes, and the whole congregation, and had bound Jesus, they caried him away, and delivered him to Pilate.<sup>2</sup> And Pilate asked him, Art thou the king of the Jewes? And hee answering, sayd unto him, Thou sayest it.<sup>3</sup> And the high Priests accused him of many things, but he answered nothing.<sup>4</sup> So Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.<sup>5</sup> Jesus yet answered nothing at all, so that Pilate marvelled.<sup>6</sup> At that feast Pilate did deliver unto them one prisoner, whomsoever they desired.<sup>7</sup> And there was one that was named Barabbas, which lay bound with them that made insurrection with him, which *men* had committed murder also in the insurrection.<sup>8</sup> And the people crying aloud, began to desire *that hee would doe* according as hee had ever done unto them.<sup>9</sup> Pilate answered them, saying, Wil ye that I let

## RSV (1946) 1960

into the gateway.<sup>f</sup> <sup>69</sup> And the maid saw him, and began again to say to the bystanders, "This man is one of them."<sup>70</sup> But again he denied it. And after a little while again the bystanders said to Peter, "Certainly you are one of them; for you are a Galilean."<sup>71</sup> But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak."<sup>72</sup> And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

**15** And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate.<sup>2</sup> And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so."<sup>3</sup> And the chief priests accused him of many things.<sup>4</sup> And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you."<sup>5</sup> But Jesus made no further answer, so that Pilate wondered.

<sup>6</sup> Now at the feast he used to release for them one prisoner whom they asked.<sup>7</sup> And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas.<sup>8</sup> And the crowd came up and began to ask Pilate to do as he was wont to do for them.<sup>9</sup> And he answered them, "Do you want me to

<sup>f</sup> Or *fore-court*. Other ancient authorities add *and the cock crowed*

## TYNDALE (1525) 1535

the kyng of the Jewes? <sup>10</sup> For he knewe that the hie Prestes had delivered him of envy. <sup>11</sup> But the hie prestes had moved the people that he shulde rather deliver Barrabas unto them.

<sup>12</sup> And Pylate answered agayne, and sayde unto them: What will ye then that I do with him whom ye call the kyng of the Jewes? <sup>13</sup> And they cryed agayne: crucifie him. <sup>14</sup> Pylate sayde unto them: What evyll hath he done? And they cryed the moare ferventlye: Crucifie him. <sup>15</sup> And so Pylate willinge to content the people lowsed them Barabab, and delivered Jesus when he had scourged him, for to be crucified.

<sup>16</sup> And the soudyers ledde him awaye into the comen hall, and called together the whole multitude, <sup>17</sup> and they clothed him with purple, and they platted a croune of thornes and crouned him with all, <sup>18</sup> and beganne to salute him. Hayle kyng of the Jewes. <sup>19</sup> And they smote him on the heed with a rede, and spat upon him, and kneled doune and worsheped him.

<sup>20</sup> And when they had mocked him, they toke the purple of him, and put his awne clothes on him and ledde him oute, to crucifie him. <sup>21</sup> And they compelled one that passed by, called Simon of Cyrene (which cam oute of the felde, and was father of Alexander and Rufus) to beare his crosse. <sup>22</sup> And they brought him to a place named Golgotha (which is by interpretacion, the place of deed mens scoulles) <sup>23</sup> and they gave him to drinke, wyne mingled with myrre, but he receaved it not.

## RHEIMS 1582

I release to you the King of the Jewes? <sup>10</sup> For he knew that the cheefe Priests for envy had delivered him. <sup>11</sup> But the cheefe Priests moved the people, that he should release Barabbas rather to them. <sup>12</sup> And Pilate againe answering, said to them, What wil you then that I doe to the King of the Jewes? <sup>13</sup> But they againe cried, Crucifie him. <sup>14</sup> And Pilate said to them, Why, what evil hath he done? But they cried the more, Crucifie him. <sup>15</sup> And Pilate willing to satisfie the people, released to them Barabbas, and delivered JESUS, having whipped him, for to be crucified.

<sup>16</sup> And the souldiars led him into the court of the Palace, and they call together the whole band: <sup>17</sup> and they clothe him in purple, and platting a crowne of thornes, they put it upon him. <sup>18</sup> And they began to salute him, Haile King of the Jewes. <sup>19</sup> And they smote his head with a reede: and they did spit on him, and bowing the knees, they adored him. <sup>20</sup> And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they leade him forth to crucifie him. <sup>21</sup> And they forced a certaine man that passed by, Simon a Cyrenian comming from the countrie, the father of Alexander and Rufus, to take up his crosse. <sup>22</sup> And they bring him into the place Golgotha, which being interpreted is, *The place of Calvarie*. <sup>23</sup> And they gave him to drinke wine mingled with myrrhe: and he tooke it not.

## GREAT BIBLE (1539) 1540

unto you the kyng of the Jewes? <sup>10</sup> For he knewe, that the hie Prestes had delyvered him of envy. <sup>11</sup> But the hie prestes moved the people, that he shulde rather delyver Barrabas unto them.

<sup>12</sup> Pylate answered agayne, and sayde unto them: What wyll ye then that I do unto him, whom ye call the kyng of the Jewes? <sup>13</sup> And they cryed agayne: crucifye him: <sup>14</sup> Pylate sayd unto them, What evyll hath he done: And they cryed the moare ferventlye: Crucifye hym: <sup>15</sup> And so Pylate wyllinge to content the people, let lose Barrabas unto them and delyvered up Jesus (when he had scourged hym) for to be crucified.

<sup>16</sup> And the soudyers leed him awaye into the comen hall, and called together the whole multitude, <sup>17</sup> and they clothed him with purple, and they platted a croune of thornes, and crouned him withall, <sup>18</sup> and beganne to salute him: Hayle kyng of the Jewes. <sup>19</sup> And they smote hym, on the heed with a rede and dyd spitt upon hym and bowed their knees, and worsheped him.

<sup>20</sup> And when they had mocked him, they toke the purple of hym, and put his awne clothes on him, and ledde hym out, to crucifye him. <sup>21</sup> And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his crosse. <sup>22</sup> And they brought him to a place named Golgotha (whyche is yf a man interprete it: the place of deed mens sculles) <sup>23</sup> and they gave him to drinke, wyne mingled wyth myrre, but he receaved it not.

## KJ (1611) 1873

King of the Jews? <sup>10</sup> For he knew that the chief priests had delivered him for envy. <sup>11</sup> But the chief priests moved the people, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate answered and said again unto them, What will ye then *that* I shall do *unto him* whom ye call the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. <sup>15</sup> And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

<sup>16</sup> And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put *it* about his *head*, <sup>18</sup> and began to salute him, Hail, King of the Jews. <sup>19</sup> And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. <sup>21</sup> And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

<sup>22</sup> And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they gave him to drink wine mingled with myrrh: but he received

## GENEVA BIBLE (1560) 1562

Jewes) <sup>10</sup> For he knewe that the hie Priests had delivered him of envie. <sup>11</sup> But the hie Priests had moved the people (to desire) that he wolde rather deliver Barabbas unto them. <sup>12</sup> And Pilate answered, and said againe unto them, What wil ye then that I do (with him,) whome ye call the King of the Jewes? <sup>13</sup> And thei cryed againe, Crucifie him. <sup>14</sup> Then Pilate said unto them, But what evil hath he done? And they cryed the more fervently, Crucifie him. <sup>15</sup> So Pilate willing to content the people, losed them Barabbas, and delivered Jesus when he had scourged him, that he might be crucified. <sup>16</sup> Then the souldiers led him away into the hall, which is the commune hall, and called together the whole band, <sup>17</sup> And clad him with purple, and platted a crowne of thornes, and put it about (his head) <sup>18</sup> And began to salute him, (saying) Haile King of the Jewes? <sup>19</sup> And they smote him on the head with a reede, and spat upon him, and bowed the knees and did him reverence. <sup>20</sup> And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him. <sup>21</sup> And they compelled one that passed by, (called) Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. <sup>22</sup> And they broght him to a place named Golgotha, which is by interpretacion, the place of (dead mens) skulles. <sup>23</sup> And they gave him to drinke wine min-

## (RV 1881) ASV 1901

King of the Jews? <sup>10</sup> For he perceived that for envy the chief priests had delivered him up. <sup>11</sup> But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. <sup>15</sup> And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

<sup>16</sup> And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. <sup>17</sup> And they clothe him with purple, and plating a crown of thorns, they put it on him; <sup>18</sup> and they began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him. <sup>20</sup> And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

<sup>21</sup> And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross.

<sup>22</sup> And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they offered

## BISHOPS' BIBLE (1568) 1602

loose unto you the king of the Jewes? <sup>10</sup> (For he knew that the high Priests had delivered him for envy.) <sup>11</sup> But the high Priests mooved the people, that hee should rather deliver Barabbas unto them. <sup>12</sup> Pilate answering againe, said unto them, What will ye then that I shall do unto him whom ye call the king of the Jewes? <sup>13</sup> And they cried againe, Crucifie him. <sup>14</sup> Pilate sayd unto them, What evill hath he done? And they cried the more fervently, Crucifie him. <sup>15</sup> And so Pilate, willing to content the people, let loose Barabbas unto them, and delivered up Jesus, when he had scourged him, for to be crucified. <sup>16</sup> And the souldiers led him away into the hall, called Pretorium, and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crowne of thorns, and put it about his *head*, <sup>18</sup> And beganne to salute him, *saying*, Haile king of the Jewes. <sup>19</sup> And they smote him on the head with a reed, and did spet upon him, and bowing their knees, worshipped him. <sup>20</sup> And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him. <sup>21</sup> And they compell one that passed by, called Simon of Cyrene (comming out of the field, the father of Alexander and Rufus) to beare his crosse. <sup>22</sup> And they bring him to a place named Golgotha, which is, if a man interpret it, a place of a skull. <sup>23</sup> And they gave him to drinke, wine mingled with myrrhe:

## RSV (1946) 1960

release for you the King of the Jews?" <sup>10</sup> For he perceived that it was out of envy that the chief priests had delivered him up. <sup>11</sup> But the chief priests stirred up the crowd to have him release for them Barabbas instead. <sup>12</sup> And Pilate again said to them, "Then what shall I do with the man whom you call the King of the Jews?" <sup>13</sup> And they cried out again, "Crucify him." <sup>14</sup> And Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him." <sup>15</sup> So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified.

<sup>16</sup> And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. <sup>17</sup> And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. <sup>18</sup> And they began to salute him, "Hail, King of the Jews!" <sup>19</sup> And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. <sup>20</sup> And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

<sup>21</sup> And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. <sup>22</sup> And they brought him to the place called Golgotha (which means the place of a skull). <sup>23</sup> And they offered him wine mingled with

## TYNDALE (1525) 1535

<sup>24</sup> And when they had crucified him, they parted his garmentes, castinge lotes for them, what every man shulde have. <sup>25</sup> And it was aboute the thyrde houre, and they crucified him. <sup>26</sup> And the tittle of his cause was wrytten: The kynge of the Jewes. <sup>27</sup> And they crucified with him two theves: the one on the ryght honde, and the other on his lyfte. <sup>28</sup> And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

<sup>29</sup> And they that went by, rayled on him: wagginge their heedes and sayinge: Awretche, that destroyest the temple, and byldest it in thre dayes: <sup>30</sup> save thy selfe, and come doune from the crosse. <sup>31</sup> Lyke wyse also mocked him the hye Prestes amonge them selves with the Scribes and sayde: he saved other men, him selfe he cannot save. <sup>32</sup> Let Christ the kynge of Israel now descende from the crosse, that we maye se and beleve. And they that were crucified with him, checked him also.

<sup>33</sup> And when the sixte houre was come, darcknes arose over all the erth untill the nynthe houre. <sup>34</sup> And at the nynthe houre Jesus cryed with a loude voyce sayinge: Eloi, Eloi, lamaasbathani, which is yf it be interpreted: my God my God why hast thou forsaken me. <sup>35</sup> And some of them that stode by, when they hearde that, sayde: beholde he calleth for Helyas. <sup>36</sup> And one ran and filled a sponge full of veneger and put it on a rede, and gave him to drinke, sayinge: let him alone, let us se whether Helyas will come and take him doune.

<sup>37</sup> But Jesus cryed with a loude voyce, and gave up the

## RHEIMS 1582

<sup>24</sup> And crucifying him, they devided his garments, casting lottes upon them, who should take which. <sup>25</sup> And it was the third houre, and they crucified him. <sup>26</sup> And the title of his cause was superscribed, KING OF THE JEWES. <sup>27</sup> And with him they crucifie two theeves: one on the right hand, and an other on his left. <sup>28</sup> And the Scripture was fulfilled that saith, *And with the wicked he was reputed.* <sup>29</sup> And they that passed by, blasphemed him, wagging their heades, and saying, Vah, he that destroyeth the temple, and in three daies buildeth it: <sup>30</sup> save thy self, comming downe from the crosse. <sup>31</sup> In like maner also the cheefe Priests mocking, said with the Scribes one to an other, He saved others, him self he can not save. <sup>32</sup> Let Christ the king of Israel come downe now from the crosse: that we may see and beleve. And they that were crucified with him, railed at him.

<sup>33</sup> And when it was the sixt houre, there was made darkenes upon the whole earth until the ninthe houre. <sup>34</sup> And at the ninthe houre JESUS cried out with a mightie voice, saying, *Eloi, Eloi, lamma-sabachthani?* Which is being interpreted, *My God, my God, why hast thou forsaken me?* <sup>35</sup> And certaine of the standers about hearing, said, Behold, he calleth Elias. <sup>36</sup> And one running and filling a spunge with vinegre, and putting it about a reede, gave him drinke, saying, Let be: let us see if Elias come to take him downe. <sup>37</sup> And JESUS putting forth a mightie voice, gave up the

## GREAT BIBLE (1539) 1540

<sup>24</sup> And when they had crucified him they parted his garmentes, castinge lotes upon them, what every man shulde take. <sup>25</sup> And it was aboute the third houre, and they crucified him. <sup>26</sup> And the tittle of his cause was wrytten: The kynge of the Jewes. <sup>27</sup> And they crucified with him two theves. The one on the right hande, and the other on his lyfte. <sup>28</sup> And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

<sup>29</sup> And they that went by, rayled on hym: wagging their heedes, and saying: A wretche thou that destroyest the temple, and byldest it in thre dayes: <sup>30</sup> save thy selfe, and come doune from the crosse. <sup>31</sup> Lykewyse also mocked hym the hye Prestes amonge them selves with the Scribes and sayde, he saved other men, hym selfe he cannot save. <sup>32</sup> Let Christ the kynge of Israell descende now from the crosse, that we maye se, and beleve. And they that were crucified with him checked him also.

<sup>33</sup> And when the syxte houre was come, darcknes arose over all the erth, untill the nynth houre. <sup>34</sup> And at the nynth houre Jesus cryed with a loude voyce, saying: Eloi, Eloi, lama sabachthani? whych is (yf one interpret it) my God, my God why hast thou forsaken me? <sup>35</sup> And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. <sup>36</sup> And one ran, and fylled a sponge full of veneger, and put it on a rede, and gave him to drinke, sayinge: let him alone, let us se, whether Helias wyll come and take hym downe.

<sup>37</sup> But Jesus cryed with a loude voyce, and gave up the

## KJ (1611) 1873

*it not.* <sup>24</sup> And when they had crucified him, they parted his garments, casting lots upon them, what every *man* should take. <sup>25</sup> And it was the third hour, and they crucified him. <sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS. <sup>27</sup> And with him they crucify two thieves; the one on *his* right hand, and the other on his left. <sup>28</sup> And the scripture was fulfilled, which saith, *And he was numbered with the transgressors.*

<sup>29</sup> And they that passed by railed on him, wagging their heads, and saying, Ah, *thou* that destroyest the temple, and buildest *it* in three days, <sup>30</sup> save thyself, and come down from the cross. <sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. <sup>32</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. <sup>36</sup> And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

<sup>37</sup> And Jesus cried with a loud voice, and gave up the

## GENEVA BIBLE (1560) 1562

gled with myrrhe; but he received it not. <sup>24</sup> And when they had crucified him they parted his garments, casting lottes for them, what everie man shulde have. <sup>25</sup> And it was the thirde houre, when they crucified him. <sup>26</sup> And the title of his cause was written above, THE KING OF THE JEWES. <sup>27</sup> Thei crucified also with him two theves, the one on the right hand, and the other on his left. <sup>28</sup> Thus the Scripture was fulfilled, which saith And he was counted among the wicked. <sup>29</sup> And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, and buyldest it in thre dayes. <sup>30</sup> Save thy self, and come downe from the crosse. <sup>31</sup> Likewise also even the hie Priests mocking, said among them selves with the Scribes, He saved other man, him self he can not save. <sup>32</sup> Let Christ the King of Israel now come downe from the crosse, that we may se, and beleve. They also that were crucified with him, reveiled him.

<sup>33</sup> Now when the sixt houre was come, darkenes arose over all the land until the ninth houre. <sup>34</sup> And at the ninth houre Jesus cryed with a loude voyce, saying, Eloi, Eloi, lamma-sa-bachthani? which is by interpretacion, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stode by, when they heard it, said, Beholde, he calleth Eiias.\* <sup>36</sup> And one ran, and filled a sponge ful of vineger, and put it on a reede, and gave him to drinke, saying, Let him alone: let us se if Eiias\* wil come and take him downe. <sup>37</sup> And Jesus cryed with a loude voyce, and gave up the gost.

## (RV 1881) ASV 1901

him wine mingled with myrrh: but he received it not. <sup>24</sup> And they crucify him, and part his garments among them, casting lots upon them, what each should take. <sup>25</sup> And it was the third hour, and they crucified him. <sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS. <sup>27</sup> And with him they crucify two robbers; one on his right hand, and one on his left.<sup>i</sup> <sup>29</sup> And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, <sup>30</sup> save thyself, and come down from the cross. <sup>31</sup> In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; himself he cannot save. <sup>32</sup> Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. <sup>36</sup> And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. <sup>37</sup> And Jesus uttered a loud

<sup>i</sup> Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.*

## BISHOPS' BIBLE (1568) 1602

but he received it not. <sup>24</sup> And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. <sup>25</sup> And it was the third houre, and they crucified him. <sup>26</sup> And the title of his accusation was written over, THE KING OF THE JEWES. <sup>27</sup> And they crucified with him two thieves, the one on the right hand, and the other on the left. <sup>28</sup> And the Scripture was fulfilled, which sayth, He was counted among the wicked. <sup>29</sup> And they that went by, railed on him, wagging their heads, and saying, Ah wretch, *thou* that destroyest the temple, and buildest it in three dayes, <sup>30</sup> Save thy selfe, and come downe from the crosse. <sup>31</sup> Likewise also the high Priests mocking him among themselves, with the Scribes, said, He saved other men, himselfe he cannot save. <sup>32</sup> Let Christ the king of Israel descend now from the crosse, that we may see, and beleeve: And they that were crucified with him, checked him also. <sup>33</sup> And when the sixth houre was come, darkenesse arose over all the earth, untill the ninth houre. <sup>34</sup> And at the ninth houre, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, if one interpret it, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. <sup>36</sup> And one ranne, and after hee had filled a spunge full of vineger, and put it on a reed, he gave him to drinke, saying, Let him alone, let us see whether Elias commeth to take him downe. <sup>37</sup> But when Jesus had cried with a loud voice, he gave up the

## RSV (1946) 1960

myrrh; but he did not take it. <sup>24</sup> And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. <sup>25</sup> And it was the third hour, when they crucified him. <sup>26</sup> And the inscription of the charge against him read, "The King of the Jews." <sup>27</sup> And with him they crucified two robbers, one on his right and one on his left.<sup>g</sup> <sup>29</sup> And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, <sup>30</sup> save yourself, and come down from the cross!" <sup>31</sup> So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. <sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him.

<sup>33</sup> And when the sixth hour had come, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why hast thou forsaken me?" <sup>35</sup> And some of the bystanders hearing it said, "Behold, he is calling Elijah." <sup>36</sup> And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." <sup>37</sup> And Jesus uttered

<sup>g</sup> Other ancient authorities insert verse 28, *And the scripture was fulfilled which says, "He was reckoned with the transgressors."*

## TYNDALE (1525) 1535

goost. <sup>38</sup> And the vayle of the temple dyd rent in two peces, from the toppe to the bottome. <sup>39</sup> And when the Centurion which stode before him, sawe that he so cryed and gave up the gooste, he sayde: truly this man was the sonne of God. <sup>40</sup> Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of James the lytle and of Joses, and Mary Salome: <sup>41</sup> which also when he was in Galile, folowed him, and ministred unto him, and many other wemen which came up with him unto Jerusalem.

<sup>42</sup> And now when nyght was come (because it was the even that goeth before the saboth) <sup>43</sup> Joseph of Arimathia a noble Councillour which also loked for the kyngdome of God, came and went in boldely unto Pylate, and begged the body of Jesu. <sup>44</sup> And Pylate merved that he was alrede deed, and called unto him the Centurion, and axed of him, whether he had bene eny whyle deed. <sup>45</sup> And when he knewe the trueth of the Centurion, he gave the body to Joseph. <sup>46</sup> And he bought a lynnene clothe, and toke him doune, and wrapped him in the lynnene clothe, and layde him in a tombe that was hewen oute of the rocke, and rolled a stone unto the dore of the sepulcre. <sup>47</sup> And Mary Magdalen and Mary Joses beheld where he was layde.

## RHEIMS 1582

ghost. <sup>38</sup> And the vele of the temple was rent in two, from the toppe to the bottome. <sup>39</sup> And the Centurion that stoode over against him, seeing that so crying he had given up the ghost, said, In deede this man was the sonne of God.

<sup>40</sup> And there were also women looking on a farre of: among whom was Marie Magdalene, and Marie the mother of James the lesse and of Joseph, and Salome: <sup>41</sup> and when he was in Galilee, they folowed him, and ministred to him, and many other women that came up together with him to Hierusalem. <sup>42</sup> And when evening was come (because it was the Parascève, which is the Sabboth-eve) <sup>43</sup> came Joseph of Arimathæa a noble Senatour, who him self also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of JESUS. <sup>44</sup> But Pilate marveled if he were now dead. And sending for the Centurion, asked him if he were now dead. <sup>45</sup> And when he understoode by the Centurion, he gave the body to Joseph. <sup>46</sup> And Joseph bying sindon, and taking him downe, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rocke. And he rolled a stone to the doore of the monument. <sup>47</sup> And Marie Magdalene and Marie of Joseph beheld where he was laid.

## GREAT BIBLE (1539) 1540

goost. <sup>38</sup> And the vayle of the temple dyd rent in two peces, from the toppe to the bottome. <sup>39</sup> And when the Centurion (which stode before him) sawe, that he so cryed, and gave up the goost, he sayde: truly this man, was the sonne of God. <sup>40</sup> Ther were also wemen a good waye of, beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of James the lytle: and of Joses, and Mary Salome <sup>41</sup> (which also when he was in Galile had folowed him and mynistred unto him) and many other wemen, whych came up with him unto Jerusalem.

<sup>42</sup> And now when the even was come (because it was the daye of preparing that goeth before the Sabboth) <sup>43</sup> Joseph of the cite of Aramathia, a noble Councillour which also loked for the kyngdome of God, came, and went in boldely unto Pilate, and begged of hym the body of Jesu. <sup>44</sup> And Pilate merved, that he was alrede deed, and called unto him the Centurion, and asked of him, whether he had bene eny whyle deed. <sup>45</sup> And when he knewe the trueth of the Centurion, he gave the body to Joseph. <sup>46</sup> And he bought a lynnene clothe, and toke him downe, and wrapped him in the lynnene clothe, and layde him in a sepulcre, that was hewen out of the rocke. <sup>47</sup> And Mary Magdalen and Mary Joses behelde where he was layde.

## KJ (1611) 1873

ghost. <sup>38</sup> And the vail of the temple was rent in twain from the top to the bottom. <sup>39</sup> And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. <sup>40</sup> There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> (who also, when he was in Galilee, followed him, and ministered unto him;) and many other *women* which came up with him unto Jerusalem.

<sup>42</sup> And now when the even was come, because it was the preparation, that is, the day before the sabbath, <sup>43</sup> Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. <sup>44</sup> And Pilate marvelled if he were already dead: and calling unto *him* the centurion, he asked him whether he had been any while dead. <sup>45</sup> And when he knew *it* of the centurion, he gave the body to Joseph. <sup>46</sup> And he bought fine linen, and took him down, and wrapped *him* in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. <sup>47</sup> And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

## GENEVA BIBLE (1560) 1562

<sup>38</sup> And the vaile of the Temple was rent in twaine, from the top to the bottome. <sup>39</sup> Now when the Centurion, which stode over against him, sawe that he thus crying gave up the gost, he said, Truely this man was the Sonne of God.

<sup>40</sup> There were also women, which behelde a farre of, among whome was Marie Magdalene, and Marie (the mother of James the lesse and of Joses) and Salome, <sup>41</sup> Which also when he was in Galile, followed him and ministred unto him, and many other women which came up with him unto Jerusalem.

<sup>42</sup> And now when night was come (because it was the day of the preparacion that is before the Sabbath) <sup>43</sup> Joseph of Arimathea, an honorable Counsellour, which also loked for the kingdome of God, came, and went in boldly unto Pilate, and asked the bodie of Jesus. <sup>44</sup> And Pilate marvelled, if he were alreadie dead, and called, unto him the Centurion, and asked of him whether he had bene any while dead, <sup>45</sup> And when he knewe (the trueth) of the Centurion, he gave the bodie to Joseph, <sup>46</sup> Who bought a linnen cloth, and toke him downe, and wrapped him in the linnen cloth and layd him in a tombe that was hewen out of a rocke, and rolled a stone unto the dore of the sepulchre: <sup>47</sup> And Marie Magdalene, and Marie Joses (mother) behelde where he shulde be layd.

## (RV 1881) ASV 1901

voice, and gave up the ghost. <sup>38</sup> And the veil of the temple was rent in two from the top to the bottom. <sup>39</sup> And when the centurion, who stood by over against him, saw that he <sup>j</sup>so gave up the ghost, he said, Truly this man was the Son of God. <sup>40</sup> And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.

<sup>42</sup> And when even was now come, because it was the Preparation, that is, the day before the sabbath, <sup>43</sup> there came Joseph of Arimathea, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. <sup>44</sup> And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he <sup>k</sup>had been any while dead. <sup>45</sup> And when he learned it of the centurion, he granted the corpse to Joseph. <sup>46</sup> And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. <sup>47</sup> And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

<sup>j</sup> Many ancient authorities read *so cried out, and gave up the ghost.*  
<sup>k</sup> Many ancient authorities read *were already dead.*

## BISHOPS' BIBLE (1568) 1602

ghost. <sup>38</sup> And the vaile of the Temple was rent into two pieces, from the top to the bottome. <sup>39</sup> And when the Centurion, which stood over against him, saw, that when he had so cried, he gave up the ghost, he sayd, Truely this man was the sonne of God. <sup>40</sup> There were also women a good way off, beholding him, among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses and Salome: <sup>41</sup> Which also when he was in Galilee, followed him, and ministred unto him, and many other women which came up with him unto Hierusalem. <sup>42</sup> And now when the even was come, (because it was the day of preparing, that goeth before the Sabbath) <sup>43</sup> Joseph of the *citie* of Arimathea, a noble counsellor, which also looked for the kingdome of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. <sup>44</sup> And Pilate marvelled if he were alreadie dead, and when he had called unto him the Centurion, asked of him whether hee had beene any while dead. <sup>45</sup> And when he knew the trueth of the Centurion, he gave the body to Joseph. <sup>46</sup> And when hee had bought a linnen cloth, and taken him downe, hee wrapped him in the linnen cloth, and layed him in a sepulchre that was hewen out of the rocke, and rolled a stone unto the doore of the sepulchre. <sup>47</sup> And Mary Magdalene, and Mary Joses beheld where he was layed.

## RSV (1946) 1960

a loud cry, and breathed his last. <sup>38</sup> And the curtain of the temple was torn in two, from top to bottom. <sup>39</sup> And when the centurion, who stood facing him, saw that he thus<sup>i</sup> breathed his last, he said, "Truly this man was the Son of God!"

<sup>40</sup> There were also women looking on from afar, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, <sup>41</sup> who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.

<sup>42</sup> And when evening had come, since it was the day of Preparation, that is, the day before the sabbath, <sup>43</sup> Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. <sup>44</sup> And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead.<sup>j</sup> <sup>45</sup> And when he learned from the centurion that he was dead, he granted the body to Joseph. <sup>46</sup> And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. <sup>47</sup> Mary Magdalene and Mary the mother of Joses saw where he was laid.

<sup>i</sup> Other ancient authorities insert *cried out and*

<sup>j</sup> Other ancient authorities read *whether he had been some time dead*

## TYNDALE (1525) 1535

16 And when the Saboth daye was past, Mary Magdalen, and Mary Jacoby, and Salome, bought odoures, that they myght come and anoynt him. <sup>2</sup>And erly in the morninge the nexte daye after the Saboth daye, they came unto the sepulcre, when the sunne was rysen. <sup>3</sup>And they sayd one to another: who shall rolle us awaye the stone from the dore of the sepulcre? <sup>4</sup>And when they loked, they sawe how the stone was rolled awaye: for it was a very greate one. <sup>5</sup>And they went into the sepulcre, and sawe ayonge man sittinge on the ryghtside, clothed in a longe white garment, and they were abasshed.

<sup>6</sup>And he sayd unto them, be not afrayed: ye seke Jesus of Nazareth, which was crucified. He is risen, he is not here. Beholde the place, where they put him. <sup>7</sup>But go youre waye, and tell his disciples, and namely Peter: he will go before you into Galile: there shall ye se him, as he sayde unto you. <sup>8</sup>And they went oute quickly and fledd from the sepulcre. For they trembled and were amased. Nether sayde they eny thinge to eny man, for they were afrayed.

<sup>9</sup>When Jesus was rysen the morow after the Saboth daye, he appered fyrst to Mary Magdalen, out of whom he cast seven devyls. <sup>10</sup>And she went and tolde them that were with him, as they morned and weapte. <sup>11</sup>And though they herde that he was alyve and had appered to hyr, yet

## RHEIMS 1582

16 And when the Sabbath was past, Marie Magdalene and Marie of James, and Salome bought spices, that comming they might anoint JESUS. <sup>2</sup>And very early the first of the Sabbaths, they come to the monument: the sunne being now risen. <sup>3</sup>And they said one to an other, Who shal roll us backe the stone from the doore of the monument? <sup>4</sup>And looking, they saw the stone rolled backe. for it was very great. <sup>5</sup>And entring into the monument, they saw a yong man sitting on the right hand, covered with a white robe: and they were astonied. <sup>6</sup>Who saith to them, Be not dismaied: you seeke JESUS of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him. <sup>7</sup>But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, as he told you. <sup>8</sup>But they going forth, fled from the monument. for trembling and feare had invaded them: and they said nothing to any body. for they were afraid.

<sup>9</sup>And he rising early the first of the Sabbath, appeared first to Marie Magdalene, out of whom he had cast seven devils. <sup>10</sup>She went and told them that had been with him, that were mourning and weeping. <sup>11</sup>And they hearing that he was alive and had been seen of her, did not beleieve.

## GREAT BIBLE (1539) 1540

16 And when the Saboth was past, Mary Magdalen, and Mary Jacob, and Salome, bought swete odoures, that they myght come, and anoynt him. <sup>2</sup>And early in the mornynge the fyrst daye of the Sabbath they came unto the sepulcre, when the Sonne was rysen. <sup>3</sup>And they sayd among them selves: who shall rolle us awaye the stone from the dore of the sepulchre? <sup>4</sup>And when they loked, they sawe how that the stone was rolled awaye, for it was a very greate one. <sup>5</sup>And they went into the sepulcre, and sawe a younge man syttyng on the ryghtsyde, clothed in a longe white garment, and they were afrayed. <sup>6</sup>And he sayeth unto them, be not afrayed: ye seke Jesus of Nazareth, whych was crucified. He is rysen, he is not here. Beholde the place where they had put him. <sup>7</sup>But goo youre waye, and tell his disciples, and Peter, that he goeth before you into Galile: there shall ye se him, as he sayd unto you. <sup>8</sup>And they went oute quickly, and fledd from the sepulcre. For they trembled and were amased. Nether sayde they eny thyng to eny man, for they were afrayed.

<sup>9</sup>When Jesus was rysen early the fyrst daye after the Sabbath he appeared fyrst to Mary Magdalen, out of whom he had cast seven devyls. <sup>10</sup>And she went, and tolde them that were with him, as they mourned and weapte. <sup>11</sup>And they, whan they herde that he was a lyve, and had appered

## KJ (1611) 1873

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought *sweet* spices, that they might come and anoint him. <sup>2</sup>And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. <sup>3</sup>And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? <sup>4</sup>And when they looked, they saw that the stone was rolled away: for it was very great. <sup>5</sup>And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, <sup>6</sup>Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. <sup>7</sup>But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. <sup>8</sup>And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any *thing* to any *man*; for they were afraid.

<sup>9</sup>Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>10</sup>And she went and told them that had been with him, as they mourned and wept. <sup>11</sup>And they, when they had heard that he was alive, and had been seen of her, believed not.

## GENEVA BIBLE (1560) 1562

16 And when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, boght swete ointments that they might come, and embaulme him. <sup>2</sup>Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the sunne was yet rising, <sup>3</sup>And they said one to another, Who shal rool us away the stone from the doore of the sepulchre? <sup>4</sup>And when they loked, they sawe that the stone was rolled away (for it was a very great one.) <sup>5</sup>So they went into the sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe: and they were afrayed. <sup>6</sup>But he said unto them, Be not afrayed: ye seke Jesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him. <sup>7</sup>But go your way, and tel his disciples, and Peter, that he wil go before you into Galile: there shal ye se him, as he said unto you. <sup>8</sup>And they went out quickly and fled from the sepulchre: for they trembled and were amased: nether said they any thing to any man for they were afrayed.

<sup>9</sup>And when Jesus was risen againe, in the morow (which was the first day of the weke) he appeared first to Marie Magdalene, out of whome he had cast seven devils. <sup>10</sup>And she went and tolde them that had bene with him, which mourned and wept. <sup>11</sup>And when they heard that he was alive, and had appeared to her, they beleved it not.

## (RV 1881) ASV 1901

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. <sup>2</sup>And very early on the first day of the week, they come to the tomb when the sun was risen. <sup>3</sup>And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? <sup>4</sup>and looking up, they see that the stone is rolled back: for it was exceeding great. <sup>5</sup>And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. <sup>6</sup>And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! <sup>7</sup>But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. <sup>8</sup>And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

<sup>9</sup><sup>1</sup>Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup>She went and told them that had been with him, as they mourned and wept. <sup>11</sup>And they, when they heard that he was alive, and had been seen of her, disbelieved.

<sup>1</sup>The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

## BISHOPS' BIBLE (1568) 1602

16 And when the Sabbath day was past, Mary Magdalene, and Marie *the mother* of James and Salome, bought sweet smelling ointments, that they might come and anoint him. <sup>2</sup>And very early in the morning, the first day of the Sabbath, they came unto the sepulchre, when the sunne was risen. <sup>3</sup>And they sayd among themselves, Who shall roll us away the stone from the doore of the sepulchre? <sup>4</sup>(And when they looked, they saw how that the stone was rolled away) for it was very great. <sup>5</sup>And when they went into the sepulchre, they saw a yoonng man sitting on the right side, clothed in a long white garment, and they were greatly amazed. <sup>6</sup>And hee sayth unto them, Be not greatly amazed, ye seeke Jesus of Nazareth, which was crucified, he is risen, he is not here, beholde the place where they had put him. <sup>7</sup>But goe your way, and tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he sayd unto you. <sup>8</sup>And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed, neither sayd they any thing to any man, for they were afrayd. <sup>9</sup>When *Jesus* was risen early, the first *day* after the Sabbath, hee appeared first to Marie Magdalene, out of whom he had cast seven devils. <sup>10</sup>And shee went and tolde them that were with him, as they mourned and wept. <sup>11</sup>And they, when they had heard that he was alive, and had bene seene of her, beleeved it

## RSV (1946) 1960

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might go and anoint him. <sup>2</sup>And very early on the first day of the week they went to the tomb when the sun had risen. <sup>3</sup>And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" <sup>4</sup>And looking up, they saw that the stone was rolled back; for it was very large. <sup>5</sup>And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. <sup>6</sup>And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. <sup>7</sup>But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." <sup>8</sup>And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.<sup>b</sup>

<sup>b</sup>Other texts and versions add as 16.9–20 the following passage:

<sup>9</sup>Now when *he* rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup>She went and told those who had been with him, as they mourned and wept. <sup>11</sup>But when they heard that he was alive and had been seen by her, they would not believe it.

## TYNDALE (1525) 1535

they beleved it not. <sup>12</sup> After that, he appered unto two of them in a straunge figure, as they walked and went into the country. <sup>13</sup> And they went and tolde it to the remnaunt. And they beleved them nether.

<sup>14</sup> After that, he appered unto the eleven as they sate at meate: and cast in their teth their unbelefe and hardnes of herte: because they beleved not them which had sene him after his resurreccion. <sup>15</sup> And he sayde unto them: Go ye into all the worlde, and preache the glad tydings to all creatures, <sup>16</sup> he that beleveth and is baptised, shalbe saved. But he that beleveth not, shalbe dampned.

<sup>17</sup> And these thinges shall folowe them that beleve: In my name they shall cast out devyls, and shall speake with newe tonges, <sup>18</sup> and shall kyll serpentes. And yf they drinke any dedly thinge, it shall not hurte them. They shall laye their hondes on the sicke, and they shall recover.

<sup>19</sup> So then when the Lorde had spoken unto them, he was receaved into heaven, and sate him doune on the ryght honde of God. <sup>20</sup> And they went forth, and preached every where. And the Lorde wrought with them, and confirmed the worde with miracles that folowed.

## RHEIMS 1582

<sup>12</sup> And after this he appeared in an other shape to two of them walking, as they were going into the countrie. <sup>13</sup> and they going told the rest: neither them did they beleewe.

<sup>14</sup> Last he appeared to those eleven as they sate at the table: and he exprobrated their incredulity and hardnes of hart, because they did not beleewe them that had seen him risen againe. <sup>15</sup> And he said to them, Going into the whole world preach the Gospel to al creatures. <sup>16</sup> He that beleeveth and is baptized, shal be saved: but he that beleeveth not, shal be condemned. <sup>17</sup> And them that beleewe these signes shal folow: In my name shal they cast out devils, They shal speake with new tonges, <sup>18</sup> Serpents shal they take away, And if they drinke any deadly thing, it shal not hurt them, They shal impose hands upon the sicke: and they shal be whole.

<sup>19</sup> And so our Lord JESUS after he spake unto them, was assumed into heaven, and sate on the right hand of God. <sup>20</sup> But they going forth preached every where: our Lord working withal, and confirming the word with signes that folowed.

## GREAT BIBLE (1539) 1540

unto her, beleved it not. <sup>12</sup> After that, appeared he unto two of them in a straunge fygure, as they walked, and went in to the country. <sup>13</sup> And they went and tolde it to the remnaunt. And they beleved not these also.

<sup>14</sup> Afterwarde he appeared unto the eleven as they sate at meate: and cast in their teth their unbelefe, and hardnes of herte: because they beleved not them whych had sene that he was rysen agayne from the deed. <sup>15</sup> And he sayde unto them: Goo ye into al the worlde, and preache the gospels to all creatures, <sup>16</sup> he that beleveth and is baptised, shalbe saved. But he that beleveth not, shalbe dampned.

<sup>17</sup> And these tokens shall folowe them that beleve. In my name they shall cast out devyls, they shall speake with newe tonges, they shal dryve away serpentes. <sup>18</sup> And yf they drynke any deadly thyng, it shall not hurte them. They shall laye their handes on the sycke, and they shall recover.

<sup>19</sup> So then, when the Lorde had spoken unto them he was receaved into heaven, and is on the right hand of God. <sup>20</sup> And they went forth, and preached every where: the Lorde working with them and confyrmyng the worde with myracles folowing.

## KJ (1611) 1873

<sup>12</sup> After that he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup> And they went and told *it* unto the residue: neither believed they them.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned. <sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup> they shall take up serpents; and if they drink any deadly *thing*, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

<sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

## GENEVA BIBLE (1560) 1562

<sup>12</sup> After that, he appeared unto two of them in another forme, as they walked and went into the countrey. <sup>13</sup> And they went and tolde it to the remnant, but they beleved them not.

<sup>14</sup> Finally, he appeared unto the eleven as they sate together, and reproved them of their unbelief and hardnes of heart, because they beleved not them which had sene him, being risen up againe. <sup>15</sup> And he said unto them, go ye into all the world and preache the Gospel to everie creature. <sup>16</sup> He that shal beleve and be baptized, shalbe saved: but he that wil not beleve, shalbe damned. <sup>17</sup> And these tokens shal followe them that beleve, In my Name thei shal cast out devils and shal speake with newe tongues, <sup>18</sup> And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: they shal lay their hands on the sicke and they shal recover. <sup>19</sup> So after the Lord had spoken unto them, he was received into heaven, and sate at the right hand of God. <sup>20</sup> And they went forth, and preached everie where. And the Lord wrought with them, and confirmed the worde with signes that followed. Amen.

## (RV 1881) ASV 1901

<sup>12</sup> And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. <sup>13</sup> And they went away and told it unto the rest: neither believed they them.

<sup>14</sup> And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. <sup>16</sup> He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. <sup>17</sup> And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with <sup>m</sup>new tongues; <sup>18</sup> they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

<sup>19</sup> So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. <sup>20</sup> And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

<sup>m</sup>Some ancient authorities omit new.

## BISHOPS' BIBLE (1568) 1602

not. <sup>12</sup> After that, he appeared in another forme, unto two of them, as they walked, and went into the countrey. <sup>13</sup> And they went and tolde it unto the residue; and *they* beleved not these also. <sup>14</sup> Afterward, he appeared unto the eleven as they sate at meat, and cast in their teeth their unbeliefe and hardnesse of heart, because they beleved not them, which had seene that he was risen. <sup>15</sup> And he sayd unto them, Go ye into all the world, and preach the Gospel to all creatures. <sup>16</sup> He that shall beleeve, and be baptized, shall be saved, but he that shall not beleve, shall be damned. <sup>17</sup> And these tokens shall follow them that beleve, In my name shall they cast out devils, they shall speake with new tongues, <sup>18</sup> They shall drive away serpents, and if they drinke any deadly thing, it shall in no wise hurt them, they shal lay hands on the sicke, and they shall recover. <sup>19</sup> So then, when the Lord had spoken unto them, he was received into heaven, and sate him downe on the right hand of God. <sup>20</sup> And they went foorth, and preached every where, the Lord working with them, and confirming the word with signes following.

## RSV (1946) 1960

<sup>12</sup> After this he appeared in another form to two of them, as they were walking into the country. <sup>13</sup> And they went back and told the rest, but they did not believe them.

<sup>14</sup> Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. <sup>15</sup> And he said to them, "Go into all the world and preach the gospel to the whole creation. <sup>16</sup> He who believes and is baptized will be saved; but he who does not believe will be condemned. <sup>17</sup> And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; <sup>18</sup> they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

<sup>19</sup> So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. <sup>20</sup> And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

Other ancient authorities add after verse 8 the following: *But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.*



Tyndale (1525) 1535  
THE GOSPELL OF S.LUKE.

Great Bible (1539) 1540  
THE GOSPELL OF S.LUKE.

Geneva Bible (1560) 1562  
THE HOLY GOSPEL OF JESUS CHRIST,  
ACCORDING TO LUKE.

Bishops' Bible (1568) 1602  
THE GOSPEL BY S.LUKE.

Rheims 1582  
THE HOLY GOSPEL OF JESUS CHRIST  
ACCORDING TO LUKE.

King James Version (1611) 1873  
THE GOSPEL ACCORDING TO S. LUKE.

American Standard Version (1881) 1901  
THE GOSPEL:—ACCORDING TO LUKE

Revised Standard Version (1946) 1960  
THE GOSPEL ACCORDING TO LUKE

## TYNDALE (1525) 1535

1 For as moche as many have taken in hand to compile a treatise of thoo things, which are surely known amonge us, <sup>2</sup>even as they declared them unto us, which from the beginning sawe them their selves, and were ministers at the doinge: <sup>3</sup>I determined also, assone as I had searched out diligently all things from the beginning, that then I wolde wryte unto the, good Theophilus: <sup>4</sup>that thou myghtest knowe the certente of tho things wherof thou arte informed.

<sup>5</sup>There was in the dayes of Herode the kynge of Jurie, a certayne preste named zacharias, of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. <sup>6</sup>Booth were perfect before God, and walked in all the lawes and ordinances of the Lorde, that no man coulde fynde fawte with them. <sup>7</sup>And they had no chylde, because that Elizabeth was barren and booth were well stricken in age.

<sup>8</sup>And it came to passe, as he executed the Prestes office before God, as his course came <sup>9</sup>(accordinge to the custome of the Prestes office) his lot was to bourne incense. And he went into the temple of the Lorde, <sup>10</sup>and the whoale multitude of the people were without in prayer whill the incense was aburninge. <sup>11</sup>And ther appered unto him an angell of the Lorde stondinge on the ryght syde of the altare of incense. <sup>12</sup>And when zacharias sawe him, he was abashed, and feare came on him.

## RHEIMS 1582

1 Because many have gone about to compile a narration of the things that have been accomplished among us: <sup>2</sup>according as they have delivered unto us, who from the beginning them selves saw and were ministers of the word: <sup>3</sup>it seemed good also unto me having diligently attained to all things from the beginning, to write to thee in order, good Theophilus, <sup>4</sup>that thou maist know the veritie of those wordes whereof thou hast been instructed.

<sup>5</sup>There was in the daies of Herod the king of Jewrie, a certaine Priest named Zacharie, of the course of Abia: and his wife of the daughters of Aaron, and her name Elizabeth. <sup>6</sup>And they were both just before God, walking in al the commandements and justifications of our Lord without blame, <sup>7</sup>and they had no sonne: for that Elizabeth was barren, and both were wel stricken in their daies. <sup>8</sup>And it came to passe: when he executed the priestly function in the order of his course before God, <sup>9</sup>according to the custome of the Priestly function, he went forth by lot to offer incense, entering into the temple of our Lord: <sup>10</sup>and al the multitude of the people was praying without at the houre of the incense. <sup>11</sup>And there appeared to him an Angel of our Lord, standing on the right hand of the altar of incense. <sup>12</sup>And Zacharie was troubled, seeing him: and feare fel upon him.

## GREAT BIBLE (1539) 1540

1 For as moche as many have taken in hande to set forth the declaracion of those things, which are most surely to be beleved amonge us, <sup>2</sup>even as they delivered them unto us, whych from the begyndyng\* sawe them them selves with their eyes, and were ministers of the things that they declared: <sup>3</sup>(I determyned also (as sone as I had searched out dyligently all thinges from the begynnynge) that then I wolde wryte unto the, good Theophilus: <sup>4</sup>that thou myghtest knowe the certente of those thinges wher of thou hast bene infourmed.

<sup>5</sup>There was in the dayes of Herode the Kynge of Jurie, a certayne Preste named zacharias of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth: <sup>6</sup>they were, both ryghteous before God, and walked in all the lawes and ordynaunces of the Lorde, that no man coulde fynde fawte with them. <sup>7</sup>And they had no chylde, because that Elizabeth was barren, and they booth were now well stricken in age.

<sup>8</sup>And it came to passe, that when zachary executed the Preastes offyce before God, as hys course came <sup>9</sup>(according to the custome of the prestes office) hys lot fell to burne incense. And he went into the temple of the Lorde, <sup>10</sup>and the whoale multitude of the people were with out in prayer, whill the incense was a burninge. <sup>11</sup>And ther appeared unto him an Angell of the Lorde, standynge on the ryght syde of the aultare of incense. <sup>12</sup>And when zacharias sawe him, he was abashed, and feare cam on him.

## KJ (1611) 1873

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, <sup>2</sup>even as they delivered *them* unto us, which from the beginning were eyewitnesses, and ministers of the word; <sup>3</sup>it seemed good to me also, having had perfect understanding of all *things* from the very first, to write unto thee in order, most excellent Theophilus, <sup>4</sup>that thou mightest know the certainty of *those* things, wherein thou hast been instructed.

<sup>5</sup>There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. <sup>6</sup>And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. <sup>8</sup>And it came to pass, *that* while he executed the priest's office before God in the order of his course, <sup>9</sup>according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. <sup>10</sup>And the whole multitude of the people were praying without at the time of incense. <sup>11</sup>And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup>And when Zacharias saw *him*, he was

## GENEVA BIBLE (1560) 1562

1 For as much as many have taken in hand to set forth the storie of those things, whereof we are fully persuaded, <sup>2</sup>As they have delivered them unto us, which from the begynnyng sawe them their selves, and were ministers of the worde <sup>3</sup>It semed good also to me (moste noble Theophilus) as I had searched out perfittely all things from the beginning, to write unto thee thereof from point to point, <sup>4</sup>That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed.

<sup>5</sup>In the time of Herode King of Judea, there (was) a certaine Priest named Zacharias of the course of Abia: and his wife (was) of the daughters of Aaron, and her name (was) Elisabeth. <sup>6</sup>Bothe were just before God, and walked in all the commaundements and ordinances of the Lord, without reprove. <sup>7</sup>And they had no childe, because that Elisabeth was barren: and bothe were wel stricken in age. <sup>8</sup>And it came to passe, as he executed the Priests office before God, as his course came in order, <sup>9</sup>According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord. <sup>10</sup>And the whole multitude of the people were without in prayer, while the incense was burning. <sup>11</sup>Then appeared unto him an Angel of the Lord standing at the right side of the altar of incense. <sup>12</sup>And when Zacharias sawe (him,) he was

## (RV 1881) ASV 1901

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, <sup>2</sup>even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, <sup>3</sup>it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; <sup>4</sup>that thou mightest know the certainty concerning the things wherein thou wast instructed.

<sup>5</sup>There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. <sup>6</sup>And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

<sup>8</sup>Now it came to pass, while he executed the priest's office before God in the order of his course, <sup>9</sup>according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. <sup>10</sup>And the whole multitude of the people were praying without at the hour of incense. <sup>11</sup>And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup>And Zacharias was troubled when he saw *him*,

## BISHOPS' BIBLE (1568) 1602

1 Forasmuch as many have taken in hand to set forth in order the declaration of those things which are most surely beleved among us, <sup>2</sup>Even as they delivered them unto us, which from the beginning sawe them themselves with their eyes, and were ministers of the word: <sup>3</sup>It seemed good to me also, having perfect understanding of al things from the beginning, to write unto thee in order, most excellent Theophilus, <sup>4</sup>That thou mightest knowe the certaintie of those things whereof thou hast bene taught by mouth.

<sup>5</sup>There was in the dayes of Herode the king of Jury, a certaine Priest, named Zacharias, of the course of Abia, and his wife *was* of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>They were both righteous before God, walking in all the commaundements and ordinances of the Lord, blamelesse. <sup>7</sup>And they had no childe, because that Elizabeth was barren, and they both were nowe well stricken in age. <sup>8</sup>And it came to passe, that when Zacharias executed the Priests office before God as his course came, <sup>9</sup>According to the custome of the Priests office, his lot was to burne incense when he went into the temple of the Lord. <sup>10</sup>And the whole multitude of the people were without in prayer, while the incense was burning. <sup>11</sup>And there appeared unto him an Angel of the Lord, standing on the right side of the altar of the incense. <sup>12</sup>And when Zacharias saw him, hee was troubled, and feare fell upon him.

## RSV (1946) 1960

1 Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, <sup>2</sup>just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, <sup>3</sup>it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, <sup>4</sup>that you may know the truth concerning the things of which you have been informed.

<sup>5</sup>In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>But they had no child, because Elizabeth was barren, and both were advanced in years.

<sup>8</sup>Now while he was serving as priest before God when his division was on duty, <sup>9</sup>according to the custom of the priesthood, it fell to him by lot to enter the temple of the Lord and burn incense. <sup>10</sup>And the whole multitude of the people were praying outside at the hour of incense. <sup>11</sup>And there appeared to him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup>And Zechariah was

## TYNDALE (1525) 1535

<sup>13</sup> And the angel sayde unto him: feare not zachary, for thy prayer is hearde: And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name John, <sup>14</sup> and thou shalt have joye and gladnes, and many shall rejoyce at his byrth. <sup>15</sup> For he shalbe greate in the sight of the Lorde, and shall nether drincke wyne ner stronge drincke And he shalbe filled with the holy goost, even in his mothers wombe: <sup>16</sup> and many of the chyldren of Israel shall he tourne to their Lorde God. <sup>17</sup> And he shall go before him in the sprite and power of Helyas, to tourne the hertes of the fathers to the chyldren, and the unbelevers to the wysdome of the juste men: to make the people redy for the Lorde.

<sup>18</sup> And zacharias sayde unto the angell: Wher by shall I knowe this? seinge that I am olde and my wyfe well stricken in yeres. <sup>19</sup> And the angell answered and sayde unto him: I am Gabriel that stonde in the presens of God, and am sent to speake unto the: and to shewe the these gladtydinges. <sup>20</sup> And beholde thou shalt be domme, and not able to speake, untill the tyme that these thinges be performed, because thou belevedst not my wordes which shalbe fulfilled in their season.

<sup>21</sup> And the people wayted for zacharias and merveyled

## RHEIMS 1582

<sup>13</sup> But the Angel said to him, Feare not Zacharie, for thy praier is heard: and thy wife Elizabeth shal beare thee a sonne, and thou shalt cal his name John: <sup>14</sup> and thou shalt have joy and exultation, and many shal rejoyce in his nativite. <sup>15</sup> for he shal be great before our Lord: and wine and sicer he shal not drinke: and he shal be replenished with the Holy Ghost even from his mothers wombe. <sup>16</sup> and he shal convert many of the children of Israel to the Lord their God. <sup>17</sup> and he shal goe before him in the spirit and vertue of Elias: that he may convert the hartes of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. <sup>18</sup> And Zacharie said to the Angel, Whereby shal I know this? for I am old: and my wife is wel stricken in her daies. <sup>19</sup> And the Angel answering said to him, I am Gabriel that assist before God: and am sent to speake to thee, and to evangelize these things to thee. <sup>20</sup> And behold, thou shalt be dumme, and shalt not be able to speake until the day wherein these things shal be done: for-because thou hast not beleaved my wordes, which shal be fulfilled in their time. <sup>21</sup> And the people was expecting Zacharie: and they marveled that he

## GREAT BIBLE (1539) 1540

<sup>13</sup> But the Angell sayde unto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name John, <sup>14</sup> and thou shalt have joye and gladnes, and many shall rejoyce at his byrth. <sup>15</sup> For he shalbe greate in the syght of the Lorde, and shall nether drincke wyne ner stronge drincke. And he shalbe fylled with the holy goost, even from his mothers wombe: <sup>16</sup> and many of the chyldren of Israel shall tourne to their Lord God. <sup>17</sup> And he shall go before him in the sprite and power of Helias to tourne the hertes of the fathers to the children, and the unbelevers to the wysdome of the juste men, to make readye a perfecte people for the Lorde.

<sup>18</sup> And zacharias sayde unto the angell: by what token shall I knowe this? For I am olde, and my wyfe well strycken in yeres. <sup>19</sup> And the angell answered, and sayd unto him. I am Gabriel, that stande in the presens of God, and am sent to speake unto the: and to shewe the these glad tydinges. <sup>20</sup> And beholde it shall come to passe, that thou shalt be domme, and not be hable to speake, untill the daye that these thinges be performed, because thou belevedst not my wordes, which shalbe fulfilled in their season.

<sup>21</sup> And the people wayted for zacharias, and merveyled

## KJ (1611) 1873

troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. <sup>14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth. <sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. <sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. <sup>19</sup> And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. <sup>20</sup> And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. <sup>21</sup> And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

## GENEVA BIBLE (1560) 1562

troubled, and feare fel upon him. <sup>13</sup> But the Angel said unto him, Feare not, Zacharias: for thy prayer is heard, and the wife Elisabeth shal beare thee a sonne, and thou shalt call his name John. <sup>14</sup> And thou shalt have joye and gladnes, and many shal rejoyce at his birth. <sup>15</sup> For he shalbe great in the sight of the Lord, and shal nether drinke wine, nor strong drinke: and he shalbe filled with the holie Gost, even from his mothers wombe. <sup>16</sup> And many of the children of Israel shal he turne to their Lord God. <sup>17</sup> For he shal go before him in the spirit and power of Elias, to turne the hearts of the Fathers to the children, and the disobedient to the wisdom of the just men, to make readie a people prepared for the Lord. <sup>18</sup> Then Zacharias said unto the Angel, Whereby shal I knowe this? for I am an olde man, and my wife is of a great age. <sup>19</sup> And the Angel answered, and said unto him, I am Gabriel that stand in the presence of God, and am sent to speake unto thee, and to shewe thee these good tidings. <sup>20</sup> And beholde, thou shalt be domme, and not be able to speake, until the day that these things be done, because thou belevedst not my wordes, whiche shalbe fulfilled in their season. <sup>21</sup> Now the people waited for Zacharias, and marveled that he taried

## (RV 1881) ASV 1901

and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. <sup>14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth. <sup>15</sup> For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn unto the Lord their God. <sup>17</sup> And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. <sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. <sup>19</sup> And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. <sup>20</sup> And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. <sup>21</sup> And the people were waiting for Zacharias, and they marvelled

## BISHOPS' BIBLE (1568) 1602

<sup>13</sup> But the Angel sayd unto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shal beare thee a sonne, and thou shalt call his name John. <sup>14</sup> And thou shalt have joy and gladnesse, and many shall rejoyce at his birth: <sup>15</sup> And he shalbe great in the sight of the Lord, and shall neither drinke wine nor strong drinke, and he shall be filled with the holy Ghost, even from his mothers wombe. <sup>16</sup> For many of the children of Israel shall he turne to the Lord. <sup>17</sup> And he shall goe before him with the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the just men, to make readie a perfect people for the Lord. <sup>18</sup> And Zacharias sayde unto the Angel, By what token shal I know this? For I am old, and my wife well stricken in yeres. <sup>19</sup> And the Angel answering, sayd unto him, I am Gabriel that stand in the presence of God, and was sent to speake unto thee, and to shewe thee these glad tidings. <sup>20</sup> And behold, thou shalt be dumbe, and not be able to speake, until the day that these things shall be performed, because thou belevedst not my words, which shalbe fulfilled in their season. <sup>21</sup> And the people waited for Zacharias, and mar-

## RSV (1946) 1960

troubled when he saw him, and fear fell upon him. <sup>13</sup> But the angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John.

<sup>14</sup> And you will have joy and gladness, and many will rejoice at his birth;

<sup>15</sup> for he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb.

<sup>16</sup> And he will turn many of the sons of Israel to the Lord their God,

<sup>17</sup> and he will go before him in the spirit and power of Elijah,

to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."

<sup>18</sup> And Zechariah said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years."

<sup>19</sup> And the angel answered him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you this good news. <sup>20</sup> And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time." <sup>21</sup> And the people were waiting for Zechariah, and they wondered at his delay in the

<sup>a</sup> Some ancient authorities read *come nigh before his face*.

## TYNDALE (1525) 1535

that he taryed in the temple. <sup>22</sup> And when he came oute, he coulede not speke unto them. Wherby they perceaved that he had sene some vision in the temple. And he beckened unto them, and remayned speechlesse.

<sup>23</sup> And it fortunede, assone as the tyme of his office was oute, he departed home into his awne housse. <sup>24</sup> And after those dayes, his wyfe Elizabeth conceived, and hyd her selfe fyve monethes sayinge: <sup>25</sup> This wyse hath God dealte with me in the dayes when he loked on me, to take from me the rebuke that I suffred amonge men.

<sup>26</sup> And in the sixte moneth the angell Gabriel was sent from God unto a cyte of Galile, named Nazareth, <sup>27</sup> to a virgin spoused to a man whose name was Joseph, of the housse of David, and the virgins name was Mary. <sup>28</sup> And the angell went in unto her, and sayde: Hayle full of grace, the Lorde is with the: blessed arte thou amonge wemen.

<sup>29</sup> When she sawe him she was abashed at his sayinge: and cast in her mynde what maner of salutation that shulde be. <sup>30</sup> And the angell sayde unto her: feare not Mary: for thou hast founde grace with God. <sup>31</sup> Lo, thou shalt conceive in thy wombe, and shalt beare a sonne, and shalt call his name Jesus. <sup>32</sup> He shalbe greate, and shalbe called the sonne of the hyst. And the Lorde God shall geve unto him the seate of his father David, <sup>33</sup> and he shall raygne over the housse of Jacob for ever, and of his kyngdome shalbe none ende.

<sup>34</sup> Then sayde Marye unto the angel: How shall this be

## RHEIMS 1582

made tariance in the temple. <sup>22</sup> And comming forth he could not speake to them, and they knew that he had seen a vision in the temple. And he made signes to them, and remained dumme. <sup>23</sup> And it came to passe, after the daies of his office were expired, he departed into his house. <sup>24</sup> And after these daies Elizabeth his wife conceived: and hid her self five moneths, saying, <sup>25</sup> For thus hath our Lord done to me in the daies wherein he had respect to take away my reproche among men.

<sup>26</sup> And in the sixt moneth, the Angel Gabriel was sent of God into a citie of Galile, called Nazareth, <sup>27</sup> to a virgin despoused to a man whose name was Joseph, of the house of David: and the virgins name was MARIE. <sup>28</sup> And the Angel being entred in, said unto her, HAILE ful of grace, our Lord is with thee: blessed art thou among women. <sup>29</sup> Who having heard, was troubled at his saying, and thought what maner of salutation this should be. <sup>30</sup> And the Angel said to her, Feare not MARIE, for thou hast found grace with God. <sup>31</sup> Behold thou shalt conceive in thy wombe, and shalt beare a sonne: and thou shalt call his name JESUS. <sup>32</sup> he shal be great, and shal be called the sonne of the most High, and our Lord God shal give him the seate of David his father: <sup>33</sup> and he shal reigne in the house of Jacob for ever, and of his kingdom there shal be no end. <sup>34</sup> And MARIE said to the Angel, How shal this be done? because I know not

## GREAT BIBLE (1539) 1540

that he taryed in the temple. <sup>22</sup> And when he came out, he coulede not speke unto them. And they perceaved, that he had sene a visyon in the temple. And he beckened unto them, and remayned speechlesse.

<sup>23</sup> And it fortunede, that as sone as the dayes of his office were out, he departed into his awne house. <sup>24</sup> And after those dayes, his wyfe Elizabeth conceived, and hid her selfe fyve monethes, sayinge: <sup>25</sup> Thys wyse hath God dealte with me, in the dayes wherin he hath loked on me, to take from me my rebuke amonge men. <sup>26</sup> And in the syxt moneth the angell Gabriel was sent from God unto a cytie of Galile, named Nazareth, <sup>27</sup> to a virgin spoused to a man, whose name was Joseph, of the house of David, and the virgins name was Mary. <sup>28</sup> And the angell went in unto her, and sayde. Hayle full of grace, the Lorde is with the: blessed art thou amonge wemen.

<sup>29</sup> When she sawe him, she was abashed at his sayinge: and cast in her mynde, what maner of salutation that shulde be. <sup>30</sup> And the angell sayde unto her: feare not Mary: for thou hast founde grace with God. <sup>31</sup> Behold, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus. <sup>32</sup> He shalbe greate, and shalbe called the sonne of the hyst. And the Lorde God shall geve unto him the seate of his father David <sup>33</sup> and he shall raygne over the house of Jacob for ever, and of his kyngdome there shalbe none ende.

<sup>34</sup> Then sayde Mary unto the angell: How shall this be,

## KJ (1611) 1873

<sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. <sup>23</sup> And it came to pass *that*, as soon as the days of his ministration were accomplished, he departed to his own house. <sup>24</sup> And after those days his wife Elisabeth conceived, and hid herself five months, saying, <sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

<sup>26</sup> And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup> to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. <sup>29</sup> And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. <sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God. <sup>31</sup> And behold, thou shalt conceive in *thy* womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: <sup>33</sup> and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. <sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man?

## GENEVA BIBLE (1560) 1562

so long in the Temple <sup>22</sup> And when he came out, he colde not speake unto them: then they perceived that he had sene a vision in the Temple: for he made signes unto them, and remained domme. <sup>23</sup> And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house. <sup>24</sup> And after those dayes, his wife Elisabet conceiveth, and hid her self five moneths, saying, <sup>25</sup> Thus hath the Lord dealt with me, in the dayes wherein he looked on (me,) to take from me my rebuke among men.

<sup>26</sup> And in the sixt moneth, the Angel Gabriel was sent from God unto a citie of Galile, named Nazaret, <sup>27</sup> To a virgine affianced to a man whose name (was) Joseph, of the house of David, and the virgins name (was) Marie. <sup>28</sup> And the Angel went into her, and said, Haile thou (that art) freely beloved: the Lord (is) with thee: blessed (art) thou among women. <sup>29</sup> And when she sawe (him,) she was troubled at his saying, and toght what maner of salutacion that shulde be. <sup>30</sup> Then the Angel said unto her, Feare not, Marie: for thou hast founde favour with God. <sup>31</sup> For lo, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name JESUS. <sup>32</sup> He shalbe great, and shalbe called the Sonne of the moste High, and the Lord God shal give unto him the throne of his Father David. <sup>33</sup> And he shal reigne over the house of Jacob for ever, and of his kingdome shalbe none end <sup>34</sup> Then said Marie unto the

## (RV 1881) ASV 1901

while he tarried in the temple. <sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. <sup>23</sup> And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

<sup>24</sup> And after these days Elisabeth his wife conceived; and she hid herself five months, saying, <sup>25</sup> Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

<sup>26</sup> Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And he came in unto her, and said, Hail, thou that art highly favored, the Lord *is* with thee<sup>b</sup>. <sup>29</sup> But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. <sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favor with God. <sup>31</sup> And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: <sup>33</sup> and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. <sup>34</sup> And Mary said unto the angel, How shall this be, seeing

<sup>b</sup> Many ancient authorities add *blessed art thou among women*.

## BISHOPS' BIBLE (1568) 1602

veiled that he taried so long in the temple. <sup>22</sup> And when he came out, he could not speake unto them: and they perceived that he had seene a vision in the temple: for hee beckened unto them, and remained speechlesse. <sup>23</sup> And it came to passe, that as soone as the dayes of his office were out, he departed into his owne house. <sup>24</sup> And after those dayes, his wife Elizabeth conceived, and hid her selfe five moneths, saying, <sup>25</sup> Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take from me my rebuke among men. <sup>26</sup> And in the sixt moneth, the Angel Gabriel was sent from God, unto a citie of Galilee, named Nazareth, <sup>27</sup> To a virgin, spoused to a man whose name was Joseph of the house of David, and the virgins name was Marie. <sup>28</sup> And when the Angel was come in unto her, he sayd, Haile *thou that art* in high favour, the Lord is with thee: Blessed art thou among women. <sup>29</sup> And when she saw him, shee was troubled at his saying, and cast in her mind what maner of salutation this should be. <sup>30</sup> And the Angel sayd unto her, Feare not Marie, for thou hast found favour with God. <sup>31</sup> For beholde, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus. <sup>32</sup> He shall be great, and shall bee called the sonne of the Highest, and the Lord God shal give unto him the seate of his father David. <sup>33</sup> And he shall reigne over the house of Jacob for ever, and of his kingdome there shall bee none end. <sup>34</sup> Then sayd Marie unto the Angel, Howe

## RSV (1946) 1960

temple. <sup>22</sup> And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them and remained dumb. <sup>23</sup> And when his time of service was ended, he went to his home.

<sup>24</sup> After these days his wife Elizabeth conceived, and for five months she hid herself, saying, <sup>25</sup> "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men."

<sup>26</sup> In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And he came to her and said, "Hail, O favored one, the Lord is with you!"<sup>c</sup> <sup>29</sup> But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. <sup>30</sup> And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

<sup>32</sup> He will be great, and will be called the Son of the Most High;

and the Lord God will give to him the throne of his father David,

<sup>33</sup> and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

<sup>34</sup> And Mary said to the angel, "How can this be, since I

<sup>c</sup> Other ancient authorities add "Blessed are you among women!"

## TYNDALE (1525) 1535

seyng I knowe not a man? <sup>35</sup> And the angel answered and sayde unto her: The holy goost shall come upon the, and the power of the hiest shall over shaddone \* the. Therefore also that holy thinge which shalbe borne, shalbe called the sonne of God. <sup>36</sup> And beholde, thy cosen Elizabeth she hath also conceived a sonne in her age. And this is hyr sixte moneth, though she be called barren: <sup>37</sup> for with God can nothinge be impossible. <sup>38</sup> And Mary sayde: beholde the honde mayden of the Lorde, be it unto me even as thou hast sayde. And the angel departed from her.

<sup>39</sup> And Mary arose in those dayes, and went into the mountayns with hast, into a cite of Jurie, <sup>40</sup> and entred into the housse of zachary, and saluted Elizabeth. <sup>41</sup> And it fortunied, as Elizabeth hearde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the holy goost, <sup>42</sup> and cryed with a loude voyce, and sayde: Blessed arte thou amonge the wemen, and blessed is the frute of thy wombe. <sup>43</sup> And whence hapeneth this to me that the mother of my Lorde shulde come to me? <sup>44</sup> For lo, assone as the voyce of thy salutacion sownded in myne eares, the babe sprange in my belly for joye. <sup>45</sup> And blessed arte thou that belevedst: for those thinges shalbe performed which were tolde the from the lorde. <sup>46</sup> And Mary sayde:

My soule magnifieth the Lorde.

<sup>47</sup> And my sprete rejoyseth in god my saviour

## RHEIMS 1582

man? <sup>35</sup> And the Angel answering, said to her, The Holy Ghost shal come upon thee, and the power of the most High shal overshadow thee. And therefore also that which of thee shal be borne Holy, shal be called the sonne of God. <sup>36</sup> And behold Elisabeth thy cosin, she also hath conceived a sonne in her old age: and this moneth, is the sixt to her that is called barren: <sup>37</sup> because there shal not be impossible with God any word. <sup>38</sup> And MARIE said, BEHOLD *the handmaid of our Lord, be it done to me according to thy word.* And the Angel departed from her.

<sup>39</sup> And MARIE rising up in those daies, went unto the hil countrie with speede, into a cite of Juda. <sup>40</sup> and she entred into the house of Zacharie, and saluted Elisabeth. <sup>41</sup> And it came to passe: as Elisabeth heard the salutation of MARIE, the infant did leape in her wombe. and Elisabeth was replenished with the Holy Ghost: <sup>42</sup> and she cried out with a loude voice, and said, BLESSED *art thou among women, and blessed is the frute of thy wombe.* <sup>43</sup> And whence is this to me, that the mother of my Lord doth come to me? <sup>44</sup> For behold as the voice of thy salutation sounded in mine eares, the infant in my wombe did leape for joy. <sup>45</sup> And blessed is she that beleaved, because those things shal be accomplished that were spoken to her by our Lord. <sup>46</sup> And MARIE said,

MY SOULE doth magnifie our Lord.

<sup>47</sup> And my spirit hath rejoiced in God my Saviour.

## GREAT BIBLE (1539) 1540

seyng I knowe not a man? <sup>35</sup> And the angell answered, and sayde unto her. The holy goost shall come upon the, and the power of the hiest shall over shaddowe the. Therefore also that holy thyng which shalbe borne, shalbe called the sonne of God. <sup>36</sup> And beholde, thy cosyn Elizabeth, she hath also conceived a sonne in her age. And this is her syxt moneth, which was called barren: <sup>37</sup> for with God shall nothinge be impossible. <sup>38</sup> And Mary sayde: beholde the hande mayden of the Lorde, be it unto me according to thy worde, And the angell departed from her.

<sup>39</sup> And Mary arose in those dayes, and went into the mountayns with haste into the cytie of Jewrie, <sup>40</sup> and entred into the house of zachary, and saluted Elizabeth. <sup>41</sup> And it fortunied, that whan Elizabeth hearde the salutacyon of Mary, the babe sprange in her wombe. And Elizabeth was fylled with the holy ghost, <sup>42</sup> and cried with a loude voyce, and sayde: Blessed art thou among wemen, and blessed is the frute of thy wombe. <sup>43</sup> And whence happeneth this to me, that the mother of my Lorde shulde come to me? <sup>44</sup> For lo, as sone as the voyce of thy salutacion sownded in myne eares, the babe sprange in my wombe for joye. <sup>45</sup> And blessed art thou that hast beleved: for those thinges shalbe performed, which were tolde the from the Lorde. <sup>46</sup> And Mary sayde.

My soule magnifieth the Lord. <sup>47</sup> And my sprete hath

## KJ (1611) 1873

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also *that* holy thing which shall be born of thee shall be called the Son of God. <sup>36</sup> And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. <sup>37</sup> For with God nothing shall be impossible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

<sup>39</sup> And Mary arose in those days, and went into the hill country with haste, into a city of Juda; <sup>40</sup> and entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup> And it came to pass *that*, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: <sup>42</sup> and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. <sup>43</sup> And whence *is* this to me, that the mother of my Lord should come to me? <sup>44</sup> For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed *is* she that believed: for there shall be a performance of those *things* which were told her from the Lord.

<sup>46</sup> And Mary said,

My soul doth magnify the Lord,

<sup>47</sup> And my spirit hath rejoiced in God my Saviour.

## GENEVA BIBLE (1560) 1562

Angel, How shal this be, seing, I know no man? <sup>35</sup> And the Angel answered, and said unto her, The holie Gost shal come upon thee, and the power of the most High shal overshadowe thee: therefore also that holie thing which shalbe borne of thee, shalbe called the Sonne of God. <sup>36</sup> And behold, thy cousin Elisabet, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren. <sup>37</sup> For with God shal nothing be impossible. <sup>38</sup> Then Marie said, Beholde, the servant of the Lord: be it unto me according to thy worde. So the Angel departed from her.

<sup>39</sup> And Marie arose in those dayes, and went into the hill (countrey) with haste to a citie of Juda, <sup>40</sup> And entred into the house of Zacharias, and saluted Elisabet. <sup>41</sup> And it came to passe, as Elisabet heard the saluacion\* of Marie, the babe sprang in her bellie, and Elisabet was filled with the holie Gost. <sup>42</sup> And she cryed with a loude voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed. <sup>43</sup> And whence (cometh) this to me, that the mother of my Lord shulde come to me? <sup>44</sup> For lo, assone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for joye. <sup>45</sup> And blessed (is) she that beleved: for those things shalbe performed, which were tolde her from the Lord. <sup>46</sup> Then Marie said, My soule magnifieth the Lord, <sup>47</sup> And my spirit rejoyceth in

## (RV 1881) ASV 1901

I know not a man? <sup>35</sup> And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten<sup>c</sup> shall be called the Son of God. <sup>36</sup> And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. <sup>37</sup> For no word from God shall be void of power. <sup>38</sup> And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

<sup>39</sup> And Mary arose in these days and went into the hill country with haste, into a city of Judah; <sup>40</sup> and entered into the house of Zacharias and saluted Elisabeth. <sup>41</sup> And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; <sup>42</sup> and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. <sup>43</sup> And whence is this to me, that the mother of my Lord should come unto me? <sup>44</sup> For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed *is* she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. <sup>46</sup> And Mary said,

My soul doth magnify the Lord,

<sup>47</sup> And my spirit hath rejoiced in God my Saviour.

<sup>c</sup> Some ancient authorities insert *of thee*.

## BISHOPS' BIBLE (1568) 1602

shall this be, seeing I know not a man? <sup>35</sup> And the Angel answering, said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadowe thee. Therefore also that holy thing which shall bee borne, shall be called the sonne of God. <sup>36</sup> And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is her sixt moneth, which was called barren. <sup>37</sup> For with God shall no word be impossible. <sup>38</sup> And Marie sayd, Behold the handmaiden of the Lord, be it unto me according to thy word: and the Angel departed from her. <sup>39</sup> And Mary arose in those dayes, and went into the hill countrey with haste, into a citie of Juda, <sup>40</sup> And entred into the house of Zacharie, and saluted Elizabeth. <sup>41</sup> And it came to passe, that when Elizabeth heard the salutation of Marie, the babe sprang in her wombe, and Elizabeth was filled with the holy Ghost. <sup>42</sup> And she spake out with a loude voice, and sayd, Blessed art thou among women, and the fruite of thy wombe is blessed. <sup>43</sup> And whence commeth this to me, that the mother of my Lord should come to me? <sup>44</sup> For loe, assoone as the voice of thy salutation sounded in mine eares, the babe sprang in my wombe for joy. <sup>45</sup> And blessed is she that beleved, for those things shall be performed which were tolde her from the Lord. <sup>46</sup> And Marie sayd, My soule magnifieth the Lord. <sup>47</sup> And my spirit hath rejoyced in God my saviour.

## RSV (1946) 1960

have no husband?" <sup>35</sup> And the angel said to her,

"The Holy Spirit will come upon you,

and the power of the Most High will overshadow you; therefore the child to be born<sup>d</sup> will be called holy,

the Son of God.

<sup>36</sup> And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. <sup>37</sup> For with God nothing will be impossible." <sup>38</sup> And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

<sup>39</sup> In those days Mary arose and went with haste into the hill country, to a city of Judah, <sup>40</sup> and she entered the house of Zechariah and greeted Elizabeth. <sup>41</sup> And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit <sup>42</sup> and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! <sup>43</sup> And why is this granted me, that the mother of my Lord should come to me? <sup>44</sup> For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. <sup>45</sup> And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord." <sup>46</sup> And Mary said,

"My soul magnifies the Lord,

<sup>47</sup> and my spirit rejoices in God my Savior,

<sup>d</sup> Other ancient authorities add *of you*

**TYNDALE (1525) 1535**

<sup>48</sup> For he hath loked on the poure degre of his honde mayden. Beholde now from hence forth shall all generacions call me blessed.

<sup>49</sup> For he that is mighty hath done to me greate thinges, and holye is his name.

<sup>50</sup> And his mercy is on them that feare him thorow oute all generacions.

<sup>51</sup> He sheweth strength with his arme, he scattereth them that are proude in the ymaginacion of their hertes.

<sup>52</sup> He putteth doune the myghty from their seates, and exalteth them of lowe degre.

<sup>53</sup> He filleth the hongry with good thinges: and sendeth awaye the ryche emptye.

<sup>54</sup> He remembreth \* mercy: and helpeth his servaunt Israel.

<sup>55</sup> Even as he promised to oure fathers, Abraham and to his seede for ever.

<sup>56</sup> And mary aboode with hyr aboute a. iii monethes, and retourned agayne to hyr awne housse.

<sup>57</sup> Elisabethes tyme was come that she shuld be delyvered, and she brought forth a sonne. <sup>58</sup> And her neyghbours and her cosins hearde tell how the lorde had shewed great mercy upon her, and they rejoyced with her.

<sup>59</sup> And it fortuneth the eyght daye: they came to circumcise the chylde: and called his name Zacharias, after the name of his father. <sup>60</sup> Howbeit his mother answered and

**RHEIMS 1582**

<sup>48</sup> *Because he hath regarded the humilitie of his handmaid: for behold from henceforth al generations shal call me blessed.*

<sup>49</sup> *Because he that is mightie hath done great things to me, and holy is his name.*

<sup>50</sup> *And his mercie from generation unto generations, to them that feare him.*

<sup>51</sup> *He hath shewed might in his arme: he hath dispersed the proude in the conceit of their hart.*

<sup>52</sup> *He hath deposed the mightie from their seate, and hath exalted the humble.*

<sup>53</sup> *The hungrie he hath filled with good things: and the riche he hath sent away emptye.*

<sup>54</sup> *He hath received Israel his childe, being mindeful of his mercie,*

<sup>55</sup> *As he spake to our fathers, to Abraham and his seede for ever.*

<sup>56</sup> And MARIE taried with her about three moneths: and she returned into her house.

<sup>57</sup> And Elisabeths ful time was come to be delivered: and she bare a sonne. <sup>58</sup> And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her. <sup>59</sup> And it came to passe: on the eight day they came to circumcise the childe, and they called him by his fathers name, Zacharie. <sup>60</sup> And his mother

**GREAT BIBLE (1539) 1540**

rejoyced in God my savyour <sup>48</sup> For he hath loked on the lowe degre of hys hande mayden: for lo: now from henceforth shall all generacions call me blessed. <sup>49</sup> Because he that is myghty, hath done to me greate thinges, and holye is his name. <sup>50</sup> And his mercy is on them that feare him, from generacion to generacion. <sup>51</sup> He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacyon of their herte. <sup>52</sup> He hath putte downe the myghty from theyr seates, and exalted them of lowe degre. <sup>53</sup> He hath fylled the hongrye with good thynges: and sent awaye the ryche emptye. <sup>54</sup> He hath helped hys servaunt Israel, in remembraunce of hys mercye.

<sup>55</sup> Even as he promysed to oure fathers, Abraham, and to his seede for ever. <sup>56</sup> And Mary abode with her aboute a. iii. monethes, and retourned agayne to her awne house.

<sup>57</sup> Elisabeths tyme came that she shulde be delyvered, and she brought forth a sonne. <sup>58</sup> And her neyghbours and her cosyns hearde howe the Lorde had shewed greate mercy upon her, and they rejoyced with her.

<sup>59</sup> And it fortuneth that in the eyght daye, they came to circumcise the chylde: and called his name zacharias, after the name of hys father. <sup>60</sup> And his mother answered and

**KJ (1611) 1873**

<sup>48</sup> For he hath regarded the low estate of his handmaiden: For behold, from henceforth all generations shall call me blessed.

<sup>49</sup> For he *that* is mighty hath done to me great things; And holy is his name.

<sup>50</sup> And his mercy is on them that fear him From generation to generation.

<sup>51</sup> He hath shewed strength with his arm; He hath scattered the proud in the imagination of their hearts.

<sup>52</sup> He hath put down the mighty from *their* seats, And exalted them of low degree.

<sup>53</sup> He hath filled the hungry with good *things*; And the rich he hath sent empty away.

<sup>54</sup> He hath holpen his servant Israel, In remembrance of *his* mercy,

<sup>55</sup> (As he spake to our fathers), To Abraham, and to his seed for ever.

<sup>56</sup> And Mary abode with her about three months, and returned to her own house.

<sup>57</sup> Now Elisabeth's full time came that she should be delivered; and she brought forth a son. <sup>58</sup> And *her* neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. <sup>59</sup> And it came to pass, *that* on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. <sup>60</sup> And his mother answered and said,

## GENEVA BIBLE (1560) 1562

God my Saviour. <sup>48</sup> For he hathe loked on the poore degre of his servant: for beholde, from hence forthe shal all ages call me blessed. <sup>49</sup> Because, he that is mightie, hathe done for me great things, and holie (is) his Name. <sup>50</sup> And his mercie (is) from generacion to generacion on them that feare him. <sup>51</sup> He hathe shewed strenght \* with his arme: He hathe scattered the proude in the imagination of their hearts. <sup>52</sup> He hathe put downe the mightie from (their) seates, and exalted them of lowe degre. <sup>53</sup> He hathe filled the hungrie with good things, and sent away the riche emptie. <sup>54</sup> He hathe upholden Israel his servant, being mindeful of (his) mercie. <sup>55</sup> [As he hathe spoken to our fathers, (to wit,) to Abraham and his sede] for ever.

<sup>56</sup> And Marie abode with her about thre moneths: after, she returned to her owne house.

<sup>57</sup> Now Elisabeths time was fulfilled, that she shulde be delivered, and she broght forthe a sonne. <sup>58</sup> And her neighbours, and cousins heard tel how the Lord had shewed his great mercie upon her, and they rejoyced with her. <sup>59</sup> And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the Name of his Father. <sup>60</sup> But his mother answered, and said, Not so, but

## (RV 1881) ASV 1901

<sup>48</sup> For he hath looked upon the low estate of his handmaid:

For behold, from henceforth all generations shall call me blessed.

<sup>49</sup> For he that is mighty hath done to me great things; And holy is his name.

<sup>50</sup> And his mercy is unto generations and generations On them that fear him.

<sup>51</sup> He hath showed strength with his arm; He hath scattered the proud in the imagination of their heart.

<sup>52</sup> He hath put down princes from *their* thrones, And hath exalted them of low degree.

<sup>53</sup> The hungry he hath filled with good things; And the rich he hath sent empty away.

<sup>54</sup> He hath given help to Israel his servant, That he might remember mercy

<sup>55</sup> (As he spake unto our fathers) Toward Abraham and his seed for ever.

<sup>56</sup> And Mary abode with her about three months, and returned unto her house.

<sup>57</sup> Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. <sup>58</sup> And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. <sup>59</sup> And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. <sup>60</sup> And his mother answered

## BISHOPS' BIBLE (1568) 1602

<sup>48</sup> For he hath looked on the lowlinesse of his handmaiden: for loe, now from henceforth shall all generations call me blessed. <sup>49</sup> Because he that is mighty hath done to me great things, and holy is his name. <sup>50</sup> And his mercie is on them that feare him, from generation to generation. <sup>51</sup> Hee hath shewed strength with his arme, he hath scattered them that are proud, in the imagination of their hearts. <sup>52</sup> He hath put downe the mighty from their seates, and exalted the lowly. <sup>53</sup> Hee hath filled the hungry with good things, and sent away the rich empty. <sup>54</sup> He hath helped his servant Israel, in remembrance of his mercie, <sup>55</sup> (Even as he spake to our fathers Abraham, and to his seede) for ever. <sup>56</sup> And Marie abode with her about three moneths, and *afterward* returned to her own house. <sup>57</sup> Elizabeths time came that she should bee delivered, and she brought forth a sonne. <sup>58</sup> And her neighbours and her cousins heard howe the Lord had shewed great mercie upon her, and they rejoiced with her. <sup>59</sup> And it came to passe, that on the eight day they came to circumcise the child, and called him Zacharias, after the name of his father. <sup>60</sup> And his mother

## RSV (1946) 1960

<sup>48</sup> for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed;

<sup>49</sup> for he who is mighty has done great things for me, and holy is his name.

<sup>50</sup> And his mercy is on those who fear him from generation to generation.

<sup>51</sup> He has shown strength with his arm, he has scattered the proud in the imagination of their hearts,

<sup>52</sup> he has put down the mighty from their thrones, and exalted those of low degree;

<sup>53</sup> he has filled the hungry with good things, and the rich he has sent empty away.

<sup>54</sup> He has helped his servant Israel, in remembrance of his mercy,

<sup>55</sup> as he spoke to our fathers, to Abraham and to his posterity for ever."

<sup>56</sup> And Mary remained with her about three months, and returned to her home.

<sup>57</sup> Now the time came for Elizabeth to be delivered, and she gave birth to a son. <sup>58</sup> And her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. <sup>59</sup> And on the eighth day they came to circumcise the child; and they would have named him Zechariah after his father, <sup>60</sup> but his mother said, "Not so;

## TYNDALE (1525) 1535

sayd: not so, but he shalbe called Jhon. <sup>61</sup> And they sayd unto hyr: Ther is none of thy kynne, that is named with this name. <sup>62</sup> And they made signes to his father, how he wolde have him called. <sup>63</sup> And he axed for writynge tables and wroote saying: his name is John. And they marvelled all. <sup>64</sup> And his mouthe was opened immediatly, and his tonge also, and he spake lawdyng God. <sup>65</sup> And feare came on all them that dwelt nye unto them. And all these sayinges were noysed abroade throughout all the hyll countre of Jurie <sup>66</sup> and all they that herde them layde them up in their hertes saying: What maner chylde shall this be? And the honde of the lorde was with him.

<sup>67</sup> And his father zacharias was filled with the holy goost, and prophisyed sayinge.

<sup>68</sup> Blessed be the Lorde God of Israel, for he hath visited and redeemed his people.

<sup>69</sup> And hath reysed up an horne of salvacion unto us in the house of his servaunt David

<sup>70</sup> Even as he promysed by the mouth of his holy prophetes which were sens the worlde began.

<sup>71</sup> That we shuld be saved from oure enemies and from the hondes of all that hate us:

<sup>72</sup> To fulfill the mercy promised to oure fathers, and to remember his holy covenant.

## RHEIMS 1582

answering, said, Not so, but he shal be called John. <sup>61</sup> And they said to her, That there is none in thy kindred that is called by this name. <sup>62</sup> And they made signes to his father, what he would have him called. <sup>63</sup> And demaunding a writing table, he wrote, saying, John is his name. And they al marveled. <sup>64</sup> And forthwith his mouth was opened, and his tonge, and he spake blessing God. <sup>65</sup> And feare came upon al their neighbours: and al these things were bruited over al the hil-countrie of Jewrie: <sup>66</sup> and all that had heard, laid them up in their hart, saying, What an one, trow ye, shal this childe be? For the hand of our Lord was with him. <sup>67</sup> And Zacharie his father was replenished with the Holy Ghost: and he prophecied, saying,

<sup>68</sup> *BLESSED BE OUR LORD God of Israel: because he hath visited and wrought the redemption of his people:*

<sup>69</sup> *And hath erected the horne of salvation to us, in the house of David and his servant.*

<sup>70</sup> *As he spake by the mouth of his holy Prophets, that are from the beginning.*

<sup>71</sup> *Salvation from our enemies, and from the hand of al that hate us:*

<sup>72</sup> *To worke mercie with our fathers: and to remember his holy testament,*

## GREAT BIBLE (1539) 1540

sayde: not so but he shalbe called John. <sup>61</sup> And they sayd unto her: Ther is none in thy kynred, that is named with this name: <sup>62</sup> And they made sygnes to his father, howe he wolde have him called. <sup>63</sup> And he asked for wrytinge tables, and wrote, saying: his name is John. And they marvelled all. <sup>64</sup> And hys mouth was opened immediatly, and his tonge also, and he spake, and praysed God. <sup>65</sup> And feare came on all them that dwelt nye unto them. <sup>66</sup> And all these sayinges were noysed abroade throughout all the hyll countre of Jurie: and all they that herde them layde them up in their hertes, saying: What maner of chylde shall this be? And the hande of the Lorde was with him:

<sup>67</sup> And his father zacharias was filled with the holy goost, and prophisyed sayinge? \*

<sup>68</sup> Praysed be the Lord God of Israel, for he hath visited and redeemed his people: <sup>69</sup> And hath rayseed up an horne of salvacion unto us, in the house of his servaunt David.

<sup>70</sup> Even as he promysed by the mouth of his holy prophetes, which were sens the worlde began. <sup>71</sup> That we shulde be saved from oure enemies, and from the hande of all that hate us.

<sup>72</sup> That he wolde deale mercifully with oure fathers, and remember his holy covenant.

## KJ (1611) 1873

Not so; but he shall be called John. <sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, how he would have him called. <sup>63</sup> And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. <sup>64</sup> And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. <sup>65</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. <sup>66</sup> And all they that heard *them* laid *them* up in their hearts, saying, What *manner of* child shall this be! And the hand of the Lord was with him. <sup>67</sup> And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

<sup>68</sup> Blessed be the Lord God of Israel;

For he hath visited and redeemed his people,

<sup>69</sup> And hath raised up a horn of salvation for us

In the house of his servant David;

<sup>70</sup> (As he spake by the mouth of his holy prophets, Which have been since the world began:)

<sup>71</sup> That we should be saved from our enemies,

And from the hand of all that hate us;

<sup>72</sup> To perform the mercy *promised* to our fathers,

And to remember his holy covenant;

## GENEVA BIBLE (1560) 1562

he shalbe called John. <sup>61</sup> And they said unto her, There is none of thy kinred, that is named with this Name. <sup>62</sup> Then they made signes to his Father, how he wolde have him called. <sup>63</sup> So he asked for writing tables, and wrote, saying, His name is John, and they marveiled all. <sup>64</sup> And his mouth was opened immediatly, and his tongue (losed,) and he spake and praised God. <sup>65</sup> Then feare came on all them that dwelt nere unto them, and all these wordes were noised abroad throughout all the hil (countrey) of Judea. <sup>66</sup> And all they that heard them, laid (them) up in their hearts, saying, What maner childe shal this be! and the hand of the Lord was with him. <sup>67</sup> Then his Father Zacharias was filled with the holie Gost, and prophesied, saying. <sup>68</sup> Blessed (be) the Lord God of Israel, because he hathe visited and redemed his people, <sup>69</sup> And hathe raised up the horne of salvacion unto us, in the house of his servant David, <sup>70</sup> As he spake by the mouth of his holie Prophetes, which were since the worde \* began, (saying.) <sup>71</sup> (That he wolde send us) deliverance from our enemies, and from the hands of all that hate us, <sup>72</sup> That he wolde shewe mercie towards our fathers, and remembre his holie cove-

## (RV 1881) ASV 1901

and said, Not so; but he shall be called John. <sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, what he would have him called. <sup>63</sup> And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. <sup>64</sup> And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. <sup>65</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. <sup>66</sup> And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

<sup>67</sup> And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> Blessed *be* the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

<sup>69</sup> And hath raised up a horn of salvation for us

In the house of his servant David

<sup>70</sup> (As he spake by the mouth of his holy prophets that have been from of old),

<sup>71</sup> Salvation from our enemies, and from the hand of all that hate us;

<sup>72</sup> To show mercy towards our fathers,  
And to remember his holy covenant;

## BISHOPS' BIBLE (1568) 1602

answering, sayd, Not so, but he shall be called John. <sup>61</sup> And they sayd unto her, There is none in thy kinred that is called by that name. <sup>62</sup> And they made signes to his father, what he would have him called. <sup>63</sup> And when he had asked for writing tables, he wrote, saying, His name is John: and they marveiled all. <sup>64</sup> And his mouth was opened immediatly, and his tongue *loosed*, and hee spake, praysing God. <sup>65</sup> And feare came on all them that dwelt round about them, and all these sayings were noised abroad thorowout all the hill countrey of Jurie. <sup>66</sup> And all they that had heard them, layde them up in their hearts, saying, What maner of childe shall this bee? And the hand of the Lord was with him. <sup>67</sup> And his father Zacharias was filled with the holy Ghost, and prophesied, saying, <sup>68</sup> Praised be the Lord God of Israel, for he hath visited and redeemed his people, <sup>69</sup> And hath raised up an horne of salvation unto us, in the house of his servant David: <sup>70</sup> Even as he spake by the mouth of his holy Prophets, which were since the world began. <sup>71</sup> That he would save us from our enemies, and from the hand of all that hate us. <sup>72</sup> That he would deale mercifully with our fathers, and remember his holy

## RSV (1946) 1960

he shall be called John." <sup>61</sup> And they said to her, "None of your kindred is called by this name." <sup>62</sup> And they made signs to his father, inquiring what he would have him called. <sup>63</sup> And he asked for a writing tablet, and wrote, "His name is John." And they all marveled. <sup>64</sup> And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. <sup>65</sup> And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea; <sup>66</sup> and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.

<sup>67</sup> And his father Zechariah was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> "Blessed be the Lord God of Israel,

for he has visited and redcmcd his people,

<sup>69</sup> and has raised up a horn of salvation for us  
in the house of his servant David,

<sup>70</sup> as he spoke by the mouth of his holy prophets from of old,

<sup>71</sup> that we should be saved from our enemies,  
and from the hand of all who hate us;

<sup>72</sup> to perform the mercy promised to our fathers,  
and to remember his holy covenant,

## TYNDALE (1525) 1535

<sup>73</sup> And to performe the oothe which he sware to oure fater Abraham, <sup>74</sup> for to geve us.

That we delivered oute of the hondes of oure ennemyes, myght serve him with oute feare, <sup>75</sup> all the dayes of oure lyfe, in suche holynes and ryghtewesnes as are accept before him

<sup>76</sup> And thou chylde, shalt be called the Prophet of the hiest: for thou shalt goo before the face of the lorde, to prepare his wayes:

<sup>77</sup> And to geve knowlege of salvacion unto his people for the remission of synnes.

<sup>78</sup> Through the tender mercy of oure God, wherby the daye springe from an hye hath visited us.

<sup>79</sup> To geve light to them that sate in darcknes and in shadowe of deth, and to gyde oure fete into the waye of peace.

<sup>80</sup> And the chylde grew and waxed stronge in sprete, and was in wyldernes, tyll the daye came when he shuld shewe him selfe unto the Israelites.

2 And it chaunced in those dayes: that ther went oute a commaundment from Auguste the Emperour, that all the woorld shuld be taxed. <sup>2</sup> And this taxinge was the fyrst and executed when Syrenius was leftenaunt in Siria. <sup>3</sup> And every man went unto his awne cite to be taxed. <sup>4</sup> And Joseph also ascended from Galile, oute of a cite called Nazareth, into Jurie: unto the cite of David which is called Bethleem, because he was of the housse and linage

## RHEIMS 1582

<sup>73</sup> *The othe which he sware to Abraham our father, <sup>74</sup> that he would give to us,*

*That without feare being delivered from the hand of our enemies, we may serve him.*

<sup>75</sup> *In holines and justice before him, al our daies.*

<sup>76</sup> *And thou childe, shalt be called the Prophet of the Highest: for thou shalt goe before the face of our Lord to prepare his waies.*

<sup>77</sup> *To give knowledge of salvation to his people, unto remission of their sinnes.*

<sup>78</sup> *Through the bowels of the mercie of our God, in which the Orient, from on high, hath visited us,*

<sup>79</sup> *To illuminate them that sit in darkenes, and in the shadow of death: to direct our feete into the way of peace.*

<sup>80</sup> And the childe grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

2 And it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the whole world should be enrolled. <sup>2</sup> This first enrolling was made by the President of Syria Cyrinus. <sup>3</sup> And al went to be enrolled, every one into his owne cite. <sup>4</sup> And Joseph also went up from Galilee out of the cite of Nazareth into Jewrie, to the cite of David that is called Beth-lehem: for-because he was

## GREAT BIBLE (1539) 1540

<sup>73</sup> And that he wolde performe the oothe, which he sware to oure fater Abraham, for to geve us.

<sup>74</sup> That we delivered oute of the handes of oure enemies, might serve him with out feare, all the dayes of oure lyfe, <sup>75</sup> in such holynes and rightewesnes as are accept before him <sup>76</sup> And thou chylde shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lorde, to prepare his wayes: <sup>77</sup> to geve knowlege of salvacyon unto his people for the remission of synnes. <sup>78</sup> Through the tender mercy of oure God, wherby the daye springe from an hye hath visited us.

<sup>79</sup> To geve light to them that sate in darcknes and in the shadowe of deathe, to gyde oure fete into the waye of peace. <sup>80</sup> And the child grewe and waxed strong in sprete, and was in wildernes, tyll the daye came, when he shulde shewe him selfe unto the Israelites.

2 And it chaunced in those dayes: that ther went oute a commaundment from Augustus the Emperour, that all the world shulde be taxed. <sup>2</sup> And thys taxinge was the fyrst, and executed when Syrenius was leftenaunt in Syria. <sup>3</sup> And every man went unto his awne cytie to be taxed. <sup>4</sup> And Joseph also ascended from Galile, out of a cytie called Nazareth, into Jewry: unto the cytie of David, which is called Bethlehem, because he was of the house

## KJ (1611) 1873

<sup>73</sup> The oath which he sware to our father Abraham,

<sup>74</sup> That he would grant unto us, that we being delivered out of the hand of our enemies

Might serve him without fear,

<sup>75</sup> In holiness and righteousness before him,  
All the days of our life.

<sup>76</sup> And thou, child, shalt be called the prophet of the Highest:

For thou shalt go before the face of the Lord  
To prepare his ways;

<sup>77</sup> To give knowledge of salvation unto his people  
By the remission of their sins,

<sup>78</sup> Through the tender mercy of our God;

Whereby the dayspring from on high hath visited us,

<sup>79</sup> To give light to them that sit in darkness and in the shadow of death,

To guide our feet into the way of peace.

<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. <sup>2</sup> (And this taxing was first made when Cyrenius was governor of Syria.) <sup>3</sup> And all went to be taxed, every one into his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because

## GENEVA BIBLE (1560) 1562

nant, <sup>73</sup> (And) the othe which he sware to our Father Abraham: <sup>74</sup> (Which was,) that he wolde grante unto us, that we being delivered out of the hands of our enemies, shuld serve him without feare <sup>75</sup> All the dayes of our life, in holines and righteousnes before him. <sup>76</sup> And thou, babe, shalt be called the Prophete of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes, <sup>77</sup> (And) to give knowledge of salvation unto his people, by the remission of their sinnes. <sup>78</sup> Through the tender mercie of our God, whereby the day spring from an hie hath visited us, <sup>79</sup> To give light to them that sit in darkenes, and in the shadowe of death, and to guide our fete into the way of peace. <sup>80</sup> And the childe grewe and waxed strong in spirit, and was in the wildernes, til the day came, that he shulde shewe him self unto Israel.

2 And it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all the worlde shulde be taxed. <sup>2</sup> [This first taxing was made when Cyrenius was governour of Syria.] <sup>3</sup> Therefore went all to be taxed everie man to his owne citie. <sup>4</sup> And Joseph also went up from Galile out of a citie called Nazaret, into Judea, unto the citie of David, which is called Beth-lehem [be-

## (RV 1881) ASV 1901

<sup>73</sup> The oath which he sware unto Abraham our father,  
<sup>74</sup> To grant unto us that we being delivered out of the hand of our enemies  
 Should serve him without fear,  
<sup>75</sup> In holiness and righteousness before him all our days.  
<sup>76</sup> Yea and thou, child, shalt be called the prophet of the Most High:  
 For thou shalt go before the face of the Lord to make ready his ways;  
<sup>77</sup> To give knowledge of salvation unto his people  
 In the remission of their sins,  
<sup>78</sup> Because of the tender mercy of our God,  
 Whereby the dayspring from on high <sup>a</sup> shall visit us,  
<sup>79</sup> To shine upon them that sit in darkness and the shadow of death;  
 To guide our feet into the way of peace.  
<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. <sup>2</sup> This was the first enrolment made when Quirinius was governor of Syria. <sup>3</sup> And all went to enrol themselves, every one to his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, be-

<sup>a</sup> Many ancient authorities read *hath visited us*.

## BISHOPS' BIBLE (1568) 1602

covenant. <sup>73</sup> And that hee would performe the othe which he sware to our father Abraham, for to give us. <sup>74</sup> That we being delivered out of the hands of our enemies, might serve him without feare. <sup>75</sup> In holinesse and righteousness before him, all the dayes of our life. <sup>76</sup> And thou child shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord to prepare his wayes. <sup>77</sup> To give knowledge of salvation unto his people, by the remission of their sinnes, <sup>78</sup> Through the tender mercie of our God, whereby the day spring from an high hath visited us, <sup>79</sup> To give light to them that sit in darkenes, and in the shadowe of death, to guide our feete into the way of peace. <sup>80</sup> And the childe grew, and waxed strong in spirit, and was in wilderness till the day came of his shewing unto the Israelites.

2 And it came to passe in those dayes, that there went a commaundement from Augustus Cesar, that all the world should be taxed. <sup>2</sup> (And this first taxing was made when Cyrenius was Lieutenant of Syria) <sup>3</sup> And all went to be taxed, every man into his owne citie. <sup>4</sup> And Joseph went up from Galilee, out of the citie of Nazareth, into Jurie, unto the citie of David, which is called Beth-lehem, (because he was of the house and linage of David,)

## RSV (1946) 1960

<sup>73</sup> the oath which he swore to our father Abraham, <sup>74</sup> to grant us  
 that we, being delivered from the hand of our enemies, might serve him without fear,  
<sup>75</sup> in holiness and righteousness before him all the days of our life.  
<sup>76</sup> And you, child, will be called the prophet of the Most High;  
 for you will go before the Lord to prepare his ways,  
<sup>77</sup> to give knowledge of salvation to his people  
 in the forgiveness of their sins,  
<sup>78</sup> through the tender mercy of our God,  
 when the day shall dawn upon<sup>1</sup> us from on high  
<sup>79</sup> to give light to those who sit in darkness and in the shadow of death,  
 to guide our feet into the way of peace."  
<sup>80</sup> And the child grew and became strong in spirit, and he was in the wilderness till the day of his manifestation to Israel.

2 In those days a decree went out from Caesar Augustus that all the world should be enrolled. <sup>2</sup> This was the first enrollment, when Quirinius was governor of Syria. <sup>3</sup> And all went to be enrolled, each to his own city. <sup>4</sup> And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem.

<sup>1</sup> Or *whereby the dayspring will visit*. Other ancient authorities read *since the dayspring has visited*

## TYNDALE (1525) 1535

of David, <sup>5</sup> to be taxed with Mary his spoused wyfe which was with chylde.

<sup>6</sup> And it fortuneth whill they were there, her tyme was come that she shulde be delivered. <sup>7</sup> And she brought forth her fyrst begotten sonne, and wrapped him in swadlinge cloothes, and layed him in a manger, because ther was no roume for them within the ynnne.

<sup>8</sup> And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. <sup>9</sup> And lo the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute them, and they were sore afrayed. <sup>10</sup> But the angell sayde unto them: Be not afrayed. For beholde, I bringe you tydings of greate joye that shall come to all the people: <sup>11</sup> for unto you is borne this daye in the cite of David, a saveoure which is Christ the lorde. <sup>12</sup> And take this for a signe: ye shall fynde the chylde swadled and layed in a manger. <sup>13</sup> And streight waye ther was with the angell a multitude of bevenly sowdiers, laudyng god and saynge: <sup>14</sup> Glory to God an hye, and peace on the erth: and unto men rejoyсынge.

<sup>15</sup> And it fortuneth, assone as the angels were gone awaye from them in to heven, the shepherdes sayd one to another: let us goo even unto Bethleem, and se this thyng that is hapened which the Lorde hath shewed unto us. <sup>16</sup> And they came with haste: and founde Mary and Joseph

## RHEIMS 1582

of the house and familie of David, <sup>5</sup> to be enrolled with MARIE his despoused wife that was with childe. <sup>6</sup> And it came to passe, when they were there, her daies were fully come that she should be delivered. <sup>7</sup> And she brought forth her first begotten sonne, and swadled him in clothes, and laid him downe in a manger: because there was not place for them in the inne.

<sup>8</sup> And there were in the same countrie shepheards watching, and keeping the night watches over their flocke. <sup>9</sup> And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare. <sup>10</sup> And the Angel said to them, Feare not: for behold I evangelize to you great joy, that shal be to al the people: <sup>11</sup> because this day is borne to you a SAVIOUR which is Christ our Lord, in the cite of David. <sup>12</sup> And this shal be a signe to you, You shal finde the infant swadled in clothes: and laid in a manger. <sup>13</sup> And sodenly there was with the Angel a multitude of the heavenly armie, praising God, and saying, <sup>14</sup> *Glorie in the highest to God: and in earth peace to men of good wil.* <sup>15</sup> And it came to passe: after the Angels departed from them into heaven, the shepheards spake one to an other: Let us goe over to Bethleem, and let us see this word that is done, which our Lord hath shewed to us. <sup>16</sup> And they came with speede: and they found MARIE and Joseph, and the infant laid in the

## GREAT BIBLE (1539) 1540

and lynage of David, <sup>5</sup> to be taxed with Mary his spoused wyfe, which was with childe.

<sup>6</sup> And it fortuneth that while they were there, her tyme was come that she shulde be delivered. <sup>7</sup> And she brought forth her fyrst begotten sonne, and wrapped him in swadlinge clothes, and layde him in a maunger, because ther was no rowme for them in the ynnne.

<sup>8</sup> And ther were in the same region shepherdes, watchyng and kepyng their flocke by night. <sup>9</sup> And lo, the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute them, and they were sore afrayed. <sup>10</sup> And the angell sayde unto them: Be not afrayed. For beholde, I bringe you tydings of greate joye, that shall come to all people: <sup>11</sup> for unto you is borne this daye in the cytie of David, a saveoure which is Christ the Lorde. <sup>12</sup> And take this for a sygne: ye shall fynde the childe wrapped in swadlinge clothes, and layed in a manger. <sup>13</sup> And streyght waye ther was with the angel a multitude of heavenly sowdyers, praying God: and sayinge: <sup>14</sup> Glory to God on hye, and peace on the erth. And unto men a good wyll.

<sup>15</sup> And it fortuneth, as sone as the angels were gone awaye from them into heaven, The shepherdes sayde one to another: let us go now even unto Bethleem, and se this thing that we heare saye is happened, which the Lorde hath shewed unto us. <sup>16</sup> And they came with hast, and founde Mary and Joseph and the babe layde in a manger.

## KJ (1611) 1873

he was of the house and lineage of David:) <sup>5</sup> to be taxed with Mary his espoused wife, being great with child. <sup>6</sup> And so it was *that*, while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. <sup>8</sup> And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. <sup>9</sup> And lo, *the* angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. <sup>10</sup> And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. <sup>11</sup> For unto you is born this day in the city of David a Saviour, which is Christ the Lord. <sup>12</sup> And this *shall be* a sign unto you; Ye shall find *the* babe wrapped in swaddling clothes, lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup> Glory to God in the highest,

And on earth peace,

Good will towards men.

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go *even* unto Bethleem, and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste, and found Mary, and Joseph,

## GENEVA BIBLE (1560) 1562

cause he was of the house and linage of David,] <sup>5</sup>To be taxed with Marie that was given him to wife, which was with childe.

<sup>6</sup>And so it was, that while thei were there, the daies were accomplished that she shulde be delivered. <sup>7</sup>And she broght forthe her first begotten sonne, and wrapped him in swadling clothes and laid him in a cratche, because there was no rowme for them in the ynnre.

<sup>8</sup>And there were in the same countrey shepherds, abiding in the field, and keping watch by night because of their flocke. <sup>9</sup>And lo, the Angel of the Lord came upon them, and the glorie of the Lord shone about them, and they were sore afaire. <sup>10</sup>Then the Angel said unto them, Be not afaire: for beholde, I bring you tidings of great joye, that shalbe to all the people: <sup>11</sup>(That is,) that unto you is borne this day in the citie of David, a Saviour, which is christ the Lord. <sup>12</sup>And this (shalbe) a signe to you, Ye shal finde the childe swadled, and laid in a cratch. <sup>13</sup>And straight way there was with the Angel a multitude of heavenlie souldiers, praying God, and saying, <sup>14</sup>Glorie (be) to God in the high (heavens,) and peace in earth, and towards men good wil. <sup>15</sup>And it came to passe when the Angels were gone away from them into heaven, that the shepherds said one to another, Let us go then unto Bethlehem, and se this thing that is come to passe, which the Lord hath shewed unto us. <sup>16</sup>So they came with haste, and founde bothe Marie and Joseph, and the babe laid in

## (RV 1881) ASV 1901

cause he was of the house and family of David; <sup>5</sup>to enrol himself with Mary, who was betrothed to him, being great with child. <sup>6</sup>And it came to pass, while they were there, the days were fulfilled that she should be delivered. <sup>7</sup>And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup>And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. <sup>9</sup>And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. <sup>10</sup>And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: <sup>11</sup>for there is born to you this day in the city of David a Saviour, who is Christ the Lord. <sup>12</sup>And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. <sup>13</sup>And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup>Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

<sup>15</sup>And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. <sup>16</sup>And they came with haste, and found both Mary and Joseph,

<sup>e</sup> Many ancient authorities read *peace, good pleasure among men*.

## BISHOPS' BIBLE (1568) 1602

<sup>5</sup>To bee taxed with Marie his espoused wife, being great with childe. <sup>6</sup>And so it was, that while they were there, the dayes were accomplished that shee should be delivered. <sup>7</sup>And shee brought foorth her first begotten sonne, and swadled him, and layd him in a manger, because there was no rounge for them in the Inne. <sup>8</sup>There were in the same countrey shepheards abiding in the field, keeping watch over their flocke by night. <sup>9</sup>And loe the Angel of the Lord stoode hard by them, and the glorie of the Lord shone round about them, and they were sore afraid. <sup>10</sup>And the Angel sayde unto them, Bee not afraid: For behold, I bring you good tidings of great joy, that shall be to all people. <sup>11</sup>For unto you is borne this day, in the citie of David, a saviour, which is Christ the Lord. <sup>12</sup>And take this for a signe, Ye shall finde the childe swadled, laid in a manger. <sup>13</sup>And suddenly there was with the Angel a multitude of heavenly souldiers, praising God, and saying, <sup>14</sup>Glorie to God in the highest, and peace on the earth, and among men a good will. <sup>15</sup>And it came to passe, assoone as the Angels were gone away from them into heaven, the men the shepheards sayd one to another, Let us goe nowe even unto Bethlehem, and see this thing which is come to passe, which the Lord hath shewed unto us. <sup>16</sup>And they came with haste, and found Marie and Joseph, and the babe

## RSV (1946) 1960

because he was of the house and lineage of David, <sup>5</sup>to be enrolled with Mary, his betrothed, who was with child. <sup>6</sup>And while they were there, the time came for her to be delivered. <sup>7</sup>And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.

<sup>8</sup>And in that region there were shepherds out in the field, keeping watch over their flock by night. <sup>9</sup>And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. <sup>10</sup>And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; <sup>11</sup>for to you is born this day in the city of David a Savior, who is Christ the Lord. <sup>12</sup>And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." <sup>13</sup>And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

<sup>14</sup>"Glory to God in the highest,

and on earth peace among men with whom he is pleased!"<sup>g</sup>

<sup>15</sup>When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." <sup>16</sup>And they went with haste, and found Mary and Joseph, and the babe lying in a manger.

<sup>g</sup> Other ancient authorities read *peace, good will among men*

## TYNDALE (1525) 1535

and the babe layde in a manger. <sup>17</sup> And when they had sene it, they publissed a brode the sayinge which was tolde them of that chylde. <sup>18</sup> And all that hearde it, wondred at those thynges which were tolde them of the sheperdes. <sup>19</sup> But Mary kept all thoose sayinges, and pondered them in hyr hert. <sup>20</sup> And the sheperdes retourned, praysynge and laudinge God for all that they had herde and sene, evyn as it was told unto them.

<sup>21</sup> And when the eyght daye was come that the chylde shuld be circumcised, his name was called Jesus, which was named of the angell before he was conceived in the wombe.

<sup>22</sup> And when the tyme of their purificacion (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde <sup>23</sup> (as yt is written in the lawe of the Lorde: every man that fyrst openeth the matrix, shal be called holy to the Lorde) <sup>24</sup> and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigions.

<sup>25</sup> And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was juste and feared God and longed for the consolacion of Israel and the holy goost was in him. <sup>26</sup> And an answer was geven him of the holy goost, that he shulde not se deeth, before he had sene the lordes Christ. <sup>27</sup> And he came by inspiracion into the temple,

And when the father and mother brought in the chylde Jesus, to do for him after the custome of the lawe, <sup>28</sup> then toke he him up in his armes and sayde.

## RHEIMS 1582

manger. <sup>17</sup> And seeing it, they understood of the word that had been spoken to them concerning this childe. <sup>18</sup> And al that heard, did marvel: and concerning those things that were reported to them by the shepheards. <sup>19</sup> But MARIE kept al these wordes, conferring them in her hart. <sup>20</sup> And the shepheards returned, glorifying and praysing God in al things that they had heard, and seen, as it was said to them.

<sup>21</sup> And after eight daies were expired, that the childe should be circuncised: his name was called JESUS, which was called by the Angel, before that he was conceived in the wombe.

<sup>22</sup> And after the daies were fully ended of her purification according to the law of Moyses, they caried him into Hierusalem, to present him to our Lord (<sup>23</sup> as it is written in the law of our Lord, *That every male opening the matrice, shal be called holy to the Lord.*) <sup>24</sup> and to give a sacrifice according as it is written in the law of our Lord, a paire of turtles, or two yong pigeons. <sup>25</sup> And behold, there was a man in Hierusalem, named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. <sup>26</sup> And he had received an answer of the Holy Ghost, that he should not see death unles he saw first the CHRIST of our Lord. <sup>27</sup> And he came in spirit into the temple. And when his parents brought in the childe Jesus, to doe according to the custome of the Law for him: <sup>28</sup> he also tooke him into his armes, and blessed God, and said,

## GREAT BIBLE (1539) 1540

<sup>17</sup> And when they had sene it, they publissed abroad the sayinge, which was tolde them of that chylde. <sup>18</sup> And all they that hearde it, wondred at those thynges which were tolde them of the sheperdes. <sup>19</sup> But Mary keppe all those sayenges, and pondered them in her hert. <sup>20</sup> And the sheperdes retourned, praysynge and laudinge God for all the thynges that they had herde and sene, even as it was tolde unto them.

<sup>21</sup> And when the eyght daye was come that the childe shulde be circuncised his name was called Jesus which was named of the Angell, before he was conceived in the wombe.

<sup>22</sup> And when the tyme of their purificacion (after the lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lorde <sup>23</sup> (as it is wrytten in the lawe of the Lorde every man chylde that fyrst openeth the matrix, shalbe called holy to the Lord) <sup>24</sup> and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yonge pigions. <sup>25</sup> And beholde, ther was a man in Hierusalem whose name was Simeon. And the same man was juste and godly, and loked for the consolacion of Israel, and the holy goost was in him. <sup>26</sup> And an answer had he receaved of the holy goost that he shulde not se deeth, excepte he fyrst sawe the Lordes Christ. <sup>27</sup> And he came by inspiracion into the temple.

And when the father and mother brought in the chylde Jesus: to do for him after the custome of the lawe, <sup>28</sup> then

## KJ (1611) 1873

and the babe lying in a manger. <sup>17</sup> And when they had seen *it*, they made known abroad the saying which was told them concerning this child. <sup>18</sup> And all they that heard *it* wondered at those *things* which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered *them* in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all *the things* that they had heard and seen, as it was told unto them.

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was *so* named of the angel before he was conceived in the womb.

<sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; <sup>23</sup> (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) <sup>24</sup> and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

<sup>25</sup> And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that *he* should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup> then took he him *up* in his arms, and blessed God, and said,

## GENEVA BIBLE (1560) 1562

the cratche. <sup>17</sup> And when they had sene it, they published abroade the thing, which was tolde them of that childe, <sup>18</sup> And all that heard it, wondred at the things which were tolde them of the shepherds. <sup>19</sup> But Marie kept all those sayings and pondered (them) in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God, for all that they had heard and sene, as it was spoken unto them.

<sup>21</sup> And when the eight daies were accomplished, that they shulde circumcise the childe, his name was then called Jesus which was named of the Angel, before he was conceived in the wombe. <sup>22</sup> And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord, <sup>23</sup> [As it is writen in the Law of the Lord, Everie man childe that (first) openeth the wombe shalbe called holie to the Lord:] <sup>24</sup> And to give an oblation, as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons. <sup>25</sup> And beholde, there was a man in Jerusalem, whose name was Simeon: this man (was) juste, and feared God, and waited for the consolation of Israel, and the holie Gost was upon him. <sup>26</sup> And a revelacion was given him of the holie Gost, that he shulde not se death, before he had sene the Lords Christ. <sup>27</sup> And he came by (the motion) of the Spirit into the Temple, and when the parents brought in the childe Jesus, to do for him after the custome of the Law, <sup>28</sup> Then he toke him in his armes, and praised God,

## (RV 1881) ASV 1901

and the babe lying in the manger. <sup>17</sup> And when they saw it, they made known concerning the saying which was spoken to them about this child. <sup>18</sup> And all that heard it wondered at the things which were spoken unto them by the shepherds. <sup>19</sup> But Mary kept all these sayings, pondering them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

<sup>21</sup> And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

<sup>22</sup> And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord <sup>23</sup> (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), <sup>24</sup> and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. <sup>25</sup> And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, <sup>28</sup> then he received him into his arms, and blessed God, and said,

## BISHOPS' BIBLE (1568) 1602

layd in a manger. <sup>17</sup> And when they had seene it, they published abroade the saying which was told them of this childe. <sup>18</sup> And all they that heard it, woondered at those things which were tolde them of the shepherds. <sup>19</sup> But Marie kept all those sayings, and pondered *them* in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seene, even as it was tolde unto them. <sup>21</sup> And when the eight day was come, and the childe should be circumcised, his name was called Jesus, which was so named of the Angel before he was conceived in the wombe. <sup>22</sup> And when the dayes of her purification, after the law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord, <sup>23</sup> (As it is written in the lawe of the Lord, Every man child that first openeth the wombe, shalbe called holy to the Lord.) <sup>24</sup> And to offer, as it is sayd in the lawe of the Lord, a paire of turtle doves, or two yong pigeons. <sup>25</sup> And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was just and godly, looking for the consolation of Israel: and the holy Ghost was upon him. <sup>26</sup> And a revelacion was given him of the holy Ghost, not to see death, before he had seene the Lords Christ. <sup>27</sup> And he came by inspiration into the temple: and when the parents brought in the childe Jesus, to doe for him after the custome of the lawe, <sup>28</sup> Then tooke he him up in

## RSV (1946) 1960

<sup>17</sup> And when they saw it they made known the saying which had been told them concerning this child; <sup>18</sup> and all who heard it wondered at what the shepherds told them. <sup>19</sup> But Mary kept all these things, pondering them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

<sup>21</sup> And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

<sup>22</sup> And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord <sup>23</sup> (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") <sup>24</sup> and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." <sup>25</sup> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. <sup>27</sup> And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, <sup>28</sup> he took him up in his arms and blessed God and said,

TYNDALE (1525) 1535

<sup>29</sup> Lorde, Now letttest thou thy servaunt departe in peace accordinge to thy promes. <sup>30</sup> For myne eyes have sene the saveour sent from the.

<sup>31</sup> Which thou hast prepared before the face of all people.

<sup>32</sup> A light to lighten the gentyls, and the glory of thy people Israel.

<sup>33</sup> And his father and mother marvelled at those thinges which were spoken of him. <sup>34</sup> And Simeon blessed them, and sayde unto Mary his mother: beholde, this chyld shalbe the fall and resurreccion of many in Israel, and a signe which shalbe spoken agaynste. <sup>35</sup> And moreover the swearde shall pearce thy soule, that the thoughtes of many hertes maye be opened.

<sup>36</sup> And ther was a Prophetesse, one Anna, the doughter of Phanuel of the tribe of Aser: which was of a greate age, and had lyved with an husbande. vii. yeres from her virginite. <sup>37</sup> And she had bene a wedowe about. iiij. scoore and. iiij. yere, which went never oute of the temple, but served God with fastinge and prayer nyght and daye. <sup>38</sup> And the same came forth that same houre, and praysed the Lorde, and spake of him to all that loked for redemption in Hierusalem.

<sup>39</sup> And assone as they had performed all thinges accordinge to the lawe of the Lorde, they returned into Galile to their awne citie Nazareth. <sup>40</sup> And the chylde grewe and waxed stronde in sprete, and was filled with wysedome, and the grace of God was with him.

RHEIMS 1582

<sup>29</sup> NOW THOU *doest dimisse thy servant O Lord, according to thy word in peace.*

<sup>30</sup> *Because mine eies have seen, thy SALVATION,*

<sup>31</sup> *Which thou hast prepared before the face of al peoples:*

<sup>32</sup> *A light to the revelation of the Gentils, and the glorie of thy people Israel.*

<sup>33</sup> And his father and mother were marveling upon those things which were spoken concerning him. <sup>34</sup> And Simeon blessed them, and said to MARIE his mother, Behold this is set unto the ruine, and unto the resurrection of many in Israel, and for a signe which shal be contradicted, <sup>35</sup> and thine owne soule shal a sword pearce, that out of many hartes cogitations may be revealed. <sup>36</sup> And there was Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she was farre stricken in daies, and had lived with her husband seven yeres from her virginite. <sup>37</sup> And she was a widow until eightie and foure yeres: who departed not from the temple, by fastings and praiers serving night and day. <sup>38</sup> And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. <sup>39</sup> And after they had wholly done al things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.

<sup>40</sup> And the childe grew, and waxed strong: ful of wise-

GREAT BIBLE (1539) 1540

toke he him up in his armes, and sayd: <sup>29</sup> Lorde, now letttest this thy servaunt departe in peace, accordynge to thy promes. <sup>30</sup> For myne eyes have sene the salvacion:

<sup>31</sup> which thou hast prepared before the face of all people

<sup>32</sup> A lyght to lighten the gentyls, and the glory of thy people Israel.

<sup>33</sup> And his father and mother: mervylled at those thinges, whych were spoken of hym: <sup>34</sup> And Simeon blessed them, and sayde unto Mary his mother: beholde, this chyld is sett to be the fall and uprising agayne of many in Israel, and for a sygne which is spoken agaynst: <sup>35</sup> And moreover, the swearde shall pearce thy soule that the thoughtes of many hertes maye be opened.

<sup>36</sup> And ther was a Prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser: which was of a greate age, and had lyved with an husbande. vii. yeres from her virginite. <sup>37</sup> And she had bene a wedowe aboute. iiij. scoore and. iiij. yere, which departed not from the temple, but served God with fastinges and prayers nyght and daye. <sup>38</sup> And she came forth that same houre, and praysed the Lorde, and spake of him, to all them that loked for redemption in Hierusalem.

<sup>39</sup> And whan they had perfourmed all thinges accordyng to the lawe of the Lorde, they returned into Galile, to their awne citie Nazareth. <sup>40</sup> And the chylde grewe, and waxed stronge in sprete, and was fylled with wysdome, and the grace of God was upon him.

KJ (1611) 1873

<sup>29</sup> Lord, now letttest thou thy servant depart

In peace, according to thy word:

<sup>30</sup> For mine eyes have seen thy salvation,

<sup>31</sup> Which thou hast prepared before the face of all people;

<sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel.

<sup>33</sup> And Joseph and his mother marvelled at those *things* which were spoken of him. <sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; <sup>35</sup> (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

<sup>36</sup> And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; <sup>37</sup> and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. <sup>38</sup> And she coming in that instant gave thanks *likewise* unto the Lord, and spake of him to all them that looked for redemption in <sup>39</sup>Jerusalem. <sup>39</sup> And when they had performed all *things* according to the law of the Lord, they returned into Galilee, to their own city Nazareth. <sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

<sup>39</sup> Or, *Israel*.

## GENEVA BIBLE (1560) 1562

and said, <sup>29</sup> Lord, now lettest thou thy servant departe in peace, according to thy worde. <sup>30</sup> For mine eyes have sene thy salvation, <sup>31</sup> Which thou hast prepared before the face of all people: <sup>32</sup> A light to be reveiled to the Gentiles, and the glorie of thy people Israel. <sup>33</sup> And Joseph and his mother marveiled at those things, which were spoken touching him. <sup>34</sup> And Simeon blessed them, and said unto Marie his mother, Beholde this (childe) is appointed for the fall and rising againe of manie in Israel, and for a signe which shalbe spoken against, <sup>35</sup> [Yea and a sworde shal pearce through thy soule] that the thoghts of manie hearts may be opened. <sup>36</sup> And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lived with an housband seven yeres from her virginitie. <sup>37</sup> And she (was) widowe about foure score, and foure yeres, and went not out of the Temple, but served (God) with fastings and prayers, night and day. <sup>38</sup> She then coming at the same instant upon them, confessed likewise the Lord, and spake of him to all that loked for redemption in Jerusalem. <sup>39</sup> And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret. <sup>40</sup> And the childe grewe, and vaxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

## (RV 1881) ASV 1901

<sup>29</sup> Now lettest thou thy servant depart, Lord,  
According to thy word, in peace;  
<sup>30</sup> For mine eyes have seen thy salvation,  
<sup>31</sup> Which thou hast prepared before the face of all  
peoples;  
<sup>32</sup> A light for revelation to the Gentiles,  
And the glory of thy people Israel.  
<sup>33</sup> And his father and his mother were marvelling at the things which were spoken concerning him; <sup>34</sup> and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against; <sup>35</sup> yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. <sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, <sup>37</sup> and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. <sup>38</sup> And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. <sup>39</sup> And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.  
<sup>40</sup> And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

## BISHOPS' BIBLE (1568) 1602

his armes, and praised God, and sayd, <sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy promise. <sup>30</sup> For mine eyes have seene thy salvation, <sup>31</sup> Which thou hast prepared before the face of all people. <sup>32</sup> A light to be revealed to the Gentiles, and the glory of thy people Israel. <sup>33</sup> And his father and his mother marveiled at those things which were spoken of him. <sup>34</sup> And Simeon blessed them, and said unto Marie his mother, Behold, this childe is set to be the fall and uprising againe of many in Israel: and for a signe which is spoken against, <sup>35</sup> (And moreover, the sworde shall pearce thy soule) that the thoughts of many hearts may be opened. <sup>36</sup> And there was a Prophetesse one Anna, the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lived with an husband seven yeres from her virginitie. <sup>37</sup> And shee had bene a widowe about foure score and foure yeres, which departed not from the temple, but served God with fastings and prayers night and day. <sup>38</sup> And she comming at the same instant upon them, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Hierusalem. <sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee, to their owne citie Nazareth. <sup>40</sup> And the childe grew, and waxed strong in spirit, and was filled with wisdom, and

## RSV (1946) 1960

<sup>29</sup> "Lord, now lettest thou thy servant depart in peace,  
according to thy word;  
<sup>30</sup> for mine eyes have seen thy salvation  
<sup>31</sup> which thou hast prepared in the presence of all peoples,  
<sup>32</sup> a light for revelation to the Gentiles,  
and for glory to thy people Israel."  
<sup>33</sup> And his father and his mother marveled at what was said about him; <sup>34</sup> and Simeon blessed them and said to Mary his mother,  
"Behold, this child is set for the fall and rising of many  
in Israel,  
and for a sign that is spoken against  
<sup>35</sup> (and a sword will pierce through your own soul also),  
that thoughts out of many hearts may be revealed."  
<sup>36</sup> And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, <sup>37</sup> and as a widow till she was eighty-four. She did not depart from the temple, worshipping with fasting and prayer night and day. <sup>38</sup> And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem.  
<sup>39</sup> And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. <sup>40</sup> And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

## TYNDALE (1525) 1535

<sup>41</sup> And his father and mother went to Hierusalem every yere at the feeste of ester. <sup>42</sup> And when he was. xii. yere olde, they went up to Hierusalem after the custome of the feeste. <sup>43</sup> And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem unknowynge to his father and mother. <sup>44</sup> For they supposed he had bene in the company, and therfore came a dayes jorney and sought him amonge their kynsfolke and acquayntaunce. <sup>45</sup> And when they founde him not, they went backe agayne to Hierusalem, and sought him. <sup>46</sup> And it fortunèd after. iii. dayes, that they founde him in the temple, sittinge in the middes of the doctours, both hear-ynge them and posinge them. <sup>47</sup> And all that hearde him, mervelled at his wit and answers.

<sup>48</sup> And when they sawe him, they were astonyed. And his mother sayde unto him: sonne, why hast thou thus dealte with us? Beholde thy father and I, have sought the, sorowenge. <sup>49</sup> And he sayde unto them: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? <sup>50</sup> And they understode not the sayinge that he spake to them. <sup>51</sup> And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these thinges in her hert. <sup>52</sup> And Jesus increased in wisdom and age, and in favoure with god and man.

## RHEIMS 1582

dom, and the grace of God was in him. <sup>41</sup> And his parents went every yere unto Hierusalem. at the solemne day of Pasche. <sup>42</sup> And when he was twelve yeres old, they going up into Hierusalem according to the custome of the festival day, <sup>43</sup> and having ended the daies, when they returned, the childe JESUS remained in Hierusalem: and his parents knew it not. <sup>44</sup> And thinking that he was in the companie, they came a daies journey, and sought him among their kinsfolke and acquaintance. <sup>45</sup> And not finding him, they returned into Hierusalem, seeking him. <sup>46</sup> And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them. <sup>47</sup> And al were astonied that heard him, upon his wisdom and answers. <sup>48</sup> And seeing him, they wondered. And his mother said to him, Sonne, why hast thou so done to us? behold thy father and I sorowing did seeke thee. <sup>49</sup> And he said to them, What is it that you sought me? did you not know, that I must be about those things which are my fathers? <sup>50</sup> And they understood not the word that he spake unto them. <sup>51</sup> And he went downe with them, and came to Nazareth: and was subject to them. And his mother kept all these wordes in her hart. <sup>52</sup> And JESUS proceeded in wisdom and age, and grace with God and men.

## GREAT BIBLE (1539) 1540

<sup>41</sup> And his father and mother went to Hierusalem every yere at the feaste of easter. <sup>42</sup> And when he was. xii. yere olde, they went up to Hierusalem after the custome of the feast daye. <sup>43</sup> And when they had fulylled the dayes: as they returned home, the chylde Jesus abode styll in Jerusalem, and hys father and mother knewe not of it: <sup>44</sup> but they supposyng him to have bene in the company, came a dayes jorney and sought him amonge their kynsfolke and acquayntaunce. <sup>45</sup> And when they founde him not, they went backe agayne to Hierusalem, and sought him. <sup>46</sup> And it fortunèd that after. iii. dayes, they founde him in the temple, syttyng in the middes of the doctours, hearyng them, and posyng them. <sup>47</sup> And all that hearde him, were astonnyed at his understanding and answers.

<sup>48</sup> And when they sawe him, they marveyled. And his mother sayde unto him: sonne, why hast thou thus dealt with us? Beholde, thy father and I have sought the, sorowenge. <sup>49</sup> And he sayde unto them: how is it that ye sought me? Wist ye not, that I must goo aboute my fathers busynes? <sup>50</sup> And they understode not that sayinge which he spake unto them. <sup>51</sup> And he went downe with them, and came to Nazareth, and was obedient unto them. But his mother kept all these sayenges together in her hert. <sup>52</sup> And Jesus prospered in wysdome and age, and in favoure, with God and men.

## KJ (1611) 1873

<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover. <sup>42</sup> And when he was twelve years old, they went up to Jerusalem after the custom of the feast. <sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. <sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. <sup>45</sup> And when they found him not, they turned back again to Jerusalem, seeking him. <sup>46</sup> And it came to pass, *that* after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them *questions*. <sup>47</sup> And all that heard him were astonished at his understanding and answers. <sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. <sup>49</sup> And he said unto them, *How is it* that ye sought me? wist ye not that I must be about my Father's *business*? <sup>50</sup> And they understood not the saying which he spake unto them. <sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. <sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

## GENEVA BIBLE (1560) 1562

<sup>41</sup> Now his parents went to Jerusalem everie yere, at the feast of the Passeover. <sup>42</sup> And when he was twelve yere olde, and they were come up to Jerusalem, after the custome of the feast, <sup>43</sup> And had finished the dayes (thereof,) as they returned, the childe Jesus remained in Jerusalem, and Joseph knewe not nor his mother. <sup>44</sup> But they supposing, that he had bene in the companie, went a dayes journey, and soght him among (their) kinsfolke, and acquaintance. <sup>45</sup> And when they founde him not, they turned backe to Jerusalem, and soght him. <sup>46</sup> And it came to passe three dayes after, that they founde him in the Temple, sitting in the middes of the doctours, bothe hearing them, and asking them questions. <sup>47</sup> And all that heard him, were astonied at his understanding, and answers. <sup>48</sup> So when thei saw him, they were amased, and his mother said unto him, Sonne, why hast thou thus dealt with us? beholde, thy Father and I have soght thee with heavie hearts. <sup>49</sup> Then said he unto them, How is it that ye soght me? knewe ye not that I must go about my fathers busines? <sup>50</sup> But they understode not the worde that he spake to them. <sup>51</sup> Then he went downe with them, and came to Nazaret, and was subject to them: and his mother kept all these sayings in her heart. <sup>52</sup> And Jesus increased in wisdom, and stature, and in favour with God and men.

## (RV 1881) ASV 1901

<sup>41</sup> And his parents went every year to Jerusalem at the feast of the passover. <sup>42</sup> And when he was twelve years old, they went up after the custom of the feast; <sup>43</sup> and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; <sup>44</sup> but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: <sup>45</sup> and when they found him not, they returned to Jerusalem, seeking for him. <sup>46</sup> And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: <sup>47</sup> and all that heard him were amazed at his understanding and his answers. <sup>48</sup> And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. <sup>49</sup> And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? <sup>50</sup> And they understood not the saying which he spake unto them. <sup>51</sup> And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

<sup>52</sup> And Jesus advanced in wisdom and stature, and in favor with God and men.

## BISHOPS' BIBLE (1568) 1602

the grace of God was upon him. <sup>41</sup> Now his parents went to Hierusalem every yere, at the feast of the Passeover. <sup>42</sup> And when he was twelve yeres old, they ascended up to Hierusalem, after the custome of the feast day: <sup>43</sup> And when they had fulfilled the dayes, as they returned home, the childe Jesus abode still in Hierusalem, and Joseph and his mother knewe not of it. <sup>44</sup> But they supposing him to have bene in the company, came a dayes journey, and sought him among their kinsfolke and acquaintance. <sup>45</sup> And when they found him not, they turned backe againe to Hierusalem, seeking him. <sup>46</sup> And it came to passe, that after three dayes they found him in the temple, sitting in the middest of the Doctors, hearing them, and posing them. <sup>47</sup> And all that heard him, were astonied at his understanding and answers. <sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Sonne, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorowing. <sup>49</sup> And he sayd unto them, How is it that yee sought me? Wist yee not that I must goe about my fathers businesse? <sup>50</sup> And they understood not that saying which he spake unto them. <sup>51</sup> And hee went downe with them, and came to Nazareth, and was obedient unto them: But his mother kept all these sayings in her heart. <sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

## RSV (1946) 1960

<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the Passover. <sup>42</sup> And when he was twelve years old, they went up according to custom; <sup>43</sup> and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, <sup>44</sup> but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; <sup>45</sup> and when they did not find him, they returned to Jerusalem, seeking him. <sup>46</sup> After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; <sup>47</sup> and all who heard him were amazed at his understanding and his answers. <sup>48</sup> And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." <sup>49</sup> And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" <sup>50</sup> And they did not understand the saying which he spoke to them. <sup>51</sup> And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart.

<sup>52</sup> And Jesus increased in wisdom and in stature, and in favor with God and man.

TYNDALE (1525) 1535

3 In the. xv. yere of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenaunt of Jurie, and Herode beinge Tetrach of Galile, and his brother Philip Tetrach in Iturea and in the region of Traconites, and Lysanias the Tetrach of Abyline, <sup>2</sup>when Anna and Cayphas were the hye prestes the worde of God came unto John the sonne of zacharias in the wildernes. <sup>3</sup>And he came in to all the coostes aboute Jordan, preachynge the baptyme of repentaunce for the remission of synnes, <sup>4</sup>as it is written in the boke of the sayinges of Esaias the Prophet which sayeth The voyce of a cryar in wildernes: prepare the waye of the Lorde, make his pathes strayght. <sup>5</sup>Every valley shalbe fylled, and every mountayne and hyll shalbe brought lowe. And croked thinges shalbe made streight: and the rough wayes shalbe made smoth: <sup>6</sup>and all flesshe shall se the saveour sent of God.

<sup>7</sup>Then sayde he to the people that were come to be baptysed of him: O generacion of vipers, who hath taught you to flye from the wrath to come? <sup>8</sup>Bringe forth due frutes of repentaunce, and begynne not to saye in youre selves, we have Abraham to oure father. For I saye unto you: God is able of these stones to reyse up chyldren unto Abraham. <sup>9</sup>Now also is the axe leyd unto the rote of the trees: so that every tree which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.

RHEIMS 1582

3 And in the fifteenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Governour of Jewrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lysanias Tetrarch of Abilina, <sup>2</sup>under the high Priests Annas and Caiphas: the word of our Lord was made upon John the sonne of Zacharie, in the desert. <sup>3</sup>And he came into al the countrie of Jordan, preaching the baptisme of penance unto remission of sinnes: as it is written in the booke of the sayings of Esay the Prophet: <sup>4</sup>*A voice of one crying in the desert: prepare the way of our Lord, make straight his pathes.* <sup>5</sup>*Every valley shal be filled: and every mountaine and hil shal be made low, and crooked things shal become straight: and rough waies, plaine:* <sup>6</sup>*and al flesh shal see the SALVATION of God.*

<sup>7</sup>He said therefore to the multitudes that went forth to be baptized of him, Ye vipers broodes, who hath shewed you to flee from the wrath to come? <sup>8</sup>Yeld therefore fruites worthie of penance. and doe ye not begin to say, We have Abraham to our father. For I tel you, that God is able of these stones to raise up children to Abraham. <sup>9</sup>And now the axe is put to the roote of the trees. Every tree therefore that yeldeth not good fruite, shal be cut downe, and cast into

GREAT BIBLE (1539) 1540

3 In the fyfteneth yere of the raygne of Tyberius the Emperoure, Pontius Pylate beyng leftenaunt of Jewrie, and Herode beinge Tetrach of Galile, and his brother Philip Tetrach of Iturea and of the region of the Traconites, and Lysaniath the Tetrach of Abyline <sup>2</sup>(when Anna and Cayphas were the hye prestes) the worde of the Lorde came unto John the sonne of zacharias in the wyldernes. <sup>3</sup>And he came in to all the coastes aboute Jordan, preaching the baptyme of repentaunce for the remission of synnes, <sup>4</sup>as it is wrytten in the boke of the wordes of Esayas the prophet, sayenge: The voyce of a cryar in wyldernes: prepare ye the waye of the Lord, make his pathes strayght. <sup>5</sup>Every valley shalbe fylled, and every mountayne and hyll shalbe brought lowe. And thinges that be croked, shalbe made streyght: and the rough wayes shalbe made playne: <sup>6</sup>and all flesshe shall se the Salvacion of God.

<sup>7</sup>Then sayde he to the people, that were come forth to be baptysed of him. O ye generacion of vipers, who hath taught you to flye from the wrath to come? <sup>8</sup>Brynge forth therfore due frutes of repentaunce, and begyn not to saye wyth in youre selves: we have Abraham to oure father. For I saye unto you. God is able of these stones to reyse up chyldren unto Abraham. <sup>9</sup>Now also is the axe leyde unto the rote of the trees: every tree therfore which bryngeth not forth good frute, is hewen doune, and cast into the fyre.

KJ (1611) 1873

3 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup>Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup>And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; <sup>4</sup>as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>5</sup>Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; <sup>6</sup>and all flesh shall see the salvation of God.

<sup>7</sup>Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup>Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup>And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

## GENEVA BIBLE (1560) 1562

3 Now in the fiftenth yere of the reigne of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herode being tetrarch of Galile, and his brother Philippe tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> (When Annas and Caiaphas were the high Priests) the worde of God came unto John, the sonne of Zacharias in the wildernes. <sup>3</sup> And he came into all the coastes about Jordan, preaching the baptisme of repentance for the remission of sinnes, <sup>4</sup> As it is written in the boke of the sayings of Esaias the Prophet, which saith, The voyce of him that cryeth in the wildernes (is.) Prepare ye the way of the Lord: make his paths straight. <sup>5</sup> Everie valley shalbe filled, and everie mountaine, and hil shalbe broght lowe, and croked things shalbe made straight, and the rough wayes (shalbe made) smothe. <sup>6</sup> And all flesh shal se the salvation of God. <sup>7</sup> Then said he to the people that were come out to be baptized of him, O generations of vipers, who haihe forewarned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore frutes worthie amendement of life, and beginne not to say with your selves, We have Abraham to (our) father: for I say unto you, that God is able of these stones to raise up children unto Abraham, <sup>9</sup> Now also is the axe laid unto the roote of the trees: therefore everie tre whiche bringeth not forth good frute, shalbe hewen downe and cast into the fyre.

## (RV 1881) ASV 1901

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup> And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; <sup>4</sup> as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

<sup>5</sup> Every valley shall be filled,

And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

<sup>6</sup> And all flesh shall see the salvation of God.

<sup>7</sup> He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>9</sup> And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good

## BISHOPS' BIBLE (1568) 1602

3 Nowe in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being lieutenant of Jurie, and Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonites, and Lysanias the Tetrarch of Abilene, <sup>2</sup> When Annas and Caiaphas were the high Priests, the word of the Lord came unto John, the sonne of Zacharias, in the wilderness. <sup>3</sup> And hee came into all the coastes about Jordane, preaching the baptisme of repentance, for the remission of sinnes, <sup>4</sup> As it is written in the booke of the words of Esaias the Prophet, saying, The voyce of a cryer in the wilderness, Prepare ye the way of the Lord, make his pathes straight. <sup>5</sup> Every valley shalbe filled, and every mountaine and hill shall be brought lowe, and things that be crooked, shall be made straight, and the rough wayes shalbe made plaine. <sup>6</sup> And al flesh shall see the salvation of God. <sup>7</sup> Then saide he to the people that were come forth to be baptized of him, O generation of vipers, who hath forewarned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore due fruits of repentance, and begin not to say within your selves, We have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>9</sup> Now also is the axe layed unto the roote of the trees: Every tree therefore which bringeth not forth

## RSV (1946) 1960

3 In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness; <sup>3</sup> and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. <sup>4</sup> As it is written in the book of the words of Isaiah the prophet,

"The voice of one crying in the wilderness:

Prepare the way of the Lord,  
make his paths straight.

<sup>5</sup> Every valley shall be filled,

and every mountain and hill shall be brought low,

and the crooked shall be made straight,

and the rough ways shall be made smooth;

<sup>6</sup> and all flesh shall see the salvation of God."

<sup>7</sup> He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup> Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. <sup>9</sup> Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

## TYNDALE (1525) 1535

<sup>10</sup> And the people axed him sayinge: What shall we do then? <sup>11</sup> He answered and sayde unto them: He that hath two coottes, let him parte with him that hath none: and he that hath meate, let him do lyke wyse.

<sup>12</sup> Then came ther Publicans to be baptised, and sayde unto him: Master, what shall we do? <sup>13</sup> And he sayde unto them: requyre no more then that which is appoynted unto you.

<sup>14</sup> The soudyours lyke wyse demaunded of him sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages.

<sup>15</sup> As the people were in a doute, and all men disputed in their hertes of Jhon, whether he were very Christ: <sup>16</sup> Jhon answered and sayde to them all: I baptise you with water, but a stronger then I cometh after me, whose shue latchet I am not worthy to unlouse: he will baptise you with the holy goost, and with fyre: <sup>17</sup> which hath his fanne in his hond, and will purge his floore, and wil gader the corne in to his barne: but the chaffe wyll he bourne with fyre that never shalbe quenched. <sup>18</sup> And many other thinges in his exhortacion preached he unto the people.

<sup>19</sup> Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the evyls which Herod had done) <sup>20</sup> added this above all, and leyd John in preson.

<sup>21</sup> And it fortun-ed as all the people receaved baptyme (and when Jesus was baptised and dyd praye) that heaven

## RHEIMS 1582

fire. <sup>10</sup> And the multitudes asked him, saying, What shal we doe then? <sup>11</sup> And he answering, said unto them: He that hath two coates, let him give to him that hath not: and he that hath meate, led him doe likewise. <sup>12</sup> And the Publicans also came to be baptized, and said to him, Maister, what shal we doe? <sup>13</sup> But he said to them, Doe nothing more then that which is appointed you. <sup>14</sup> And the souldiars also asked him saying, What shal we also doe? And he said to them, Vexe not neither calumniate any man: and be content with your stipends.

<sup>15</sup> And the people imagining, and al men thinking in their harts of John, lest perhaps he were Christ: <sup>16</sup> John answered, saying unto al, I in deede baptize you with water: but there shal come a mightier then I, whose latchet of his shoes I am not worthie to unloose, he shal baptize you in the Holy Ghost and fire. <sup>17</sup> whose fanne is in his hand, and he wil purge his floore: and wil gather the wheate into his barne, but the chaffe he wil burne with unquencheable fire. <sup>18</sup> Many other things also exhorting did he evangelize to the people.

<sup>19</sup> And Herod the Tetrarch, when he was rebuked of him for Herodias his brothers wife, and for al the evils which Herod did: <sup>20</sup> he added this also above al, and shut up John into prison.

<sup>21</sup> And it came to passe when al the people was baptized, Jesus also being baptized and praying, heaven was opened:

## GREAT BIBLE (1539) 1540

<sup>10</sup> And the people asked him, sayinge: what shal we do then? <sup>11</sup> He answereth and sayeth, unto them: He that hath two coates? lett him parte wyth hym that hath none, and he that hath meate, let him do lyke wyse.

<sup>12</sup> Then cam the publicans also to be baptised, <sup>13</sup> and sayde unto him: Master, what shal we do? And he sayde unto them: requyre no more, then that which is appoynted unto you.

<sup>14</sup> The soudyours lyke wyse demaunded of him, sayinge: and what shall we do? And he sayde unto them: hurt no man: nether trouble eny man wrongfully: and be content with youre wages.

<sup>15</sup> As the people were in a doute, and all men musyd in their hertes of John, whether he were very Christ, <sup>16</sup> John answered and sayde un\* them all: I baptise you wyth water, but one stronger then I shall come after me, whose shoo latchet I am not worthy to unlouse: he shall baptise you with the holy goost, and with fyre: <sup>17</sup> which hath hys fanne in hys hande, and wyll purge his floore, and gather the corne into his barne: but the chaffe wyll he burne with fyre that never shalbe quenched. <sup>18</sup> And many other thinges in his exhortacion preached he unto the people.

<sup>19</sup> Then Herode the Tetrach (when he was rebuked of hym for Herodias his brother Philippes wyfe, and for all the evyls which Herode dyd: <sup>20</sup> added this above all, and layed John in preson.

<sup>21</sup> And it fortun-ed that whan all the people receaved baptyme (and when Jesus was baptised and dyd praye) the

## KJ (1611) 1873

<sup>10</sup> And the people asked him, saying, What shall we do then? <sup>11</sup> He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. <sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do? <sup>13</sup> And he said unto them, Exact no more than that which is appointed you. <sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; <sup>16</sup> John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: <sup>17</sup> whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people.

<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, <sup>20</sup> added yet this above all, that he shut up John in prison.

<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the

## GENEVA BIBLE (1560) 1562

<sup>10</sup> Then the people asked him, saying, What shal we do then? <sup>11</sup> And he answered, and said unto them, He that hathe two coates, let him parte with him that hathe none; and he that hathe meat, let him do likewise. <sup>12</sup> Then came there Publicanes also to be baptized, and said unto him, Master, what shal we do? <sup>13</sup> And he said unto them, Require no more then that which is appointed unto you. <sup>14</sup> The souldiers likewise demanded of him, saying, And what shal we do? And he said unto them, Do violence to no man, nether accuse anie falsely, and be content with your wages. <sup>15</sup> As the people waited, and all men mused in their hearts of John, if he were not the Christ, <sup>16</sup> John answered, and said to them all, In dede I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthie to unlose: he wil baptize you with the holie Gost, and with fyre. <sup>17</sup> Whose fanne (is) in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaff wil he burne up with fyre that never shalbe quenched. <sup>18</sup> Thus then exhorting with manie other things, he preached unto the people. <sup>19</sup> But when Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the evils which Herode had done, <sup>20</sup> He added yet this above all, that he shut up John in prison. <sup>21</sup> Now it came to passe, as all the people were baptized, and that Jesus was baptized and did pray,

## (RV 1881) ASV 1901

fruit is hewn down, and cast into the fire. <sup>10</sup> And the multitudes asked him, saying, What then must we do? <sup>11</sup> And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. <sup>12</sup> And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? <sup>13</sup> And he said unto them, Extort no more than that which is appointed you. <sup>14</sup> And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages.

<sup>15</sup> And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; <sup>16</sup> John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire: <sup>17</sup> whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

<sup>18</sup> With many other exhortations therefore preached he good tidings unto the people; <sup>19</sup> but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, <sup>20</sup> added this also to them all, that he shut up John in prison.

<sup>21</sup> Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the

## BISHOPS' BIBLE (1568) 1602

good fruit, is hewen downe, and cast into the fire. <sup>10</sup> And the people asked him, saying, What shall we do then? <sup>11</sup> He answereth and saith unto them, Hee that hath two coates, let him part with him that hath none, and he that hath meate, let him do likewise. <sup>12</sup> Then came Publicanes also to bee baptized, and saide unto him, Master, what shall we doe? <sup>13</sup> And hee said unto them, Require no more then that which is appointed unto you. <sup>14</sup> The souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Doe violence to no man, neither accuse any falsely, and be content with your wages. <sup>15</sup> And the people waited, and all men mused in their hearts of John, whether hee were very Christ. <sup>16</sup> John answered, saying unto them all, In deede I baptize you with water, but one stronger then I commeth, whose shooes latchet I am not worthy to unloose, he shal baptize you with the holy Ghost, and with fire. <sup>17</sup> Which hath his fanne in his hand, and will thorowly purge his floore, and will gather the wheat into his barne, but the chaffe will hee burne with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people. <sup>19</sup> Then Herode the Tetrarch, when hee was rebuked of him for Herodias his brother Philips wife, and for al the evils which Herod did, <sup>20</sup> Added this above all, and shut up John in prison. <sup>21</sup> Nowe it came to passe, as all the people were baptized, and when Jesus was baptized, and did pray, that the heaven was

## RSV (1946) 1960

<sup>10</sup> And the multitudes asked him, "What then shall we do?" <sup>11</sup> And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." <sup>12</sup> Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" <sup>13</sup> And he said to them, "Collect no more than is appointed you." <sup>14</sup> Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages."

<sup>15</sup> As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, <sup>16</sup> John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. <sup>17</sup> His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire."

<sup>18</sup> So, with many other exhortations, he preached good news to the people. <sup>19</sup> But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, <sup>20</sup> added this to them all, that he shut up John in prison.

<sup>21</sup> Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven

## TYNDALE (1525) 1535

was opened <sup>22</sup> and the holy gost came doune in a bodely shape lyke a dove upon him, and a voyce came from heven sayinge: Thou arte my dere sonne, in the do I delyte.

<sup>23</sup> And Jesus him selfe was about thirty yere of age when he beganne, beinge as men supposed the sonne of Joseph. which was the sonne of Heli:

<sup>24</sup> which was the sonne of Mathat:

which was the sonne of Levi:

which was the sonne of Melchi:

which was the sonne of Janna:

which was the sonne of Joseph:

<sup>25</sup> which was the sonne of Matathias:

which was the sonne of Amos:

which was the sonne of Nahum:

which was the sonne of Esli:

which was the sonne of Nagge:

<sup>26</sup> which was the sonne of Maath:

which was the sonne of Matathias.

which was the sonne of Semei:

which was the sonne of Joseph:

which was the sonne of Juda:

<sup>27</sup> which was the sonne of Johanna:

which was the sonne of Rhesya:

which was the sonne of zorobabel:

which was the sonne of Salathiel:

which was the sonne of Neri:

## RHEIMS 1582

<sup>22</sup> and the Holy Ghost descended in corporal shape as a dove upon him: and a voice from heaven was made: Thou art my beloved sonne, in thee I am wel pleased. <sup>23</sup> And Jesus him self was beginning to be about thirtie yeres old: as it was thought, the sonne of Joseph, who was of Heli, <sup>24</sup> who was of Matthat, who was of Levi, who was of Melchi. who was of Janne, who was of Joseph. <sup>25</sup> who was of Matthatias, who was of Amos, who was of Naum, who was of Hesli, who was of Nagge, <sup>26</sup> who was of Mahath, who was of Matthatias, who was of Semei, who was of Joseph, who was of Juda, <sup>27</sup> who was of Johanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who

## GREAT BIBLE (1539) 1540

heaven was opened, <sup>22</sup> and the holy goost cam downe in a bodely shape lyke a dove upon him, and a voyce came from heaven, which sayde: Thou arte my beloved sonne. in the do I delyte.

<sup>23</sup> And Jesus him selfe beganne to be aboute thirty yere of age, so that he was supposed to be the sonne of Joseph: whych was the sonne of Hely: <sup>24</sup> whych was the sonne of Mathat whych was the sonne of Levi: whych was the sonne of Melchi: whych was the sonne of Janna: whych was the sonne of Joseph: <sup>25</sup> whych was the sonne of Matathias: which was the sonne of Amos: which was the sonne of Naum: whych was the sonne of Hesly: which was the sonne of Nagge. <sup>26</sup> which was the sonne of Maath: which was the sonne of Matathias: which was the sonne of Semei: which was the sonne of Joseph: which was the sonne of Juda: <sup>27</sup> which was the sonne of Joanna: whych was the sonne of Rhesa: whych was the sonne of zoro-babel: whych was the sonne of Salathiel: which was the

## KJ (1611) 1873

heaven was opened, <sup>22</sup> and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

<sup>23</sup> And Jesus himself began *to be* about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, <sup>24</sup> which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, <sup>25</sup> which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, <sup>26</sup> which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, <sup>27</sup> which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the*

## GENEVA BIBLE (1560) 1562

that the heaven was opened: <sup>22</sup> And the holie Gost came downe in a bodlie shape like a dove, upon him, and there was a voyce from heaven, saying, Thou art my beloved Sonne: in thee I am wel pleased.

<sup>23</sup> And Jesus him self began to be about thirtie yere of age, being as men supposed the sonne of Joseph, (which was the sonne) of Eli, <sup>24</sup> (The sonne) of Matthat, (the sonne) of Levi, (the sonne) of Melchi, (the sonne) of Janna, (the sonne) of Joseph, <sup>25</sup> (The sonne) of Mattathias, (the sonne) of Amos, (the sonne) of Naum, (the sonne) of Esli, (the sonne) of Nagge, <sup>26</sup> (The sonne) of Maath, (the sonne) of Mattathias, (the sonne) of Semei, (the sonne) of Joseph, (the sonne) of Juda, <sup>27</sup> (The sonne) of Joanna, (the sonne) of Rhesa (the sonne) of Zorobabel,

## (RV 1881) ASV 1901

heaven was opened, <sup>22</sup> and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

<sup>23</sup> And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, <sup>24</sup> the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, <sup>25</sup> the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, <sup>26</sup> the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, <sup>27</sup> the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the *son*

## BISHOPS' BIBLE (1568) 1602

opened: <sup>22</sup> And the holy Ghost came downe in a bodily shape like a Dove upon him, and a voice came from heaven, which said, Thou art my beloved Sonne, in thee I am well pleased. <sup>23</sup> And Jesus himselfe beganne to be about thirtie yeeres of age, being (as he was supposed) the son of Joseph, which was *the sonne* of Heli, <sup>24</sup> Which was the sonne of Matthat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph, <sup>25</sup> Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Hesly, which was the sonne of Nagge, <sup>26</sup> Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, which was the son of Joseph, which was the sonne of Juda, <sup>27</sup> Which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the son of Salathiel, which was the sonne

## RSV (1946) 1960

was opened, <sup>22</sup> and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."<sup>k</sup>

<sup>23</sup> Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, <sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of

<sup>k</sup> Other ancient authorities read *today I have begotten thee*

**TYNDALE (1525) 1535**

- <sup>28</sup> which was the sonne of Melchi:  
 which was the sonne of Addi:  
 which was the sonne of Cosam:  
 which was the sonne of Helmadami:  
 which was the sonne of Her:  
<sup>29</sup> which was the sonne of Jeso:  
 which was the sonne of Helieser:  
 which was the sonne of Joram:  
 which was the sonne of Mattha:  
 which was the sonne of Levy:  
<sup>30</sup> which was the sonne of Simeon:  
 which was the sonne of Juda:  
 which was the sonne of Joseph:  
 which was the sonne of Jonam:  
 which was the sonne of Heliachim:  
<sup>31</sup> which was the sonne of Melca:  
 which was the sonne of Menam:  
 which was the sonne of Mathathan:  
 which was the sonne of Nathan:  
 which was the sonne of David:  
<sup>32</sup> which was the sonne of Jesse:  
 which was the sonne of Obed:  
 which was the sonne of Boos:  
 which was the sonne of Salmon:  
 which was the sonne of Naason:

**RHEIMS 1582**

was of Neri, <sup>28</sup> who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her, <sup>29</sup> who was of Jesus, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi, <sup>30</sup> who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliacim, <sup>31</sup> who was of Melcha, who was of Menna, who was of Matthatha, who was of Nathan, who was of David, <sup>32</sup> who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

**GREAT BIBLE (1539) 1540**

sonne of Neri: <sup>28</sup> which was the sonne of Melchi: whych was the sonne of Addi: whych was the sonne of Coosam: which was the sonne of Helmadan: whych was the sonne of Her: <sup>29</sup> which was the sonne of Jeso: which was the sonne of Heliezer: which was the sonne of Joram: which was the sonne of Mattha: which was the sonne of Levi: <sup>30</sup> which was the sonne of Simeon: which was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Jonam: <sup>31</sup> which was the sonne of Heliachim: which was the sonne of Melcha: which was the sonne of Menan: which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of David: <sup>32</sup> which was the sonne of Jesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of

**KJ (1611) 1873**

son of Salathiel, which was *the son* of Neri, <sup>28</sup> which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, <sup>29</sup> which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, <sup>30</sup> which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, <sup>31</sup> which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mat-tatha, which was *the son* of Nathan, which was *the son* of David, <sup>32</sup> which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of

## GENEVA BIBLE (1560) 1562

(the sonne) of Salathiel, (the sonne) of Neri, <sup>28</sup> (The sonne) of Melchi, (the sonne) of Addi (the sonne) of Cosam, (the sonne) of Elmodam, (the sonne) of Er,

<sup>29</sup> (The sonne) of Jose, (the sonne) of Eliezer, (the sonne) of Jorim, (the sonne) of Matthat, (the sonne) of Levi, <sup>30</sup> (The sonne) of Simeon, (the sonne) of Juda (the sonne) of Joseph, (the sonne) of Jonan, (the sonne) of Eliacim, <sup>31</sup> (The sonne) of Melea, (the sonne) of Mainam (the sonne) of Mattatha, (the sonne) of Nathan, (the sonne) of David. <sup>32</sup> (The sonne) of Jesse, (the sonne) of Obed, (the sonne) of Booz, (the sonne) of Salmon, (the sonne)

## BISHOPS' BIBLE (1568) 1602

of Neri, <sup>28</sup> Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the son of Elmodam, which was the sonne of Er, <sup>29</sup> Which was the sonne of Jose, which was the sonne of Eliezer, which was the sonne of Jorim, which was the sonne of Matthat, which was the sonne of Levi, <sup>30</sup> Which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonan, which was the sonne of Eliacim, <sup>31</sup> Which was the son of Melea, which was the sonne of Menam, which was the sonne of Matthatia, which was the sonne of Nathan, which was the sonne of David, <sup>32</sup> Which was the sonne of Jesse, which was the sonne of Obed, which was the son of Booz, which was the sonne of Salmon, which was the sonne of

## (RV 1881) ASV 1901

of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup> the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of

## RSV (1946) 1960

Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son

**TYNDALE (1525) 1535**

<sup>33</sup> which was the sonne of Aminadab:  
 which was the sonne of Aram:  
 which was the sonne of Esrom:  
 which was the sonne of Phares:  
 which was the sonne of Juda:  
<sup>34</sup> which was the sonne of Jacob:  
 which was the sonne of Isaac:  
 which was the sonne of Abraham:  
 which was the sonne of Tharra:  
 which was the sonne of Nachor:  
<sup>35</sup> which was the sonne of Saruch:  
 which was the sonne of Ragau:  
 which was the sonne of Phalec:  
 which was the sonne of Heber:  
 which was the sonne of Sala:  
<sup>36</sup> which was the sonne of Cainan:  
 which was the sonne of Arphaxat:  
 which was the sonne of Sem:  
 which was the sonne of Noe:  
 which was the sonne of Lameth:  
<sup>37</sup> which was the sonne of Mathusala:  
 which was the sonne of Enoch:  
 which was the sonne of Jareth:  
 which was the sonne of Malalehel:  
 which was the sonne of Cainan:

**RHEIMS 1582**

<sup>33</sup> who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, <sup>34</sup> who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, <sup>35</sup> who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, <sup>36</sup> who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, <sup>37</sup> who was of Mathusale, who was of Henoch, who was of Jared,

**GREAT BIBLE (1539) 1540**

Salmon: which was the sonne of Naassan: <sup>33</sup> which was the sonne of Aminadab: which was the sonne of Aran: which was the sonne of Esron: which was the sonne of Phares: which was the sonne of Juda: <sup>34</sup> which was the sonne of Jacob: which was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: <sup>35</sup> which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: <sup>36</sup> which was the sonne of Cainan: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: <sup>37</sup> which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Jareth: which was the sonne of Malaleel: which was the sonne of

**KJ (1611) 1873**

Salmon, which was *the son* of Naasson, <sup>33</sup> which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, <sup>34</sup> which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, <sup>35</sup> which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, <sup>36</sup> which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, <sup>37</sup> which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the*

## GENEVA BIBLE (1560) 1562

of Naasson. <sup>33</sup> (The sonne) of Aminadab, (the sonne) of Aram (the sonne) of Esrom, (the sonne) of Phares, (the sonne) of Juda. <sup>34</sup> (The sonne) of Jacob, (the sonne) of Isaac, (the sonne) of Abraham, (the sonne) of Thara, (the sonne) of Nachor. <sup>35</sup> (The sonne) of Saruch, (the sonne) of Ragau, (the sonne) of Phalec, (the sonne) of Eber, (the sonne) of Sala. <sup>36</sup> (The sonne) of Cainan, (the sonne) of Arphaxad, (the sonne) of Sem, (the sonne) of Noe, (the sonne) of Lamech. <sup>37</sup> (The sonne) of Mathusala, (the sonne) of Enoch, (the sonne) of Jared, (the sonne) of

## BISHOPS' BIBLE (1568) 1602

Naasson, <sup>33</sup> Which was the son of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Juda, <sup>34</sup> Which was the son of Jacob, which was the sonne of Isahac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor, <sup>35</sup> Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the son of Heber, which was the sonne of Sala, <sup>36</sup> Which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech, <sup>37</sup> Which was the son of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of

## (RV 1881) ASV 1901

<sup>f</sup>Salmon, the *son* of Nahshon, <sup>33</sup> the *son* of Amminadab, <sup>g</sup>the *son* of <sup>h</sup>Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, <sup>34</sup> the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, <sup>35</sup> the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, <sup>36</sup> the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, <sup>37</sup> the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the

## RSV (1946) 1960

of Sala, the son of Nahshon, <sup>33</sup> the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, <sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>37</sup> the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel,

<sup>f</sup> Some ancient authorities write *Sala*

<sup>g</sup> Many ancient authorities insert *the son of Admin*; and one writes *Admin* for *Amminadab*.

<sup>h</sup> Some ancient authorities write *Aram*.

## TYNDALE (1525) 1535

<sup>38</sup> which was the sonne of Enos:  
 which was the sonne of Seth:  
 which was the sonne of Adam:  
 which was the sonne of God.

**4** Jesus then full of the holy goost, returnyd from Jordan and was caryed of the sprete <sup>2</sup>into wildernes, and was. xl. dayes tempted of the devyll. And in those dayes ate he nothinge. And when they were ended, he afterward hongred. <sup>3</sup> And the devyll sayde unto him: yf thou be the sonne of God commaunde this stone that it be breed. <sup>4</sup> And Jesus answered him sayinge: It is written, man shall not live by breed only, but by every worde of God.

<sup>5</sup> And the devyll toke him up into an hye mountayne, and shewed him all the kyngdome of the worlde, even in the twincklynge of an eye. <sup>6</sup> And the devyll sayde unto him: all this power will I geve the every whit and the glory of them: for that is delivered to me and to whosoever I will, I geve it. <sup>7</sup> If thou therfore wilt worshippe me, they shalbe all thyne. <sup>8</sup> Jesus answered him and sayde: hence from me Satan. For it is written: Thou shalt honoure the Lorde thy God and him only serve.

<sup>9</sup> And he caryed him to Jerusalem, and set him on a pynacle of the temple, and sayd unto him: Yf thou be the sonne of God, cast thy selfe doune from hens. <sup>10</sup> For it is written, he shall geve his Angels charge over the to kepe the, <sup>11</sup> and with their hondis they shall stey the up that

## RHEIMS 1582

who was of Malaleel, who was of Cainan, <sup>38</sup> who was of Henos, who was of Seth, who was of Adam, who was of God.

**4** And JESUS ful of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, <sup>2</sup> fourtie daies, and was tempted of the devil. And he did eate nothing in those daies: and when they were ended, he was an hungred. <sup>3</sup> And the Devil said to him, If thou be the sonne of God, say to this stone that it be made bread. <sup>4</sup> And JESUS made answer unto him, It is written, *That not in bread alone shal man live, but in every word of God.* <sup>5</sup> And the Devil brought him into an high mountaine, and shewed him al the kingdoms of the whole world in a moment of time: <sup>6</sup> and he said to him, To thee wil I give this whole power, and the glorie of them: for to me they are delivered, and to whom I wil, I doe give them. <sup>7</sup> Thou therfore if thou wilt adore before me, they shal al be thine. <sup>8</sup> And JESUS answering said to him, It is written, *Thou shalt adore the Lord thy God, and him only shalt thou serve.* <sup>9</sup> And he brought him into Hierusalem, and set him upon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence downward. <sup>10</sup> For it is written, that *He hath given his Angels charge of thee, that they preserve thee:* <sup>11</sup> and that *in their hands they shal beare thee up, lest perhaps thou knocke thy foote against a*

## GREAT BIBLE (1539) 1540

Cainan: <sup>38</sup> which was the sonne of Enos. which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

**4** Jesus beynge full of the holy goost, returned from Jordan and was led by the sprete into wildernes, <sup>2</sup> and was. xl. dayes tempted of the devyll. And in those dayes dyd he eate nothyng. And when they were ended, he afterwarde hongred. <sup>3</sup> And the devyll sayde unto him: yf thou be the sonne of God commaunde this stone that it be breed. <sup>4</sup> And Jesus answered hym, saying: It is written man shall not lyve by breed only, but by every worde of God.

<sup>5</sup> Aud \* the devyll toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, even in the twincklyng of an eye. <sup>6</sup> And the devyll sayde unto him: all this power will I geve the every whit, and the glory of them: for they are delyvered unto me, and to whomsoever I wyll, I geve it. <sup>7</sup> If thou therfore wyll falt down before me and worship me, they shalbe all thyne. <sup>8</sup> Jesus answered and sayde unto him: hence from me Satan. For it is wrytten Thou shalt worship the Lorde thy God, and him onely shalt thou serve.

<sup>9</sup> And he caryed him to Jerusalem, and set him on a pynacle of the temple, and sayd unto him: Yf thou be the sonne of God, cast thy selfe doune from hens. <sup>10</sup> For it is wrytten: he shall geve his Angels charge over the, to kepe the, <sup>11</sup> and in their handes they shall beare the up, that

## KJ (1611) 1873

son of Maleleel, which was *the son* of Cainan, <sup>38</sup> which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

**4** And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, <sup>2</sup> being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. <sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. <sup>5</sup> And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for *that* is delivered unto me; and to whomsoever I will I give it. <sup>7</sup> If thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup> for it is written, He shall give his angels charge over thee, to keep thee: <sup>11</sup> and in *their* hands they shall bear thee up, lest at any time thou dash thy foot

## GENEVA BIBLE (1560) 1562

Maleleel, (the sonne) of Cainan. <sup>38</sup> (The sonne) of Enos, (the sonne) of Seth, (the sonne) of Adam, (the sonne) of God.

4 And Jesus full of the holie Gost returned from Jordan, and was led by the Spirite into the wildernes. <sup>2</sup> And was (there) fourtie dayes tempted of the devill, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungrie. <sup>3</sup> Then the devill said unto him, If thou be the Sonne of God, commande this stone that it be made bread. <sup>4</sup> But Jesus answered him, saying. It is written, The man shall not live by bread onely, but by everie worde of God. <sup>5</sup> Then the devil toke him up into an high mountaine, and shewed him all the kingdomes of the worlde, in the twinkeling of an eye. <sup>6</sup> And the devil said unto him, All this power wil I give thee, and the glorie of those (kingdomes:) for that is delivered to me: and to whomesoever I wil, I give it. <sup>7</sup> If thou therfore wilt worship me, they shal be all thine. <sup>8</sup> But Jesus aunswered hym, and said, Hence from me, Satan: for it is written, Thou shalt worship the Lord thy God, and hym alone thou shalt serve. <sup>9</sup> Then he broght him to Jerusalem, and set him on a pinacle of the Temple, and said unto hym, If thou be the Sonne of GOD, cast thy selfe downe from hence. <sup>10</sup> For it is written, That he will give his Angels charge over thee to kepe thee: <sup>11</sup> And with (their) hands they shal lift thee up, lest at anie time thou shuldest dash thy foote against a

## (RV 1881) ASV 1901

son of Mahalaleel, the son of Cainan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness <sup>2</sup> during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. <sup>3</sup> And the devil said unto him, if thou art the Son of God, command this stone that it become bread. <sup>4</sup> And Jesus answered unto him, It is written, Man shall not live by bread alone. <sup>5</sup> And he led him up, and showed him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. <sup>7</sup> If thou therefore wilt worship before me, it shall all be thine. <sup>8</sup> And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>9</sup> And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: <sup>10</sup> for it is written,

He shall give his angels charge concerning thee, to guard thee:

<sup>11</sup> and,

On their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

## BISHOPS' BIBLE (1568) 1602

Malaleel, which was the sonne of Cainan, <sup>38</sup> Which was the sonne of Henos, which was the sonne of Seth, which was the sonne of Adam, which was the Sonne of God.

4 Jesus beeing full of the holy Ghost, returned from Jordan, and was ledde by the *same* Spirit into wildernes, <sup>2</sup> Being fourtie dayes tempted of the devill, and in those dayes did he eat nothing: and when they were ended, he afterward hungred. <sup>3</sup> And the devil saide unto him, If thou bee the Sonne of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, saying, It is written, that man shall not live by bread onely, but by every word of God. <sup>5</sup> And when the devill had taken him up into an high mountaine, hee shewed him all the kingdomes of the worlde in a moment of time. <sup>6</sup> And the devil said unto him, Al this power will I give thee every whit, and the glory of them, for that is delivered unto mee, and to whomsoever I wil, I give it. <sup>7</sup> If thou therefore wilt worship mc, it shall be all thine. <sup>8</sup> Jesus answering, said unto him, Get thee hence behinde mee, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. <sup>9</sup> And hee caried him to Hierusalem, and set him on a pinacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence. <sup>10</sup> For it is written, that hee shall give his Angels charge over thee, to keepe thee. <sup>11</sup> And in their handes they shall beare thee up, that thou dash not thy

## RSV (1946) 1960

the son of Cainan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit <sup>2</sup> for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. <sup>3</sup> The devil said to him, "If you are the Son of God, command this stone to become bread." <sup>4</sup> And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" <sup>5</sup> And the devil took him up, and showed him all the kingdoms of the world in a moment of time, <sup>6</sup> and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. <sup>7</sup> If you, then, will worship me, it shall all be yours." <sup>8</sup> And Jesus answered him, "It is written,

'You shall worship the Lord your God,  
and him only shall you serve.'"

<sup>9</sup> And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; <sup>10</sup> for it is written,

'He will give his angels charge of you, to guard you,'

<sup>11</sup> and

'On their hands they will bear you up,  
lest you strike your foot against a stone.'"

**TYNDALE (1525) 1535**

thou dasshe not thy fote agaynst a stone. <sup>12</sup> Jesus answered and sayde to him, it is sayd: thou shalt not tempte the Lorde thy God. <sup>13</sup> Assone as the devyll had ended all his temptacions, he departed from him for a season.

<sup>14</sup> And Jesus retourned by the power of the sprete into Galile, and there went a fame of him thorowe oute all the region rounde aboute. <sup>15</sup> And he taught in their synagoges and was commended of all men.

<sup>16</sup> And he came to Nazareth where he was noursed, and as his custome was, went into the synagoge on the Saboth dayes and stode up for to rede. <sup>17</sup> And ther was delivered unto him the boke of the Prophete Esaias. And when he had opened the boke he founde the place, where it was written. <sup>18</sup> The sprete of the Lorde upon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: and to heale the broken harted: to preache deliveraunce to the captive, and syght to the blynde, and frely to set at liberte them that are brused, <sup>19</sup> and to preache the acceptable yeare of the Lorde.

<sup>20</sup> And he cloosed the booke, and gave it agayne to the minister, and sate doune. And the eyes of all that were in the synagoge, were fastened on him. <sup>21</sup> And he began to saye unto them. This daye is this scripture fulfilled in youre eares. <sup>22</sup> And all bare him witnes, and wondred at the gracious wordes which proceded oute of his mouth. and sayde: Is not this Josephs sonne?

**RHEIMS 1582**

stone. <sup>12</sup> And JESUS answering said to him, It is said, *Thou shalt not tempt the Lord thy God.* <sup>13</sup> And al the tentation being ended, the Devil departed from him until a time.

<sup>14</sup> And JESUS returned in the force of the spirit into Galilee, and the fame went forth through the whole countrie of him. <sup>15</sup> And he taught in their synagogs, and was magnified of al.

<sup>16</sup> And he came to Nazareth where he was brought up: and he entred according to his custom on the Sabbath day into the synagogue: and he rose up to reade. <sup>17</sup> And the booke of Esay of Prophet was delivered unto him. And as he unfolded the booke, he found the place where it was written, <sup>18</sup> *The Spirit of the Lord upon me, for which he anointed me, to evangelize unto the poore he sent me, to heale the contrite of hart, to preach to the captives remission, and sight to the blinde, to dimisse the bruised unto remission, to preach the acceptable yere of the Lord, and the day of retribution.* <sup>20</sup> And when he had folded the booke, he rendred it to the minister, and sate doune. And the eies of al in the synagogue were bent upon him. <sup>21</sup> And he began to say unto them: That this day is fulfilled this scripture in your eares. <sup>22</sup> And al gave testimonie to him: and they marveled in the wordes of grace that proceded from his mouth, and they said, Is not this Josephs sonne?

**GREAT BIBLE (1539) 1540**

thou dasshe not thy fote agaynst a stone. <sup>12</sup> And Jesus answered, and sayde unto hym, it is sayd: thou shalt not tempte the Lorde thy God. <sup>13</sup> And as sone as all the tentacion was ended, the devell departed from him for a season.

<sup>14</sup> And Jesus returned by the power of the sprete, into Galile, and there went a fame of him thorow out all the region. <sup>15</sup> And he taught in theyr synagoges and was commended of all men.

<sup>16</sup> And he came to Nazareth where he was noursed and (as hys custome was) he went into the synagoge on the Saboth daye, and stode up for to reade. <sup>17</sup> And there was delyvered unto hym the boke of the prophete Esayas. And when he had opened the boke, he founde the place, where it was wryten. <sup>18</sup> The sprete of the Lord upon me, because he hath annoynted me: to preache the Gospell to the pore he hath sent me: to heale the broken harted, to preach delyveraunce to the captyve, and syght to the blynde: frely to set at liberte them that are brosed, <sup>19</sup> and to preach the acceptable yeare of the Lorde.

<sup>20</sup> And he closed the boke, and gave it agayne to the minyster, and sate downe. And the eyes of all them that were in the synagoge, were fastened on him. <sup>21</sup> And he began to saye unto them: Thys daye is thys scripture fulfilled in your eares. <sup>22</sup> And all bare hym wytnes and wondred at the gracious wordes, which proceeded out of of\* hys mouth, and they sayde: Is not thys Josephs sonne?

**KJ (1611) 1873**

against a stone. <sup>12</sup> And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the devil had ended all the temptation, he departed from him for a season.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. <sup>15</sup> And he taught in their synagogues, being glorified of all. <sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,* <sup>19</sup> *to preach the acceptable year of the Lord.* <sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all *them that were* in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them. This day is this scripture fulfilled in your ears. <sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said,

## GENEVA BIBLE (1560) 1562

stone. <sup>12</sup> And Jesus answered and sayd unto hym, It is said, Thou shalte not tempt the Lorde thy God. <sup>13</sup> And when the devil had ended all the tentacion, he departed from him for a season.

<sup>14</sup> And Jesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region rounde about. <sup>15</sup> For he taught in their Synagogues, and was honoured of all men. <sup>16</sup> And he came to Nazaret where he had bene brought up, and [at his custome was] went into the Synagogue on the Sabbath day, and stode up to reade. <sup>17</sup> And there was delivered unto hym the boke of the Prophet Esaias: and when he had opened the boke, he founde the place, where it was written. <sup>18</sup> The Spirit of the Lord (is) upon me, because he hath anointed me, that I shuld preach the Gospell to the poore: he hathe sent me, that I shulde heale the broken hearted, that I shulde preache deliverance to the captives, and recovering of sight to the blinde, that I shulde set at libertie them that are bruised. <sup>19</sup> And that I shulde preache the acceptable yere of the Lord. <sup>20</sup> And he closed the boke, and gave it againe to the minister, and sate downe: and the eyes of al that were in the Synagogue were fastened on him. <sup>21</sup> Then he began to say unto them, This daye is this Scripture fulfilled in your eares. <sup>22</sup> And all bare him witnes, and wondered at the gracious wordes, whiche proceded out of his mouth,

## (RV 1881) ASV 1901

<sup>12</sup> And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

<sup>13</sup> And when the devil had completed every temptation, he departed from him for a season.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. <sup>15</sup> And he taught in their synagogues, being glorified of all.

<sup>16</sup> And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. <sup>17</sup> And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

<sup>18</sup> The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,

<sup>19</sup> To proclaim the acceptable year of the Lord.

<sup>20</sup> And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, To-day hath this scripture been fulfilled in your ears. <sup>22</sup> And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this

## BISHOPS' BIBLE (1568) 1602

foote at any time against a stone. <sup>12</sup> And Jesus answering, sayde unto him, It is saide, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the devil had ended al the temptation, he departed from him for a season. <sup>14</sup> And Jesus returned by the power of the Spirit into Galilee, and there went a fame of him throughout all the region round about. <sup>15</sup> And he taught in their Synagogues, being glorified of all men. <sup>16</sup> And he came to Nazareth, where he was nursed, and as his custome was, hee went into the Synagogue on the Sabbath day, and stood by for to reade. <sup>17</sup> And there was delivered unto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place where it is written, <sup>18</sup> The Spirit of the Lord upon me, because he hath anointed me, to preach the Gospel to the poore: he hath sent me, to heale the broken hearted, to preach deliverance to the captive, and recovering of sight to the blinde, freely to set at libertie them that are bruised, <sup>19</sup> And to preach the acceptable yeere of the Lord. <sup>20</sup> And when he had closed the booke, and given it againe to the minister, he sate downe: and the eyes of al them that were in the Synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this Scripture fulfilled in your eares. <sup>22</sup> And all bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth.

## RSV (1946) 1960

<sup>12</sup> And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" <sup>13</sup> And when the devil had ended every temptation, he departed from him until an opportune time.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. <sup>15</sup> And he taught in their synagogues, being glorified by all.

<sup>16</sup> And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; <sup>17</sup> and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

<sup>18</sup> "The Spirit of the Lord is upon me,

because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,

<sup>19</sup> to proclaim the acceptable year of the Lord."

<sup>20</sup> And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. <sup>21</sup> And he began to say to them, "Today this scripture has been fulfilled in your hearing." <sup>22</sup> And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, "Is not

## TYNDALE (1525) 1535

<sup>23</sup> And he sayde unto them: Ye maye very well saye unto me this proverbe. Phisicion, heale thy selfe. Whatsoever we have heard done in Capernaum, do the same here lyke wyse in thyne awne countre. <sup>24</sup> And he sayde, verely I saye unto you: No Prophet is accepted in his awne countre.

<sup>25</sup> But I tell you of a truth, many wyddowes were in Israel in the dayes of Helyas, when hevyn was shet thre yeres and sixe monethes, when greate famyshment was through oute all the londe, <sup>26</sup> and unto none of them was Helyas sent, save into Sarepta besydes Sidon unto a woman that was a wydow. <sup>27</sup> And many lepers were in Israel in the tyme of Heliseus the Prophete: and yet none of them was heled, savinge Naaman of Syria.

<sup>28</sup> And as many as were in the synagoge when they herde that, were filled with wrath: <sup>29</sup> and roose up, and thrust him oute of the cite, and ledde him even unto the edge of the hyll, wher on their cite was bylte, to cast him doune headlyng. <sup>30</sup> But he went his waye even thorow the myddes of them: <sup>31</sup> and came into Capernaum a cite of Galile, and there taught them on the Saboth dayes. <sup>32</sup> And they were astonyed at his doctrine: for his preachinge was with power.

<sup>33</sup> And in the synagoge ther was a man which had a sprete of an uncleane devell, and cryed with aloude voyce sayinge: <sup>34</sup> let me alone, what hast thou to do with us, thou Jesus of Nazareth? Arte thou come to destroye us? I knowe the

## RHEIMS 1582

<sup>23</sup> And he said to them, Certes you wil say to me this similitude, *Physicion, cure they self*: as great things as we have heard done in Capharnaum, doe also here in thy countrie. <sup>24</sup> And he said, Amen I say to you, that no Prophet is accepted in his own countrie. <sup>25</sup> In truth I say to you, there were many widowes in the daies of Elias in Israel, when the heaven was shut three yeres and six moneths, when there was a great famine made in the whole earth: <sup>26</sup> and to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. <sup>27</sup> And there were many lepers in Israel under Elisæus the Prophet: and none of them was made cleane but Naaman the Syrian. <sup>28</sup> And al in the synagogue were filled with anger, hearing these things. <sup>29</sup> And they rose, and cast him out of the citie: and they brought him to the edge of the hil, whereupon their citie was built, that they might throw him downe headlong. <sup>30</sup> But he passing through the middes of them, went his way.

<sup>31</sup> And he went downe into Capharnaum a citie of Galilee: and there he taught them on the Sabboths. <sup>32</sup> And they were astonied at his doctrine: because his talke was in power. <sup>33</sup> And in the synagogue there was a man having an uncleane Divel, and he cried out with a loud voice, <sup>34</sup> saying, Let be, what to us and thee JESUS of Nazareth? art thou come to destroy us? I know thee who thou art, *the SAINT*

## GREAT BIBLE (1539) 1540

<sup>23</sup> And he sayd unto them: ye wyll utterly saye unto me this proverbe: Phisicion, heale thy selfe. Whatsoever we have heard done in Capernaum, do the same here lyke-wise in thyne awne countre. <sup>24</sup> And he sayde: Verely I saye unto you: No prophete is accepted in hys awne countre.

<sup>25</sup> But I tell you of a treuth: many weddowes were in Israel in the daies of Helias when heaven was shut thre yeaeres and syxe monethes, when greate famyshment was throughout all the lande, <sup>26</sup> and unto noone of them was Helias sent, save into Sarepta besydes Sidon, unto a woman that was a wedowe. <sup>27</sup> And many lepers were in Israell in the tyme of Helyseus the prophete: and none of them was clesned, sayvng Naaman the Syrian.

<sup>28</sup> And all they in the synagoge (when they herde these thinges, were filled with wrath: <sup>29</sup> and rose up, and thrust him out of the cyte, and ledd him even unto the edge of the hyll (where on theyr cytie was bylte) that they myght cast him downe headlyng. <sup>30</sup> But he departed, and went hys waye even thorow the myddes of them. <sup>31</sup> And came downe to Capernaum, (a cytie of Galile) and there taught them on the saboth dayes. <sup>32</sup> And they were astonyed at his doctryne: for his preaching was with power. <sup>33</sup> And in the synagoge there was a man which had an uncleane sprete of a devyll, and cryed with a loude voyce, <sup>34</sup> sayenge: let me alone, what hast thou to do with us, thou Jesus of Nazareth? Art thou come to destroye us? I knowe

## KJ (1611) 1873

Is not this Joseph's son? <sup>23</sup> And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. <sup>24</sup> And he said, Verily I say unto you, No prophet is accepted in his own country. <sup>25</sup> But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup> but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow. <sup>27</sup> And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> And all *they* in the synagogue, when they heard these *things*, were filled with wrath, <sup>29</sup> and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that *they* might cast him down headlong. <sup>30</sup> But he passing through the midst of them went *his way*, <sup>31</sup> and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. <sup>32</sup> And they were astonished at his doctrine: for his word was with power.

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, <sup>34</sup> saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know

## GENEVA BIBLE (1560) 1562

and sayd, Is not this Josephes sonne? <sup>23</sup> Then he sayd unto them, Ye will surely saye unto me this proverbe, Physicion, heale thy selfe whatsoever we have heard done in Capernaum, do it here lykewise in thyne owne countrey. <sup>24</sup> And he said, Verely I saye unto you, No Prophet is accepted in his owne countrey. <sup>25</sup> But I tell you of a trueth, manie widdowes were in Israell in the dayes of Elias, when heaven was shut three yeres and six moneths, when greate famine was throughout all the land. <sup>26</sup> But unto none of them was Elias sent, save into Sarepta, (a citie of) Sidon, unto a certeine widdowe. <sup>27</sup> Also manie lepers were in Israell, in the tyme of Eliseus the Prophet: yet none of them was made cleare, savyng Naaman the Syrian. <sup>28</sup> Then all (that were) in the Synagogue, when they heard it, were filled with wrath. <sup>29</sup> And rose up, and thrust him out of the citie, and led hym unto the edge of the hil, where on their citie was buylt, to cast hym downe headlong. <sup>30</sup> But he passed through the middes of them, and went his way.

<sup>31</sup> And came downe into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes. <sup>32</sup> And they were astonished at his doctrine: for his worde was with autoritie. <sup>33</sup> And in the Synagogue there was a man whiche had a spirit of an uncleane devil, which cryed with a loude voyce, <sup>34</sup> Saying, Oh, what have we to do with thee, thou Jesus of Nazaret? art thou come to destroy us? I knowe

## (RV 1881) ASV 1901

Joseph's son? <sup>23</sup> And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. <sup>24</sup> And he said, Verily I say unto you. No prophet is acceptable in his own country. <sup>25</sup> But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; <sup>26</sup> and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. <sup>27</sup> And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. <sup>28</sup> And they were all filled with wrath in the synagogue, as they heard these things; <sup>29</sup> and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. <sup>30</sup> But he passing through the midst of them went his way.

<sup>31</sup> And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: <sup>32</sup> and they were astonished at his teaching; for his word was with authority. <sup>33</sup> And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, <sup>34</sup> Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou

## BISHOPS' BIBLE (1568) 1602

And they said, Is not this Josephs sonne? <sup>23</sup> And he saide unto them, Ye will utterly say unto me this proverbe, Physition, heale thy selfe: Whatsoever wee have heard done in Capernaum, doe the same here likewise in thine owne countrey. <sup>24</sup> And hee saide, Verely I say unto you, no Prophet is accepted in his owne countrey. <sup>25</sup> But I tell you of a trueth, many widdowes were in Israel in the dayes of Elias, when the heaven was shut three yeeres and sixe moneths, when great famishment was throughout all the land: <sup>26</sup> And unto none of them was Elias sent, save unto Sarepta a citie of Sidon, unto a woman that was a widow. <sup>27</sup> And many lepers were in Israel in the time Elizeus the Prophet: and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> And all they in the Synagogue, when they heard these things, were filled with wrath, <sup>29</sup> And rose up, and thrust him out of the city, and led him even unto the top of the hil (whereon their city was built) that they might cast him downe headlong. <sup>30</sup> But hee passing thorow the mids of them, went his way: <sup>31</sup> And came downe to Capernaum, a citie of Galilee, and there taught them on the Sabbath dayes. <sup>32</sup> And they were astonished at his doctrine: for his preaching was with power. <sup>33</sup> And in the Synagogue there was a man, which had a spirit of a fowle devil, and cried out with a lowd voyce, <sup>34</sup> Saying, Let us alone, what have wee to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know who thou

## RSV (1946) 1960

this Joseph's son?" <sup>23</sup> And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.'" <sup>24</sup> And he said, "Truly, I say to you, no prophet is acceptable in his own country. <sup>25</sup> But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; <sup>26</sup> and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. <sup>27</sup> And there were many lepers in Israel in the time of the prophet Elisha; and none of them was cleansed, but only Naaman the Syrian." <sup>28</sup> When they heard this, all in the synagogue were filled with wrath. <sup>29</sup> And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. <sup>30</sup> But passing through the midst of them he went away.

<sup>31</sup> And he went down to Capernaum, a city of Galilee. And he was teaching them on the sabbath; <sup>32</sup> and they were astonished at his teaching, for his word was with authority. <sup>33</sup> And in the synagogue there was a man who had the spirit of an unclean demon; and he cried out with a loud voice, <sup>34</sup> "Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are,

## TYNDALE (1525) 1535

what thou arte, even the holy of God. <sup>35</sup> And Jesus rebuked him sayinge: holde thy peace and come oute of him. And the devyll threwe him in the myddes of them and came oute of him, and hurt him not. <sup>36</sup> And feare came on them all, and they spake amonge them selves sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes, and they come out? <sup>37</sup> And the fame of him spread abroode thorowoute all places of the cowntre round aboute.

<sup>38</sup> And he roose up and came oute of the synagoge, and entred into Simons housse. And Simons motherelawe was taken with a greate fever, and they made intercession to him for her. <sup>39</sup> And he stode over her, and rebuked the fever: and it leeft her. And immediatly she arose and ministred unto them.

<sup>40</sup> When the sonne was doune, all they that had sicke taken with divers diseases, brought them unto him: and he layde his hondes on every one of them, and healed them. <sup>41</sup> And devyls also came out of many of them crying and saying: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ.

<sup>42</sup> Assone as it was daye, he departed and went awaye into a desert place, and the people sought him and came to him, and kept him that he shuld not departe from them.

<sup>43</sup> And he sayde unto them: I muste to other cities also preache the kyngdome of God: for therfore am I sent.

<sup>44</sup> And he preached in the synagoges of Galile.

## RHEIMS 1582

of God. <sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and goe out of him. And when the Devil had throwen him into the middes, he went out of him, and hurted him nothing. <sup>36</sup> And there came feare upon al, and they talked together one with an other, saying, What word is this, that in power and vertue he commaundeth the uncleane spirits, and they goe out? <sup>37</sup> And the fame of him was published into every place of the countrie.

<sup>38</sup> And Jesus rising up out of the synagogue, entred into Simons house. And Simons wives mother was holden with a great fever: and they besought him for her. <sup>39</sup> And standing over her, he commaunded the fever, and it left her. And incontinent rising, she ministred to them. <sup>40</sup> And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he imposing hands upon every one, cured them. <sup>41</sup> And Devils went out from many, crying and saying, That thou are the sonne of God. And rebuking them he suffred them not to speake, that they knew he was Christ.

<sup>42</sup> And when it was day, going forth he went into a desert place: and the multitudes sought him, and came even unto him: and they held him that he should not depart from them. <sup>43</sup> To whom he said, That to other cities also must I evangelize the kingdom of God: because therfore I was sent. <sup>44</sup> And he was preaching in the synagogs of Galilee.

## GREAT BIBLE (1539) 1540

the what thou art, even the holy of God. <sup>35</sup> And Jesus rebuked him, sayinge: holde thy peace, and come out of hym. And whan the devyll had throwen hym in the myddes, he came out of him, and hurt him not. <sup>36</sup> And feare cam on them all, and they spake among them selnes,\* sayinge: what maner a thing is thys? For with auctorite and power he commaundeth the foules spretes, and they come out? <sup>37</sup> And the fame of hym was spred abroad thorowe out every place of the cowntre rounde aboute.

<sup>38</sup> And whan he was rysen up and come out of the synagoge, he entred into Simons house. And Simons mother in lawe was taken with a great fever, and they made intercession to hym for her. <sup>39</sup> And he stode over her, and rebuked the fever, and the fever left her. And immedyatly she arose, and mynistred unto them.

<sup>40</sup> When the sonne was downe, all they that had syck, taken with divers diseases, brought them unto hym: and he layde hys handes on every one of them, and healed them. <sup>41</sup> And hevyls \* also came out of many, crying and saieng: thou art Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

<sup>42</sup> As sone as it was daye, he departed, and went into a desert place, and the people sought him, and came to hym, and kept hym that he shulde not departe from them.

<sup>43</sup> And he sayde unto them: I must preach the kyngdome of God to other cyties also: for therfore am I sent. <sup>44</sup> And he preached in the synagoges of Galile!

## KJ (1611) 1873

thee who thou art, the Holy One of God. <sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. <sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup> And the fame of him went out into every place of the country round about.

<sup>38</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. <sup>39</sup> And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. <sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. <sup>41</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

<sup>42</sup> And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. <sup>44</sup> And he preached in the synagogues of Galilee.

## GENEVA BIBLE (1560) 1562

who thou art, (even) the Holie one of God. <sup>35</sup> And Jesus rebuked him, saying, Holde thy peace, and come out of him. Then the devil throwing him in the middes (of them,) came out of him, and hurt him not. <sup>36</sup> So feare came on them all, and they spake among them selves, saying, What thing is this? for with autoritie and power he commaundeth the foule spirits, and they came out. <sup>37</sup> And the fame of him spred abroad through out all the places of the countrey rounde about.

<sup>38</sup> And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her. <sup>39</sup> Then he stode over her, and rebuked the fever, and it left her: and immediatly she arose, and ministred unto them. <sup>40</sup> Now when the sunne was downe, all they that had sicke (folkes) of divers diseases, broght them unto him, and he laied his hands on everie one of them, and healed them. <sup>41</sup> And devils also came out of manie, crying, and saying, Thou art the Christ the Sonne of God: but he rebuked them, and suffred them not to say that thei knewe him to be Christ. <sup>42</sup> And when it was day, he departed and went forthe into a desert place, and the people soght him, and came to him, and kept him that he shulde not departe from them. <sup>43</sup> But he said unto them, Surely I muste also preache the kingdome of God to other cities: for therefore am I sent. <sup>44</sup> And he preached in the Synagogues of Galile.

## (RV 1881) ASV 1901

art, the Holy One of God." <sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. <sup>36</sup> And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup> And there went forth a rumor concerning him into every place of the region round about.

<sup>38</sup> And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. <sup>39</sup> And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

<sup>40</sup> And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. <sup>41</sup> And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

<sup>42</sup> And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. <sup>43</sup> But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

<sup>44</sup> And he was preaching in the synagogues of <sup>i</sup>Galilee.

<sup>i</sup> Very many ancient authorities read *Judæa*.

## BISHOPS' BIBLE (1568) 1602

art, *even* the holy One of God. <sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had throwen him in the mids, hee came out of him, and hurt him not. <sup>36</sup> And feare came on them all, and they spake among themselves, saying, What maner of saying is this? For with authoritie and power he commaundeth the fowle spirits, and they come out. <sup>37</sup> And the fame of him went out into every place of the countrey round about. <sup>38</sup> And when hee was risen out of the Synagogue, hee entred into Simons house: and Simons wives mother was taken with a great fever, and they made intercession to him for her. <sup>39</sup> And he stood over her, and rebuked the fever, and it left her. And immediatly shee arose, and ministred unto them. <sup>40</sup> When the Sunne was downe, all they that had any sicke with divers diseases, brought them unto him: and when he had layd his handes on every one of them, hee healed them. <sup>41</sup> And devils also came out of many, crying, and saying, Thou art that Christ the Sonne of God. And he rebuking them, suffered them not to speake: for they knew that hee was Christ. <sup>42</sup> And when it was day, hee departed, and went into a desert place: and the people sought him, and came to him, and kept him, that hee should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdome of God to other cities also: For therefore am I sent. <sup>44</sup> And hee was preaching in the Synagogues of Galilee.

## RSV (1946) 1960

the Holy One of God." <sup>35</sup> But Jesus rebuked him, saying, "Be silent, and come out of him!" And when the demon had thrown him down in the midst, he came out of him, having done him no harm. <sup>36</sup> And they were all amazed and said to one another, "What is this word? For with authority and power he commands the unclean spirits, and they come out." <sup>37</sup> And reports of him went out into every place in the surrounding region.

<sup>38</sup> And he arose and left the synagogue, and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they besought him for her. <sup>39</sup> And he stood over her and rebuked the fever, and it left her; and immediately she rose and served them.

<sup>40</sup> Now when the sun was setting, all those who had any that were sick with various diseases brought them to him: and he laid his hands on every one of them and healed them. <sup>41</sup> And demons also came out of many, crying, "You are the Son of God!" But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.

<sup>42</sup> And when it was day he departed and went into a lonely place. And the people sought him and came to him, and would have kept him from leaving them; <sup>43</sup> but he said to them, "I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose."

<sup>44</sup> And he was preaching in the synagogues of Judea.<sup>n</sup>

<sup>n</sup> Other ancient authorities read *Galilee*

## TYNDALE (1525) 1535

5 It came to passe as the people preased upon him, to heare the worde of God, that he stode by the lake of Genezareth: <sup>2</sup>and sawe two shippes stonde by the lake syde, but the fisshermen were gone out of them, and were wasshyng their nettes. <sup>3</sup>And he entred into one of the shippes, which perteyned to Simon, and prayed him, that he wolde thrust out a lytell from the londe. And he sate doune and taught the people out of the ship.

<sup>4</sup>When he had leeft speakyng, he sayde unto Simon: Launche out into the depe, and let slippe youre nettes to make a draught, <sup>5</sup>And Simon answered, and sayde to him: Master, we have labored all nyght, and have taken nothynge. Neverthelater at thy worde I will loose forth the net. <sup>6</sup>And when they had so done, they inclosed a greate multitude of fysshes. And their net brake: <sup>7</sup>but they made signes to their felowes which were in the other ship, that they shuld come and helpe them. And they came: and filled bothe the shippes that they soncke agayne.

<sup>8</sup>When Simon Peter sawe that, he fell doune at Jesus knees sayinge: Lorde go from me, for I am a synfull man. <sup>9</sup>For he was utterly astonyed and all that were with him, at the draught of fyssh which they toke: <sup>10</sup>and so was also James and John the sonnes of Zebede which were parteners with Simon. And Jesus sayde unto Simon: feare not, from hence forthe thou shalt catche men. <sup>11</sup>And they brought the shippes to londe, and forsoke all, and folowed him.

## RHEIMS 1582

5 And it came to passe, when the multiudes pressed upon him to heare the word of God, and him self stode beside the lake of Genesareth. <sup>2</sup>And he saw two shippes standing by the lake: and the fishers were gone downe, and washed their nettes. <sup>3</sup>And he going up into one ship that was Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.

<sup>4</sup>And as he ceased to speake, he said to Simon, Launche forth into the deepe, and let loose your nettes to make a draught. <sup>5</sup>And Simon answering, said to him, Maister, labouring al the night, we have taken nothing: but in thy word I wil let loose the nette. <sup>6</sup>And when they had done this, they inclosed a very great multitude of fishes, and their nette was broken. <sup>7</sup>And they beckened to their fellowes that were in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke. <sup>8</sup>Which when Simon Peter did see, he fel downe at JESUS knees, saying, Goe forth from me, because I am a sinful man, O Lord. <sup>9</sup>For he was wholly astonished and al that were with him, at the draught of fishes which they had taken. <sup>10</sup>In like maner also James and John the sonnes of Zebedee, who were Simons fellowes. And JESUS said to Simon, feare not: from this time now, thou shalt be taking men. <sup>11</sup>And having brought their shippes to land, leaving al things they folowed him.

## GREAT BIBLE (1539) 1540

5 It came to passe that (whan the people preased upon him, to heare the word of God) he stode by the lake of Genezareth: <sup>2</sup>and sawe two shyppes stande by the lake syde, but the fisshermen were gone oute of them, and were wasshyng their nettes. <sup>3</sup>And he entred into one of the shyppes, (which perteyned to Simon) and prayed him that he wold thrust oute a lytell from the lande. And he sate downe, and taught the people out of the shyp. <sup>4</sup>When he had lefte speakyng, he sayde unto Simon: Launche out into the depe, and let slyppe youre nettes to make a draught. <sup>5</sup>And Simon answered, and sayd unto hym: Master, we have laboured all night, and have taken nothyng. Neverthesse,\* at thy commaundement I wyll lose forth the net. <sup>6</sup>And when they had this done, they inclosed a greate multitude of fysshes. <sup>7</sup>But theyr net brake, and they beckened to theyr felowes (which were in the other shyp) that they shulde come, and helpe them. And they came: and fylled both the shyppes, that they soncke agayne.

<sup>8</sup>When Simon Peter sawe thys, he fell downe at Jesus knees, saying: Lord, go from me, for I am a sinful man. <sup>9</sup>For he was astonnyed and all that were with hym, at the draught of fysshes which they had taken: <sup>10</sup>and so was also James and John the sonnes of zebede, which were parteners with Symon. And Jesus sayde unto Symon: feare not, from hence forth thou shalt catche men. <sup>11</sup>And they brought the shyppes to lande, and forsoke all, and folowed hym.

## KJ (1611) 1873

5 And it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, <sup>2</sup>and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. <sup>3</sup>And he entered into one of the ships, which was Simon's, and prayed him that *he* would thrust out a little from the land. And he sat down, and taught the people out of the ship. <sup>4</sup>Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. <sup>5</sup>And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup>And when they had this done, they inclosed a great multitude of fishes: and their net brake. <sup>7</sup>And they beckoned unto *their* partners, which were in the other ship, that *they* should come and help them. And they came, and filled both the ships, so that they began to sink. <sup>8</sup>When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup>For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup>and so *was* also James, and John, *the* sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. <sup>11</sup>And when they had brought *their* ships to land, they forsook all, and followed him.

## GENEVA BIBLE (1560) 1562

5 Then it came to passe, as the people preassed upon him to heare the worde of God, that he stode by the lake of Gennesaret, <sup>2</sup> And sawe two shippes stand by the lake side but the fisshermen were gone out of them, and were wasshing their nettes. <sup>3</sup> And he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

<sup>4</sup> Now when he had left speaking, he said unto Simon, Lanche out into the depe, and let downe your nettes to make a draught. <sup>5</sup> Then Simon answered, and said unto him, Master, we have travailed all night, and have taken nothing: nevertheles at thy worde I wil let downe the net. <sup>6</sup> And when they had so done, they inclosed a great multitude of fishes, so that their net brake. <sup>7</sup> And they beckened to their parteners, which were in the other ship, that thei shuld come and helpe them, who came then, and filled bothe the shippes, that they did sinke. <sup>8</sup> Now when Simon Peter sawe it, he fell down at Jesus knees, saying, Lord, go from me: for I am a sinfui man. <sup>9</sup> For he was utterly astonied, and all that were with him, for the draught of fishes, which they toke. <sup>10</sup> And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Jesus said unto Simon, Feare not: from hence forth thou shalt catch men. <sup>11</sup> And when they had broght the shippes to land, they forsoke all, and followed him.

## (RV 1881) ASV 1901

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; <sup>2</sup> and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. <sup>3</sup> And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. <sup>4</sup> And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. <sup>5</sup> And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. <sup>6</sup> And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; <sup>7</sup> and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. <sup>8</sup> But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup> For he was amazed, and all that were with him, at the draught of the fishes which they had taken; <sup>10</sup> and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. <sup>11</sup> And when they had brought their boats to land, they left all, and followed him.

## BISHOPS' BIBLE (1568) 1602

5 It came to passe, that when the people preassed upon him, to heare the word of God, he was standing by the lake of Genezareth. <sup>2</sup> And hee sawe two shippes stand by the lakes side: but the fishermen were gone out of them, and were washing their nettes. <sup>3</sup> And when hee was entred into one of the ships which pertained to Simon, he prayed him that hee would thrust out a little from the land: and he sate downe, and taught the people out of the shippe. <sup>4</sup> When he had left speaking, hee saide unto Simon, Lanch out into the deepe, and let slippe your nets to catch. <sup>5</sup> And Simon answering, saide unto him, Master, wee have laboured all night, and have taken nothing: neverthelesse, at thy commandement I will loose forth the net. <sup>6</sup> And when they had this done, they inclosed a great multitude of fishes, but their net brake: <sup>7</sup> And they beckened unto their partners, which were in the other shippe, that they should come and helpe them. And they came, and filled both the ships that they sunke *again*e. <sup>8</sup> When Simon Peter sawe *this*, hee fell downe at Jesus knees, saying, Go out from me, for I am a sinfull man, O Lord. <sup>9</sup> For hee was utterly astonied, and all that were with him, at the taking of the fishes, which they had caught together. <sup>10</sup> And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus saide unto Simon, Feare not, from henceforth thou shalt catch men. <sup>11</sup> And when they had brought up their boates to the shore, they forsooke all, and followed

## RSV (1946) 1960

5 While the people pressed upon him to hear the word of God, he was standing by the lake of Gennesaret. <sup>2</sup> And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. <sup>3</sup> Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. <sup>4</sup> And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." <sup>5</sup> And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." <sup>6</sup> And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, <sup>7</sup> they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. <sup>8</sup> But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." <sup>9</sup> For he was astonished, and all that were with him, at the catch of fish which they had taken; <sup>10</sup> and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." <sup>11</sup> And when they had brought their boats to land, they left everything and followed him.

## TYNDALE (1525) 1535

<sup>12</sup> And it fortun-ed as he was in a certayne cite: beholde, ther was a man full of leprosy: and when he had spied Jesus, he fell on his face, and besought him sayinge: Lorde yf thou wilt, thou canst make me cleane. <sup>13</sup> And he strethed forth the hond, and touched him sayinge: I will, be thou cleane. And immediatly the leprosy departed from him. <sup>14</sup> And he warned him, that he shuld tell no man: but that he shuld go and shewe him selfe to the Preste, and offer for his clensynge, accordinge as Moses commaundement was, for a witnes unto them.

<sup>15</sup> But so moche the moare went ther a fame abroade of him, and moche people came to geder to heare, and to be healed of him, of their infirmities. <sup>16</sup> And he kepte him selfe aparte in the wildernesses, and gave him selfe to prayer.

<sup>17</sup> And it happened on a certayne daye, that he taught: and ther sate the Pharises and doctours of lawe, which were come out of all the tounes of Galile, Jurie, and Jerusalem. And the power of the Lorde was to heale them. <sup>18</sup> And beholde, men brought a man lyinge in his beed which was taken with a palsie: and sought meanes to bringe him in and to laye him before him. <sup>19</sup> And when they coule not fynde by what waye they myght bringe him in, because of the prease, they went upon the toppe of the housse, and let him doune thorowe the tylinge, beed and all in the myddes before Jesus. <sup>20</sup> When he sawe their fayth, he sayde unto him: man, thy synnes are forgiven the.

## RHEIMS 1582

<sup>12</sup> And it came to passe, when he was in one of the cities, and behold a man full of leprosie, and seeinge JESUS, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. <sup>13</sup> And stretching forth the hand, he touched him, saying, I wil. be thou made cleane. And immediatly the leprosie departed from him. <sup>14</sup> And he commaunded him that he should tel no body, but, Goe, shew thy self to the Priest, and offer for thy cleansing as Moyse commaunded, for a testimonie to them.

<sup>15</sup> But the brute of him went abroad the more. and great multitudes came together to heare, and to be cured of their infirmities. <sup>16</sup> And he retired into the desert, and praied.

<sup>17</sup> And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctors of Law that were come out of every towne of Galilee and Jewrie and Hierusalem: and the vertue of our Lord was to heale them. <sup>18</sup> And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. <sup>19</sup> And not finding on which side they might bring him in for the multitude, they went up upon the rooffe, and through the tiles let him doune with the bed into the middes, before JESUS. <sup>20</sup> Whose faith when he saw, he said,

## GREAT BIBLE (1539) 1540

<sup>12</sup> And it fortun-ed that whan he was in a certen cytie: behold, ther was a man ful of leprosy, and when he had spied Jesus, he fell flat on hys face, and besought him, saieng: Lord, yf thou wylt, thou canst make me clene.

<sup>13</sup> And he stretched forth his hand, and touched him saying: I will, be thou clene. And immediatly the leprosy departed from hym. <sup>14</sup> And he charged him, that he shuld tell no man: but go (saith he) and shewe thy selfe to the preste, and offer for thy clensyng accordyng, as Moses commaunded, for a wytnes unto them.

<sup>15</sup> But so moch the more went there a fame abrode of hym, and moch people came together to heare, and to be healed of hym from theyr infirmities. <sup>16</sup> And he kepte hym oute of the waye in the wildernesses, and gave him selfe to prayer.

<sup>17</sup> And it happened on a certen daye: that he taught: and ther sate the Pharises and doctours of lawe, which were come out of all the townes of Galile and Jewrye, and Jerusalem. And the power of the Lord was present, to heale them. <sup>18</sup> And behold, men brought in a bed, a man which was taken with a palsie: and they sought meanes to bring him in, and to laye him before hym. <sup>19</sup> And when they coule not fynde on what syde they myghte bring hym in (because of the prease) they went up on the toppe of the house and let him doune thorowe the tylyng, beed and all, even in the myddes before Jesus. <sup>20</sup> When he sawe theyr fayth he sayd unto him: man, thy synnes be forgiven

## KJ (1611) 1873

<sup>12</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. <sup>14</sup> And he charged him to tell no *man*: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. <sup>15</sup> But *so much* the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. <sup>16</sup> And he withdrew himself into the wilderness, and prayed.

<sup>17</sup> And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting *by*, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. <sup>18</sup> And behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. <sup>19</sup> And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus. <sup>20</sup> And when he saw their faith,

## GENEVA BIBLE (1560) 1562

<sup>12</sup> Now it came to passe, as he was in a certeine citie, beholde, (there was) a man ful of leprosie, and when he sawe Jesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane. <sup>13</sup> So he stretched forthe his hand, and touched him, saying, I wil, be thou cleane. And immediatly the leprosie departed from him. <sup>14</sup> And he commaunded him that he shulde tell it no man: but Go, (saith he) and shewe thy self to the Priest, and offer for thy clensing, as Moses hathe commaunded, for a witnes unto them. <sup>15</sup> But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities. <sup>16</sup> But he kept him self aparte in the wildernes, and prayed.

<sup>17</sup> And it came to passe, on a certeine daye, as he was teaching, that the Pharises and doctours of the Law sate by, which were come out of everie towne of Galile. and Judea, and Jerusalem. and the power of the Lord was (in him) to heale them. <sup>18</sup> Then beholde, men broght a man lying in a bed, which was taken with a palsie, and they soght meanes to bring him in, and to laye him before him. <sup>19</sup> And when they colde not finde by what way they might bring him in, because of the preasse, they went up on the house, and let him downe through the tiling, bed and all, in the middes before Jesus. <sup>20</sup> And when he sawe their faith, he said unto him, Man, thy sinnes are forgiven thee.

## (RV 1881) ASV 1901

<sup>12</sup> And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. <sup>14</sup> And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. <sup>15</sup> But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. <sup>16</sup> But he withdrew himself in the deserts, and prayed.

<sup>17</sup> And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him <sup>i</sup>to heal. <sup>18</sup> And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. <sup>19</sup> And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. <sup>20</sup> And seeing their faith,

## BISHOPS' BIBLE (1568) 1602

him. <sup>12</sup> And it came to passe, that when hee was in a certain citie, beholde, *there was* a man full of leprosie: and when hee had spied Jesus, hee fell flat on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane. <sup>13</sup> And when hee had stretched forth his hand, hee touched him, saying, I will: bee thou cleane. And immediatly, the leprosie departed from him. <sup>14</sup> And hee charged him to tell no man: but, Goe *saith he*, and shew thy selfe to the Priest, and offer for thy clensing, according as Moses commanded, for a witnesse unto them. <sup>15</sup> But so much the more went there a fame abroad of him, and much people came together to heare, and to bee healed of him from their infirmities. <sup>16</sup> And hee kept himselfe apart in the wilderness, and prayed. <sup>17</sup> And it came to passe on a certaine day, as hee was teaching, that there were Pharisees, and doctours of the Law sitting by, which were come out of all the townes of Galilee, and Jurie, and Hierusalem: and the power of the Lord was present, to heale them. <sup>18</sup> And beholde, men brought in a bedde a man which was taken with a palsie: and they sought meanes to bring him in, and to lay him before him. <sup>19</sup> And when they coulde not finde on what side they might bring him in, because of the prease, they went upon the top of the house, and let him down through the tyling with his couch, even into the midst before Jesus. <sup>20</sup> When he saw their faith, he said

## RSV (1946) 1960

<sup>12</sup> While he was in one of the cities, there came a man full of leprosy; and when he saw Jesus, he fell on his face and besought him, "Lord, if you will, you can make me clean." <sup>13</sup> And he stretched out his hand, and touched him, saying, "I will; be clean." And immediately the leprosy left him. <sup>14</sup> And he charged him to tell no one; but "go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to the people." <sup>15</sup> But so much the more the report went abroad concerning him; and great multitudes gathered to hear and to be healed of their infirmities. <sup>16</sup> But he withdrew to the wilderness and prayed.

<sup>17</sup> On one of those days, as he was teaching, there were Pharisees and teachers of the law sitting by, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal.<sup>p</sup> <sup>18</sup> And behold, men were bringing on a bed a man who was paralyzed, and they sought to bring him in and lay him before Jesus; <sup>19</sup> but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. <sup>20</sup> And when he saw their faith he said, "Man, your sins are

<sup>i</sup> Many ancient authorities read *that he should heal them*.

<sup>p</sup> Other ancient authorities read *was present to heal them*.

TYNDALE (1525) 1535

<sup>21</sup> And the Scribes and the Pharises begane to thinke sayinge: What felow is this which speaketh blasphemy? Who can forgeve synnes but God only?

<sup>22</sup> When Jesus perceaved their thoughtes, he answered and sayde unto them: What thinke ye in youre hertes? <sup>23</sup> Whether is easier to saye, thy synnes are forgiven the, or to saye: ryse and walke? <sup>24</sup> But that ye maye knowe that the sonne of man hath power to forgeve synnes on erth, he sayde unto the sicke of the palsie: I saye to the, aryse, take up thy beed and go home to thy housse. <sup>25</sup> And immediatly he rose up before them, and toke up his beed where on he laye, and departed to his awne housse praysinge God. <sup>26</sup> And they were all amased and they lauded God, and were filled with feare sayinge: We have sene straunge thinges to daye.

<sup>27</sup> And after that he went forth and sawe a publican named Levy, syttinge at the receyte of custome, and sayde unto him: folow me. <sup>28</sup> And he lefft all, roose up, and folowed him. <sup>29</sup> And that same Levy made him a greate feaste at home in his awne housse. And ther was a greate company of publicans and of other that sate at meate with him. <sup>30</sup> And the Scribes and Pharises murmured agaynst his disciples, sayinge: Why eate ye and drincke ye with publicans and synners? <sup>31</sup> Jesus answered and sayde unto them: They that are whole nede not of the phisicion: but they that are sicke. <sup>32</sup> I came not to call the ryghtewes, but synners to repentaunce.

RHEIMS 1582

Man, thy sinnes are forgiven thee. <sup>21</sup> And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but only God? <sup>22</sup> And when JESUS knewe their cogitations, answering he said to them, What doe you thinke in your hartes? <sup>23</sup> Which is easier to say, Thy sinnes are forgiven thee: or to say, Arise, and walke? <sup>24</sup> but that you may know that the sonne of man hath power in earth to forgive sinnes (he said to the sicke of the palsey) I say to thee, Arise, take up thy bed, and goe into thy house. <sup>25</sup> And forthwith rising up before them, he tooke that wherein he lay: and he went into his house, magnifying God. <sup>26</sup> And al were astonied: and they magnified God. And they were replenished with feare, saying, That we have seen marvelous things to day.

<sup>27</sup> And after these things he went forth, and saw a Publican called Levi, sitting at the Custome-house, and he said to him, Folow me. <sup>28</sup> And leaving al things, he rose and folowed him. <sup>29</sup> and Levi made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them. <sup>30</sup> And their Pharisees and Scribes murmured, saying to his disciples, Why doe you eate and drinke with Publicans and sinners? <sup>31</sup> And JESUS answering said to them, They that are whole, neede not the Physicion: but they that are il at ease. <sup>32</sup> I came not to call the just, but sinners to penance.

GREAT BIBLE (1539) 1540

the, <sup>21</sup> Ind \* the scribes and the pharises began to thincke, saying: What felowe is this, which speaketh blasphemye? who can forgeve synnes but God only?

<sup>22</sup> But when Jesus perceaved their thoughtes, he answered, and said unto them: What thyncke ye in your hertes? <sup>23</sup> Whether is easier to saye thy synnes be forgiven the, or to saye: ryse up, and walke. <sup>24</sup> But that ye maye knowe that the sonne of man hath power to forgeve synne on earth, he sayd unto the sycke of the palsey: I saye unto the: aryse, take up thy bed, and go unto thy house. <sup>25</sup> And immediatly he rose up before them, and toke up hys bedd, (wher on he laye) and departed to hys awne house, praysing God. <sup>26</sup> And they were all amased, and they gave the glory unto God. And were fylled with feare, saying: We have sene straunge thynges to daye.

<sup>27</sup> And after this, he went forth, and sawe a publican named Levy, syttyng at the receyte of custome, and he sayd unto him: folowe me. <sup>28</sup> And he left all, and rose up, and folowed him: <sup>29</sup> And Levy made hym a greate feaste in his awne house. And ther was a great companye of publicans and of other that sate at meate with them. <sup>30</sup> And the scribes and pharises murmured against his disciples, saying: Why do ye eate and drincke with publicans and sinners? <sup>31</sup> And Jesus answered, and sayd unto them: They that are whole, nede not the phisicion: but they that are sycke. <sup>32</sup> I came not to call the ryghtewes, but synners to repentaunce.

KJ (1611) 1873

he said unto him, Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? <sup>22</sup> But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? <sup>23</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? <sup>24</sup> But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. <sup>25</sup> And immediately he rose up before them, and took up *that* whereon he lay, and departed to his own house, glorifying God. <sup>26</sup> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange *things* to day.

<sup>27</sup> And after these *things* he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. <sup>30</sup> But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? <sup>31</sup> And Jesus answering said unto them, They that are whole need not a physicion; but they that are sick. <sup>32</sup> I came not to call the righteous, but sinners to repentance.

## GENEVA BIBLE (1560) 1562

<sup>21</sup> Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but god onelie? <sup>22</sup> But when Jesus perceived their thoughts, he answered, and said unto them, What thinke ye in your hearts? <sup>23</sup> Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke? <sup>24</sup> But that ye may know that the Sonne of man hath autoritie to forgive sinnes in earth (he said unto the sicke of the palsie) I say to thee, Arise: take up thy bed, and go to thine house. <sup>25</sup> And immediatly he rose up before them, and toke up (his hed \*) whereon he laie, and departed to his owne house, praising God. <sup>26</sup> And they were all amased, and praised God, and were filled with feare, saying, Douteles we have sene strange things to daye.

<sup>27</sup> And after that, he went forthe and sawe a Publicane named Levi, sitting at the receite of custome, and said unto him, Followe me. <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> Then Levi made him a great feast in his owne house, where there was a great companie of Publicanes, and of other, that sate at table with them. <sup>30</sup> But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners? <sup>31</sup> Then Jesus answered, and said unto them, They that are whole, nede not the physicion but they that are sicke. <sup>32</sup> I came not to call the righteous, but sinners to repentance.

## (RV 1881) ASV 1901

he said, Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? <sup>22</sup> But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? <sup>23</sup> Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? <sup>24</sup> But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. <sup>25</sup> And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. <sup>26</sup> And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

<sup>27</sup> And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. <sup>28</sup> And he forsook all, and rose up and followed him.

<sup>29</sup> And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. <sup>30</sup> And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? <sup>31</sup> And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. <sup>32</sup> I am not come to call the righteous but sinners to repentance.

## BISHOPS' BIBLE (1568) 1602

unto him, Man, thy sinnes are forgiven thee. <sup>21</sup> And the Scribes and the Pharsees began to thinke, saying, what fellow is this which speaketh blasphemies? Who can forgive sinnes, but God onely? <sup>22</sup> But when Jesus perceived their thoughts, he answering, said unto them, What thinke yee in your hearts? <sup>23</sup> Whether is easier to say, Thy sinnes be forgiven thee: or to say, Rise up and walke? <sup>24</sup> But that yee may know that the sonne of man hath power to forgive sinnes on earth (he said unto the sicke of the palsie,) I say unto thee, Arise, and when thou hast taken up thy couch, goe into thine house. <sup>25</sup> And immediatly hee rose up before them, and when hee had taken up his couch, whereon he lay, he departed to his owne house, glorifying God. <sup>26</sup> And they were all amazed, and they gave the glorie unto God, and were filled with feare, saying, Doubtlesse wee have seene strange things to day. <sup>27</sup> An after these things he went forth, and sawe a Publicane, named Levi, sitting at the receite of custome: and hee sayd unto him, Follow me. <sup>28</sup> And when hee had left all, he rose up, and followed him. <sup>29</sup> And Levi made him a great feast in his owne house: and there was a great companie of Publicanes, and of other that sate at meate with them. <sup>30</sup> But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners? <sup>31</sup> And Jesus answering, sayde unto them, They that are whole neede not a Phisition: but they that are sicke. <sup>32</sup> I came not to call the righteous: but sinners to repent-

## RSV (1946) 1960

forgiven you." <sup>21</sup> And the scribes and the Pharisees began to question, saying, "Who is this that speaks blasphemies? Who can forgive sins but God only?" <sup>22</sup> When Jesus perceived their questionings, he answered them, "Why do you question in your hearts? <sup>23</sup> Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?" <sup>24</sup> But that you may know that the Son of man has authority on earth to forgive sins"—he said to the man who was paralyzed—"I say to you, rise, take up your bed and go home." <sup>25</sup> And immediately he rose before them, and took up that on which he lay, and went home, glorifying God. <sup>26</sup> And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen strange things today."

<sup>27</sup> After this he went out, and saw a tax collector, named Levi, sitting at the tax office; and he said to him, "Follow me." <sup>28</sup> And he left everything, and rose and followed him.

<sup>29</sup> And Levi made him a great feast in his house; and there was a large company of tax collectors and others sitting at table with them. <sup>30</sup> And the Pharisees and their scribes murmured against his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" <sup>31</sup> And Jesus answered them, "Those who are well have no need of a physician, but those who are sick; <sup>32</sup> I have not come to call the righteous, but sinners to repentance."

## TYNDALE (1525) 1535

<sup>33</sup> Then they sayde unto him: Why do the disciples of John fast often and praye, and the disciples of the Pharises also: and thynne eate and drinke? <sup>34</sup> And he sayde unto them: Can ye make the chyldren of the wedding fast, as longe as the brydgrome is present with them? <sup>35</sup> The dayes will come, when the brydgrome shalbe taken awaye from them: then shall they fast in those dayes.

<sup>36</sup> Then he spake unto them in a similitude: No man putteth a pece of a newe garment, into an olde vesture: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. <sup>37</sup> Also, no man poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh the vessels, and runneth out it selfe, and the vessels perisshe: <sup>38</sup> But newe wyne must be poured into newe vessels, and bothe are preserved. <sup>39</sup> Also, no man that drinketh olde wyne, strayght waye can awaye with newe for he sayeth the olde is pleasaunter

**6** It happened on an after Saboth, that he went thorow the corne felde, and that his disciples plucked the eares of corne, and ate, and rubbed them in their hondes. <sup>2</sup> And certayne of the Pharises sayde unto them: Why do ye that which is not lafull to do on the Saboth dayes? <sup>3</sup> And Jesus answered them and sayde: Have ye not redde what David dyd, when he him selfe was anhungred and they which were with him: <sup>4</sup> how he went into the housse of God, and toke and ate the loves of halowed breed, and gave also to them which were with him: which was not

## RHEIMS 1582

<sup>33</sup> But they said to him, Why doe the disciples of John fast often, and make obsecrations, and of the Pharisees in like maner: but thine doe eate and drinke? <sup>34</sup> To whom he said, Why, can you make the children of the bridegrome fast whiles the bridegrome is with them? <sup>35</sup> But the daies wil come: and when the bridegrome shal be taken away from them, then they shal fast in those daies. <sup>36</sup> And he said a similitude also unto them, That no man putteth a peece from a new garment into an old garment: otherwise both he breaketh the new, and the peece from the new agreeth not with the old. <sup>37</sup> And no bodie putteth new wine into old bottels: otherwise the new wine wil breake the bottels, and it self wil be shed, and the bottels wil be lost. <sup>38</sup> But new wine is to be put into new bottels: and both are preserved together. <sup>39</sup> And no man drinking old, wil new by and by, for he saith, The old is better.

**6** And it came to passe on the Sabbath second-first, when he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them with their hands. <sup>2</sup> And certaine of the Pharisees said to them, Why doe you that which is not lawful on the Sabbaths? <sup>3</sup> And JESUS answering them, said, Neither this have you read which David did, when him self was an hungred and they that were with him: <sup>4</sup> how he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gave to them that were with him, which it is not lawful to eate

## GREAT BIBLE (1539) 1540

<sup>33</sup> And they sayde unto hym: Why do the disciples of John fast often, and praye, and the disciples of the pharises also: but thynne eate and dryncke? <sup>34</sup> He sayde unto them: Can ye make the chyldren of the wedding fast, whyle the brydgrome is with them? <sup>35</sup> The dayes wyll come, when the brydgrome also shalbe taken awaye from them: then shall they fast in those dayes.

<sup>36</sup> He spake also unto them a similitude. No man putteth a pece of a newe garment, into an old vesture, for yf he do, then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. <sup>37</sup> And no man powreth newe wyne into olde bottels: For yf he do, the newe wyne wyll burst the bottels, and runne out it self, and the bottels shall perysh. <sup>38</sup> But newe wyne must be put in to newe bottels, and both are preserved. <sup>39</sup> No man also that dryncketh old wyne, straight waye can awaye with newe: for he sayeth the olde is better.

**6** It happened on an after pryncipall Saboth, that he went thorow the corne felde, and hys discyples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. <sup>2</sup> And certayn of the pharises said unto them: Why do ye that, which is not lawfull to do on the Saboth dayes? <sup>3</sup> And Jesus answered them, and sayde: Have ye not redde what David dyd, when he him selfe was an hungred, and they which were with hym: <sup>4</sup> howe he went into the house of God, and dyd take and eate the shew bread, and gave also to them that were with hym: which are not lawfull to eate, but for the prestes only?

## KJ (1611) 1873

<sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the *disciples* of the Pharisees; but thine eat and drink? <sup>34</sup> And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? <sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>36</sup> And he spake also a parable unto them; No *man* putteth a piece of a new garment upon an old; if otherwise, *then* both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. <sup>37</sup> And no *man* putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles; and both are preserved. <sup>39</sup> No *man* also having drunk old *wine* straight-way desireth new: for he saith, The old is better.

**6** And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. <sup>2</sup> And certain of the Pharisees said unto them, Why do ye *that* which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungred, and they which were with him; <sup>4</sup> how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not

## GENEVA BIBLE (1560) 1562

<sup>33</sup> Then they said unto him, Why do the disciples of John fast often, and pray, and the (disciples) of the Pharisees also, but thine eat, and drinke? <sup>34</sup> And he said unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them? <sup>35</sup> But the dayes wil come, even when the bridegrome shalbe taken away from them: then shal they fast in those dayes. <sup>36</sup> Againe he spake also unto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece (taken) out of the new, agreeth not with the olde. <sup>37</sup> Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, and the vessels wil perish. <sup>38</sup> But newe wine must be powred into newe vessels: so bothe are preserved. <sup>39</sup> Also no man that drinketh olde wine, straightway desireth newe: for he saith, The olde is better.

**6** And it came to passe on the seconde Sabbath, (after) the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in (their) hands. <sup>2</sup> And certeine of the Pharisees said unto them, Why do ye that which is not lawfull to doe on the Sabbath dayes? <sup>3</sup> Then Jesus answered them, and said, Have ye not red this, that David did when he him self was an hungred, and they which were with him, <sup>4</sup> How he went into the house of God, and toke and ate the shewe bread, and gave also to them which were with him, which

## (RV 1881) ASV 1901

<sup>33</sup> And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. <sup>34</sup> And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? <sup>35</sup> But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. <sup>36</sup> And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. <sup>37</sup> And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. <sup>38</sup> But new wine must be put into fresh wine-skins. <sup>39</sup> And no man having drunk old *wine* desireth new; for he saith, The old is <sup>k</sup>good.

**6** Now it came to pass on a <sup>l</sup>sabbath, that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands. <sup>2</sup> But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? <sup>3</sup> And Jesus answering them said, Have ye not read even this, what David did, when he was hungry, he, and they that were with him; <sup>4</sup> how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful

## BISHOPS' BIBLE (1568) 1602

ance. <sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke. <sup>34</sup> Hee sayd unto them, Can yee make the children of the wedding chamber fast, while the Bridegrome is with them? <sup>35</sup> But the dayes will come: and when the Bridegrome shalbe taken away from them, then shall they fast in those dayes. <sup>36</sup> Hee spake also unto them a similitude, No man putteth a piece of new garment into an old vesture: for then the new renteth *the old*, and the piece that was *taken* out of the new, agreeth not with the old. <sup>37</sup> And no man powreth new wine into olde vessels: for if he doe, the new wine wil burst the vessels, and runne out it selfe, and the vessels shall perish. <sup>38</sup> But new wine must be put into new vessels, and both are preserved. <sup>39</sup> No man also having drunke olde wine, will straightway have new: for he saith, The olde is better.

**6** And it came to passe on the Second Sabbath after the first, that he went thorowe the corne fieldes: and his disciples plucked the eares of corne and did eate, rubbing them in their hands. <sup>2</sup> And certain of the Pharisees said unto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes? <sup>3</sup> And Jesus answering them, said, Have yee not read so much as this that David did, when he himselfe was an hungred, and they which were with him: <sup>4</sup> How hee went into the house of God, and did take and eate the Shew bread, and gave also to them that were with him, which is not lawfull to eate but for the Priests

## RSV (1946) 1960

<sup>33</sup> And they said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink." <sup>34</sup> And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? <sup>35</sup> The days will come, when the bridegroom is taken away from them, and then they will fast in those days." <sup>36</sup> He told them a parable also: "No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old. <sup>37</sup> And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. <sup>38</sup> But new wine must be put into fresh wineskins. <sup>39</sup> And no one after drinking old wine desires new; for he says, 'The old is good.'"<sup>s</sup>

**6** On a sabbath,<sup>t</sup> while he was going through the grainfields, his disciples plucked and ate some ears of grain, rubbing them in their hands. <sup>2</sup> But some of the Pharisees said, "Why are you doing what is not lawful to do on the sabbath?" <sup>3</sup> And Jesus answered, "Have you not read what David did when he was hungry, he and those who were with him: <sup>4</sup> how he entered the house of God, and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to

<sup>k</sup> Many ancient authorities read *better*.<sup>l</sup> Many ancient authorities insert *second-first*.<sup>s</sup> Other ancient authorities read *better*.<sup>t</sup> Other ancient authorities read *On the second first sabbath* (on the second sabbath after the first)

## TYNDALE (1525) 1535

laufull to eate, but for the Prestes only. <sup>5</sup> And he sayde unto them: The sonne of man is Lorde of the saboth daye.

<sup>6</sup> And it fortun-ed in another Saboth also, that he entred into the synagoge and taught. And ther was a man whose right honde was dreyed up. <sup>7</sup> And the Scribes and Pharises watched him, to se whether he wolde heale on the Saboth daye, that they myght fynde an accusacion agaynst him. <sup>8</sup> But he knewe their thoughtes, and sayde to the man which had the wyddred honde: Ryse up, and stonde forth in the myddes. And he arose and stepped forth. <sup>9</sup> Then sayde Jesus unto them: I will axe you a question: Whether is it lauffull on the Saboth dayes to do good or to do evyll? to save lyfe or for to destroye it? <sup>10</sup> And he behelde them all in compasse, and sayd unto the man: Stretche forth thy honde. And he dyd so: and his honde was restored, and made as whoole as the other. <sup>11</sup> And they were filled full of madnes, and comuned one with another, what they myght do to Jesu.

<sup>12</sup> And it fortun-ed in those dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to God. <sup>13</sup> And assone as it was daye, he called his disciples, and of them he chose twelve, which also he called Apostles. <sup>14</sup> Simon whom he named Peter, and Andrew his brother. James and John, Philip and Bartlemew, <sup>15</sup> Mathew and Thomas, James the sonne of Alpheus and Simon called Zelotes <sup>16</sup> and Judas James sonne, and Judas Iscarioth, which same was the traytour.

## RHEIMS 1582

but only for Priests? <sup>5</sup> And he said to them, That the sonne of man is Lord of the Sabbath also.

<sup>6</sup> And it came to passe on an other Sabbath also, that he entred into the synagogue, and taught. And there was a man, and his right hand was withered. <sup>7</sup> And the Scribes and Pharisees watched if he would cure on the Sabbath: that they might finde how to accuse him. <sup>8</sup> But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the middes. And rising he stode. <sup>9</sup> And JESUS said to them, I aske you, if it be lawfull on the Sabbaths to doe wel or il: to save a soule or to destroy? <sup>10</sup> And looking about upon them al, he said to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. <sup>11</sup> And they were replenished with madnes: and they communed one with an other what they might doe to JESUS.

<sup>12</sup> And it came to passe in those daies, he went forth into the mountaine to pray, and he passed the whole night in the prayer of God. <sup>13</sup> And when day was come, he called his Disciples: and he chose twelve of them (whom also he named *Apostles*) <sup>14</sup> Simon whom he surnamed Peter, and Andrew his brother, James and John, Philippe and Bartholomew, <sup>15</sup> Matthew and Thomas, James of Alphæus and Simon that is called Zelotes, <sup>16</sup> and Jude of James, and

## GREAT BIBLE (1539) 1540

<sup>5</sup> And he sayde unto them: The sonne of man is Lorde also of the Saboth daye.

<sup>6</sup> And it fortun-ed in another Sabbath also, that he entred into the synagoge, and taught. And ther was a man, whose right hande was dreyed up. <sup>7</sup> And the scribes and pharises watched hym whether he wolde heale on the sabbath daye, that they myght fynde how to accuse him. <sup>8</sup> But he knewe their thoughtes, and sayd to the man which had the wythred hand: Ryse up, and stande forth in the myddes. And he arose and stode forth. <sup>9</sup> Then sayd Jesus unto them: I wyll aske you a question: Whether is it lawfull on the sabbath dayes to do good, or to do evil? to save ones life, or to destroye it? <sup>10</sup> And he behelde them al in compasse, and sayd unto the man: Stretch forth thy hand. And he dyd so: and hys hande was restored agayne as whole as the other. <sup>11</sup> And they were fylled with madnes, and communed together amonge them selves, what they myght do to Jesu.

<sup>12</sup> And it fortun-ed in those dayes that he went out into a mountayne for to praye, and contynued all nyght in prayer to God. <sup>13</sup> And as sone at \* it was daye, he called hys disciples, and of them he chose. xii. whom also he called apostles. <sup>14</sup> Symon whom he also named Peter, and Andrew hys brother. James and John, Philip and Bartholomew, <sup>15</sup> Mathew and Thomas, James the sonne of Alpheus, and Symon which is called zelotes, <sup>16</sup> and Judas James sonne, and Judas Iscarioth, the same that was the traytour.

## KJ (1611) 1873

lawful to eat but for the priests alone? <sup>5</sup> And he said unto them, That the Son of man is Lord also of the sabbath.

<sup>6</sup> And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. <sup>9</sup> Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? <sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. <sup>11</sup> And they were filled with madness; and communed one with another what they might do to Jesus.

<sup>12</sup> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. <sup>13</sup> And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; <sup>14</sup> Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, <sup>16</sup> and Judas the brother of James, and Judas Iscariot, which also was the traitor.

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was not lawfull to eate, but for the Priests onely? <sup>5</sup> And he said unto them, The Sonne of man is Lord also of the Sabbath day.

<sup>6</sup> It came to passe also on another Sabbath, that he entred into the Synagogue and taught and there was a man, whose right hand was dried up. <sup>7</sup> And the Scribes and Pharisees watched him, whether he wolde heale on the Sabbath (day,) that they might finde an accusation (against) him. <sup>8</sup> But he knewe their thoughts, and said to the man which had the withered hand, A rise, and stand up in the middes. And he arose, and stode up. <sup>9</sup> Then said Jesus unto them, I wil aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evil? to save life, or to destroye it? <sup>10</sup> And he behelde them all in compasse, and said unto the man, Stretch forth the thine hand And he did so, and his hand was restored againe, as whole as the other. <sup>11</sup> Then they were filled ful of madnes, and communed one with another, what they might do to Jesus.

<sup>12</sup> And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God. <sup>13</sup> And when it was day, he called his disciples, and of them he chose twelve, which also he called Apostles. <sup>14</sup> (Simon whome he named also Peter, and Andrewe his brother, James and John, Philippe, and Bartlemewe: <sup>15</sup> Matthewe, and Thomas: James (the sonne) of Alpheus, and Simon called zelous, <sup>16</sup> Judas James (brother, and Judas Iscariot,

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to eat save for the priests alone? <sup>5</sup> And he said unto them, The Son of man is lord of the sabbath.

<sup>6</sup> And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. <sup>7</sup> And the scribes and the Pharisees watched him, whether he would heal on the sabbath: that they might find how to accuse him. <sup>8</sup> But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. <sup>9</sup> And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or destroy it? <sup>10</sup> And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. <sup>11</sup> But they were filled with madness; and communed one with another what they might do to Jesus.

<sup>12</sup> And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. <sup>13</sup> And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles: <sup>14</sup> Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, <sup>15</sup> and Matthew and Thomas, and James *the son* of Alphæus, and Simon who was called the Zealot, <sup>16</sup> and Judas *the son* of James, and Judas Iscariot, who became a

BISHOPS' BIBLE (1568) 1602

onely? <sup>5</sup> And he said unto them, That the Sonne of man is Lord also of the Sabbath day. <sup>6</sup> And it came to passe also in another Sabbath, that hee entred into the Synagogue, and taught: and there was a man whose right hand was dried up. <sup>7</sup> And the Scribes and Pharisees watched him, whether hee would heale on the Sabbath day: that they might finde how to accuse him. <sup>8</sup> But he knewe their thoughts, and said to the man which had the withered hand, Rise up, and stand foorth in the middes. And he arose, and stood foorth. <sup>9</sup> Then saide Jesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evil? to save ones life, or destroy it? <sup>10</sup> And when he had beheld them all in compasse, he saide unto the man, Stretch foorth thy hand. And he did so: and his hand was restored againe as whole as the other. <sup>11</sup> And they were filled with madnesse, and communed together among themselves what they might do to Jesus. <sup>12</sup> And it came to passe in those dayes, that he went out into a mountaine to pray, and continued all night *there* in prayer to God. <sup>13</sup> And when it was day, hee called his disciples: and of them hee chose twelve, whom also he called Apostles: <sup>14</sup> (Simon, whom he also named Peter, and Andrew his brother: James and John, Philip, and Bartholomew, <sup>15</sup> Matthew, and Thomas, James *the sonne* of Alpheus, and Simon, which is called Zelotes, <sup>16</sup> And Judas, James *brother*,

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those with him?" <sup>5</sup> And he said to them, "The Son of man is lord of the sabbath."

<sup>6</sup> On another sabbath, when he entered the synagogue and taught, a man was there whose right hand was withered. <sup>7</sup> And the scribes and the Pharisees watched him, to see whether he would heal on the sabbath, so that they might find an accusation against him. <sup>8</sup> But he knew their thoughts, and he said to the man who had the withered hand, "Come and stand here." And he rose and stood there. <sup>9</sup> And Jesus said to them, "I ask you, is it lawful on the sabbath to do good or to do harm, to save life or to destroy it?" <sup>10</sup> And he looked around on them all, and said to him, "Stretch out your hand." And he did so, and his hand was restored. <sup>11</sup> But they were filled with fury and discussed with one another what they might do to Jesus.

<sup>12</sup> In these days he went out into the hills to pray; and all night he continued in prayer to God. <sup>13</sup> And when it was day, he called his disciples, and chose from them twelve, whom he named apostles; <sup>14</sup> Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, <sup>15</sup> and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, <sup>16</sup> and Judas the son of James, and Judas Iscariot, who became a traitor.

## TYNDALE (1525) 1535

<sup>17</sup> And he came doune with them and stode in the playne felde with the company of his disciples, and agreate multitude of people out of all parties of Jurie and Jerusalem, and from the see cooste of Tyre and Sidon, which came to heare him, and to be healed of their diseases: <sup>18</sup> and they also that were vexed with foule spretes, and they were healed. <sup>19</sup> And all the people preased to touche him: for there went vertue out of him, and healed them all.

<sup>20</sup> And he lifted up his eyes apon the disciples, and sayde: Blessed be ye poore: for yours is the kyngdome of God. <sup>21</sup> Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shall laugh. <sup>22</sup> Blessed are ye when men hate you, and thrust you oute of their companye, and rayle, and abhorre youre name as an evyll thinge, for the sonne of mannes sake. <sup>23</sup> Rejoyse ye then, and be gladde: for beholde, youre rewarde is greate in heaven. After this manner their fathers entreated the Prophetes.

<sup>24</sup> But wo be to you that are ryche: for ye have therin youre consolacion. <sup>25</sup> Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall wayle and wepe. <sup>26</sup> Wo be to you when all men prayse you: for so dyd their fathers to the falce prophetes.

<sup>27</sup> But I saye unto you which heare: Love youre enemyes. Do good to them which hate you. <sup>28</sup> Blesse them that course you. And praye for them which wrongfullye trouble you.

## RHEIMS 1582

Judas Iscariote which was the traitour. <sup>17</sup> And descending with them he stode in a plaine place, and the multitude of his Disciples, and a very great companie of people from al Jewrie and Hierusalem: and the sea coast both of Tyre and Sidon, <sup>18</sup> which were come to heare him, and to be healed of their maladies. And they that were vexed of uncleane spirits, were cured. <sup>19</sup> And al the multitude sought to touch him, because vertue went forth from him, and healed al. <sup>20</sup> And he lifting up his eies upon his Disciples, said,

Blessed are ye poore: for yours is the kingdom of God. <sup>21</sup> Blessed are you that now are an hungred: because you shal be filled. Blessed are you that now doe weepe: because you shal laugh. <sup>22</sup> Blessed shal you be when men shal hate you, and when they shal separate you, and upbraide you, and abandon your name as evil, for the sonne of mans sake. <sup>23</sup> Be glad in that day and rejoyce: for behold, your reward is much in heaven. for according to these things did their fathers to the Prophets. <sup>24</sup> But wo to you that are riche, because you have your consolation. <sup>25</sup> Wo to you that are filled: because you shal be hungrie. Wo to you that now doe laugh: because you shal mourne and weepe. <sup>26</sup> Wo, when al men shal blesse you. for according to these things did their fathers to the false-Prophets.

<sup>27</sup> But to you I say that doe heare, Love your enemies, doe good to them that hate you. <sup>28</sup> Blesse them that curse

## GREAT BIBLE (1539) 1540

<sup>17</sup> And he came downe with them, and stode in the playne felde, and the company of hys disciples and a greate multitude of people (out of all Jewrye and Jerusalem, and from the see coast of Tyre and Sidon) which came to heare him, and to be healed of their dyseases <sup>18</sup> and they that were vexed with foule spretes and they were healed. <sup>19</sup> And al the people preased to touche him, for ther went vertue oute of hym, and healed them all.

<sup>20</sup> And he lyft up his eyes upon the disciples and sayd: Blessed be ye pore, for yours is the kingdome of God. <sup>21</sup> Blessed are ye that hunger now, for ye shalbe satisfied. Blessed are ye that wepe now, for ye shall laugh. <sup>22</sup> Blessed shall ye be, when men hate you, and thrust you out of their company, and rayle on you, and abhorre your names as an evyll thing, for the sonne of mannes sake. <sup>23</sup> Rejoyse ye in that daye, and be glad: for beholde, your rewarde is greate in heaven. For thus dyd theyr fathers unto the prophetes.

<sup>24</sup> But wo unto you that are ryche: for ye have your consolacion. <sup>25</sup> Wo unto you that are full: for ye shall hunger. Wo unto you that now laugh: for ye shall wayle and wepe. <sup>26</sup> Wo unto you when all men prayse you: for so dyd theyr fathers to the false prophetes.

<sup>27</sup> But I saye unto you which heare. Love youre enemyes. Do good to them which hate you. <sup>28</sup> Besse \* them that curse you. And praye for them which wrongfullye trouble

## KJ (1611) 1873

<sup>17</sup> And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and *from* the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; <sup>18</sup> and they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

<sup>20</sup> And he lifted up his eyes on his disciples, and said, Blessed *be* ye poor: for yours is the kingdom of God.

<sup>21</sup> Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.

<sup>22</sup> Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. <sup>23</sup> Rejoice ye in that day, and leap *for joy*: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

<sup>24</sup> But woe unto you that are rich: for ye have received your consolation.

<sup>25</sup> Woe unto you that are full: for ye shall hunger.

Woe unto you that laugh now: for ye shall mourn and weep.

<sup>26</sup> Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets.

<sup>27</sup> But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> bless them that curse

## GENEVA BIBLE (1560) 1562

which also was the traytour.) <sup>17</sup> Then he came downe with them, and stode in a plaine place, with the companie of his disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases: <sup>18</sup> And they that were vexed with foule spirits and they were healed. <sup>19</sup> And the whole multitude soght to touch him: for there went vertue out of him, and healed them all.

<sup>20</sup> And he lifted up hie eyes upon his disciples, and said, Blessed (be) ye poore: for yours is the kingdome of God. <sup>21</sup> Blessed (are) ye that hunger now: for ye shal be satisfied: blessed (are) ye that wepe now: for ye shal laugh. <sup>22</sup> Blessed are ye when men hate you, and when they separate you, and revile (you,) and put out your name as evil, for the Sonne of mans sake. <sup>23</sup> Rejoyce ye in that day, and be glad: for beholde, your rewarde (is) great in heaven: for after this maner their fathers did to the Prophetes. <sup>24</sup> But wo (be) to you (that are) riche: for ye have received your consolation. <sup>25</sup> Who \* (be) to you that are ful: for ye shal hunger. Who \* (be) to you that now laugh: for ye shal waile and wepe. <sup>26</sup> Wo (be) to when all men speake wel of you: for so did their fathers to the false prophetes.

<sup>27</sup> Bnt I say unto you which heare, Love your enemies: do wel to them which hate you <sup>28</sup> Blesse them that curse

## (RV 1881) ASV 1901

traitor; <sup>17</sup> and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; <sup>18</sup> and they that were troubled with unclean spirits were healed. <sup>19</sup> And all the multitude sought to touch him; for power came forth from him, and healed *them* all.

<sup>20</sup> And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom of God. <sup>21</sup> Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh. <sup>22</sup> Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. <sup>23</sup> Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. <sup>24</sup> But woe unto you that are rich! for ye have received your consolation. <sup>25</sup> Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep. <sup>26</sup> Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

<sup>27</sup> But I say unto you that hear, Love your enemies, do good to them that hate you, <sup>28</sup> bless them that curse you,

## BISHOPS' BIBLE (1568) 1602

and Judas Iscariot, which also was the traitour.) <sup>17</sup> And when he came downe with them, he stood in the plaine field, and the company of his disciples, and a great multitude of people, out of all Jurie and Hierusalem, and from the sea *coast* of Tyre and Sidon, which came to heare him, and to be healed of their diseases, <sup>18</sup> And they that were vexed with foule spirits: and they were healed. <sup>19</sup> And all the people preassed to touch him: for there went vertue out of him, and healed them all. <sup>20</sup> And when hee had lifted up his eyes upon his disciples, hee saide, Blessed be ye poore: for yours is the kingdome of God. <sup>21</sup> Blessed are ye that hunger nowe: for ye shalbe satisfied. Blessed are ye that weepe now, for ye shall laugh. <sup>22</sup> Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall raile on you, and put out your name as evil, for the Sonne of mans sake. <sup>23</sup> Rejoyce ye in that day, and leape ye for joy: for beholde, your reward is great in heaven, for in the like maner did their fathers unto the Prophets. <sup>24</sup> But woe unto you that are rich: for yee have your consolation. <sup>25</sup> Woe unto you that are full: for yee shall hunger. Woe unto you that now laugh: for yee shall mourne and waile. <sup>26</sup> Woe unto you when men shall praise you: for so did their fathers to the false prophets. <sup>27</sup> But I say unto you which heare, Love your enemies, doe good to them which hate you, <sup>28</sup> Blesse them that curse you, and pray for them which wrongfully trouble you.

## RSV (1946) 1960

<sup>17</sup> And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; <sup>18</sup> and those who were troubled with unclean spirits were cured. <sup>19</sup> And all the crowd sought to touch him, for power came forth from him and healed them all.

<sup>20</sup> And he lifted up his eyes on his disciples, and said: "Blessed are you poor, for yours is the kingdom of God.

<sup>21</sup> "Blessed are you that hunger now, for you shall be satisfied.

"Blessed are you that weep now, for you shall laugh.

<sup>22</sup> "Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! <sup>23</sup> Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

<sup>24</sup> "But woe to you that are rich, for you have received your consolation.

<sup>25</sup> "Woe to you that are full now, for you shall hunger.

"Woe to you that laugh now, for you shall mourn and weep.

<sup>26</sup> "Woe to you, when all men speak well of you, for so their fathers did to the false prophets.

<sup>27</sup> "But I say to you that hear, Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you,

## TYNDALE (1525) 1535

<sup>29</sup> And unto him that smyteth the on the one cheke, offer also the other. And him that taketh away thy gounne, forbyd not to take thy coote also. <sup>30</sup> Geve to every man that axeth of the. And of him that taketh away thy goodes, axe them not agayne. <sup>31</sup> And as ye wolde that men shuld do to you: so do ye to them lyke wyse.

<sup>32</sup> If ye love them which love you: what thanke are ye worthy of? For the very synners love their lovers. <sup>33</sup> And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do even the same. <sup>34</sup> If ye lende to them of whome ye hope to receave: what thanke shall ye have: for the very synners lende to synners to receaveas moch agayne. <sup>35</sup> Wherefore, love ye youre enemys, do good and lende, lokynge for nothyng agayne and youre rewarde shalbe greate, and ye shalbe the chyl dren of the hyst: for he is kynde unto the unkynde and to the evyll.

<sup>36</sup> Be ye therfore mercyfull, as youre father is mercyfull. <sup>37</sup> Judge not, and ye shall not be judged. Condemne not: and ye shall not be condemned. Forgeve, and ye shalbe forgiven. <sup>38</sup> Geve, and it shalbe geven unto you: good measure, pressed doune, shaken to geder and runnyng over, shall men geve into youre bosomes. For with what measure ye mete, with the same shall men mete to you agayne.

<sup>39</sup> And he put forth a similitude unto them: Can the blynde leade the blynde? Do they not both then fall into the dyche? <sup>40</sup> The disciple is not above his master. Every

## RHEIMS 1582

you, and pray for them that calumniate you. <sup>29</sup> And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. <sup>30</sup> And to every one that asketh thee, give: and of him that taketh away the things that are thine, aske not againe. <sup>31</sup> And according as you wil that men doe to you, doe you also to them in like maner. <sup>32</sup> And if you love them that love you, what thanke is to you? for sinners also love those that love them. <sup>33</sup> And if ye doe good to them that doe you good: what thanke is to you? for sinners also doe this. <sup>34</sup> And if ye lend to them of whom ye hope to receive: what thanke is to you? for sinners also lend unto sinners, for to receive as much. <sup>35</sup> But love ye your enemies: doe good and lend, hoping for nothing thereby, and your reward shal be much, and you shal be the sonnes of the Highest, because him self is beneficial upon the unkinde and the evil. <sup>36</sup> Be ye therfore merciful as also your father is merciful. <sup>37</sup> Judge not, and you shal not be judged. condemne not, and you shal not be condemned. forgive, and you shal be forgiven. <sup>38</sup> Give, and there shal be given to you. good measure and pressed doune and shaken together and running over shal they give into your bosome. For with the same measure that you do meate, it shal be measured to you againe.

<sup>39</sup> And he said to them a similitude also: Can the blinde leade the blinde? doe not both fal into the ditch? <sup>40</sup> The disciple is not above his maister: but every one shal be perfect,

## GREAT BIBLE (1539) 1540

you. <sup>29</sup> And unto hym that smyteth the on the one cheke, offer also the other. And him that taketh away thy gowne, forbyd not to take thy cote also. <sup>30</sup> Geve to every man that asketh of the. And of him that taketh away thy goodes, aske them not agayne. <sup>31</sup> And as ye wolde that men shuld do to you, do ye also to them lykewyse.

<sup>32</sup> And yf ye love them which love you, what thanke have ye? For synners also love theyr lovers. <sup>33</sup> And yf ye do good for them which do good for you, what thanke have ye? For synners also do even the same. <sup>34</sup> And yf ye lende to them of whom ye hope to receave: what thanke have ye? for synners also lende to synners, to receave soch lyke agayne. <sup>35</sup> But love ye youre enemyes, and do good, and lende, lokynge for nothyng agayne: and your reward shal be greate, and ye shalbe the chyl dren of the hyst: for he is kynde unto the unkynde and to the evyll.

<sup>36</sup> Be ye therfore mercyfull, as your father also is mercyfull. <sup>37</sup> Judge not, and ye shall not be judged: Condempe not, and ye shall not be condemned. Forgeve, and ye shal be forgiven. <sup>38</sup> Geve, and it shalbe geven unto you: good measure and pressed doune, and shaken together and runnyng over, shall men geve into youre bosomes. For with the same measure that ye mete withall, shall other men mete to you agayne.

<sup>39</sup> And he put forth a similitude unto them Can the blynde leade the blynde? Do they not both fall into the dyche? <sup>40</sup> The disciple is not above his master. Every man

## KJ (1611) 1873

you, and pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. <sup>30</sup> Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do *even* the same. <sup>34</sup> And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful. <sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: <sup>38</sup> give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

<sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but every one *that is per-*

GENEVA BIBLE (1560) 1562

you, and pray for them which hurt you. <sup>29</sup> And unto him that smiteth thee on the (one) cheke, offer also the other: and him that taketh away thy cloke, forbid not (to take thy) coate also. <sup>30</sup> Give to everie man that asketh of thee: and of him that taketh away thy (goods,) aske them not againe. <sup>31</sup> And as ye wolde that men shulde do to you, so do ye to them likewise. <sup>32</sup> For if ye love them which love you, what thanke shal ye have? for even the sinners love those that love them. <sup>33</sup> And if ye do good for them which do good for you, what thanke shal ye have? for even the sinners do the same. <sup>34</sup> And if ye lend to (them) of whome ye hope to receive, what thanke shal ye have? for even the sinners lend to sinners, to receive the like. <sup>35</sup> Wherefore love ye your enemies, and do good, and lend, loking, far nothing againe, and your rewarde shalbe great, and ye shalbe the children of the moste High: for he is kinde unto the unkinde, and to the evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful.

<sup>37</sup> Judge not, and ye shal not be judged: condemne not, and ye shal not be condemned: forgive, and ye shalbe forgiven. <sup>38</sup> Give, and it shalbe given unto you: a good measure, pressed downe, shaken together and running over shal men give into your bosome for with what measure ye mette, with the same shal men mette to you againe. <sup>39</sup> And he spake a parable unto them, Can the blinde lead the blinde? shal they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but whosoever (wil be) a perfite disciple, shalbe as his master.

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pray for them that despitefully use you. <sup>29</sup> To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. <sup>30</sup> Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> And if ye love them that love you, what thank have ye? for even sinners love those that love them. <sup>33</sup> And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. <sup>34</sup> And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. <sup>35</sup> But love your enemies, and do *them* good, and lend, <sup>m</sup>never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. <sup>36</sup> Be ye merciful, even as your Father is merciful. <sup>37</sup> And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: <sup>38</sup> give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

<sup>39</sup> And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? <sup>40</sup> The disciple is not above his teacher: but every one when he is

<sup>m</sup> Some ancient authorities read *despairing of no man*.

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<sup>29</sup> And unto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take thy coat also. <sup>30</sup> Give to every man that asketh of thee, and of him that taketh away thy goods, aske them not againe. <sup>31</sup> And as yee would that men should doe to you, doe ye also to them likewise. <sup>32</sup> For if yee love them which love you, what thanke have ye? for sinners also love their lovers. <sup>33</sup> And if ye doe good for them which do good for you, what thanke have yee? for sinners also do even the same. <sup>34</sup> And if yee lende to them of whom yee hope to receive, what thanke have yee? for sinners also lend to sinners, to receive such like againe. <sup>35</sup> But love ye your enemies, and doe good, and lend, looking for nothing againe: and your reward shalbe great, and yee shalbe the children of the Highest: for he is kinde unto the unkinde, and to the evill. <sup>36</sup> Bee ye therefore mercifull, as your father also is mercifull. <sup>37</sup> Judge not, and yee shall not be judged at all: condemne not, and yee shall not be condemned at all: forgive, and ye shalbe forgiven. <sup>38</sup> Give, and it shalbe given unto you, good measure, preassed down, shaken together, and running over, shal men give into your bosomes: for with the same measure that ye mete withal, it shalbe measured to you againe. <sup>39</sup> And he put foorth a similitude unto them, Can the blinde leade the blinde? Shall they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but whosoever *will be* a

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pray for those who abuse you. <sup>29</sup> To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. <sup>30</sup> Give to every one who begs from you; and of him who takes away your goods do not ask them again. <sup>31</sup> And as you wish that men would do to you, do so to them.

<sup>32</sup> "If you love those who love you, what credit is that to you? For even sinners love those who love them. <sup>33</sup> And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. <sup>34</sup> And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. <sup>35</sup> But love your enemies, and do good, and lend, expecting nothing in return;<sup>v</sup> and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. <sup>36</sup> Be merciful, even as your Father is merciful.

<sup>37</sup> "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; <sup>38</sup> give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

<sup>39</sup> He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? <sup>40</sup> A disciple is not above his teacher, but every one when he is

<sup>v</sup> Other ancient authorities read *despairing of no man*

## TYNDALE (1525) 1535

man shalbe perfecte, even as his master is. <sup>41</sup> Why seist thou a moote in thy brothers eye, and consyderest not the beame that is in thyne awne eye? <sup>42</sup> Ether how cannest thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: when thou perceavest not the beame that is in thyne awne eye? Yypocrite cast out the beame out of thyne awne eye fyrst, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

<sup>43</sup> It is not a good tree that bringeth forthe evyll frute: nether is that an evyll tree, that bringeth forthe good frute.

<sup>44</sup> For every tree is knowen by his frute. Nether of thornes gader men fygges, nor of bussches gader they grapes. <sup>45</sup> A good man out of the good treasure of his hert, bringeth forth that which is good. And an evyll man out of the evyll treasure of his hert, bringeth forthe that which is evyll. For of the aboundance of the hert, his mouth speaketh.

<sup>46</sup> Why call ye me Master Master: and do not as I byd you? <sup>47</sup> whosoever cometh to me, and heareth my sayinges, and doth the same, I will shewe you to whome he is lyke.

<sup>48</sup> He is lyke a man which bylt an housse: and dygged depe and layde the foundation on a rocke. When the waters arose, the flud bet upon that housse, and coude not move it. For it was grounded upon a rocke. <sup>49</sup> But he that heareth and doth not, is lyke a man that with out foundation bylt an housse upon the erth, agaynst which the fludde dyd bet: and it fell by and by. And the fall of that housse was greate.

## RHEIMS 1582

if he be as his maister. <sup>41</sup> And why seest thou the mote in thy brothers eie: but the beame that is in thine owne eie thou considerest not? <sup>42</sup> Or how canst thou say to thy brother, Brother, let me cast out the mote out of thine eie: thy self not seeing the beame in thine owne eie? Hypocrite, cast first the beame out of thine owne eie: and then shalt thou see clerely to take forth the mote out of thy brothers eie.

<sup>43</sup> For there is no good tree that yeldeth evil fruites: nor evil tree, that yeldeth good fruites. <sup>44</sup> For every tree is knowen by his fruites. For neither doe they gather figges of thornes: neither of a bush doe they gather the grape. <sup>45</sup> The good man of the good treasure of his hart bringeth forth good: and the evil man of the il treasure bringeth forth evil. for of the abundance of the hart the mouth speaketh.

<sup>46</sup> And why cal you me, Lord, Lord: and doe not the things which I say? <sup>47</sup> Every one that commeth to me, and heareth my words, and doeth them: I wil shew you to whom he is like. <sup>48</sup> He is like to a man building a house, that digged deepe, and laid the foundation upon a rocke. And when an inundation rose, the river bette against that house, and it could not move it: for it was founded upon a rocke. <sup>49</sup> But he that heareth, and doeth not: is like to a man building his house upon the earth without a foundation: against the which the river did beate: and incontinent it fell, and the ruine of that house was great.

## GREAT BIBLE (1539) 1540

shalbe perfecte, even as hys master is. <sup>41</sup> Why seest thou a a moate in thy brothers eye, but consyderest not the beame that is in thyne awne eye? <sup>42</sup> Ether howe cannest thou saye to thy brother. Brother, let me pull out the moate that is in thyne eye, when thou seest not the beame that is in thyne awne eye. Thou ypcrite cast out the beame out of thyne awne eye fyrst, and then shalt thou se perfectly, to pull oute the moate that is in thy brothers eye.

<sup>43</sup> For it is not a good tree, that bringeth forth evyll frute: nether is that an evyll tree, that bringeth forth good frute. <sup>44</sup> For every tre is knowen by hys frute. For of thornes do not men gather fygges, nor of bussches gather they grapes. <sup>45</sup> A good man out of the good treasure of hys herte, bryngeth forth that which is good. And an evyll man, out of the evyll treasure of his hert, bringeth forth that which is evyll. For of the abundance of the hert, hys mouth speaketh.

<sup>46</sup> Why call ye me Lord Lord, and do not as I byd you: <sup>47</sup> whosoever commeth to me and heareth my sayinges, and doth the same, I wyl shewe you to whom he is like. <sup>48</sup> He is lyke a man which bylt an house, and dygged depe, and layde the foundation on a rock. When the waters arose, the flud bet upon that house, and coude not move it. For it was grounded upon a rocke. <sup>49</sup> But he that heareth and doth not, is lyke a man that without foundacyon bylt an house upon the earth, against which the floud dyd beat: and it fell immediatly. And the fal of that house was greate.

## KJ (1611) 1873

fect shall be as his master. <sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? *Thou* hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. <sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For every tree is known by his own fruit. For of thorns *men* do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

<sup>46</sup> And why call ye me, Lord, Lord, and do not *the things* which I say? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: <sup>48</sup> he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. <sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## GENEVA BIBLE (1560) 1562

<sup>41</sup> And why seest thou a mote in thy brothers eye, and considerest not the beame, that is in thine owne eye? <sup>42</sup> Either how canst thou saye to thy brother, Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou se perfectly, to pul out the mote that is in thy brothers eye.

<sup>43</sup> For it is not a good tre that bringeth forth the evil frute: nether an evil tre, that bringeth forth the good frute. <sup>44</sup> For everie tre is knowen by his owne frute: for nether of thornes gather men figges, nor of bushes gather they grapes.

<sup>45</sup> A good man out of the good treasure of his heart bringeth forth the good, and an evil man out of the evil treasure of his heart bringeth forth the evil: for of the abundance of the heart his mouth speaketh.

<sup>46</sup> But why call ye me Master, Master, and do not the things that I speake? <sup>47</sup> Whosoever cometh to me, and heareth my wordes, and doeth the same, I wil shewe you to whome he is like. <sup>48</sup> He is like a man which buylt an house, and digged depe, and laid the fundacion on a rocke: and when the waters arose, the flood bet upon that house, and colde not shake it: for it was grounded upon a rocke. <sup>49</sup> But he that heareth and doeth not, is like a man that buylt an house upon the earth with out fundacion, against which the flood dyd beat, and it fel by and by: and the fall of that house was great.

## (RV 1881) ASV 1901

perfected shall be as his teacher. <sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>42</sup> Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. <sup>43</sup> For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. <sup>44</sup> For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say? <sup>47</sup> Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: <sup>48</sup> he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: <sup>a</sup>because it had been well builded. <sup>49</sup> But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

<sup>a</sup> Many ancient authorities read for it had been founded upon the rock.

## BISHOPS' BIBLE (1568) 1602

perfect *disciple*, shall be as his master is. <sup>41</sup> And why seest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye: when thou thy self seest not the beame that is in thine owne eye? Thou hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye. <sup>43</sup> For it is not a good tree that bringeth forth evill fruit: neither is that an evil tree that bringeth forth good fruit. <sup>44</sup> For every tree is knowen by his owne fruit: for of thornes do not men gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart, bringeth forth that which is good: and an evill man out of the evill treasure of his heart, bringeth forth that which is evil: For of the abundance of the heart, his mouth speaketh. <sup>46</sup> Why call ye me Lord, Lord, and do not as I bid you? <sup>47</sup> Whosoever commeth to me, and heareth my sayings, and doth the same, I wil shew you to whom he is like. <sup>48</sup> He is like a man which built an house, and digged deepe, and layd the foundation on the rocke. And when the waters arose, the flood beat vehemently upon that house, and could not moove it: for it was grounded upon the rocke. <sup>49</sup> But he that heareth, and doeth it not, is like a man that without foundation built an house upon the earth: against which the flood did beat vehemently, and it fel immediatly, and the fall of that house was great.

## RSV (1946) 1960

fully taught will be like his teacher. <sup>41</sup> Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>42</sup> Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

<sup>43</sup> "For no good tree bears bad fruit, nor again does a bad tree bear good fruit; <sup>44</sup> for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. <sup>45</sup> The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.

<sup>46</sup> "Why do you call me 'Lord, Lord,' and do not do what I tell you? <sup>47</sup> Every one who comes to me and hears my words and does them, I will show you what he is like: <sup>48</sup> he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built.<sup>w</sup> <sup>49</sup> But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

<sup>w</sup> Other ancient authorities read founded upon the rock

## TYNDALE (1525) 1535

7 When he had ended all his sayinges in the audience of the people, he entred into Capernaum. <sup>2</sup>And a certayne Centurions servaunte was sicke and redy to dye, whom he made moche of. <sup>3</sup>And when he hearde of Jesu, he sent unto him the elders of the Jewes, beseeching him that he wolde come and heale his servaunt. <sup>4</sup>And they came to Jesus and besought him instantly sayinge: He is worthy that thou shuldest do this for him. <sup>5</sup>For he loveth oure nacion, and hath bylt us a synagoge. <sup>6</sup>And Jesus went with them.

And when he was not farre from the housse, the Centurion sent frendes to him sayinge unto him: Lorde trouble not thy selfe: for I am not worthy that thou shuldest enter under my roffe. <sup>7</sup>Wherefore I thought not my selfe worthy to come unto the: but saye the worde, and my servaunt shalbe whoole. <sup>8</sup>For I lyke wyse am a man under power, and have under me soudiers, and I saye unto wone, go: and he goeth. And to another, come: and he cometh. And to my servaunt, do this: and he doeth it. <sup>9</sup>When Jesus herde this, he mervyled at him, and turned him about and sayd to the people that folowed him: I saye unto you, I have not founde so greate fayth, no, not in Israel. <sup>10</sup>And they that were sent, turned backe home agayne, and founde the servaunt that was sicke, whoole.

<sup>11</sup>And it fortunied after that, that he went into a cite called Naim, and many of his disciples went with him and

## RHEIMS 1582

7 And when he had fully said al his words into the eares of the people, he entred into Capharnaum. <sup>2</sup>And the servant of a certayne Centurion being sicke, was readie to die: who was deere unto him. <sup>3</sup>And when he had heard of JESUS, he sent unto him the Auncients of the Jewes, desiring him to come and heale his servant. <sup>4</sup>But they being come to JESUS, besought him earnestly, saying to him, That he is worthie that thou shouldest doe this for him. <sup>5</sup>for he loveth our nation: and he hath built a synagogue for us. <sup>6</sup>And JESUS went with them. And when he was now not farre from the house, the Centurion sent his frends unto him, saying, Lord, trouble not thy self. for *I am not worthie that thou shouldest enter under my rooffe*. <sup>7</sup>for the which cause neither did I thinke my self worthie to come to thee: but say the word, and my servant shal be made whole. <sup>8</sup>for I also am a man subject to authoritie, having under me souldiars: and I say to this, goe, and he goeth: and to an other, come, and he commeth: and to my servant, doe this, and he doeth it. <sup>9</sup>Which JESUS hearing, marvelled: and turning to the multitudes that folowed him he said, Amen I say to you, neither in Israel have I found so great faith. <sup>10</sup>And they that were sent, being returned home, found the servant that had been sicke, whole.

<sup>11</sup>And it came to passe, afterward he went into a citie that is called Naim: and there went with him his Disciples

## GREAT BIBLE (1539) 1540

7 When he had ended all hys saieniges in the audience of the people, he entred into Capernaum. <sup>2</sup>And a certen Centurions servaunt which was deare unto hym laye syck, and was in parell of death. <sup>3</sup>And whan he heard of Jesu, he sent unto him the elders of the Jewes, beseeching him that he wold come, and heale his servaunte. <sup>4</sup>And whan they came to Jesus, they besought him instantly, saying: He is worthy that thou shuldest do this for hym. <sup>5</sup>For he loveth oure nacion; and hath buylt us a synagoge. <sup>6</sup>And Jesus went with them.

And whan he was now, not farre from the house, the Centurion sent frendes to hym, sayinge unto hym: Lorde, trouble not thy self: for I am not worthy: that thou shuldest enter under my roffe. <sup>7</sup>Wherefore I thought not my self worthy to come unto the: but saye thou the word, and my servaunt shalbe whole. <sup>8</sup>For I also am a man set under power, and have under me soudiers, and I saye unto one go, and he goeth, and to another, come, and he cometh: and to my servaunt, do this, and he doeth it. <sup>9</sup>When Jesus heard thys, he mervayled at him, and turned hym about, and sayde to the people that folowed him: I saye unto you, I have not founde so great faith, no, not in Israel. <sup>10</sup>And they that were sent, turned backe home agayne and founde the servaunt whole that had bene sycke.

<sup>11</sup>And it fortunied after this, that he went into a cytie which is called Naim, and many of his disciples went with

## KJ (1611) 1873

7 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup>And a certain centurion's servant, who was dear unto him, was sick, and ready to die. <sup>3</sup>And when he heard of Jesus, he sent unto him *the* elders of the Jews, beseeching him that he would come and heal his servant. <sup>4</sup>And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: <sup>5</sup>for he loveth our nation, and he hath built us a synagogue. <sup>6</sup>Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: <sup>7</sup>wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. <sup>8</sup>For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. <sup>9</sup>When Jesus heard these *things*, he marvelled at him, and turned him *about*, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup>And they that were sent, returning to the house, found the servant whole that had been sick.

<sup>11</sup>And it came to pass the *day* after, *that* he went into a city called Nain; and many of his disciples went with

GENEVA BIBLE (1560) 1562

7 When he had ended al his sayings in the audience of the people, he entred into Capernaum. <sup>2</sup> And a certeine Centurions servant was sicke and ready to dye, which was dere unto him. <sup>3</sup> And when he heard of Jesus, he sent unto him the Elders of the Jewes, beseeching him that he wolde come and heale his servant. <sup>4</sup> So they came to Jesus, and besoght him instantly, saying that he was worthie that he shulde do this for him. <sup>5</sup> For he loveth, (said they,) our nacion, and he hath buylt us a Synagogue. <sup>6</sup> Then Jesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy self: for I am not worthie that thou shuldest enter under my rooffe <sup>7</sup> Wherefore I thought not my self worthie to come unto thee: but say the worde, and my servant shalbe whole. <sup>8</sup> For I likewise am a man set under autoritie, and have under me souldiers, and I say unto one, Go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doeth it. <sup>9</sup> When Jesus heard these things, he marveiled at him, and turned him, and said to the people, that followed him, I say unto you. I have not found so great faith, no not in Israel. <sup>10</sup> And when they that were sent, turned backe to the house, they founde the servant that was sicke, whole. <sup>11</sup> And it came to passe the day after, that he went into a citie called Nain, and manie of his disciples went with him,

(RV 1881) ASV 1901

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum. <sup>2</sup> And a certain centurion's servant, who was dear unto him, was sick and at the point of death. <sup>3</sup> And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. <sup>4</sup> And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; <sup>5</sup> for he loveth our nation, and himself built us our synagogue. <sup>6</sup> And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: <sup>7</sup> wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. <sup>8</sup> For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>9</sup> And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup> And they that were sent, returning to the house, found the servant whole. <sup>11</sup> And it came to pass <sup>o</sup>soon afterwards, that he went to a city called Nain; and his disciples went with him, and a

<sup>o</sup> Many ancient authorities read *on the next day*.

BISHOPS' BIBLE (1568) 1602

7 When he had ended all his sayings in the audience of the people, he entred into Capernaum. <sup>2</sup> And a certaine Centurions servant, which was deare unto him, being sicke, was in peril of death. <sup>3</sup> And when he heard of Jesus, he sent unto him the Elders of the Jewes, beseeching him that he would come and heale his servant. <sup>4</sup> And when they came to Jesus, they besought him instantly, saying, He is worthy that thou shouldest do this for him. <sup>5</sup> For he loveth our nation, and hath built us a Synagogue. <sup>6</sup> Then Jesus went with them. And when he was now not farre from the house, the Centurion sent friendes to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter under my rooffe. <sup>7</sup> Wherefore, I thought not my selfe worthy to come unto thee: but say thou the word, and my servant shalbe whole. <sup>8</sup> For I also am a man set under power, having under mee souldiers: and I say unto one, Go, and he goeth: and to another, Come, and he commeth: and to my servant, Doe this, and hee doeth it. <sup>9</sup> When Jesus heard these things, hee marveiled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup> And they that were sent, when they were returned home, found the servant whole that had bene sicke. <sup>11</sup> And it came to passe *the day* after, that hee went into a city called Naim: and many of his disciples

RSV (1946) 1960

7 After he had ended all his sayings in the hearing of the people he entered Capernaum. <sup>2</sup> Now a centurion had a slave who was dear to him, who was sick and at the point of death. <sup>3</sup> When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. <sup>4</sup> And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him," <sup>5</sup> for he loves our nation, and he built us our synagogue." <sup>6</sup> And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; <sup>7</sup> therefore I did not presume to come to you. But say the word, and let my servant be healed. <sup>8</sup> For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." <sup>9</sup> When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." <sup>10</sup> And when those who had been sent returned to the house, they found the slave well.

<sup>11</sup> Soon afterward <sup>y</sup> he went to a city called Nain, and his

<sup>y</sup> Other ancient authorities read *Next day*

## TYNDALE (1525) 1535

moche people. <sup>12</sup> When he came nye to the gate of the cite: beholde ther was a deed man caryed out which was the only sonne of his mother, and she was a wydowe, and moche people of the cite was with her. <sup>13</sup> And when the lorde sawe her, he had compassion on her, and sayde unto her: wepe not. <sup>14</sup> And he went and touched the coffyn, and they that bare him, stode still. And he sayde: Yonge man, I saye unto the, aryse. <sup>15</sup> And the deed sate up, and beganne to speake. And he delivered him to his mother. <sup>16</sup> And there cam a feare on them all. And they glorified God sayinge: a greate Prophet is rysen amonge us, and God hath visited his people. <sup>17</sup> And this rumor of him went forthe throughout all Jurie, and thorowout all the regions which lye rounde about.

<sup>18</sup> And the disciples of John shewed him of all these thinges. <sup>19</sup> And John called unto him. ii. of his disciples, and sent them to Jesus sayinge: Arte thou he that shulde come: or shall we loke for another? <sup>20</sup> When the men were come unto him they sayde: John baptiste sent us unto the sayinge: Arte thou he that shulde come: or shall we wayte for another? <sup>21</sup> And at that same tyme he cured many of their infirmities and plages, and of evyll spretes, and unto many that were blynde he gave syght. <sup>22</sup> And Jesus answered, and sayd unto them: Go youre wayes and shewe John, what thinges ye have sene and harde: how that the blynde se, the halt go, the lepers are clensed, the deafe heare, the deed a ryse, to the poore is the glad tydinges preached, <sup>23</sup> and happy is he, that is not offended by me.

## RHEIMS 1582

and a very great multitude. <sup>12</sup> And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother: and she, was a widow: and a great multitude of the citie with her. <sup>13</sup> Whom when our Lord had seen, being moved with mercie upon her, he said to her, Weepe not. <sup>14</sup> And he came neere and touched the coffin. And they that caried it, stood stil: and he said, Yong man, I say to thee, Arise. <sup>15</sup> And he that was dead, sate up, and beganne to speake. And he gave him to his mother. <sup>16</sup> And feare tooke them al: and they magnified God, saying, That a great Prophet is risen among us: and, That God hath visited his people. <sup>17</sup> And this saying went forth into al Jewrie of him, and into al the countrie about.

<sup>18</sup> And Johns disciples shewed him of al these things. <sup>19</sup> And John called two of his disciples, and sent them to Jesus, saying, Art thou he that art to come: or expect we an other? <sup>20</sup> And when the men were come unto him, they said, John the Baptist hath sent us to thee, saying Art thou he that art to come: or expect we an other? (<sup>21</sup> And the self same houre, he cured many of maladies, and hurtes, and evil spirits: and to many blinde he gave sight.) <sup>22</sup> And answering, he said to them, Goe and report to John what you have heard and scen: That the blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, <sup>23</sup> the poore are evangelized: and blessed is he who-soever shal not be scandalized in me.

## GREAT BIBLE (1539) 1540

him, and moch people. <sup>12</sup> When he came nye to the gate of the cytie: behold, ther was a deed man caryed out, which was the onely sonne of his mother, and she was a wedowe, and moch people of the cytie was with her. <sup>13</sup> And when the Lord sawe her, he had compassion on her, and sayde unto her: wepe not. <sup>14</sup> And he came nye, and touched the coffyn: and they that bare him stode styl. And he sayde: Yonge man, I saye unto the, aryse. <sup>15</sup> And he that was deed, sat up, and began to speake. And he delyvered him to his mother. <sup>16</sup> And ther came a feare on them al. And they gave the glory unto God, sayinge: A great prophete is rysen up among us, and God hath visited his people. <sup>17</sup> And thys rumor of him went forth throughout al Jury, and thorow out all the regions which lye rounde about.

<sup>18</sup> And the disciples of John shewed him of all these thinges. <sup>19</sup> And John called unto him two of his disciples, and sent them to Jesus, saying: Art thou he that shuld come: or shall we looke for another? <sup>20</sup> When the men were come unto him, they sayde: John baptiste sent us unto the, saying: Art thou he that shulde come? or shall we wayte for another? <sup>21</sup> And in that same houre he cured many of their infyrmites and plages, and of evyll spretes, and unto many that were blynd he gave sight. <sup>22</sup> And he answered, and sayd unto them: Go your waye and bring worde agayne to John, what thinges ye have sene and heard, how that the blynde se, the halt go, the lepers are clensed, the deaff heare, the dead ryse agayne: to the poore is the glad tydinges preached, <sup>23</sup> and happy is he that is not offended at me.

## KJ (1611) 1873

him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not. <sup>14</sup> And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. <sup>15</sup> And he that was dead sat up, and began to speak. And he delivered him to his mother. <sup>16</sup> And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. <sup>17</sup> And this rumour of him went forth throughout all Judea, and throughout all the region round about.

<sup>18</sup> And the disciples of John shewed him of all these *things*. <sup>19</sup> And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? <sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? <sup>21</sup> And in that *same* hour he cured many of *their* infirmities and plagues, and of evil spirts; and unto many *that were* blind he gave sight. <sup>22</sup> Then Jesus answering said unto them, Go *your way*, and tell John what *things* ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. <sup>23</sup> And blessed is *he*, who-

## GENEVA BIBLE (1560) 1562

and a great multitude. <sup>12</sup> Now when he came nere to the gate of the citie, beholde, there was a dead man caryed out, (who was) the onelie begotten sonne of his mother, which was a widowe, and muche people of the citie was with her. <sup>13</sup> And when the Lord sawe her, he had compassion on her, and said unto her, Wepe not. <sup>14</sup> And he went and touched the coffin (and they that bare him, stode stil) and he said, Yong man, I say unto thee, Arise. <sup>15</sup> And he that was dead, sate up, and began to speake, and he delivered him to his mother. <sup>16</sup> Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised up among us, and God hathe visited his people. <sup>17</sup> And this rumour of him went forthe through out all Judea, and throughout all the region rounde about.

<sup>18</sup> And the disciples of John shewed him of all these things. <sup>19</sup> So John called unto him two certeine men of his disciples, and sent them to Jesus, saying, Art thou he that shulde come, or shal we waite for another? <sup>20</sup> And when the men were come unto him, they said, John Baptist hathe sent us unto thee, saying, Art thou he that shulde come, or shal we wait for another? <sup>21</sup> And at that time, he cured manie of their sickenes, and plagues, and of evil spirits, and unto manie blinde men he gave sight. <sup>22</sup> And Jesus answered, and said unto them, Go your wayes and shewe John, what things ye have sene and heard: that the blinde se, the halte go, the lepers are clensed, the deafe heare, the dead rise againe, and the poore receive the Gospel. <sup>23</sup> And

## (RV 1881) ASV 1901

great multitude. <sup>12</sup> Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not. <sup>14</sup> And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. <sup>15</sup> And he that was dead sat up, and began to speak. And he gave him to his mother. <sup>16</sup> And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. <sup>17</sup> And this report went forth concerning him in the whole of Judæa, and all the region round about.

<sup>18</sup> And the disciples of John told him of all these things. <sup>19</sup> And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? <sup>20</sup> And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? <sup>21</sup> In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. <sup>22</sup> And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. <sup>23</sup> And blessed is he, whosoever shall find no occasion of stumbling in me.

## BISHOPS' BIBLE (1568) 1602

went with him, and much people. <sup>12</sup> When he came nigh to the gate of the city, beholde, there was a dead man caryed out, *which was* the onely sonne of his mother, and shee was a widowe: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weepe not. <sup>14</sup> And when he was come nigh, he touched the beere (and they that bare him, stood stil.) And he said, Yong man, I say unto thee, Arise. <sup>15</sup> And he that was dead, sate up, and began to speake: and *he* delivered him to his mother. <sup>16</sup> And there came a feare on them all, and they gave the glory unto God, saying that a great Prophet is risen up among us, and verily God hath visited his people. <sup>17</sup> And this rumour of him went forth throughout all Jury, and throughout all the regions which lie round about. <sup>18</sup> And the disciples of John shewed him of all these things. <sup>19</sup> And John, when hee had called unto him two of his disciples, he sent them to Jesus, saying, Art thou he that commeth, or looke we for another? <sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that commeth, or looke wee for another? <sup>21</sup> And in that same houre he cured many of their infirmities and plagues, and of evill spirits, and unto many that were blinde, he gave sight. <sup>22</sup> Then Jesus answering, said unto them, Go your way, and bring word againe to John, what things ye have seene and heard, how that the blinde see againe, the halt goe, the lepers are clensed, the deafe heare, the dead rise, to the poore is the Gospel preached. <sup>23</sup> And happy is hee

## RSV (1946) 1960

disciples and a great crowd went with him. <sup>12</sup> As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her and said to her, "Do not weep." <sup>14</sup> And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." <sup>15</sup> And the dead man sat up, and began to speak. And he gave him to his mother. <sup>16</sup> Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!" <sup>17</sup> And this report concerning him spread through the whole of Judea and all the surrounding country.

<sup>18</sup> The disciples of John told him of all these things. <sup>19</sup> And John, calling to him two of his disciples, sent them to the Lord, saying, "Are you he who is to come, or shall we look for another?" <sup>20</sup> And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you he who is to come, or shall we look for another?'" <sup>21</sup> In that hour he cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight. <sup>22</sup> And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. <sup>23</sup> And blessed is he who takes no offense at me."

## TYNDALE (1525) 1535

<sup>24</sup> When the messengers of John were departed, he began to speake unto the people of John What went ye oute into the wildernes for to se? went ye to se a rede shaken with the wynde? <sup>25</sup> But what went ye out for to se? A man clothed in softe rayment? Beholde they which are gorgeously apparelled, and lyve delicatly, are in kynges courtes. <sup>26</sup> But what went ye forth to se? A Prophete? Ye I saye to you, and moare then a Prophete. <sup>27</sup> This is he of whom it is written: Beholde I sende my messenger before thy face, to prepare thy waye before the. <sup>28</sup> For I saye unto you: a greater Prophete then John, amonge wemens chyl-dren is ther none. Neverthesse one that is lesse in the kyngdome of God, is greater then he.

<sup>29</sup> And all the people that hearde, and the publicans, justified God, and were baptised with the baptim of John. <sup>30</sup> But the Pharises and Scribes despised the counsell of God agaynst themselves, and were not baptised of him.

<sup>31</sup> And the lorde sayd: Wher unto shall I lyken the men of this generacion, and what thinge are they lyke? <sup>32</sup> They are lyke unto chyl-dren sittynge in the market place, and cryingng one to another, and sayinge: We have pyped unto you, and ye have not daunsed: we have mourned to you, and ye have not wept. <sup>33</sup> For John Baptist cam, nether eatynge breed ner drinckynge wyne, and ye saye: he hath the devyll. <sup>34</sup> The sonne of man is come and eateth and drincketh, and ye saye: beholde a man which is a glotten, and a drincker of wyne, a frende of publicans and synners. <sup>35</sup> Yet is wysdome justified of all her chyl-dren.

## RHEIMS 1582

<sup>24</sup> And when Johns messengers were departed, he began to say of John to the multitudes, What went you out into the desert to see? a reede moved with the winde? <sup>25</sup> But what went you forth to see? a man clothed in soft garments? behold they that are in costly apparel and delicacies, are in the house of kings. <sup>26</sup> But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. <sup>27</sup> this is he of whom it is written, *Behold I send mine Angel before thy face, which shal prepare thy way before thee.* <sup>28</sup> For I say to you, A greater Prophet among the children of women then John the Baptist, there is no man. but he that is the lesser in the kingdom of God, is greater then he. <sup>29</sup> And al the people hearing and the Publicans, justified God, being baptized with Johns baptisme. <sup>30</sup> But the Phari-sees and the lawyers despised the counsel of God against them selves, being not baptized of him. <sup>31</sup> And our Lord said, Whereunto then shal I liken the men of this generation, and whereunto are they like? <sup>32</sup> They are like to chil-dren sitting in the market-place, and speaking one to an other, and saying, We have piped to you, and you have not daunced: we have lamented, and you have not wept. <sup>33</sup> For John the Baptist came neither eating bread nor drinking wine: and you say. He hath a devil. <sup>34</sup> The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of wine, a frende of Publicans and sinners. <sup>35</sup> And wisdom is justified of al her children.

## GREAT BIBLE (1539) 1540

<sup>24</sup> And when the messengers of John were departed, he began to speake unto the people concerninge John. What went ye out into the wildernes for to se? a rede shaken with the wind? <sup>25</sup> But what went ye out for to se? A man clothed in soft rayment? Behold, they which are gorgeously apparelled, and lyve delicatly, are in kynges courtes. <sup>26</sup> But what wente ye forth to se? A prophete? Yee, I saye to you, and more then a prophet. <sup>27</sup> This is he, of whom it is writ-ten: Beholde, I sende myne angell before thy face which shall prepare thy waye before the. <sup>28</sup> For I saye unto you, amonge wemens children, is ther not a greater prophete then John baptiste. Neverthesse, he that is lesse, in the kingdom of God is greater then he.

<sup>29</sup> And all the people, and the publicans that heard him, justified God, and were baptised with the baptye of John. <sup>30</sup> But the pharises and lawers despised the counsell of God agaynst them selves, and were not baptised of hym.

<sup>31</sup> And the Lorde sayd: Wherunto shall I lyken the men of this generacion: and what thing are they like? <sup>32</sup> They are like unto children sytting in the market place, and cry-eng one to another, and saying: We have pyped unto you, and ye have not daunsed: we have mourned to you, and ye have not wepte. <sup>33</sup> For John baptist came, nether eatyng bread, ner drinkynge wyne, and ye saye: he hath the devyll. <sup>34</sup> The sonne of man is come, and eateth and drincketh, and ye saye: behold a gloutonous man, and an unmeasurable dryncker of wyne, a frend of publicans and synners. <sup>35</sup> And wysdom is justifyed of all her children.

## KJ (1611) 1873

soever shall not be offended in me. <sup>24</sup> And when the mes-sengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilder-ness for to see? A reed shaken with the wind? <sup>25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. <sup>26</sup> But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. <sup>27</sup> This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>28</sup> For I say unto you, Among *those that are* born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. <sup>29</sup> And all the people that heard *him*, and the publicans, justified God, being baptized *with* the baptism of John. <sup>30</sup> But the Pharisees and lawyers re-jected the counsel of God against themselves, being not baptized of him.

<sup>31</sup> And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? <sup>32</sup> They are like unto children sitting in the market-place, and call-ing one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. <sup>33</sup> For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. <sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a glut-tonous man, and a winebibber, a friend of publicans and sinners. <sup>35</sup> But wisdom is justified of all her children.

GENEVA BIBLE (1560) 1562

blessed is he, that shal not be offended in me. <sup>24</sup> And when the messengers of John were departed, he began to speake unto the people of John, What went ye out into the wildernes to se? A rede shaken with the winde? <sup>25</sup> But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously appparelled, and live delicately, are in Kings courtes. <sup>26</sup> But what went ye forthe to se? A Prophet? yea, I say to you, and greater then a Prophet. <sup>27</sup> This is he of whome it is writen, Beholde I send my messenger before thy face, which shal prepare thy way before thee. <sup>28</sup> For I say unto you, there is no greater Prophet then John, among them that are begotten of women: nevertheles, he that is the least in the kingdome of God is greater then he. <sup>29</sup> Then all the people that heard, and the Publicanes justified God, being baptized with the baptisme of John. <sup>30</sup> But the Pharises and the expounders of the Law despised the counsel of God against them selves, and (were) not baptized of him. <sup>31</sup> And the Lord said, Whereunto shal I liken the men of this generacion? and what (thing) are they like unto? <sup>32</sup> They are like unto children sitting in the market place, and crying one to another, and saying, We have piped unto you, and ye have not danted: we have mourned to you, and ye have not wept. <sup>33</sup> For John Baptist came, nether eating bread nor drinking wine: and ye say, He hath the devil. <sup>34</sup> The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man (which is) a glotten, and a drinker of wine, a friend of Publicanes and sinners. <sup>35</sup> But wisdom is justified of all her children.

(RV 1881) ASV 1901

<sup>24</sup> And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? <sup>25</sup> But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously appparelled, and live delicately, are in kings' courts. <sup>26</sup> But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. <sup>27</sup> This is he of whom it is written,  
Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.  
<sup>28</sup> I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he. <sup>29</sup> And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. <sup>30</sup> But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. <sup>31</sup> Whereunto then shall I liken the men of this generation, and to what are they like? <sup>32</sup> They are like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. <sup>33</sup> For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. <sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! <sup>35</sup> And wisdom is justified of all her children.

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whosoever shall not be offended at me. <sup>24</sup> And when the messengers of John were departed, he beganne to speake unto the people concerning John: What went yee out into the wilderness for to see? A reede shaken with the winde? <sup>25</sup> But what went yee out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appparelled, and live delicately, are in Kings courts. <sup>26</sup> But what went yee foorth to see? A Prophet? Yea, I say unto you, and more then a Prophet. <sup>27</sup> This is hee of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee. <sup>28</sup> For I say unto you, among womens children is there not a greater Prophet then John Baptist: neverthelesse, hee that is least in the kingdome of God, is greater then he. <sup>29</sup> And all the people that heard *him*, and the Publicanes, being baptized with the baptisme of John, justified God. <sup>30</sup> But the Pharisees and Lawyers despised the counsell of God against themselves, being not baptized of him. <sup>31</sup> And the Lord saide, Whereunto shall I liken the men of this generation? and to what *thing* are they like? <sup>32</sup> They are like unto children sitting in the market place, and crying one to another, and saying, We have piped unto you, and ye have not daunced: we have mourned to you, and ye have not wept. <sup>33</sup> For John Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devill. <sup>34</sup> The sonne of man is come, eating and drinking, and ye say, Behold a gluttonous man, and a wine bibber, a friend of Publicanes and sinners. <sup>35</sup> And

RSV (1946) 1960

<sup>24</sup> When the messengers of John had gone, he began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? A reed shaken by the wind? <sup>25</sup> What then did you go out to see? A man clothed in soft raiment? Behold, those who are gorgeously apppareled and live in luxury are in kings' courts. <sup>26</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup> This is he of whom it is written,  
'Behold, I send my messenger before thy face,  
who shall prepare thy way before thee.'  
<sup>28</sup> I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he." <sup>29</sup> (When they heard this all the people and the tax collectors justified God, having been baptized with the baptism of John; <sup>30</sup> but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)  
<sup>31</sup> "To what then shall I compare the men of this generation, and what are they like? <sup>32</sup> They are like children sitting in the market place and calling to one another,  
'We piped to you, and you did not dance;  
we wailed, and you did not weep.'  
<sup>33</sup> For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.' <sup>34</sup> The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' <sup>35</sup> Yet wisdom is justified by all her children."

## TYNDALE (1525) 1535

<sup>36</sup> And one of the Pharises desyred him that he wolde eate with him. And he went into the Pharises housse, and sate doune to meate. <sup>37</sup> And beholde a woman in that cite, which was a synner, assone as she knewe that Jesus sate at meate in the Pharises housse, she brought an alabaster boxe of oyntment, <sup>38</sup> and she stode at his fete behynde him wepyng, and beganne to wesshe his fete with teares, and dyd wipe them with the heares of her heed, and kissed his fete, and anoynted them with oyntment.

<sup>39</sup> When the Pharise which bade him, sawe that, he spake with in him selfe, sayinge: If this man were a Prophete, he wolde surely have knowen who and what maner woman this is which toucheth him, for she is a synner. <sup>40</sup> And Jesus answered and sayde unto him: Simon I have somewhat to saye unto the. And he sayd master saye on. <sup>41</sup> There was a certayne lender which had two detters, the one ought fyve hondred pennce, and the other fyfty. <sup>42</sup> When they had nothinge to paye, he forgave them booth. Which of them tell me, will love him moost? <sup>43</sup> Simon answered and sayde: I suppose, that he to whom he forgave moost. And he sayde unto him: Thou hast truly judged.

<sup>44</sup> And he turned to the woman and sayde unto Simon: Seist thou this woman? I entred into thy housse, and thou gavest me no water to my fete: but she hath wesshed my fete with teares, and wyped them with the heeres of her heed. <sup>45</sup> Thou gavest me no kisse: but she, sence the tyme I came in, hath not ceased to kisse my fete. <sup>46</sup> Myne heed with oyle thou dydest not anoynte: but she hath anoynted

## RHEIMS 1582

<sup>36</sup> And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate doune to meate. <sup>37</sup> And behold a woman that was in the cite, a sinner, as she knew that he was set doune in the Pharisees house, she brought an alabaster boxe of ointment: <sup>38</sup> and standing behind beside his feete, she began to water his feete with teares, and wiped them with the heares of her head, and kissed his feete, and anointed them with the ointment. <sup>39</sup> And the Pharisee that had bid him, seeing it, spake within him self, saying, This man if he were a Prophet, would know certes who and what maner of woman she is which toucheth him, that she is a sinner. <sup>40</sup> And Jesus answering said to him, Simon, I have somewhat to say unto thee. but he said, Maister, say. <sup>41</sup> A certaine creditour had two debtors: one did owe five hundred pence, and the other fiftie. <sup>42</sup> They having not wherewith to pay, he forgave both. Whether therfore doth love him more? <sup>43</sup> Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly. <sup>44</sup> And turning to the woman, he said unto Simon, Doest thou see this woman? I entred into thy house, water to my feete thou didst not give: but she with teares hath watered my feete, and with her heares hath wiped them. <sup>45</sup> Kisse thou gavest me not: but she since I came in, hath not ceased to kisse my feete. <sup>46</sup> With oile thou didst not anoint my head: but she with

## GREAT BIBLE (1539) 1540

<sup>36</sup> And one of the pharises desired hym that he wolde eate with hym. And he went into the pharises house, and sat doune to meate. <sup>37</sup> And behold a woman in that cytie (which was a synner) as sone as she knewe that Jesus sat at meat in the pharises house, she brought an alabaster boxe of oyntment, <sup>38</sup> and stode at his fete behinde him wepyng, and beganne to wasshe hys fete with teares, and dyd wpe them with the heares of her head, and kyssed his fete, and anoynted them with the oyntment.

<sup>39</sup> When the pharise (which had bidden him) sawe, he spake within hym selfe, sayinge: If thys man were a prophete, he wolde surely knowe who, and what maner of woman thys is that touched hym, for she is a synner. <sup>40</sup> And Jesus answered, and sayd unto him: Simon, I have some what to saye unto the. And he sayd: master, saye on. <sup>41</sup> There was a certayne lender which had two detters, the one ought fyve hundred pence, and the other fyfty. <sup>42</sup> When they had nothyng to paye, he forgave them both. Tell me therfore, which of them wyll love hym most? <sup>43</sup> Simon answered and sayd: I suppose that he to whom he forgave most. And he sayde unto hym: Thou hast truly judged.

<sup>44</sup> And he turned to the woman, and sayd unto Simon: Seest thou this woman. I entred into thy house, thou gavest me no water for my fete: but she hath wesshed my fete with teares, and wyped them with the heares of her head. <sup>45</sup> Thou gavest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. <sup>46</sup> Myne head with oyle thou didest not anoynte: but she hath anoynted

## KJ (1611) 1873

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup> And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup> and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. <sup>39</sup> Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This *man*, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. <sup>40</sup> And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say *on*. <sup>41</sup> There was a certain creditor which had two debtors: the one ought five hundred pence, and the other fifty. <sup>42</sup> And when they had nothing to pay, he frankly forgave *them* both. Tell me therefore, which of them will love him most? <sup>43</sup> Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. <sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. <sup>45</sup> Thou gavest me no kiss: but this *woman* since the time I came in hath not ceased to kiss my feet. <sup>46</sup> Mine head with oil thou didst not anoint: but this

## GENEVA BIBLE (1560) 1562

<sup>36</sup> And one of Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sate downe at table. <sup>37</sup> And beholde, a woman in the citie, which was a sinner, when she knewe that Jesus sate at table in the Pharises house, she broght a boxe of ointement. <sup>38</sup> And she stode at is \* fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, and kissed his fete, and anointed them with the ointment. <sup>39</sup> Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely have knowen who, and what maner of woman this is which toucheth him: for she is a sinner. <sup>40</sup> And Jesus answered, and said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on. <sup>41</sup> There was a certeine lender which had two detters: the one oght five hundreth pence, and the other fiftie. <sup>42</sup> When they had nothing to pay, he forgave them bothe. Which of them therefore, tell (me,) wil love him moste? <sup>43</sup> Simon answered, and said, I suppose that he, to whome he forgave moste. And he said unto him, Thou hast truely judged. <sup>44</sup> Then he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, and thou gavest me no water to my fete: but she hath washed my fete with teare, and wiped them with the heeres of her head. <sup>45</sup> Thou gavest me no kisse: but she since the time I came in, hath not ceased to kisse my fete. <sup>46</sup> Mine head with oyle thou diddest not anoint: but

(RV 1881) ASV 1901

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. <sup>37</sup> And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, <sup>38</sup> and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. <sup>39</sup> Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were <sup>p</sup> a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. <sup>40</sup> And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. <sup>41</sup> A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. <sup>42</sup> When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? <sup>43</sup> Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. <sup>44</sup> And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. <sup>45</sup> Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. <sup>46</sup> My head with oil thou didst not anoint: but she hath anointed my feet

## BISHOPS' BIBLE (1568) 1602

wisedome is justified of all her children. <sup>36</sup> And one of the Pharisees desired him that hee would eate with him. And hee went into the Pharisees house, and sate downe to meate. <sup>37</sup> And behold, a woman in that city, which was a sinner, when she knew that Jesus sate at meate in the Pharisees house, shee brought an Alabaster boxe of oyntment: <sup>38</sup> And stood at his feet behind him, weeping, and began to wash his feete with teares, and did wipe them cleane with the haire of her head, and all to kissed his feete, and annoynted them with the oyntment. <sup>39</sup> When the Pharisee which had bidden him, sawe it, hee spake within himselfe, saying, If this man were a Prophet, hee would surely know who, and what manner of woman this is that toucheth him: for she is a sinner. <sup>40</sup> And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he sayth, Master, say on. <sup>41</sup> There was a certaine lender, which had two debtors: the one ought five hundred pence, and the other fiftie. <sup>42</sup> When they had nothing to pay, he forgave them both. Tell me therefore, which of them will love him most? <sup>43</sup> Simon answered, and sayde, I suppose, that he to whome he forgave most. And he sayd unto him, Thou hast truely judged. <sup>44</sup> And hee turned to the woman, and sayde unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but shee hath washed my feete with teares, and wiped them with the hayres of her head. <sup>45</sup> Thou gavest me no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet. <sup>46</sup> Mine head with oyle thou diddest not annoynt: but this

RSV (1946) 1960

<sup>36</sup> One of the Pharisees asked him to eat with him, and he went into the Pharisee's house, and sat at table. <sup>37</sup> And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, <sup>38</sup> and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. <sup>39</sup> Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." <sup>40</sup> And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" <sup>41</sup> "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. <sup>42</sup> When they could not pay, he forgave them both. Now which of them will love him more?" <sup>43</sup> Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." <sup>44</sup> Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. <sup>45</sup> You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. <sup>46</sup> You did not anoint my head with oil, but she has anointed my

<sup>p</sup> Some ancient authorities read *the prophet*.

TYNDALE (1525) 1535

my fete with oyntment. <sup>47</sup> Wherefore I saye unto the: many synnes are forgeven her, for she loved moche. To whom lesse is forgeven, the same doeth lesse love.

<sup>48</sup> And he sayde unto her, thy synnes are forgeven the. <sup>49</sup> And they that sate at meate with him, beganne to saye with in them selves: Who is this which forgeveth synnes also? <sup>50</sup> And he sayde to the woman: Thy fayth hath saved the: Go in peace.

**8** And it fortun-ed after that, that he him selfe went throughout cities and tounes, preachynge, and shewynge the kyngdome of God, and the twelve with him. <sup>2</sup> And also certayne wemen, which were healed of evell spretes, and infirmities: Mary called Magdalen, out of whom went seven devyls, and Joanna the wyfe of Chusa Herodes stewarde, and Susanna and many other: which ministred unto them of their substaunce. <sup>4</sup> When moch people were gadred to gether, and were come to him out of all cities, he spake by a similitude. <sup>5</sup> A sower went out to sowe his seede: and as he sowed some fell by the waye syde, and it was troden under fete, and the foules of the ayre devoured it up. <sup>6</sup> And some fell on stone, and assone as it was spronge up, it widdred awaye, because it lacked moystnes. <sup>7</sup> And some fell amonge thornes, and the thornes spronge up with it, and choked it. <sup>8</sup> And some fell on good grounde, and spronge up and bare frute, an hondred foolde. And as he sayde these thinges, he cryed: He that hath cares to heare, let him heare.

RHEIMS 1582

ointment hath anointed my feete. <sup>47</sup> For the which I say to thee, Many sinnes are forgiven her, because she hath loved much. But to whom lesse is forgiven, he loveth lesse. <sup>48</sup> And he said to her, Thy sinnes are forgiven thee. <sup>49</sup> And they that sate together at the table, began to say within them selves, Who is this that also forgiveth sinnes? <sup>50</sup> And he said to the woman, Thy faith hath made the safe, goe in peace.

**8** And it came to passe afterward, and he made his journey by cities and townes preaching and evangelizing the kingdom of God: and the Twelve with him, <sup>2</sup> and some women that had been cured of wicked spirits and infirmities, Marie which is called Magdalene, out of whom seven devils were gone forth, <sup>3</sup> and Joane the wife of Chusa Herods procurator, and Susan, and many others that did minister unto him of their substance.

<sup>4</sup> And when a very great multitude assembled, and hastened out of the cities unto him, he said by a similitude. <sup>5</sup> The sower went forth to sow his seede. and whiles he soweth, some fel by the way side, and was troden upon, and the foules of the aire did eate it. <sup>6</sup> And other some fel upon the rocke: and being shot up, it withered, because it had not moisture. <sup>7</sup> And othersome fel among thornes, and the thornes growing up withal, choked it. <sup>8</sup> And other some fel upon good ground: and being shot up, yelded fruite an hundred fold. Saying these things he cried, He that hath cares to heare, let him heare.

GREAT BIBLE (1539) 1540

my fete with oyntment. <sup>47</sup> Wherefore, I saye unto the: many synnes are forgeven her, for she loved moch. To whom lesse is forgeven, the same doeth lesse love. <sup>48</sup> And he sayde unto her: thy synnes are forgeven the. <sup>49</sup> And they that sate at meat with him, beganne to saye within them selves. Who is this which forgeveth synnes also? <sup>50</sup> And he sayd to the woman: Thy faith hath saved the. Go in peace.

**8** And it fortun-ed afterwarde, that he hym selfe also wente through oute cyties and townes: preachinge, and shewynge the kyngdome of God, and the twelve with hym. <sup>2</sup> And also certayne women, which were healed of evell spretes, and infirmytes. Mary which is called Magdalen (oute of whom wente seven devyls) <sup>3</sup> and Joanna the wyfe of Chusa. Herodes stewarde, and Susanna, and many other, which minystred unto hym of theyr substaunce. <sup>4</sup> When moch people were gathered together, and were come to him out of all cytes, he spake by a similytude. <sup>5</sup> The sower wente out to sowe hys seede: and as he sowed, some fell by the waye syde, and it was troden downe, and the foules of the ayre devoured it up. <sup>6</sup> And some fell on stone, and as sone as it was spronge up, it withred awaye because it lacked moystnes. <sup>7</sup> And some fell amonge thornes, and the thornes sprange up with it, and choked it. <sup>8</sup> And some fel on good grounde, and sprange up, and bare frute, an hundred folde. And as he sayd these thinges, he cryed: He that hath cares to heare, let hym heare.

KJ (1611) 1873

woman hath anointed my feet with ointment. <sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. <sup>48</sup> And he said unto her, Thy sins are forgiven. <sup>49</sup> And they that sat at meat with *him* began to say within themselves, Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman, Thy faith hath saved thee; go in peace.

**8** And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, <sup>2</sup> and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, <sup>3</sup> and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

<sup>4</sup> And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon a rock; and as soon as it was sprung up, it withered away, because *it* lacked moisture. <sup>7</sup> And some fell among thorns; and the thorns sprang up with *it*, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he said these *things*, he cried, He that hath ears to hear, let him hear.

GENEVA BIBLE (1560) 1562

she hathe anointed my feete with ointement. <sup>47</sup> Wherefore I saye unto thee, manie sinnes are forgiven her: for she loved muche. To whome a litle is forgiven, he doeth love a litle. <sup>48</sup> And he said unto her, Thy sinnes are forgiven thee. <sup>49</sup> And they that sate at table with him, began to say with in them selves, Who is this that even forgiveth sinne? <sup>50</sup> And he said to the woman, Thy faith hathe saved thee: go in peace.

8 And it came to passe afterwarde, that he him self went through everie citie and towne, preaching, and publishing the kingdome of God, and the twelve (were) with him. <sup>2</sup> And certeine women, which were healed of evil spirits, and infirmities, (as) Marie which was called Magdalene, out of whome went seven devils, <sup>3</sup> And Joanna the wife of Chuza Herodes stewarde, and Susanna, and manie other which ministred unto him of their substance. <sup>4</sup> Now when muche people were gathered together, and were come to him out of all cities, he spake by a parable. <sup>5</sup> A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden under fete, and the fowles of heaven devoured it up. <sup>6</sup> And some fel on the stones, and when it was sprong up, it withered away, because it lacked moistnes. <sup>7</sup> And some fel among thornes, and the thornes sprang up with it, and choked it. <sup>8</sup> And some fel on good grounde, and sprang up, and bare frute, an hundreth folde. And as he said these things, he cryed,

(RV 1881) ASV 1901

with ointment. <sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. <sup>48</sup> And he said unto her, Thy sins are forgiven. <sup>49</sup> And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? <sup>50</sup> And he said unto the woman, Thy faith hath saved thee; go in peace.

8 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, <sup>2</sup> and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, <sup>3</sup> and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto <sup>a</sup>them of their substance. <sup>4</sup> And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: <sup>5</sup> The sower went forth to sow his seed; and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. <sup>6</sup> And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. <sup>7</sup> And other fell amidst the thorns; and the thorns grew with it, and choked it. <sup>8</sup> And other fell into the good ground, and grew, and brought forth fruit a hundred-fold. As he said these things, he cried, He that hath ears to hear, let him hear.

<sup>a</sup> Many ancient authorities read *him*.

BISHOPS' BIBLE (1568) 1602

woman hath anoynted my feet with oyntment. <sup>47</sup> Wherefore, I say unto thee, many sinnes are forgiven her, for she loved much: to whome little is forgiven, the same loveth little. <sup>48</sup> And he sayd unto her, Thy sinnes are forgiven thee. <sup>49</sup> And they that sate at meate with him, began to say within themselves, Who is this that forgiveth sinnes also? <sup>50</sup> And he said to the woman, Thy faith hath saved thee, goe in peace.

8 And it came to passe afterward, that hee himselve went throughout every city and village preaching, and shewing the glad tydings of the kingdome of God: and the twelve *were* with him, <sup>2</sup> And also certaine women which had bene healed of evill spirites and infirmities, Mary which is called Magdalene, out of whome went seven devils, <sup>3</sup> And Joanna the wife of Chuza, Herodes steward, and Susanna, and many other, which ministreh <sup>\*</sup> unto him of their substance. <sup>4</sup> When much people were gathered together, and were come to him out of all cities, hee spake by a similitude. <sup>5</sup> The Sower went out to sowe his seede: and as hee sowed, some fell by the way side, and it was troden downe, and the fowles of the aire devoured it up. <sup>6</sup> And some fell on stones, and as soone as it was sprung up, it withered away, because it lacked moistnesse. <sup>7</sup> And some fell among thornes, and the thornes sprang up with it, and choked it. <sup>8</sup> And some fell on good ground, and sprang up, and bare fruite an hundred folde. And as hee said these things, he cryed, He that hath eares to heare, let

RSV (1946) 1960

feet with ointment. <sup>47</sup> Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." <sup>48</sup> And he said to her, "Your sins are forgiven." <sup>49</sup> Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" <sup>50</sup> And he said to the woman, "Your faith has saved you; go in peace."

8 Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, <sup>2</sup> and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, <sup>3</sup> and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them <sup>z</sup> out of their means.

<sup>4</sup> And when a great crowd came together and people from town after town came to him, he said in a parable: <sup>5</sup> "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. <sup>6</sup> And some fell on the rock; and as it grew up, it withered away, because it had no moisture. <sup>7</sup> And some fell among thorns; and the thorns grew with it and choked it. <sup>8</sup> And some fell into good soil and grew, and yielded a hundredfold." As he said this, he called out, "He who has ears to hear, let him hear."

<sup>z</sup> Other ancient authorities read *him*

## TYNDALE (1525) 1535

<sup>9</sup> And his disciples axed him sayinge: what maner similitude is this? <sup>10</sup> And he sayde: unto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes, that when they se they shuld not se, and when they heare they shuld not understonde.

<sup>11</sup> The similitude is this. The seede is the worde of God. <sup>12</sup> Thoose that are besyde the waye, are they that heare, and afterwarde cometh the devyll and taketh awaye the worde out of their hertes lest they shuld beleve and be saved. <sup>13</sup> They on the stonnes, are they which when they heare, receave the worde with joye. But these have noo rootes, which for a whyle beleve, and in tyme of temptacion goo awaye. <sup>14</sup> And that which fell amonge thornes, are they which heare, and goo forth, and are choked with cares and with riches, and voluptuous lyvinge, and bringe forth noo frute. <sup>15</sup> That in the good grounde, are they which with a good and pure hert, heare the worde and kepe it, and bringe forth frute with pacience.

<sup>16</sup> No man lygtheth a candell, and covereth it under a vessell, nether putteth it under the table but setteth it on a candelsticke, that they that enter in, maye se the lyght. <sup>17</sup> Nothinge is in secret that shall not come abroode: Nether eny thinge hyd, that shall not be knowen, and come to lyght. <sup>18</sup> Take hede therfore how ye heare. For whosoever hath, to him shalbe geuen: And whosoever hath not, from him shalbe taken, even that same which he supposed that he hath.

## RHEIMS 1582

<sup>9</sup> And his disciples asked him what this parable was. <sup>10</sup> To whom he said, To you it is given to know the mysterie of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand. <sup>11</sup> And the parable is this: The seede, is the word of God. <sup>12</sup> And they besides the way: are those that heare, then the devil commeth, and taketh the word out of their hart, lest beleev- ing they be saved. <sup>13</sup> For they upon the rocke: such as when they heare, with joy receive the word: and these have no rootes: because for a time they beleeve, and in time of ten- tation they revolt. <sup>14</sup> And that which fel into thornes, are they that have heard, and going their waies, are choked with cares and riches and pleasures of this life, and render not fruite. <sup>15</sup> And that upon good ground: are they which in a good and very good hart, hearing the word, doe reteine it, and yeld fruite in patience.

<sup>16</sup> And no man lighting a candel doth cover it with a ves- sel, or put it under a bed: but setteth it upon a candelsticke, that they that enter in, may see the light. <sup>17</sup> For there is not any thing secrete, that shal not be made manifest: nor hid, that shal not be knowen, and come abroad. <sup>18</sup> See therfore how you heare. For he that hath, to him shal be given: and whosoever hath not, that also which he thinketh he hath, shal be taken away from him.

## GREAT BIBLE (1539) 1540

<sup>9</sup> And his disciples asked hym sayenge: what maner of simylytude is thys? <sup>10</sup> And he sayd: unto you is it geuen to knowe the secretes of the kingdome of God: but to other by parables, that when they se, they shuld not se: and when they heare, they shuld not understande.

<sup>11</sup> The parable is this. The seed is the worde of God. <sup>12</sup> Those that are besyde the waye, are they that heare, then commeth the devyll, and taketh awaye the worde out of their hertes, lest they shulde beleve and be saved. <sup>13</sup> They on the stones, are they which when they heare, receave the word with joye, and these have no rotes: which for a whyle beleve, and in tyme of temptacyon go awaye. <sup>14</sup> And that which fell amonge thornes, are they which whan they have heard, go forth, and are choked with cares and ryches, and voluptuous lyvinge, and brynge forth no frute. <sup>15</sup> That which fell in the good grounde, are they, which with a pure and good herte heare the worde, and kepe it, and brynge forth frute thorow pacyence.

<sup>16</sup> No man, whan he lygtheth a candell, covereth it with a vessel, or putteth it under a table, but setteth it on a candelsticke, that they which enter in, maye se the light. <sup>17</sup> Nothing is in secret, that shal not come abroad. Nether any thyng hyd, that shall not be knowen, and come to lyghte. <sup>18</sup> Take hede therfore, howe ye heare. For whoso- ever hath, to hym shalbe geuen: And whosoever hath not, from him shalbe taken: even that same which he sup- poseth that he hath.

## KJ (1611) 1873

<sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> They on the rock *are they*, which, when they hear, re- ceive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns are they, which, when they have heard, go *forth*, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. <sup>15</sup> But that on the good ground are they, which in an hon- est and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

<sup>16</sup> No *man*, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. <sup>17</sup> For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. <sup>18</sup> Take heed therefore how ye hear: for whoso- ever hath, to him shall be given; and whosoever hath not, from him shall be taken even *that* which he seemeth to have.

## GENEVA BIBLE (1560) 1562

He that hathe eares to heare, let him heare. <sup>9</sup> Then his disciples asked him, demanding, what parable that was? <sup>10</sup> And he said, Unto you it is given to know the secrets of the kingdome of God, but to other in parables, that when they se, they shulde not se, and when they heare, they shulde not understand. <sup>11</sup> The parable is this, The sede is the worde of God. <sup>12</sup> And thei that are beside the way, are thei that heare: afterwarde commeth the devil, and taketh away the worde out of their hearts, lest they shulde beleve, and be saved? <sup>13</sup> But they that are on the stones, (are they) which when they have heard, receive the word with joye: but they have no rootes, whiche for a while beleve, but in the time of tentation go away. <sup>14</sup> And that which fel among thornes, are they which have heard, and after their departure are choked with cares and with riches, and voluptuous livinge, and bring forth no frute. <sup>15</sup> But that (which fel) in good ground, are they which with an honest and good heart heare the worde, and kepe it, and bring forth frute with pacience.

<sup>16</sup> No man when he lighteth a candel, covereth it under a vessel, nether putteth it under the table, but setteth it on a candlesticke, that they that entre in, may se the light. <sup>17</sup> For nothing is secret, that shal not be evident: nether any thing hid, that shal not be knowen, and come to light. <sup>18</sup> Take hede therefore how ye heare: for whosoever hathe, to him shalbe given: and whosoever hathe not, from him shalbe taken even that, which it semeth that he hathe.

## (RV 1881) ASV 1901

<sup>9</sup> And his disciples asked him what this parable might be. <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. <sup>13</sup> And those on the rock *are* they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. <sup>15</sup> And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

<sup>16</sup> And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. <sup>17</sup> For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. <sup>18</sup> Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

## BISHOPS' BIBLE (1568) 1602

him heare. <sup>9</sup> And his disciples asked him, saying, What manner of similitude is this? <sup>10</sup> And hee sayd *unto them*, Unto you it is given to know the secrets of the kingdom of God: but to other by parables, that when they see, they should not see, and when they heare, they should not understand. <sup>11</sup> The parable is this, The seed is the word of God. <sup>12</sup> Those that are beside the way, are they that heare: then commeth the devil, and taketh away the worde out of their hearts, least they should beleve, and be saved. <sup>13</sup> They on the stones, *are they*, which when they heare, receive the word with joy: and these have no roots, which for a while beleve, and in time of temptation goe away. <sup>14</sup> And that which fell among thornes, are they, which when they have heard, go forth, and are choked with cares and riches, and voluptuous living, and bring forth no fruit. <sup>15</sup> But that *which fell* on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruite through patience. <sup>16</sup> No man when hee lighteth a candle, covereth it with a vessell, or putteth it under a bed: but setteth it on a candlesticke, that they which enter in, may see the light. <sup>17</sup> For nothing is secrete, that shall not be made manifest: neither any thing hid, that shall not be knowen, and come to light. <sup>18</sup> Take heede therefore how ye heare: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken, even that same which he supposeth that he hath.

## RSV (1946) 1960

<sup>9</sup> And when his disciples asked him what this parable meant, <sup>10</sup> he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. <sup>13</sup> And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. <sup>14</sup> And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. <sup>15</sup> And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.

<sup>16</sup> "No one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light. <sup>17</sup> For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light. <sup>18</sup> Take heed then how you hear: for to him who has will more be given, and from him who has not, even what he thinks that he has will be taken away."

## TYNDALE (1525) 1535

<sup>19</sup> Then came to him his mother and his brethren, and coulde not come at him for prease. <sup>20</sup> And they tolde him sayinge: Thy mother and thy brethren stonde with out, and wolde se the. <sup>21</sup> He answered and sayd unto them: my mother and my brethren are these which heare the worde of God and do it.

<sup>22</sup> And it chaunsed on a certayne daye that he went into a shippe and his disciples also, and he sayde unto them: Let us go over unto the other syde of the lake. And they Lunched forthe. <sup>23</sup> And as they sayled, he fell aslepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in jeopardy. <sup>24</sup> And they went to him and awoke him sayinge: Master Master, we are loost. Then he arose and rebuked the wynde and the tempest of water, and they ceased, and it wexed calme. <sup>25</sup> And he sayd unto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he commaundeth bothe the wyndes and water, and they obey him? <sup>26</sup> And they sayled unto the region of the Gaderenites, which is over agaynst Galile.

<sup>27</sup> And as he went out to londe, ther met him a certayne man out of the cite, which had a devyll longe tyme, and ware no clothes, nether aboode in eny housse: but amonge

## RHEIMS 1582

<sup>19</sup> And his mother and brethren came unto him: and they could not come at him for the multitude. <sup>20</sup> And it was told him, Thy mother and thy brethren stand without, desirous to see thee. <sup>21</sup> Who answering said to them, My mother and my brethren, are they that heare the word of God and doe it.

<sup>22</sup> And it came to passe one day: and he went up into a boate, and his disciples, and he said to them, Let us strike over the lake. And they launched forth. <sup>23</sup> And when they were sailing, he slept: and there fel a storme of winde into the lake, and they were filled, and were in danger. <sup>24</sup> And they came and raised him, saying, Maister, we perish. But he rising, rebuked the winde and the tempest of water: and it ceased, and there was made a calme. <sup>25</sup> And he said to them, Where is your faith? Who fearing, marvelled one to an other, saying, Who is this (trow ye) that he commaundeth both the windes and the sea, and they obey him? <sup>26</sup> And they sailed to the countrie of the Gerasens which is over against Galilee.

<sup>27</sup> And when he was come forth to the land, there mette him a certaine man that had a devil now a very long time, and he did weare no clothes, neither did he tarie in house,

## GREAT BIBLE (1539) 1540

<sup>19</sup> Then came to him his mother and his brethren, and coulde not come at him for prease <sup>20</sup> And it was tolde hym, and sayde: Thy mother and thy brethren stande without, and wold se the. <sup>21</sup> He answered and said unto them: my mother and my brethren are these, which heare the worde of God, and do it.

<sup>22</sup> And it chaunsed on a certayne daye, that he went into a shyp, and his disciples also, and he sayde unto them: Let us go over unto the other side of the lake. <sup>23</sup> And they launched forth But as they sayled, he fell a slepe and there arose a storme of wynde in the lake, and they were fylled with water, and were in jeopardy. <sup>24</sup> And they came to hym, and awoke hym saying: Master master, we are loost. Then he arose, and rebuked the wynde and the tempest of water, and they ceased, and it wexed calme. <sup>25</sup> And he sayde unto them: where is youre fayth? They feared, and wondred amonge them selves, saying: what (thynke ye) is thys? for he commaundeth both the windes and water, and they obey hym? <sup>26</sup> And they sayled unto the region of the Gederenites, which is over agaynst Galile.

<sup>27</sup> And whan he went out to land, ther met him out of the cytie a certayne man, which had a devyll longe tyme, and ware no clothes, nether abode in eny house: but in

## KJ (1611) 1873

<sup>19</sup> Then came to him *his* mother and his brethren, and could not come at him for the press. <sup>20</sup> And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

<sup>22</sup> Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. <sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. <sup>24</sup> And they came to *him*, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. <sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What *manner of man* is this? for he commandeth even the winds and water, and they obey him.

<sup>26</sup> And they arrived at the country of the Gadarenes, which is over against Galilee. <sup>27</sup> And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in

## GENEVA BIBLE (1560) 1562

<sup>19</sup> Then came to him his mother and his brethren, and colde not come nere to him for the preasse. <sup>20</sup> And it was tolde him (by certeine) whiche said, Thy mother and thy brethren stand without, and wolde se thee. <sup>21</sup> But he answered, and said unto them, My mother, and my brethren are these which heare the worde of God, and do it.

<sup>22</sup> And it came to passe on a certeine day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. And they lancheth forth. <sup>23</sup> And as they sailed, he fel a slepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardie. <sup>24</sup> Then they went to him, and awoke him, saying, Master, master, we perish. And he arose, and rebuked the winde, and the waves of water: and they ceased, and it was calme. <sup>25</sup> Then he said unto them, Where is your faith! and they feared, and wondered among them selves, saying, Who is this that commandeth bothe the windes and water, and they obey him!

<sup>26</sup> So they sailed unto the region of the Gadarenes, which is over against Galile. <sup>27</sup> And as he went out to land, there met him a certeine man out of the citie, whiche had a devil long time, and he ware no clothes, nether abode

## (RV 1881) ASV 1901

<sup>19</sup> And there came to him his mother and brethren, and they could not come at him for the crowd. <sup>20</sup> And it was told him, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it.

<sup>22</sup> Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. <sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. <sup>25</sup> And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

<sup>26</sup> And they arrived at the country of the <sup>r</sup>Gerasenes, which is over against Galilee. <sup>27</sup> And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs.

<sup>r</sup> Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

## BISHOPS' BIBLE (1568) 1602

<sup>19</sup> Then came to him his mother and his brethren, and could not come at him, for prease. <sup>20</sup> And it was told him *by certaine* which said, Thy mother and thy brethren stand without, willing to see thee. <sup>21</sup> Hee answered and sayde unto them, My mother and my brethren are these which heare the word of God, and doe it. <sup>22</sup> And it came to passe on a certaine day, that he went into a ship, and his disciples also: and he sayde unto them, Let us goe over unto the other side of the lake. And they lancheth forth. <sup>23</sup> But as they sailed, he fell asleepe, and there came downe a storme of wind on the lake, and they were filled *with water*, and were in jeopardie. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we are lost. Then he rose, and rebuked the winde, and the tempest of water: and they ceased, and it waxed calme. <sup>25</sup> And hee sayde unto them, Where is your faith? And they feared, and wondred, saying one to another, Who is this? For he commaundeth both the winds and water, and they obey him. <sup>26</sup> And they sayled unto the region of the Gadarenites, which is over against Galilee. <sup>27</sup> And when he went out to land, there met him out of the city a certaine man which had devils long time, and ware no clothes, neither abode in *any* house, but in

## RSV (1946) 1960

<sup>19</sup> Then his mother and his brothers came to him, but they could not reach him for the crowd. <sup>20</sup> And he was told, "Your mother and your brothers are standing outside, desiring to see you." <sup>21</sup> But he said to them, "My mother and my brothers are those who hear the word of God and do it."

<sup>22</sup> One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out, <sup>23</sup> and as they sailed he fell asleep. And a storm of wind came down on the lake, and they were filling with water, and were in danger. <sup>24</sup> And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves; and they ceased, and there was a calm. <sup>25</sup> He said to them, "Where is your faith?" And they were afraid, and they marvelled, saying to one another, "Who then is this, that he commands even wind and water, and they obey him?"

<sup>26</sup> Then they arrived at the country of the Gerasenes,<sup>a</sup> which is opposite Galilee. <sup>27</sup> And as he stepped out on land, there met him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a

<sup>a</sup> Other ancient authorities read *Gadarenes*, others *Gergesenes*

## TYNDALE (1525) 1535

graves. <sup>28</sup> When he sawe Jesus, he cryed, and fell doune before him, and with a loude voyce sayde: What have I to do with the Jesus the sonne of the God moost hiest? I besече the torment me not. <sup>29</sup> Then he commaunded the foule sprete to come out of the man. For oftetyes he caught him, and he was bounde with chaynes and kept with fetters: and he brake the bondes, and was caryed of the fende, into wyldernes.

<sup>30</sup> And Jesus axed him sayinge: what is thy name? And he sayde: Legion, because many devyls were entred into him. <sup>31</sup> And they besought him, that he wolde not commaunde them to go out into the depe. <sup>32</sup> And ther was there by an heerde of many swyne, fedyng on an hyll and they besought him, that he wolde soffre them to enter into them. And he soffred them. <sup>33</sup> Then went the devyls out of the man, and entred into the swyne: And the heerd toke their course and ran heedlyng into the lake, and were choked. <sup>34</sup> When the herdmen sawe what had chaunsed, they fled and tolde it in the cite and in the villages.

<sup>35</sup> And they came out to se what was done: and came to Jesus, and founde the man, out of whom the devyls were departed, sittynge at the fete of Jesus, clothed and in his right mynde, and they were afrayde. <sup>36</sup> They also which sawe it, tolde them by what meanes he that was possessed of the devyll, was healed. <sup>37</sup> And all the whole multitude of the contrye of the Gaderenites, besought him that he wolde departe from them: for they were taken with greате feare. And he gate him into the shippe and returned backe agayne.

## RHEIMS 1582

but in the monuments. <sup>28</sup> And as he saw JESUS, he fel downe before him: and crying out with a great voice, he said, What is to me and thee JESUS sonne of God most high? I beseech thee doe not torment me. <sup>29</sup> For he commaunded the unclean spirit to goe forth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters: and breaking the bondes was driven of the devil into the deserts. <sup>30</sup> And JESUS asked him saying, What is thy name? But he said, Legion, because many devils were entred into him. <sup>31</sup> And they besought him that he would not commaund them to goe into the depth. <sup>32</sup> And there was there a heard of many swine feeding on the mountaine: and they desired him, that he would permit them to enter into them. And he permitted them. <sup>33</sup> The devils therfore went forth out of the man, and entred into the swine: and the heard wilih violence went headlong into the lake, and was stifled. <sup>34</sup> Which when the swineheards saw done, they fled: and told into the citie and into the townes. <sup>35</sup> And they went forth to see that which was done: and they came to JESUS, and found the man, out of whom the devils were gone forth, sitting at his feete, clothed, and wel in his wittes, and they were afraid. <sup>36</sup> And they also that had seen, told them how he had been made whole from the legion. <sup>37</sup> And al the multitude of the countrie of the Gerasens besought him to depart from them: for they were taken with great feare. And

## GREAT BIBLE (1539) 1540

graves. <sup>28</sup> When he sawe Jesus and had cryed, he fell downe before him, and with a loude voyce sayde. What have I to do with the Jesus, thou sonne of the God moost hiest? I besече the torment me not: <sup>29</sup> for he commaunded the foule sprete to come oute of the man. For ofte tymes he had caught hym, and he was bounde with chaynes, and kepte with fetters: and he brake the bondes, and was caryed of the fende into wyldernes.

<sup>30</sup> And Jesus asked him saing: What is thy name? And he sayde: Legion, because many devyls were entred into hym. <sup>31</sup> And they besought hym that he wolde not commaunde them, to go out into the depe. <sup>32</sup> And there was there, an heard of many swyne, feding on an hyll: and they besought him, that he wold suffre them to enter into them. And he suffred them. <sup>33</sup> Then went the devels out of the man, and entred into the swyne. And the heard ranne heedlyng with violence into the lake, and were choked. <sup>34</sup> When the herdmen sawe what had chaunsed, they fled, and tolde it in the cytie and in the villages.

<sup>35</sup> And they came out to se what was done: and came to Jesus, and founde the man (out of whom the devyls were departed) sittynge at the fete of Jesus: clothed, and in his right mynde, and they were afrayed. <sup>36</sup> They also which sawe it, tolde them by what meanes he (that was possessed of the devyl) was healed. <sup>37</sup> And all the multitude of the Gederenites, besought him, that he wold departe from them: for they were taken with great feare. And he gate

## KJ (1611) 1873

any house, but in the tombs. <sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. <sup>29</sup> (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) <sup>30</sup> And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. <sup>31</sup> And they besought him that he would not command them to go out into the deep. <sup>32</sup> And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. <sup>34</sup> When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. <sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. <sup>36</sup> They also which saw *it* told them by what means he that was possessed of the devils was healed. <sup>37</sup> Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went *up* into the ship, and returned *back*

GENEVA BIBLE (1560) 1562

in house, but in the graves. <sup>28</sup> And when he sawe Jesus, he cryed out, and fel down before him, and with a loude voyce said, What have I to do with thee, Jesus the Sonne of God, the most high? I besече thee torment me not. <sup>29</sup> For he commaunded the foule spirit to come out of the man: [for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was caryed of the devil into wildernesses.] <sup>30</sup> Then Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entred into him. <sup>31</sup> And they besoght hym, that he wolde not commande them to go out into the diepe. <sup>32</sup> And there was there by, an herd of many swine, feding on an hill, and the (devils) besoght him, that he wolde suffre them to entre into them. So he suffred them. <sup>33</sup> Then went the devils out of the man, and entred into the swine: and the herde was caryed with violence from a stepe down place into the lake, and was choked. <sup>34</sup> When the herdmen sawe what was done, they fled: and when thei were departed, they tolde it in the citie and in the cuntry. <sup>35</sup> Then they came out to se what was done, and came to Jesus, and founde the man, out of whome the devils were departed, sitting at the fete of Jesus, clothed, and in his ryght minde: and they were afraid. <sup>36</sup> They also whiche sawe it, tolde them by what meanes he that was possessed with the devil, was healed. <sup>37</sup> Then the whole multitude of the cuntry about the Gadarenes, besoght him, that he wolde departe from them: for they were taken with a great feare: and he went into the ship,

(RV 1881) ASV 1901

<sup>28</sup> And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. <sup>29</sup> For he was commanding the unclean spirit to come out from the man. For often-times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. <sup>30</sup> And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. <sup>31</sup> And they intreated him that he would not command them to depart into the abyss. <sup>32</sup> Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. <sup>33</sup> And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. <sup>34</sup> And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. <sup>35</sup> And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. <sup>36</sup> And they that saw it told them how he that was possessed with demons was made whole. <sup>37</sup> And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he

BISHOPS' BIBLE (1568) 1602

graves. <sup>28</sup> When he saw Jesus, and had cryed aloud, he fell downe before him, and with a loud voyce sayd, What have I to doe with thee Jesus, thou sonne of God most highest? I beseech thee torment me not. <sup>29</sup> (For he commaunded the fowle spirite to come out of the man: For oftentimes hee had caught him, and hee was bound with chaines, and kept with fetters: and hee brake the bands, and was caried of the fiend into the wildernes.) <sup>30</sup> And Jesus asked him, saying, What is thy name? And hee sayd, Legion: because many devils were entred into him. <sup>31</sup> And they besought him that he would not commaund them to goe out into the deepe. <sup>32</sup> And there was there an heard of many swine feeding on an hill: and they besought him that hee would suffer them to enter into them: and he suffered them. <sup>33</sup> Then went the devils out of the man, and entred into the swine: and the heard ran headlong with violence into the lake, and were choked. <sup>34</sup> When the heardmen saw what was done, they fledde: and when they were departed, they told it in the city, and in the villages. <sup>35</sup> Therefore they came out to see what was done, and came to Jesus, and found the man, out of whome the devils were departed, sitting at the feete of Jesus, cloathed, and in his right mind: and they were afraid. <sup>36</sup> They also which sawe it, tolde them by what meanes hee that was possessed of the devils, was healed. <sup>37</sup> Then the whole multitude of the cuntry about the Gadarenites, besought him that he would depart from them, for they were taken with great feare: and hee gate him up

RSV (1946) 1960

house but among the tombs. <sup>28</sup> When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." <sup>29</sup> For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) <sup>30</sup> Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. <sup>31</sup> And they begged him not to command them to depart into the abyss. <sup>32</sup> Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. <sup>33</sup> Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. <sup>34</sup> When the herdsmen saw what had happened, they fled, and told it in the city and in the country. <sup>35</sup> Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. <sup>36</sup> And those who had seen it told them how he who had been possessed with demons was healed. <sup>37</sup> Then all the people of the surrounding country of the Gerasenes<sup>a</sup> asked him to depart from them; for they were seized with great fear; so he got into the boat and returned.

<sup>a</sup> Other ancient authorities read *Gadarenes*, others *Gergesenes*

## TYNDALE (1525) 1535

<sup>38</sup> Then the man out of whom the devyls were departed, besought him that he myght be with him: But Jesus sent him awaye sayinge <sup>39</sup> God \* home agayne into thyne awne housse, and shewe what great thinges God hath done to the. And he went his waye, and preached thorow out all the cite what great thinges Jesus had done unto him.

<sup>40</sup> And it fortun-ed when Jesus was come agayne that the people receaved him. For they all wayted for him. <sup>41</sup> And beholde ther came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete, and besought him that he wolde come into his housse, <sup>42</sup> for he had but a doughter onlyapon a twelve yere of age, and she laye a dyinge. And as he went the people thronged him.

<sup>43</sup> And a woman havynge an issue of bloud twelve yeres (which had spent all her substance amonge phisicions, nether coulede be holpen of eny) <sup>44</sup> came behinde him, and touched the hem of his garment, and immediatly her issue of bloud stanch-ed. <sup>45</sup> And Jesus sayde: Who is it that touched me? when everye man denyed, Peter and they that were with him, sayde: Master, the people thrust the and vexe the: and sayest thou who touched me? <sup>46</sup> And Jesus sayd: Some body touched me. For I perceave that vertue is gone out of me. <sup>47</sup> When the woman sawe that she was not hid, she came trimblynge, and fell at his fete, and tolde him before all the people for what cause she had

## RHEIMS 1582

he going up into the boate, returned. <sup>38</sup> And the man out of whom the devils were departed, desired him that he might be with him. But JESUS dismissed him, saying, <sup>39</sup> Returne into thy house, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things JESUS had done to him.

<sup>40</sup> And it came to passe: when JESUS was returned, the multitude received him. and al were expecting him. <sup>41</sup> And behold there came a man whose name was Jairus, and he was Prince of the Synagogue: and he fel at the feete of JESUS, desiring him that he would enter into his house, <sup>42</sup> because he had an only daughter almost twelve yeres old, and she was a dying. And it chaunced, whiles he went, he was thronged of the multitudes.

<sup>43</sup> And there was a certaine woman in a fluxe of bloud from twelve yeres past, which had bestowed al her substance upon Physicions, neither could she be cured of any: <sup>44</sup> she came behind him, and touched the hemme of his garment: and forthwith the fluxe of her bloud stinted, <sup>45</sup> And JESUS said, Who is it that touched me? And al denying, Peter said, and they that were with him, Maister, the multitudes throng and presse thee, and doest thou say, Who touched me? <sup>46</sup> And JESUS said, Some bodie hath touched me. for I know that there is vertue proceded from me. <sup>47</sup> And the woman seeing, that she was not hid, came trembling, and fel downe before his feete: and for what cause she had touched him, she shewed before al the people: and how

## GREAT BIBLE (1539) 1540

him up into the shyp, and returned backe agayne. <sup>38</sup> Then the man (out of whom the devyls were departed) besought hym that he myght be with hym. But Jesus sent him awaye, sayinge: <sup>39</sup> Go home agayne to thyne awne house, and shewe what thinges soever God hath done for the. And he went his waye, and preached thorow out all the cytie, what thinges soever Jesus had done unto him.

<sup>40</sup> And it fortun-ed that when Jesus was come agayne, the people receaved him. For they all wayted for him. <sup>41</sup> And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and he fell downe at Jesus fete praying him, that he wold come into his house, <sup>42</sup> for he had but one daughter onely, upon a. xii. yeare of age, and she laye a dying. But as he went, the people thronged hym.

<sup>43</sup> And a woman, having an issue of bloud xii. yeres (which, had spent all her substaunce upon phisicions, nether coulede be holpen of eny) <sup>44</sup> came behynd him, and touched the hem of his rayment: and immediatly her issue of bloud stanch-ed. <sup>45</sup> And Jesus sayd: who is it that touched me? When every man denyed, Peter (and they that were with hym) sayd: Master, the people thrust the and vexe the, and sayest thou who touched me? <sup>46</sup> And Jesus sayd: Some body hath touched me: For I perceave, that vertue is gone out of me. <sup>47</sup> When the woman sawe that she was not hyd, she came trymblyng, and fell at hys fete, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediatly.

## KJ (1611) 1873

*again.* <sup>38</sup> Now the man out of whom the devils were departed besought him that *he* might be with him: but Jesus sent him away, saying, <sup>39</sup> Return to thine own house, and shew how great *things* God hath done unto thee. And he went his way, and published throughout the whole city how great *things* Jesus had done unto him.

<sup>40</sup> And it came to pass that, when Jesus was returned, the people gladly received him: for they were all waiting for him. <sup>41</sup> And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that *he* would come into his house: <sup>42</sup> for he had one only daughter, about twelve years of age, and she lay a dying. (But as he went the people thronged him. <sup>43</sup> And a woman having an issue of blood twelve years, which had spent all *her* living upon physicians, neither could be healed of any, <sup>44</sup> came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch-ed. <sup>45</sup> And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? <sup>46</sup> And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

GENEVA BIBLE (1560) 1562

and returned. <sup>38</sup> Then the man, out of whome the devils were departed, besoght hym that he might be with him: but Jesus sent him away, saying. <sup>39</sup> Returne into thine owne house, and shewe what great things God hath done to thee. So he went hys awaye, and preached through out all the citie, what greate thyngs Jesus had done unto him. <sup>40</sup> And it came to passe when Jesus was come againe, that the people received him: for they all waited for him. <sup>41</sup> And beholde, there came a man named Jairus, and he was the ruler of the Synagogue, who fel downe at Jesus fete and besoght him that he wolde come into his house. <sup>42</sup> For he had but a daughter onelye, aboute twelve yeres of age, and she laye a dying [and as he went, the people thronged him. <sup>43</sup> And a woman havynge an yssue of bloode, twelve yeres long, whiche had spent all her substance upon physicions, and colde not be healed of any: <sup>44</sup> When she came behinde (him,) she touched the hemme of his garment, and immediatly her yssue of blood stanchd. <sup>45</sup> Then Jesus said, Who is it that hath touched me? When everie man denyed, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me? <sup>46</sup> And Jesus said, Some one hath touched me: for I perceive that vertue is gone out of me. <sup>47</sup> When the woman sawe that she was not hid, she came trembling, and fel downe before him, and tolde him before all the people, for what cause she had touched him, and how she was

(RV 1881) ASV 1901

entered into a boat, and returned. <sup>38</sup> But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, <sup>39</sup> Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him. <sup>40</sup> And as Jesus returned, the multitude welcomed him: for they were all waiting for him. <sup>41</sup> And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; <sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him. <sup>43</sup> And a woman having an issue of blood twelve years, who <sup>a</sup>had spent all her living upon physicians, and could not be healed of any, <sup>44</sup> came behind him, and touched the border of his garment: and immediately the issue of her blood stanchd. <sup>45</sup> And Jesus said, Who is it that touched me? And when all denied, Peter said, <sup>t</sup>and they that were with him, Master, the multitudes press thee and crush thee. <sup>46</sup> But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was

<sup>a</sup> Some ancient authorities omit *had spent all her living upon physicians, and.*  
<sup>t</sup> Some ancient authorities omit *and they that were with him.*

BISHOPS' BIBLE (1568) 1602

into the shippe, and returned backe againe. <sup>38</sup> Then the man, out of whome the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, <sup>39</sup> Goe home againe to thine owne house, and shewe what things soever God hath done for thee. And hee went his way, and preached throughout all the citie, what things soever Jesus had done unto him. <sup>40</sup> And it came to passe, that when Jesus was come againe, the people received him: for they were all waiting for him. <sup>41</sup> And beholde, there came a man, named Jairus, and he was a ruler in the Synagogue, and hee fell downe at Jesus feete. praying him that he would come into his house. <sup>42</sup> For he had but one daughter onely, upon a twelve yeres of age, and she lay a dying. (But as he went, the people thronged him. <sup>43</sup> And a woman, having an issue of blood twelve yeres, which had spent all her substance upon Physicians, neither could be holpen of any, <sup>44</sup> Came behind him, and touched the hemme of his raiment: and immediatly her issue of blood stanchd. <sup>45</sup> And Jesus said, Who *is it* that touched me? When every man denyed, Peter and they that were with him, sayd, Master, the people thrust thee and vexed thee, and sayest thou, Who touched me? <sup>46</sup> And Jesus sayd, Some body hath touched mee: for I perceive that vertue is gone out of me. <sup>47</sup> When the woman sawe that she was not hidde, shee came trembling, and fell *at his feete*, and told him before all the people, for what cause she had touched him, and how shee was healed immediatly.

RSV (1946) 1960

<sup>38</sup> The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, <sup>39</sup> "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him. <sup>40</sup> Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. <sup>41</sup> And there came a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, <sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. <sup>43</sup> And a woman who had had a flow of blood for twelve years<sup>b</sup> and could not be healed by any one, <sup>44</sup> came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. <sup>45</sup> And Jesus said, "Who was it that touched me?" When all denied it, Peter<sup>c</sup> said, "Master, the multitudes surround you and press upon you!" <sup>46</sup> But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." <sup>47</sup> And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately

<sup>b</sup> Other ancient authorities add *and had spent all her living upon physicians*  
<sup>c</sup> Other ancient authorities add *and those who were with him*

## TYNDALE (1525) 1535

touched him, and how she was healed immediatly. <sup>48</sup> And he sayde unto hyr: Doughter be of good comforte, Thy faith hath made the hoale, goo in peace.

<sup>49</sup> Whyll he yet spake, there came one from the rulers of the synagogis housse which sayde to him: thy doughter is deed, desease not the master. <sup>50</sup> When Jesus hearde that. He answered the father, sayinge: Feare not, beleve only and she shalbe made whole. <sup>51</sup> And when he came to the housse he suffred no man to goo in with him, save Peter, James and John, and the father and the mother of the mayden. <sup>52</sup> Every body weept and sorowed for her. And he sayde: Wepe not: for she is not deed, but slepeth. <sup>53</sup> And they lewgh him to scorne. For they knew that she was deed. <sup>54</sup> And he thrust them all out, and caught her by the honde, and cryed sayinge: Mayde aryse. <sup>55</sup> And hyr sprete came agayne, and she roose strayght waye. And he commaunded to geve her meate. <sup>56</sup> And the father and the mother of hyr were astonyed. But he warned them that they shuld tell noo man, what was done.

**9** Then called he the. xii. to gether, and gave them power, and auctorite over all devyls, and that they myght heale diseases. <sup>2</sup> And he sent them to preache the kyngdome of God, and to cure the sick. <sup>3</sup> And he sayd to them: Take nothinge to sucker you by the waye: nether staffe, nor scribe, nether breed, nether money, nether have twoo cotes. <sup>4</sup> And whatsoever housse ye enter into there abyde and thence departe. <sup>5</sup> And whosoever will not receave you, when ye go out of that cite, shake of the very

## RHEIMS 1582

forthwith she was made whole. <sup>48</sup> But he said to her, Daughter, thy faith hath made the safe, goe thy way in peace.

<sup>49</sup> As he was yet speaking, there commeth one to the Prince of the synagogue, saying to him, That thy daughter is dead, trouble him not. <sup>50</sup> And JESUS hearing this word, answered the father of the maide, Feare not: beleeve only, and she shal be safe. <sup>51</sup> And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maide. <sup>52</sup> And al wept, and mourned for her. But he said, Weepe not, the maide is not dead, but sleepeth. <sup>53</sup> And they derided him, knowing that she was dead. <sup>54</sup> But he holding her hand cried saying, Maide arise. <sup>55</sup> And her spirit returned, and she rose incontinent. And he bade them give her to eate. <sup>56</sup> And her parentes were astonied, whom he commaunded to tel no man that which was done.

**9** And calling together the twelve Apostles, he gave them vertue and power over al devils, and to cure maladies. <sup>2</sup> And he sent them to preach the kingdom of God: and to heale the sicke. <sup>3</sup> And he said to them, Take nothing for the way, neither rod, nor skrippe, nor bread, nor money, neither have two coates. <sup>4</sup> And into whatsoever house you enter, tarie there, and thence doe not depart. <sup>5</sup> And whosoever shal not receive you, going forth out of that citie, shake of the dust also of your feete for a testi-

## GREAT BIBLE (1539) 1540

<sup>48</sup> And he sayd unto her: Daughter, be of good comforte. Thy fayth hath saved the, go in peace.

<sup>49</sup> Whyhe he yet spake, ther came one from the rulers of the synagoges house, which sayd to hym: thy daughter is deed, desease not the Master. <sup>50</sup> But when Jesus hearde that worde, he answered the father of the damosell. Feare not, beleve onely, and she shalbe made whole. <sup>51</sup> And when he came to the house, he suffred no man to go in with hym, save Peter, James, and John, and the father and the mother of the mayden. <sup>52</sup> Every body weept, and sorowed for her. And he said: Wepe not. The damosel is not deed, but slepeth. <sup>53</sup> And they laught hym to scorne, knowyng that she was deed. <sup>54</sup> And he thrust them all out, and caught her by the hand, and cryed, sayinge: Mayde, aryse. <sup>55</sup> And her sprete came agayne, and she rose straight waye. And he commaunded to geve her meat. <sup>56</sup> And the father and the mother of her were astonyed. But he warned them, that they shuld tell no man what was done.

**9** Jesus called the twelve together, and gave them power, and auctorite over all devyls, and that they might heale diseases. <sup>2</sup> And he sent them to preache the kyngdome of God, and to heale the syck. <sup>3</sup> And he sayd unto them: Take nothing to your journey: nether staffe, nor scrype, nether bread, nether money, nether have two coates. <sup>4</sup> And what soever house ye enter into, there abyde, and thence departe. <sup>5</sup> And whosoever wyll not receave you, when ye go out of the citie, shake of the very dust from

## KJ (1611) 1873

<sup>48</sup> And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.) <sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. <sup>50</sup> But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. <sup>51</sup> And when he came into the house, he suffered no *man* to go in, save Peter, and James, and John, and the father and the mother of the maiden. <sup>52</sup> And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. <sup>53</sup> And they laughed him to scorn, knowing that she was dead. <sup>54</sup> And he put *them* all out, and took her by the hand, and called, saying, Maid, arise. <sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her meat. <sup>56</sup> And her parents were astonished: but he charged them that they should tell no *man* what was done.

**9** Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. <sup>2</sup> And he sent them to preach the kingdom of God, and to heal the sick. <sup>3</sup> And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. <sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart. <sup>5</sup> And whosoever will not receive you, when ye go out of that city, shake off the very dust from

## GENEVA BIBLE (1560) 1562

healed immediatly. <sup>48</sup> And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.] <sup>49</sup> While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the Master. <sup>50</sup> When Jesus heard it, he answered him, saying, Feare not: beleve onely, and she shal be made whole. <sup>51</sup> And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maide. <sup>52</sup> And all wept, and sorowed for her: but he said, Wepe not: for she is not dead, but slepeth. <sup>53</sup> And they laught hym to skorne, knowing that she was dead. <sup>54</sup> So he thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise, <sup>55</sup> And her spirit came againe, and she rose straight way: and he commanded to give her meat. <sup>56</sup> Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

9 Then called he the twelve disciples together, and gave them power and autoritie over all devils, and to heale diseases. <sup>2</sup> And he sent them to preache the kyngdome of God, and to cure the sicke. <sup>3</sup> And he said to them, Take nothing to your journey, nether staves, nor scrip, nether bread, nor silver, nether have two coates. <sup>4</sup> And whatsoever house ye entre into, there abide, and thence departe. <sup>5</sup> And whosoever will not receive you, when ye go out of that citie, shake of the verie dust from your

## (RV 1881) ASV 1901

healed immediately. <sup>48</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher. <sup>50</sup> But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. <sup>51</sup> And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. <sup>52</sup> And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. <sup>53</sup> And they laughed him to scorn, knowing that she was dead. <sup>54</sup> But he, taking her by the hand, called, saying, Maiden, arise. <sup>55</sup> And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat. <sup>56</sup> And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. <sup>2</sup> And he sent them forth to preach the kingdom of God, and to heal <sup>a</sup>the sick. <sup>3</sup> And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. <sup>4</sup> And into whatsoever house ye enter, there abide, and thence depart. <sup>5</sup> And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against

<sup>a</sup> Some ancient authorities omit *the sick*.

## BISHOPS' BIBLE (1568) 1602

<sup>48</sup> And he sayde unto her, Daughter, be of good comfort, thy faith hath saved thee, goe in peace.) <sup>49</sup> While he yet spake, there commeth one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, disease not the master. <sup>50</sup> But when Jesus heard *that word*, hee answered him, *saying*, Feare not, beleeve only, and she shalbe made whole. <sup>51</sup> And when he came into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and the mother of the maiden. <sup>52</sup> Every body wept, and sorowed for her: and he sayd, Weepe not, the damosell is not dead, but sleepeth. <sup>53</sup> And they laughed him to scorne, knowing that she was dead. <sup>54</sup> And he thrust them all out, and tooke her by the hand, and cryed, saying, Maid, arise. <sup>55</sup> And her spirit came againe, and shee arose straightway: and hee commaunded to give her meate. <sup>56</sup> And her parents were astonied: but hee warned them that they should tel no man what was done.

9 Jesus when hee had called the twelve together, gave them power and authority over all devils, and to heale diseases. <sup>2</sup> And he sent them to preach the kingdome of God, and to heale the sicke. <sup>3</sup> And he sayd unto them, Take nothing to your journey, neither rod, nor scrippe, neither bread, neither money, neither have two coates apiece. <sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart. <sup>5</sup> And whosoever will not receive you, when yee goe out of that city, shake off the verie dust from your

## RSV (1946) 1960

healed. <sup>48</sup> And he said to her, "Daughter, your faith has made you well; go in peace."

<sup>49</sup> While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." <sup>50</sup> But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." <sup>51</sup> And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. <sup>52</sup> And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." <sup>53</sup> And they laughed at him, knowing that she was dead. <sup>54</sup> But taking her by the hand he called, saying, "Child, arise." <sup>55</sup> And her spirit returned, and she got up at once; and he directed that something should be given her to eat. <sup>56</sup> And her parents were amazed; but he charged them to tell no one what had happened.

9 And he called the twelve together and gave them power and authority over all demons and to cure diseases, <sup>2</sup> and he sent them out to preach the kingdom of God and to heal. <sup>3</sup> And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. <sup>4</sup> And whatever house you enter, stay there, and from there depart. <sup>5</sup> And wherever they do not receive you, when you leave that town shake off the dust

## TYNDALE (1525) 1535

dust from youre fete, for a testimony agaynst them. <sup>6</sup> And they went out, and went thorow the tounes, preachinge the gospell and healyng every wheare.

<sup>7</sup> And Herod the tetrarch herde of all that was done by him, and doutyd, because that it was sayde of some, that John was rysen agayne from deeth: <sup>8</sup> and of some, that Helyas had appered: and of some, that one of the olde prophetes was rysen agayne. <sup>9</sup> And Herod sayde: John have I beheaded: who then is this of whom I heare suche thinges? And he desyred to se him.

<sup>10</sup> And the Apostles retourned, and tolde him what great thinges they had done. And he toke them and went asyde into a solitary place, nye to a citie called Bethsaida. <sup>11</sup> And the people knewe of it, and folowed him. And he receaved them, and spake unto them of the kyngdome of God and healed them that had nede to be healed. <sup>12</sup> And when the daye beganne to weare awaye, then came the twelve and sayde unto him: sende the people awaye, that they maye go into the tounes and villages rounde about and lodge, and get meate, for we are here in a place of wyldernes. <sup>13</sup> But he sayde unto them: Geve ye them to eate. And they sayde. We have no moo but fyve loves and two fisses, except we shuld go and bye meate for all this people. <sup>14</sup> And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by

## RHEIMS 1582

monie upon them. <sup>6</sup> And going forth they went a circuite from towne to towne evangelizing and curing every where.

<sup>7</sup> And Herod the Tetrarch heard al things that were done by him: and he staggered because it was said of some, That John was risen from the dead. <sup>8</sup> but of other some, That Elias hath appeared: and of others, that a Prophet one of the old ones was risen. <sup>9</sup> And Herod said, John I have beheaded: but who is this of whom I heare such things? And he sought for to see him.

<sup>10</sup> And the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belongeth to Beth-saida. <sup>11</sup> Which the multitudes understanding, folowed him: and he received them, and spake to them of the kingdom of God, and them that had neede of cure he healed. <sup>12</sup> And the day began to draw towards an end. And the Twelve comming neere, said to him, Dimisse the multitudes, that going into townes and villages here about, they may have lodging, and finde meates: because here we are in a desert place. <sup>13</sup> And he said to them, Give you them to eate. But they said, We have no more but five loaves and two fishes: unles perhaps we should goe and bie meates for al this multitude. <sup>14</sup> And there were men almost five thousand. And he said to his disciples, Make them sit downe by companies fiftie

## GREAT BIBLE (1539) 1540

youre fete, for a testimonye agaynst them. <sup>6</sup> And they departed and went thorow the tounes, preaching the gospell and healinge every where.

<sup>7</sup> And Herode the Tetrarch heard of al that was done by him, and he doutyd, because that it was sayde of some, that John was rysen agayne from death: <sup>8</sup> and of some, that Helias had appeared, and of some, that one of the olde prophetes was rysen agayne. <sup>9</sup> And Herode sayde: John have I beheaded: but who is this of whom I heare such thinges. And he desyred to se him.

<sup>10</sup> And the apostles returned: and tolde him all that they had done. And he toke them, and went asyde into a solitary place nye unto the cytie that is called Bethsaida. <sup>11</sup> Which whan the people knewe, they folowed him. And he receaved them, and spake unto them of the kyngdome of God, and healed them that had nede to be healed. <sup>12</sup> And when the daye beganne to weare awaye, then came the. xii. and sayd unto him: send the people awaye, that they maye go in to the townes and next villages and lodge, and get meate, for we are here in a place of wyldernes. <sup>13</sup> But he sayd unto them: Geve ye them to eate. And they sayd: We have no mo but. v. loaves and two fysshes, except we shulde go and bye meate for all this people. <sup>14</sup> And they were about a. v.M. men. And he sayd to his disciples:

## KJ (1611) 1873

your feet for a testimony against them. <sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where.

<sup>7</sup> Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; <sup>8</sup> and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. <sup>9</sup> And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

<sup>10</sup> And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. <sup>11</sup> And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. <sup>12</sup> And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. <sup>13</sup> But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

## GENEVA BIBLE (1560) 1562

fete for a testimonie agaynst them. <sup>6</sup> And they went out, and went through everie towne preachyng the Gospell, and healing everie where.

<sup>7</sup> Nowe Herode the tetrarche heard of all that was done by hym: and he doutyd, because that it was said of some, that John was risen againe from the dead: <sup>8</sup> And of some, that Elias had appeared: and of some, that one of the olde Prophetes was risen againe. <sup>9</sup> Then Herode sayd, John have I beheaded: who then is thys of whome I heare suche things? and he desired to se him.

<sup>10</sup> And when the Apostles returned, they tolde him what great things they had done. Then he toke them, and went aside into a solitarie place, (nere) to the citie called Bethsaida. <sup>11</sup> But when the people knewe it, they followed him: and he received them, and spake unto them of the kingdome of God, and healed them that had nede to be healed. <sup>12</sup> And when the day began to weare away, the twelve came, and said unto him, Send the people away, that they may go into the townes and villages rounde about, and lodge and get meat: for we are here in a desert place. <sup>13</sup> But he said unto them, Give ye them to eat. And they said, We have no mo but five loaves and two fishes, except we shulde go and bye meat for all this people. <sup>14</sup> For they were about five thousand men. Then he said to his disciples, Cause them

## (RV 1881) ASV 1901

them. <sup>6</sup> And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

<sup>7</sup> Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; <sup>8</sup> and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. <sup>9</sup> And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

<sup>10</sup> And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. <sup>11</sup> But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured. <sup>12</sup> And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place. <sup>13</sup> But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. <sup>14</sup> For they were about five thousand men. And he said unto his disciples, Make them sit down in

## BISHOPS' BIBLE (1568) 1602

feete, for a testimonie against them. <sup>6</sup> And they departed, and went thorow the townes, preaching the Gospell, and healing every where. <sup>7</sup> And Herode the Tetrarch heard of all that was done by him: and he doubted, because that it was sayde of some, that John was risen from death: <sup>8</sup> And of some, that Elias had appeared: and of some, that one of the old Prophets was risen. <sup>9</sup> And Herode sayd, John have I beheaded: but who is this of whome I heare such things? And he desired to see him. <sup>10</sup> And the Apostles when they returned, told him all that they had done. And he tooke them, and went aside into a solitary place, nigh unto the city called Bethsaida. <sup>11</sup> Which when the people knewe, they followed him: and when he had received them, he spake unto them of the kingdome of God, and healed them that had need to be healed. <sup>12</sup> And when the day began to weare away, then came the twelve, and sayd unto him, Send the people away, that they may goe into the villages and fieldes round about, and lodge, and get meate: for we are here in a place of wilderness. <sup>13</sup> But he sayd unto them, Give ye them to eate. And they sayd, Wee have no more but five loaves and two fishes, except we should goe and buy meat for all this people. <sup>14</sup> And they were about five thousand men. And hee sayd to his disciples, Cause them to sit downe by fifties in a company.

## RSV (1946) 1960

from your feet as a testimony against them." <sup>6</sup> And they departed and went through the villages, preaching the gospel and healing everywhere.

<sup>7</sup> Now Herod the tetrarch heard of all that was done, and he was perplexed, because it was said by some that John had been raised from the dead, <sup>8</sup> by some that Elijah had appeared, and by others that one of the old prophets had risen. <sup>9</sup> Herod said, "John I beheaded; but who is this about whom I hear such things?" And he sought to see him.

<sup>10</sup> On their return the apostles told him what they had done. And he took them and withdrew apart to a city called Bethsaida. <sup>11</sup> When the crowds learned it, they followed him; and he welcomed them and spoke to them of the kingdom of God, and cured those who had need of healing. <sup>12</sup> Now the day began to wear away; and the twelve came and said to him, "Send the crowd away, to go into the villages and country round about, to lodge and get provisions; for we are here in a lonely place." <sup>13</sup> But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people." <sup>14</sup> For there were about five thousand men. And he said to his disciples, "Make them sit

## TYNDALE (1525) 1535

fyfties in a company. <sup>15</sup> And they dyd soo, and made them all syt doune. <sup>16</sup> And he toke the fyve loves, and the two fisshes, and loked up to heven, and blessed them, and brake, and gave to the disciples, to set before the people. <sup>17</sup> And they ate, and were all satisfied. And there was taken up of that remayned to them, twelve baskettes full of broken meate.

<sup>18</sup> And it fortun-ed as he was alone praynge, his disciples were with him, and he axed them saynge: Who saye the people that I am? <sup>19</sup> They answered and sayd: John Baptist: Some saye Helyas. And some saye, one of the olde prophetes is rysen agayne. <sup>20</sup> He sayde unto them who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. <sup>21</sup> And he warned and commaunded them they they shuld tell no man that thinge <sup>22</sup> saynge: that the sonne of man must suffre many thinges, and be reproved of the elders, and of the hye prestes and scribes and be slayne, and the thirde daye ryse agayne.

<sup>23</sup> And he sayde to them all, yf eny man will come after me, let him denye him sylfe, and take up his crosse dayly and folowe me. <sup>24</sup> Whosoever will save his lyfe, shall lose it. And whosoever shall lose his lyfe for my sake, the same shall save it. <sup>25</sup> For what avauntageth it a man to wyne the whole worlde, yf he loose him sylfe or runne in damage of him sylfe? <sup>26</sup> For whosoever is ashamed of me, and of my saynges: of him shall the sonne of man be ashamed, when he cometh in his awne glorie, and in the

## RHEIMS 1582

and fiftie. <sup>15</sup> And so they did. And they made al sit doune. <sup>16</sup> And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them: and he brake, and distributed to his disciples, for to set before the multitudes. <sup>17</sup> And they did al eate, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

<sup>18</sup> And it came to passe: when he was alone praying, his disciples also were with him: and he asked them saying, Whom doe the multitudes say that I am? <sup>19</sup> But they answered, and said, John the Baptist: and some, Elias: but some, that one of the Prophets before time, is risen. <sup>20</sup> And he said to them, But whom say ye that I am? Simon Peter answering, said, The CHRIST of God. <sup>21</sup> But he rebuking them, commaunded that they should tell this to no man, <sup>22</sup> saying, That the sonne of man must suffer many things, and be rejected of the Auncients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

<sup>23</sup> And he said to al, If any man wil come after me, let him denie him self, and take up his crosse daily, and folow me. <sup>24</sup> For he that wil save his life, shal lose it: for he that shal lose his life for my sake, shal save it. <sup>25</sup> For what profit hath a man if he gaine the whole world, and lose him self, and cast away him self? <sup>26</sup> For he that shal be ashamed of me and of my wordes, him the Sonne of man shal be ashamed of, when he shal come in his majestie, and

## GREAT BIBLE (1539) 1540

Cause them to sit downe by fyfties in a companye. <sup>15</sup> And they dyd so, and made them al to syt doune. <sup>16</sup> And he toke the fyve loaves and the two fisshes, and loked up to heaven: and blessed them, and brake, and gave to the disciples, to seet before the people. <sup>17</sup> And they all dyd eat, and were satisfied. And there was taken up of that remayned to them, twelve baskettes full of broken meate.

<sup>18</sup> And it fortun-ed as he was alone praying, his disciples were with him, and he asked them sayeng: Who saye the people that I am? <sup>19</sup> They answered, and sayd: John Baptist: Some saye Helias, and some saye that one of the olde prophetes is rysen. <sup>20</sup> He sayd unto them: But who saye ye that I am? Simon Peter answered, and sayde: thou art the Christ of God. <sup>21</sup> And he warned and commaunded them that they shuld tell no man that thing, saying: <sup>22</sup> the sonne of man must suffre many thinges, and be reproved of the elders, and of the hye prestes, and scribes, and be slayne, and ryse agayne the thyrde daye.

<sup>23</sup> And he sayd to them all, yf eny man will come after me, let him denye him self, and take up his crosse dayly, and folowe me. <sup>24</sup> For whosoever wyll save hys lyfe shall lose it. But whosoever doth lose his lyfe for my sake, the same shall save it. <sup>25</sup> For what avauntageth it a man, yf he wyne the whole worlde, and lose him selfe, or runne in dammage \* of hym selfe? <sup>26</sup> For whoso is ashamed of me, and of my wordes, of him shall the sonne of man be ashamed, when he commeth in his majestye, and in the

## KJ (1611) 1873

<sup>15</sup> And they did so, and made *them* all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup> And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

<sup>18</sup> And it came to pass, as he was alone praying, *his* disciples were with him: and he asked them, saying, Whom say the people that I am? <sup>19</sup> They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. <sup>20</sup> He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. <sup>21</sup> And he straitly charged them, and commanded *them* to tell no *man* that *thing*; <sup>22</sup> saying, The Son of man must suffer many *things*, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. <sup>23</sup> And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. <sup>24</sup> For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. <sup>25</sup> For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? <sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in *his* Father's, and of the holy

## GENEVA BIBLE (1560) 1562

to sit downe by fifties in a companie. <sup>15</sup> And they did so, and caused all to sit downe. <sup>16</sup> Then he toke the five loaves, and the two fishes, and loked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people. <sup>17</sup> So they did all eat, and were satisfied: and there was taken up of that remained to them, twelve baskets ful of broken meat.

<sup>18</sup> And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am? <sup>19</sup> They answered, and said, John Baptist: and others say, Elias: and some say, that one of the olde Prophetes is risen againe. <sup>20</sup> And he said unto them, But whome say ye that I am? Peter answered, and said, The Christ of God. <sup>21</sup> And he warned, and commaunded them, that they shulde tell that to no man. <sup>22</sup> Saying, The Sonne of man must suffre many things, and be reproved of the Elders, and of the hie Priests and Scribes, and be slaine, and the thirde day rise againe.

<sup>23</sup> And he said to them all, If any man wil come after me, let him denye him self, and take up his crosse daily, and folowe me. <sup>24</sup> For whosoever wil save his life, shal lose it: and whosoever shal lose his life for my sake, the same shal save it. <sup>25</sup> For what avantageth it a man, if he winne the whole worlde, and destroye him self, or lose him self? <sup>26</sup> For whosoever shalbe ashamed of me, and of my wordes, of him shal the Sonne of man be ashamed, when he shal come in his glorie and (in the glorie) of the

## (RV 1881) ASV 1901

companies, about fifty each. <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. <sup>17</sup> And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

<sup>18</sup> And it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? <sup>19</sup> And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. <sup>20</sup> And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. <sup>21</sup> But he charged them, and commanded them to tell this to no man; <sup>22</sup> saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. <sup>23</sup> And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. <sup>24</sup> For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. <sup>25</sup> For what is a man profited, if he gain the whole world, and lose or forfeit his own self? <sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the

## BISHOPS' BIBLE (1568) 1602

<sup>15</sup> And they did so, and made them all to sit downe. <sup>16</sup> And when hee had taken the five loaves and the two fishes, and looked up to heaven, hee blessed them, and brake them, and gave to the disciples to set before the people. <sup>17</sup> And they did all eate, and were satisfied. And there was taken up of that remained to them, twelve baskets full of broken meate. <sup>18</sup> And it came to passe, as hee was alone praying, his disciples were with him: and hee asked them, saying, Whome say the people that I am? <sup>19</sup> They answering, sayd, John the Baptist: some say, Elias: and some say, that one of the old Prophets is risen. <sup>20</sup> Hee sayde unto them, But whome say yee that I am? Peter answering, sayd, *Thou art* that Christ, of God. <sup>21</sup> And he warned and commanded them to tell no man that thing: <sup>22</sup> Saying, That the Sonne of man must suffer many things, and be reprooved of the Elders, and of the high Priests and Scribes, and be slaine, and rise the third day. <sup>23</sup> And he said to them all, If any man will come after me, let him deny himselfe, and take up his crosse daily, and follow me. <sup>24</sup> For whosoever will save his life, shall lose it: but whosoever will lose his life, for my sake, the same shall save it. <sup>25</sup> For what avantageth it a man, if hee winne the whole world, and lose himselfe, or runne in danger of himselfe? <sup>26</sup> For whosoever shall be ashamed of mee, and of my words, of him shall the sonne of man be ashamed when hee shall come in the glorie of

## RSV (1946) 1960

down in companies, about fifty each." <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> And taking the five loaves and the two fish he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. <sup>17</sup> And all ate and were satisfied. And they took up what was left over, twelve baskets of broken pieces.

<sup>18</sup> Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?" <sup>19</sup> And they answered, "John the Baptist; but others say, Elijah; and others, that one of the old prophets has risen." <sup>20</sup> And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." <sup>21</sup> But he charged and commanded them to tell this to no one, <sup>22</sup> saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

<sup>23</sup> And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me. <sup>24</sup> For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. <sup>25</sup> For what does it profit a man if he gains the whole world and loses or forfeits himself? <sup>26</sup> For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the

TYNDALE (1525) 1535

glorie of his father, and of the holy angels. <sup>27</sup> And I tell you of a surety: There be some of them that stonde here, which shall not tast of deeth, tyll they se the kyngeome \* of god.

<sup>28</sup> And it folowed about an. viii. dayes after thoose sayinges, that he toke Peter, James, and John and went up into a mountayne to praye. <sup>29</sup> And as he prayed, the fassyon of his countenance was chaunged, and his garment was whyte and shoone. <sup>30</sup> And beholde, two men talked with him, and they were Moses and Helyas, <sup>31</sup> which appeared gloriously, and spake of his departinge, which he shuld ende at Jerusalem. <sup>32</sup> Peter and they that were him, were hevy with slepe. And when they woke, they sawe his glorie, and two men standinge with him.

<sup>33</sup> And it chaunsed as they departed from him, Peter sayde unto Jesus: Master, it is good beynge here for us. Let us make thre tabernacles one for the and one for Moses, and one for Helyas: and wist not what he sayde. <sup>34</sup> Whyll he thus spake, there came a cloude and shadowed them and they feared when they were come under the cloude. <sup>35</sup> And there came a voyce out of the cloude sayinge: This is my deare sonne heare him. <sup>36</sup> And assone as the voyce was past, Jesus was founde alone. And they kept it cloose, and tolde noo man in those dayes eny of those things which they had sene.

<sup>37</sup> And it chaunsed on the nexte daye as they came doune

RHEIMS 1582

his fathers, and of the holy Angels. <sup>27</sup> And I say to you assuredly, There be some standing here that shal not tast death, til they see the kingdom of God.

<sup>28</sup> And it came to passe after these wordes almost eight daies, and he tooke Peter and James and John, and went into a mountaine to pray. <sup>29</sup> And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. <sup>30</sup> And behold two men talked with him. And they were Moyses and Elias, <sup>31</sup> appearing in majestie. And they told his decease that he should accomplish in Hierusalem. <sup>32</sup> But Peter and they that were with him, were heauey with sleepe. And awaking, they saw his majestie, and the two men that stode with him. <sup>33</sup> And it came to passe, when they departed from him, Peter said to JESUS, Maister, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he said. <sup>34</sup> And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloude. <sup>35</sup> And a voice was made out of the cloude, saying, This is my beloved sonne, heare him. <sup>36</sup> And whiles the voice was made, JESUS was found alone. And they held their peace, and told no man in those daies any of these things which they had seen.

<sup>37</sup> And it came to passe the day folowing, when they came downe from the mountaine, there mette him a great

GREAT BIBLE (1539) 1540

majesty of his father, and of the holy angels. <sup>27</sup> I tell you of a treuth: There be some standinge here, which shall not tast of death, tyll they se the kyngdome of God.

<sup>28</sup> And it fortuneth that about an. viii. dayes after these sainges, he toke Peter and John and James, and went up into a mountayne to praye. <sup>29</sup> And as he prayed, the fassyon of hys countenance was chaunged, and his garment was whyte, and shone. <sup>30</sup> And behold, there talked with him two men which were Moses and Helias, <sup>31</sup> that appeared in the majesty, and spake of his departyng, which he shulde ende at Jerusalem. <sup>32</sup> But Peter and they that were with him, were hevy with slepe. And when they awoke, they sawe his majesty, and two men standinge with him.

<sup>33</sup> And it chaunsed as they departed from him, Peter sayde unto Jesus: Master, it is good beyng here for us. Let us make also thre tabernacles, one for the, and one for Moses, and one for Helias (and wist not what he sayd.)

<sup>34</sup> While he thus spake, there came a cloude and overshadowed them, and they feared when they were come into that cloude. <sup>35</sup> And there came a voyce out of the cloude saying: This is my deare sonne, heare him. <sup>36</sup> And as soone as the voyce was past, Jesus was founde alone. And they kept it cloose: and tolde no man in those dayes, any of those thinges which they had sene.

<sup>37</sup> And it chaunsed that on the nexte daye (as they came

KJ (1611) 1873

angels. <sup>27</sup> But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

<sup>28</sup> And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. <sup>29</sup> And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. <sup>30</sup> And behold, there talked with him two men, which were Moses and Elias: <sup>31</sup> who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

<sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

<sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my beloved Son: hear him. <sup>36</sup> And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

<sup>37</sup> And it came to pass, that on the next day, when they were come down from the hill, much people met him.

## GENEVA BIBLE (1560) 1562

Father, and of the holie Angels. <sup>27</sup> And I tell you of a suretie, there be some standing here, which shal not taste, of death, til they have sene the kingdome of God. <sup>28</sup> And it came to passe about an eight dayes after those wordes, that he toke Peter, and John, and James, and went up into a mountaine to pray. <sup>29</sup> And as he prayed, the facion of his countenance was changed, and his garment (was) white and glistered. <sup>30</sup> And beholde, two men talked with him, which were Moses and Elias, <sup>31</sup> Which appeared in glorie, and tolde of his departing, which he shulde accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him, were heaue with slepe, and when they awooke, they sawe his glorie, and the two men standing with him. <sup>33</sup> And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: let us therefore make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said. <sup>34</sup> While he thus spake, there came a cloude and overshadowed them, and they feared when these were entring into the cloude. <sup>35</sup> And there came a voyce out of the cloude, saying, This is my beloved Sonne heare him. <sup>36</sup> And when the voyce was past, Jesus was founde alone: and they kept it close, and tolde no man in those dayes any of those things which they had sene.

<sup>37</sup> And it came to passe on the next day, as they came

## (RV 1881) ASV 1901

holy angels. <sup>27</sup> But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

<sup>28</sup> And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. <sup>29</sup> And as he was praying, the fashion of his countenance was altered, and his raiment *became* white and dazzling. <sup>30</sup> And behold, there talked with him two men, who were Moses and Elijah; <sup>31</sup> who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. <sup>32</sup> Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. <sup>34</sup> And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup> And a voice came out of the cloud, saying, This is <sup>v</sup>my Son, my chosen: hear ye him. <sup>36</sup> And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

<sup>37</sup> And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.

<sup>v</sup> Many ancient authorities read *my beloved Son*.

## BISHOPS' BIBLE (1568) 1602

himselfe, and of his Father, and of the holy angels. <sup>27</sup> I tell you of a trueth, there be some standing here, which shall in no wise taste of death, till they see the kingdome of God. <sup>28</sup> And it came to passe, about an eight daies after these sayings, hee tooke Peter, and John, and James, and went up into a mountaine to pray. <sup>29</sup> And it came to passe as he prayed, the fashion of his countenance was changed, and his garment shining very white. <sup>30</sup> And beholde, there talked with him two men, which were Moses and Elias, <sup>31</sup> That appeared in glory, and spake of his departing, which he should end at Hierusalem. <sup>32</sup> But Peter, and they that were with him, were heaue with sleepe: and when they awoke, they sawe his glory, and the two men standing with him. <sup>33</sup> And it came to passe, as they departed from him, Peter sayd unto Jesus, Master, it is good being here for us, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he sayd. <sup>34</sup> While hee thus spake, there came a cloud and overshadowed them, and they feared, when they were come into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my deare sonne, heare him. <sup>36</sup> And as soone as the voice was past, Jesus was found alone: and they kept it close, and told no man in those daies any of those things which they had seene. <sup>37</sup> And it came to passe, that on the next day, when they were come downe from the hill, much

## RSV (1946) 1960

holy angels. <sup>27</sup> But I tell you truly, there are some standing here who will not taste death before they see the kingdom of God."

<sup>28</sup> Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. <sup>29</sup> And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. <sup>30</sup> And behold, two men talked with him, Moses and Elijah, <sup>31</sup> who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. <sup>32</sup> Now Peter and those who were with him were heavy with sleep but kept awake, and they saw his glory and the two men who stood with him. <sup>33</sup> And as the men were parting from him, Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah"—not knowing what he said. <sup>34</sup> As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. <sup>35</sup> And a voice came out of the cloud, saying, "This is my Son, my Chosen;<sup>d</sup> listen to him!" <sup>36</sup> And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

<sup>37</sup> On the next day, when they had come down from the

<sup>d</sup> Other ancient authorities read *my Beloved*

TYNDALE (1525) 1535

from the hyll, moche people met him. <sup>38</sup> And beholde a man of the company cryed out sayinge: Master, I beseeche the beholde my sonne, for he is all that I have: <sup>39</sup> and se, a sprete taketh him and sodenly he cryeth, and he teareth him that he fometh agayne, and with moche payne departeth from him, when he hath rent him, <sup>40</sup> and I besought thy disciples to cast him out, and they coude not. <sup>41</sup> Jesus answered and sayde: \* O generacion with oute fayth, and croked: how longe shall I be with you? and shall suffre you? Bringe thy sonne hidder. <sup>42</sup> As he yet was a comminge, the fende rent him and tare him. And Jesus rebuked the unclene sprete, and healed the childe, and delivered him to his father. <sup>43</sup> And they were all amased at the mighty power of God.

Whyll they wondred every one at all thinges which he dyd, he sayd unto his disciples: <sup>44</sup> Let these sayinges synke doune into youre eares. The tyme will come, when the sonne of man shalbe delivered into the hondes of men. <sup>45</sup> But they wist not what that worde meant, and it was hyd from them, that they understode it not. And they feared to axe him of that sayinge

<sup>46</sup> Then ther arose a disputacion amonge them who shuld be the greatest. <sup>47</sup> When Jesus perceaved the thoughtes of their hertes, he toke a chylde, and set him hard by him. <sup>48</sup> and sayd unto them Whosoever receaveth this chylde in my name, receaveth me. And whosoever receaveth me, receaveth him that sent me. For he that is least amonge you all, the same shalbe greate.

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multitude. <sup>38</sup> And behold a man of the multitude cried out, saying, Maister, I beseeche thee, looke upon my sonne because he is mine only one. <sup>39</sup> and loe, the spirit taketh him, and he sodenly crieth, and he dasheth him, and teareth him that he fometh, and with much a doe departeth renting him. <sup>40</sup> And I desired thy disciples to cast him out, and they could not. <sup>41</sup> And JESUS answering said, O faithles and perverse generation, how long shal I be with you and suffer you? bring hither thy sonne. <sup>42</sup> And when he came to him, the devil dashed, and tore him. And JESUS rebuked the unclene spirit, and healed the lad: and rendred him to his father. <sup>43</sup> And al were astonied at the might of God: and al merveiling at al things that he did, he said to his disciples, <sup>44</sup> Lay you in your hartes these wordes, for it shal come to passe that the Sonne of man shal be delivered into the hands of men. <sup>45</sup> But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to aske him of this word.

<sup>46</sup> And there entred a cogitation into them, which of them should be greater. <sup>47</sup> But JESUS seeing the cogitations of their hart, tooke a childe and set him by him, <sup>48</sup> and said to them, Whosoever receiveth this childe in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you al, he is the greater.

GREAT BIBLE (1539) 1540

downe from the hyll) moche people met him. <sup>38</sup> And beholde, a man of the company cried oute, sayenge: Master, I beseeche the behold my sonne, for he is all that I have: <sup>39</sup> and se, a sprete taketh him, and sodenly he cryeth, and (*he knocketh*) tereth hym, that he fometh agayne, and with moch payne departeth from him, when he hath rent him, <sup>40</sup> and I besought they disciples to cast him out, and they coude not, <sup>41</sup> Jesus answered and sayde: O faythles, and croked nacion, howe longe shall I be with you? and shal suffre you? Bring thy sonne hither. <sup>42</sup> As he was yet a coming, the fende rent him, and tare him. And Jesus rebuked the unclene sprete, and healed the chylde, and delivered him to his father. <sup>43</sup> And they were all amased at the myghtye power of God.

But whyle they wondered every one at all thinges which he dyd, he sayde unto hys disciples: <sup>44</sup> Lett these sayinges sinke doune in to your eares. For it will come to passe: that the sonne of man shalbe delivered into the handes of men. <sup>45</sup> But they wist not what that worde meant, and it was hyd from them, that they understode it not. And they feared to aske him of that sayinge. <sup>46</sup> And there entred a thought among them which of them shulde be the greatest. <sup>47</sup> When Jesus perceaved the thought of their hertes he toke a chylde, and set him hard by hym, <sup>48</sup> and sayd unto them: Whosoever receaveth this child in my name, receaveth me. And whosoever receaveth me, receaveth him that sent me. For he that is lest among you all, the same shalbe greate.

KJ (1611) 1873

<sup>38</sup> And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. <sup>39</sup> And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast him out; and they could not. <sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. <sup>42</sup> And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

<sup>43</sup> And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, <sup>44</sup> Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. <sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by him, <sup>48</sup> and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

## GENEVA BIBLE (1560) 1562

downe from the mountaine, muche people met him. <sup>38</sup> And beholde, a man of the companie cryed out, saying, Master, I beseche thee, beholde my sonne: for he is all that I have. <sup>39</sup> And lo, a spirit taketh him, and suddenly he cryeth, and he teareth him, that he fometh, and with muche paine departeth from him, when he hath bruised him. <sup>40</sup> Now I have besoght thy disciples to cast him out, but they colde not. <sup>41</sup> Then Jesus answered, and said, O generacion faithles, and croked, how long now shal I be with you, and suffer you! bring thy sonne hither. <sup>42</sup> And whiles he was yet comming, the devil rent him, and tare him: and Jesus rebuked the uncleane spirit, and healed the childe, and delivered him to his father.

<sup>43</sup> And thei were all amased at the mightie power of God: and while thei all wondred at all things, which Jesus did, he said unto his disciples, <sup>44</sup> Marke these wordes diligently: for it shal come to passe, that the Sonne of man shalbe delivered into the hands of men. <sup>45</sup> But they understode not that worde: for it was hid from them, (so) that they colde not perceive it: and they feared to aske him of that worde.

<sup>46</sup> Then there arose a disputation among them, which of them shulde be the greatest. <sup>47</sup> When Jesus sawe the thoghts of their hearts, he toke a litle childe, and set him by him. <sup>48</sup> And said unto them, Whosoever receiveth this litle childe in my Name, receiveth me: and whosoever shal receive me, receiveth him that sent me: for he that is least among you all, he shalbe great.

## (RV 1881) ASV 1901

<sup>38</sup> And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child: <sup>39</sup> and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. <sup>40</sup> And I besought thy disciples to cast it out; and they could not. <sup>41</sup> And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. <sup>42</sup> And as he was yet a coming, the demon dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. <sup>43</sup> And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, <sup>44</sup> Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. <sup>45</sup> But they understood not this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.

<sup>46</sup> And there arose a reasoning among them, which of them was the greatest. <sup>47</sup> But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, <sup>48</sup> and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

## BISHOPS' BIBLE (1568) 1602

people met him. <sup>38</sup> And behold, a man of the company cryed out, saying, Master, I beseech thee behold my sonne, for he is all that I have: <sup>39</sup> And see, a spirit taketh him, and suddenly he cryeth, and teareth him that he fometh againe, and with much paine departeth from him, when he renteth him. <sup>40</sup> And I besought thy disciples to cast him out, and they could not. <sup>41</sup> Jesus answering, sayde, O faithlesse and perverse nation, how long shall I be with you, and shall suffer you? bring thy sonne hither. <sup>42</sup> As hee was yet a comming, the fiend rent him, and tare him: and Jesus rebuked the uncleane spirit, and healed the child, and delivered him againe to his father. <sup>43</sup> And they were all amazed at the majestie of God: But while they wondred every one at all things which Jesus did, he sayd unto his disciples, <sup>44</sup> Let these sayings sinke downe into your eares: for it will come to passe, that the sonne of man shall be delivered into the hands of men. <sup>45</sup> But they wist not what that word ment, and it was hid from them, that they should not understand it: and they feared to aske him of that saying. <sup>46</sup> Then there arose a disputation among them, which of them should be the greatest. <sup>47</sup> When Jesus perceived the thought of their heart, he tooke a child, and set him hard by him, <sup>48</sup> And sayd unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: For hee that is

## RSV (1946) 1960

mountain, a great crowd met him. <sup>38</sup> And behold, a man from the crowd cried, "Teacher, I beg you to look upon my son, for he is my only child; <sup>39</sup> and behold, a spirit seizes him, and he suddenly cries out; it convulses him till he foams, and shatters him, and will hardly leave him. <sup>40</sup> And I begged your disciples to cast it out, but they could not." <sup>41</sup> Jesus answered, "O faithless and perverse generation, how long am I to be with you and bear with you? Bring your son here." <sup>42</sup> While he was coming, the demon tore him and convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. <sup>43</sup> And all were astonished at the majesty of God.

But while they were all marveling at everything he did, he said to his disciples, <sup>44</sup> "Let these words sink into your ears; for the Son of man is to be delivered into the hands of men." <sup>45</sup> But they did not understand this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.

<sup>46</sup> And an argument arose among them as to which of them was the greatest. <sup>47</sup> But when Jesus perceived the thought of their hearts, he took a child and put him by his side, <sup>48</sup> and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me; for he who is least among you all is the one who is great."

## TYNDALE (1525) 1535

<sup>49</sup> And John answered and sayde: Master we sawe one castinge out devyls in thy name, and we forbade him, because he foloweth not with us. <sup>50</sup> And Jesus sayde unto him: forbyd ye him not. For he that is not agaynst us, is with us

<sup>51</sup> And it folowed when the tyme was come that he shulde be receaved up, then he set his face to goo to Hierusalem, and sent messengers before him. <sup>52</sup> And they went and entred into a citie of the Samaritans to make redy for him. <sup>53</sup> But they wolde not receave him, because his face was as though he wolde go to Jerusalem. <sup>54</sup> When his disciples James and John sawe that, they sayde. Lorde, wilt thou that we commaunde, that fyre come doune from heven and consume them, even as Helias dyd? <sup>55</sup> Jesus turned about, and rebuked them sayinge: ye wote not what maner sprete ye are of. The sonne of man is not come to destroye mennes lives, but to save them. <sup>56</sup> And they went to another tounne.

<sup>57</sup> And it chaunsed as he went in the waye, a certayne man sayd unto him: I will folowe the withersoever thou go. <sup>58</sup> Jesus sayd unto him: foxes have holes, and bryddes of the ayer have nestes: but the sonne of man hath not where on to laye his heed.

<sup>59</sup> And he sayd unto another: folowe me. And the same sayde: Lorde suffre me fyrst to go and bury my father. <sup>60</sup> Jesus sayd unto him: Let the deed bury their deed: but goo thou and preache the kyngdome of God.

## RHEIMS 1582

<sup>49</sup> And John answering said, Maister, we saw a certaine man casting out devils in thy name, and we prohibited him, because he foloweth not with us. <sup>50</sup> And JESUS said to him, Prohibit not. for he that is not against you, is for you.

<sup>51</sup> And it came to passe, whiles the daies of his assumption were accomplishing, and he fixed his face to goe into Hierusalem. <sup>52</sup> And he sent messengers before his face: and going they entred into a citie of the Samaritans to prepare for him. <sup>53</sup> And they received him not, because his face was to goe to Hierusalem. <sup>54</sup> And when his disciples James and John had seen it, they said, Lord wilt thou we say that fire come downe from heaven and consume them? <sup>55</sup> And turning, he rebuked them, saying, You know not of what spirit you are. <sup>56</sup> The sonne of man came not to destroy soules, but to save. And they went into an other towne.

<sup>57</sup> And it came to passe as they walked in the way, a certaine man said to him, I wil folow thee whithersoever thou goest. <sup>58</sup> JESUS said to him, The foxes have holes, and the foules of the aire nestes: but the sonne of man hath not where to repose his head. <sup>59</sup> But he said to an other, Folow me. And he said, Lord, permit me first to goe, and to burie my father. <sup>60</sup> And JESUS said to him, Let the dead burie their dead: but goe thou, set forth the kingdom of

## GREAT BIBLE (1539) 1540

<sup>49</sup> And John answered, and sayde: Master. we sawe one castinge oute devyls in thy name, and we forbade him, because he foloweth not with us. <sup>50</sup> And Jesus sayd unto him: forbyd ye him not. For he that is not agaynst us, is with us.

<sup>51</sup> And it fortunéd when the tyme was come that he shulde be receaved up, he set hys face to go to Jerusalem, <sup>52</sup> and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. <sup>53</sup> And they wold not receave him, because his face was as though he wold go to Jerusalem. <sup>54</sup> When his disciples, James and John sawe this, they sayde: Lorde, wilt thou that we commaunde fyre to come downe from heaven and consume them, even as Helias dyd? <sup>55</sup> Jesus turned about, and rebuked them, saying: ye wote not what maner spret ye are of. <sup>56</sup> For the sonne of man is not come to destroye mennes lyves, but to save them. And they went to another towne. <sup>57</sup> And it chaunsed that as they were walking in the waye, a certayne man sayd unto him. I wyll folowe the whithersoever thou goo. <sup>58</sup> Jesus sayde unto him: foxes have holes, and byrdes of the ayer have nestes: but the sonne of man hath not where to laye his head.

<sup>59</sup> And he sayde unto another: folowe me. And the same sayde: Lorde, snffre \* me first to go and bury my father. <sup>60</sup> Jesus sayde unto him: Let the deed bury their deed: but

## KJ (1611) 1873

<sup>49</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. <sup>50</sup> And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

<sup>51</sup> And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, <sup>52</sup> and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>53</sup> And they did not receive him, because his face was *as though he* would go to Jerusalem. <sup>54</sup> And when his disciples James and John saw *this*, they said, Lord, wilt thou *that* we command fire to come down from heaven, and consume them, even as Elias did? <sup>55</sup> But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. <sup>56</sup> For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

<sup>57</sup> And it came to pass *that*, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. <sup>59</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. <sup>60</sup> Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom

## GENEVA BIBLE (1560) 1562

<sup>49</sup> And John answered, and said, Master, we sawe one casting out devils in thy Name, and we forbade him, because he followeth (thee) not with us. <sup>50</sup> Then Jesus said unto him, Forbid ye (him) not: for he that is not against us, is with us.

<sup>51</sup> And it came to passe, when the dayes were accomplished, that he shulde be received up, he setteled him self fully to go to Jerusalem. <sup>52</sup> And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him (lodging.) <sup>53</sup> But they wolde not receive him, because his behaviour was, (as) thogh he wolde go to Jerusalem. <sup>54</sup> And when his disciples, James and John sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heaven, and consume them, even as Elias did, <sup>55</sup> But Jesus turned about, and rebuked them, and said, Ye knowe not of what spirit ye are, <sup>56</sup> For the Sonne of man is not come to destroye mens lives, but to save them. Then they went to another towne.

<sup>57</sup> And it came to passe that as they went in the way, a certaine man said unto him, I wil followe thee, Lord, whithersoever thou goest. <sup>58</sup> And Jesus said unto him, The foxes have holes, and the birdes of the heaven have nestes, but the Sonne of man hath not whereon to laie his head. <sup>59</sup> But he said unto another, Followe me. And the same said, Lord, suffer me first to go and burye my father. <sup>60</sup> And Jesus said unto him, Let the dead burye their dead: but go thou and preache the kingdome of God.

## (RV 1881) ASV 1901

<sup>49</sup> And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. <sup>50</sup> But Jesus said unto him, Forbid him not: for he that is not against you is for you.

<sup>51</sup> And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, <sup>52</sup> and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>53</sup> And they did not receive him, because his face was *as though he were* going to Jerusalem. <sup>54</sup> And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?<sup>w</sup> <sup>55</sup> But he turned, and rebuked them.<sup>x</sup> <sup>56</sup> And they went to another village.

<sup>57</sup> And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. <sup>59</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. <sup>60</sup> But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

<sup>w</sup> Many ancient authorities add *even as Elijah did*.

<sup>x</sup> Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them*.

## BISHOPS' BIBLE (1568) 1602

least among you all, the same shalbe great. <sup>49</sup> And John answering, sayd, Master, we saw one casting out devils in thy name, and we forbade him, because hee followeth not *thee* with us. <sup>50</sup> And Jesus sayde unto him, Forbidde yee *him* not: for hee that is not against us, is with us. <sup>51</sup> And it came to passe, when the time was come that he should be received up, hee stedfastly set his face to goe to Hierusalem, <sup>52</sup> And sent messengers before his face, and they went and entred into a village of the Samaritanes to make ready for him. <sup>53</sup> And they did not receive him, because his face was as though he would go to Hierusalem. <sup>54</sup> When his disciples, James and John saw this, they sayd, Lorde, wilt thou that wee command fire to come downe from heaven, and consume them, even as Elias did? <sup>55</sup> Jesus turning about, rebuked them, saying, Yee wote not what manner spirit yee are of. <sup>56</sup> For the sonne of man is not come to destroy mens lives, but to save them. And they went to another village. <sup>57</sup> And it came to passe, that as they went walking in the way, a certaine man sayd unto him, I will followe thee, Lorde, whithersoever thou goest. <sup>58</sup> And Jesus sayde unto him, Foxes have holes, and birds of the ayre have nestes: but the sonne of man hath not where to lay his head. <sup>59</sup> And he sayd unto another, Follow me: And the same said, Lord, suffer me first to go and bury my father. <sup>60</sup> Jesus sayd unto him, Let the dead burie their dead: but goe thou

## RSV (1946) 1960

<sup>49</sup> John answered, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us." <sup>50</sup> But Jesus said to him, "Do not forbid him; for he that is not against you is for you."

<sup>51</sup> When the days drew near for him to be received up, he set his face to go to Jerusalem. <sup>52</sup> And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make ready for him; <sup>53</sup> but the people would not receive him, because his face was set toward Jerusalem. <sup>54</sup> And when his disciples James and John saw it, they said, "Lord, do you want us to bid fire come down from heaven and consume them?"<sup>e</sup> <sup>55</sup> But he turned and rebuked them.<sup>f</sup> <sup>56</sup> And they went on to another village.

<sup>57</sup> As they were going along the road, a man said to him, "I will follow you wherever you go." <sup>58</sup> And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." <sup>59</sup> To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." <sup>60</sup> But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the

<sup>e</sup> Other ancient authorities add *as Elijah did*.

<sup>f</sup> Other ancient authorities add *and he said, "You do not know what manner of spirit you are of; for the Son of man came not to destroy men's lives but to save them"*.

## TYNDALE (1525) 1535

<sup>61</sup> And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well, which are at home at my housse. <sup>62</sup> Jesus sayde unto him: No man that putteth his honde to the plowe, and loketh backe, is apte to the kyngdome of God.

**10** After these thinges, the Lorde apoynted other seventie also, and sent them two and two before him into every citie and place, whither he him silfe wolde come. <sup>2</sup> And he sayde unto them, the harvest is grete but the laborers are feawe. Praye therfore the Lorde of the harvest, to send forth laborers into his hervest. <sup>3</sup> Go youre wayes: beholde, I sende you forthe as lambes amonge wolves. <sup>4</sup> Beare noo wallet, nether scryppe, nor shues, and salute no man by the waye. <sup>5</sup> Into whatsoever housse ye enter, fyrst saye: Peace be to this housse. <sup>6</sup> And yf the sonne of peace be theare, youre peace shall rest upon him: yf not, it shall turne to you agayne. <sup>7</sup> And in the same housse tary still, eatinge and drinke soche as they have. For the laborer is worthy of his rewarde.

Go not from housse to housse: <sup>8</sup> and in to whatsoever citie ye entre, if they receave you, eate soche thinges as are set before you, <sup>9</sup> and heale the sicke that are theare, and saye unto them: the kyngdome of God is come nye upon you. <sup>10</sup> But into whatsoever citie ye shall enter, yf they receave you not, go youre wayes out into the stretes

## RHEIMS 1582

God. <sup>61</sup> And an other said, I wil folow thee Lord, but permit me first to take my leave of them that are at home. <sup>62</sup> JESUS said to him, No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

**10** And after this our Lord designed also other seventie two: and he sent them two and two before his face into every citie and place whither him self would come. <sup>2</sup> And he said to them, The harvest truely is much: but the workemen few. Desire therfore the lord of the harvest, that he send workemen into his harvest. <sup>3</sup> Goe: behold I send you as lambes among wolves. <sup>4</sup> Carie not purse nor skrip, nor shoes: and salute no body by the way. <sup>5</sup> Into whatsoever house you enter, first say, Peace to this house. <sup>6</sup> and if the sonne of peace be there, your peace shal rest upon him: but if not, it shal returne to you. <sup>7</sup> And in the same house tarie you, eating and drinking such things as they have. For the workeman is worthie of his hire. Remove not from house to house. <sup>8</sup> And into what citie soever you enter, and they receive you, eate such things as are set before you: <sup>9</sup> and cure the sicke that are in it, and say to them. The kingdom of God is come nigh upon you.

<sup>10</sup> And into whatsoever citie you enter, and they receive

## GREAT BIBLE (1539) 1540

go thou, and preach the kyngdome of God. <sup>61</sup> And an other sayde: Lorde, I wyll folowe the: but let me first go byd them fare well, which are at home at my house. <sup>62</sup> Jesus sayde unto hym: No man that putteth hys handes to the plowe, and loketh backe, is apte to the kyngdome of God.

**10** After these thynges, the Lorde appoynted other. lxx. (*and two*) also, and sent them two and two before hym into every cytie and place, whyther he him selfe wolde come. <sup>2</sup> Therfore sayd he unto them: the harvest is great, but the labourers are fewe. Praye ye therfore the lord of the harvest, to sende forth labourers into his harvest. <sup>3</sup> Go your wayes: behold, I sende you forth as lambes among wolves. <sup>4</sup> Beare no wallet, nether scryp, nor shoes, and salute no man by the waye. <sup>5</sup> Into whatsoever house ye enter, fyrst saye: Peace be to thys house. <sup>6</sup> And yf the sonne of peace be there, your peace shall rest upon him: yf not, it shall turne to you agayne. <sup>7</sup> And in the same house tary styll, eatyng and drinckyng soch as they geve. For the labourer is worthy of hys rewarde.

Go not from house to house, <sup>8</sup> and into what soever cytie ye entre, and they receave you, eate soch thynges as are set before you, <sup>9</sup> and heale the sicke that are therin, and saye unto them: the kingdom of God is come nye upon you <sup>10</sup> But into whatsoever citie ye enter, and they receave you not, go your wayes out into the stretes of the same, and

## KJ (1611) 1873

of God. <sup>61</sup> And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are *at home* in my house. <sup>62</sup> And Jesus said unto him, No *man* having put his hand to the plough, and looking back, is fit for the kingdom of God.

**10** After these *things* the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. <sup>2</sup> Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. <sup>3</sup> Go your ways: behold, I send you forth as lambs among wolves. <sup>4</sup> Carry neither purse, nor scrip, nor shoes: and salute no *man* by the way. <sup>5</sup> And into whatsoever house ye enter, first say, Peace *be* to this house. <sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup> And in the same house remain, eating and drinking such *things* as they give: for the labourer is worthy of his hire. Go not from house to house. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such *things* as are set before you: <sup>9</sup> and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. <sup>10</sup> But into whatsoever city ye enter, and they receive you not, go *your ways* out into

## GENEVA BIBLE (1560) 1562

<sup>61</sup> Then another said, I wil followe thee, Lord: but let me first go bid them fare wel, which are at mine house. <sup>62</sup> And Jesus said unto him, No man that putteth his hand to the plough, and loketh backe, is apte to the kingdome of God.

**10** After these things, the Lord appointed other seventie also, and sent them, two and two before him into everie citie and place, whether he him self shulde come. <sup>2</sup> And he said unto them, The harvest (is) great, but the laborers (are) fewe: pray therefore the Lord of the harvest to send forth the laborers into his harvest. <sup>3</sup> Go your waies: beholde, I send you forth as lambs among wolves. <sup>4</sup> Beare no bagge, nether scrip, nor shoes, and salute no man by the way. <sup>5</sup> And into whatsoever house ye enter first say Peace (be) to this house. <sup>6</sup> And if the sonne of peace be there, your peace shal rest upon him: if not, it shal turne to you againe. <sup>7</sup> And in that house tarie stil eating, and drinking suche things as by them (shalbe set before you:) for the laborer is worthie of his wages. Go not from house to house. <sup>8</sup> But into what soever citie ye shal enter, if they receive you, eat suche things as are set before you. <sup>9</sup> And heale the sicke that are there, and say unto them, The kingdome of God is come nere unto you. <sup>10</sup> But into whatsoever citie ye shal enter if they wil not receive you, go your waies out into the stretes of the same, and say,

## (RV 1881) ASV 1901

<sup>61</sup> And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. <sup>62</sup> But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

**10** Now after these things the Lord appointed seventy <sup>v</sup>others, and sent them two and two before his face into every city and place, whither he himself was about to come. <sup>2</sup> And he said unto them, The harvest indeed is plentiful, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. <sup>3</sup> Go your ways; behold, I send you forth as lambs in the midst of wolves. <sup>4</sup> Carry no purse, no wallet, no shoes; and salute no man on the way. <sup>5</sup> And into whatsoever house ye shall enter, first say, 'Peace be to this house.' <sup>6</sup> And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. <sup>7</sup> And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. <sup>10</sup> But into whatsoever city ye shall enter, and they receive you not, go out into the streets

<sup>v</sup> Many ancient authorities add *and two*: and so in ver. 17.

## BISHOPS' BIBLE (1568) 1602

and preach the kingdome of God. <sup>61</sup> And another sayd, Lorde, I will followe thee: but let me first goe bidde them farewell which are at home at my house. <sup>62</sup> Jesus said unto him, No man having put his hand to the plough, and looking backe, is apt to the kingdome of God.

**10** After these things, the Lorde appoynted other seventie also, and sent them two and two before his face, into every city and place, whither hee himselfe woulde come. <sup>2</sup> Therefore sayd hee unto them, The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest, to send forth labourers into his harvest. <sup>3</sup> Goe your wayes: Beholde, I send you forth as lambes among wolves. <sup>4</sup> Beare no wallet, neither scrip, nor shoes, and salute no man by the way. <sup>5</sup> Into whatsoever house ye enter, first say, Peace be to this house. <sup>6</sup> And if the sonne of peace be there, your peace shall rest upon him: if not, it shall turne to you againe. <sup>7</sup> And in the same house tary still, eating and drinking such things as they *have*: For the labourer is worthy of his reward. Goe not from house to house. <sup>8</sup> And into whatsoever citie ye enter, and they receive you, eate such things as are set before you: <sup>9</sup> And heale the sicke that are therein, and say unto them, The kingdome of God is come nigh upon you. <sup>10</sup> But into whatsoever city yee enter, and they receive you not, goe your

## RSV (1946) 1960

kingdom of God." <sup>61</sup> Another said, "I will follow you, Lord; but let me first say farewell to those at my home." <sup>62</sup> Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

**10** After this the Lord appointed seventy<sup>9</sup> others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. <sup>2</sup> And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go your way; behold, I send you out as lambs in the midst of wolves. <sup>4</sup> Carry no purse, no bag, no sandals; and salute no one on the road. <sup>5</sup> Whatever house you enter, first say, 'Peace be to this house!' <sup>6</sup> And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. <sup>7</sup> And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. <sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you; <sup>9</sup> heal the sick in it and say to them, 'The kingdom of God has come near to you.' <sup>10</sup> But whenever you enter a town and they do not receive you, go into its

<sup>9</sup> Other ancient authorities read *seventy-two*

TYNDALE (1525) 1535

of the same and saye: <sup>11</sup> even the very dust, which cleaveth on us of your citie, we wipe of agaynst you: Notwithstondinge, marke this that the kyngdome of God was come nye upon you. <sup>12</sup> Ye and I saye to you: that it shalbe easier in that daye for zodome then for that citie.

<sup>13</sup> Wo be to the Chorazin: wo be to the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sitting in heere and asshes. <sup>14</sup> Neverthelesse it shalbe easier for Tyre and Sidon, at the judgement, then for you. <sup>15</sup> And thou Capernaum which arte exalted to heaven shalt be thrust doune to hell. <sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

<sup>17</sup> And the seventie turned agayne with joye, sayinge: Lorde even the very devyls are subdued to us thorowe thy name. <sup>18</sup> And he sayde unto them: I sawe Satan, as it had bene lightening, faule doune from heaven. <sup>19</sup> Beholde I geve unto you power to treade on serpentes and scorpions, and over all maner power of the enemye: and nothings shall hurte you. <sup>20</sup> Neverthelesse, in this rejoyse not, that the spretes are under youre power: but rejoyse, because youre names are wryten in heaven.

<sup>21</sup> That same tyme rejoyced Jesus in the sprite, and sayde: I confesse unto the father, Lorde of heaven and erth, that thou hast hyd these thinges from the wyse and prudent, and hast opened them to the babes. Even so father, for so

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you not, going forth into the streates thereof, say, <sup>11</sup> The dust also of your citie that cleaveth to us, we doe wipe of against you, yet this know ye that the kingdom of God is at hand. <sup>12</sup> I say to you, it shal be more tolerable for Sodom in that day, then for that citie. <sup>13</sup> Wo to thee Corozaim, wo to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that have bene wrought in you, they had done penance sitting in sacke cloth and ashes long agoe. <sup>14</sup> But it shal be more tolerable for Tyre and Sidon in the judgement, then for you. <sup>15</sup> And thou Capharnaum that art exalted unto heaven: thou shalt be thrust doune even unto hel. <sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

<sup>17</sup> And the Seventie-two returned with joy, saying, Lord, the Devils also are subject to us in thy name. <sup>18</sup> And he said to them, I saw Satan as a lightening fal from heaven. <sup>19</sup> Behold, I have given you power to treade upon serpents, and scorpions, and upon al the power of the enemye, and nothing shal hurt you. <sup>20</sup> But yet rejoyce not in this, that the spirits are subject unto you: but rejoyce in this, that your names are written in heaven.

<sup>21</sup> In that very houre he rejoyced in spirit, and said, I confesse to thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to litle ones. Yea Father, for so

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saye: <sup>11</sup> even the very dust of youre cytie (which cleaveth on us) do we wipe of agaynst you: Notwithstanding, be ye sure of thys, that the kyngdome of God was come nye upon you. <sup>12</sup> I saye unto you: that it shalbe easier in that daye for zodome, then for that cytie.

<sup>13</sup> Wo unto the Chorazin: wo unto the Bethsaida. For yf the miracles had bene done in Tyre and Sidon, which have bene done in you they had (a greate whyle ago) repented of theyr synnes, syttyng in heercloth and asshes. Neverthelesse, <sup>14</sup> it shalbe easier for Tyre and Sidon, at the judgement, then for you. <sup>15</sup> And thou Capernaum (which art exalted to heaven) shalt be thrust doune to hell. <sup>16</sup> He that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

<sup>17</sup> And the. lxx. turned agayne with joye, sayeng: Lorde, even the very devels are subdued to us thorow thy name. <sup>18</sup> And he sayd unto them: I sawe Satan (as it had bene lightening) falling doune from heaven. <sup>19</sup> Behold, I geve unto you power, to treade on serpentes, and scorpions, and over all maner power of the enemy, and nothing shull \* hurte you. <sup>20</sup> Nevertheles, in this rejoyse not, that the spretes are subdued unto you: but rejoyse, that youre names are wryten in heaven.

<sup>21</sup> That same houre rejoyced Jesus in (*the holy*) ghost, and sayd: I thanke the, O father. Lorde of heaven and earth, that thou hast hyd these thinges from the wyse and prudent, and hast opened them unto babes. Even so father,

KJ (1611) 1873

the streets of the same, and say, <sup>11</sup> Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. <sup>12</sup> But I say unto you, that it shal be more tolerable in that day for Sodom, than for that city.

<sup>13</sup> Woe unto thee, Chorazin, woe unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. <sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. <sup>16</sup> He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

<sup>17</sup> And the seventy returned *again* with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven. <sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. <sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

<sup>21</sup> In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these *things* from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed

## GENEVA BIBLE (1560) 1562

<sup>11</sup> Even the verie dust, which cleaveth on us of your citie, we wipe of against you, not withstanding know this, that they kingdome of God was come nere unto you. <sup>12</sup> For I say to you, that it shalbe easier in that day for them of Sodom, then for that citie. <sup>13</sup> Wo (be) to thee, Chorazin: wo (be) to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which have bene done in you, they had a great while agoe repented sitting in sacke clothe and ashes. <sup>14</sup> Therefore it shalbe easier for Tyrus, and Sidon, at the judgement, then for you. <sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust downe to hel.

<sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me,

<sup>17</sup> And the seventie turned againe with joye saying, Lord, even the devils are subdued to us through thy Name.

<sup>18</sup> And he said unto them, I sawe Satan, like lightening, fall downe from heaven. <sup>19</sup> Beholde, I give unto you power to treade on serpents, and scorpions, and over all the power of the enemye, and nothing shal hurt you. <sup>20</sup> Nevertheless, in this rejoyce not, that the spirits are subdued unto you: but rather rejoyce, because your names are written in heaven.

<sup>21</sup> That same houre rejoyced Jesus in the spirit, and said, I confesse unto thee, Father Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast reveiled them to babes: even so, Father, because it

## (RV 1881) ASV 1901

thereof and say, <sup>11</sup> Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh. <sup>12</sup> I say unto you, It shall be more tolerable in that day for Sodom, than for that city. <sup>13</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. <sup>15</sup> And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. <sup>16</sup> He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

<sup>17</sup> And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. <sup>18</sup> And he said unto them, I beheld Satan fallen as lightning from heaven. <sup>19</sup> Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. <sup>20</sup> Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

<sup>21</sup> In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so

## BISHOPS' BIBLE (1568) 1602

wayes out into the streets of the same, and say, <sup>11</sup> Even the very dust of your city which cleaveth on us, we doe wipe off against you: notwithstanding, he yee sure of this, that the kingdome of God was come nigh upon you. <sup>12</sup> I say unto you, That it shall be easier in that day for Sodome, then for that citie. <sup>13</sup> Woe unto thee Chorazin, woe unto thee Bethsaida: For if the mightie workes had bene done in Tyre and Sidon, which have bene done in you, they had a great while agoe repented, sitting in sackcloth and ashes. <sup>14</sup> Therefore it shalbe easier for Tyre and Sidon at the judgement, then for you. <sup>15</sup> And thou Capernaum, which art exalted to heaven, shalt be thrust downe to hell. <sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. <sup>17</sup> And the seventie turned againe with joy, saying, Lorde, even the *very* devils are subdued unto us through thy name. <sup>18</sup> And hee sayde unto them, I sawe Satan as it had beene lightning, falling downe from heaven. <sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and over all manner power of the enemye: and nothing shall by any meanes hurt you. <sup>20</sup> But in this rejoyce not, that the spirits are subdued unto you: but rather rejoyce, because your names are written in the heavens. <sup>21</sup> The same houre Jesus rejoyced in the spirit, and sayd, I confesse unto thee, father, Lorde of heaven and earth, that thou hast hidde these things from the wise and prudent, and hast opened them unto babes: even so father, for so it

## RSV (1946) 1960

streets and say, <sup>11</sup> 'Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.' <sup>12</sup> I tell you, it shall be more tolerable on that day for Sodom than for that town.

<sup>13</sup> "Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable in the judgment for Tyre and Sidon than for you. <sup>15</sup> And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

<sup>16</sup> "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

<sup>17</sup> The seventy<sup>9</sup> returned with joy, saying, "Lord, even the demons are subject to us in your name!" <sup>18</sup> And he said to them, "I saw Satan fall like lightning from heaven. <sup>19</sup> Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. <sup>20</sup> Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

<sup>21</sup> In that same hour he rejoiced in the Holy Spirit and said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was

<sup>9</sup> Other ancient authorities read *seventy-two*

TYNDALE (1525) 1535

pleased it the. <sup>22</sup> All thinges are geven me of my father. And no man knoweth who the sonne is, but the father: nether who the father is, save the sonne, and he to whom the sonne wyll shewe him.

<sup>23</sup> And he turned to his disciples, and sayd secretly: Happy are the eyes, which se that ye se. <sup>24</sup> For I tell you that many prophetes and kynges have desired to se those thinges which ye se, and have not sene them: and to heare those thinges which ye heare, and have not hearde them.

<sup>25</sup> And beholde, a certayne Laweer stode up, and tempted him, sayinge: Master what shall I do to inheret eternall life? <sup>26</sup> He sayd unto him: What is wrytten in the lawe? How redest thou? <sup>27</sup> And he answered and sayde: Love thy Lorde God, with all thy hert, and with all thy soule and with all thy strengthe, and with all thy mynde: and thy neyghbour as thy selfe. <sup>28</sup> And he sayde unto him: Thou hast answered right. This do and thou shalt live. <sup>29</sup> He willinge to justifie him selfe, sayde unto Jesus: Who is then my neyghbour?

<sup>30</sup> Jesus answered and sayde: A certayne man descended from Jerusalem into Hierico, and fell into the hondes of theves, which robbed him of his rayment and wounded him, and departed levinge him halfe deed. <sup>31</sup> And by chaunce ther came a certayne Preste that same waye, and when he sawe him, he passed by. <sup>32</sup> And lykewyse a Levite, when he was come nye to the place, went and loked on him, and

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hath it wel pleased thee. <sup>22</sup> Al things are delivered to me of my father. And no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and to whom the Sonne wil reveale. <sup>23</sup> And turning to his Disciples, he said, Blessed are the eies that see the things that you see. <sup>24</sup> For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not: and to heare the things that you heare, and heard them not.

<sup>25</sup> And behold a certaine lawyer stode up, tempting him and saying, Maister, by doing of what thing shal I possesse life everlasting? <sup>26</sup> But he said to him, In the law what is wrytten? how redest thou? <sup>27</sup> He answering said, *Thou shalt love the Lord thy God with thy whole hart, and with thy whole soule, and with al thy strength, and with al thy minde: and thy neyghbour as thy self.* <sup>28</sup> And he said to him, Thou hast answered right, this doe and thou shalt live. <sup>29</sup> But he desirous to justifie him self, said to JESUS, And who is my neyghbour? <sup>30</sup> And JESUS taking it, said, A certaine man went downe from Hierusalem into Jericho, and fel among theeves, who also spoiled him, and giving him woundes went away leaving him halfe-dead. <sup>31</sup> And it chaunced that a certaine Priest went downe the same way: and seeing him, passed by. <sup>32</sup> In like maner also a Levite, when he was neere the place, and saw him, passed by.

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for so pleased it the. <sup>22</sup> All thinges are geven me of my father. No man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne wyll shewe hym.

<sup>23</sup> And he turned to his disciples, and sayde secretly: Happy are the eyes, which se the thinges that ye se. <sup>24</sup> For I tell you, that many prophetes and kinges have desired to se those thinges which ye se, and have not sene them: and to heare those thynges which ye heare, and have not hearde them.

<sup>25</sup> And behold a certayne lawyer stode up, and tempted him, saying. Master, what shall I do, to inheret eternall lyfe? <sup>26</sup> He sayde unto him: What is wrytten in the lawe? How redest thou? <sup>27</sup> And he answered and sayde: love the Lorde thy God, with all thy hert, and with all thy soule, and with all thy strength, and with all thy mynde: and thy neyghbour as thy selfe. <sup>28</sup> And he sayde unto him: Thou hast answered right. This do, and thou shalt lyve. <sup>29</sup> But he wyllinge to justifie him selfe, sayde unto Jesus: And who is my neyghbour?

<sup>30</sup> Jesus answered, and sayde, A certayne man descended from Hierusalem to Hierico, and fell among theves, which robbed him of his rayment and wounded him, and departed, levyng him halfe deed. <sup>31</sup> And it chaunced, that ther came downe a certayne Preste that same waye, and when he sawe him, he passed by. <sup>32</sup> And lyke wyse a Levite, when he went nye to the place, came and loked on

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good in thy sight. <sup>22</sup> *All things* are delivered to me of my Father: and no *man* knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. <sup>23</sup> And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see *the things* that ye see: <sup>24</sup> for I tell you, that many prophets and kings have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

<sup>25</sup> And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? <sup>26</sup> He said unto him, What is written in the law? how redest thou? <sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. <sup>28</sup> And he said unto him, Thou hast answered right: this do, and thou shalt live. <sup>29</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbour? <sup>30</sup> And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. <sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. <sup>32</sup> And likewise a Levite, when he was at the place, came and

<sup>1</sup> Many ancient copies add these words, *And turning to his disciples, he said.*

## GENEVA BIBLE (1560) 1562

so pleased thee. <sup>22</sup> Then he turned to his disciples, and said, All things are given me of my Father: and no man knoweth who the Sonne is, but the Father: nether who the Father is, save the Sonne, and he to whome the Sonne wil reveile him.

<sup>23</sup> And he returned to his disciples, and said secretly, Blessed (are) the eyes, which se that ye se. <sup>24</sup> For I tell you that manie Prophetes and Kings have desired to se those things, which ye se, and have not sene (them:) and to heare those things, which ye heare, and have not heard (them.)

<sup>25</sup> Then beholde, a certeine expounder of the Law stode up, and tempted him, saying, Master, what shal I do, to inherite eternal life. <sup>26</sup> And he said unto him, What is written in the Law? how readeest thou? <sup>27</sup> And he answered, and said, Thou shalt love thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy self. <sup>28</sup> Then he said unto him, Thou hast answered right: this do, and thou shalt live. <sup>29</sup> But he willing to justifie him self, said unto Jesus, Who is then my neighbour? <sup>30</sup> And Jesus answered, and said, A certeine man went down from Jerusalem to Jericho, and fell among theves, and they robbed him of his rayment, and wounded him, and departed, leaving him halfe dead. <sup>31</sup> And by chance there came down a certeine Priest that same way, and when he sawe him, he passed by on the other side. <sup>32</sup> And lykewise also a Levite, when he was come nere to the place, went and loked (on (him,)

## (RV 1881) ASV 1901

it was well-pleasing in thy sight. <sup>22</sup> All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. <sup>23</sup> And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: <sup>24</sup> for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

<sup>25</sup> And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? <sup>26</sup> And he said unto him, What is written in the law? how readeest thou? <sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. <sup>28</sup> And he said unto him, Thou hast answered right: this do, and thou shalt live. <sup>29</sup> But he, desiring to justify himself, said unto Jesus, And who is my neighbor? <sup>30</sup> Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. <sup>31</sup> And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. <sup>32</sup> And in like manner a Levite also, when he came to the place, and saw him, passed by on the other

## BISHOPS' BIBLE (1568) 1602

pleased thee. <sup>22</sup> All things are given me of my father: no man knoweth who the sonne is, but the father: and who the father is but the sonne, and hee to whome the sonne will reveale him. <sup>23</sup> And he turned unto his disciples, and sayd secretly, Happy are the eyes which see the things that ye see. <sup>24</sup> For I tell you, that many Prophets and kings have desired to see those things which yee see, and have not seene them: and to heare those things which ye heare, and have not heard them. <sup>25</sup> And beholde, a certaine Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherite eternall life? He sayd unto him, <sup>26</sup> What is written in the law? how readeest thou? <sup>27</sup> And he answering, sayd, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. <sup>28</sup> And he sayd unto him, Thou hast answered right: this doe, and thou shalt live. <sup>29</sup> But he willing to justifie himselfe, said unto Jesus, And who is my neighbour? <sup>30</sup> And Jesus answering, sayd, A certaine man descended from Hierusalem to Jericho, and fell among theeves, which robbed him of his raiment, and wounded him, and departed leaving him halfe dead. <sup>31</sup> And it befell that there came downe a certaine priest that same way, and when hee sawe him, he passed by on the other side. <sup>32</sup> And likewise a Levite, when he came nigh to the place, came and looked

## RSV (1946) 1960

thy gracious will. <sup>22</sup> All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him."

<sup>23</sup> Then turning to the disciples he said privately, "Blessed are the eyes which see what you see! <sup>24</sup> For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

<sup>25</sup> And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup> He said to him, "What is written in the law? How do you read?" <sup>27</sup> And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." <sup>28</sup> And he said to him, "You have answered right; do this, and you will live."

<sup>29</sup> But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" <sup>30</sup> Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. <sup>31</sup> Now by chance a priest was going down that road; and when he saw him he passed by on the other side. <sup>32</sup> So likewise a Levite, when he came to the place and

## TYNDALE (1525) 1535

passed by. <sup>33</sup> Then a certayne Samaritane, as he jorneyed, came nye unto him, <sup>34</sup> and went to and bounde up his woundes, and poured in oyle and wyne, and put him on his awne beaste, and brought him to a commen ynne, and made provision for him. <sup>35</sup> And on the morowe when he departed, he toke out two pence and gave them to the host, and sayde unto him: Take cure of him, and whatsoever thou spendest moare, when I come agayne, I will recompence the. <sup>36</sup> Which now of these thre thynkest thou was neyghbour unto him that fell into the theves hondes? <sup>37</sup> And he sayde: he that shewed mercy on him. Then sayde Jesus unto him: Goo and do thou lyke wyse.

<sup>38</sup> It fortun-ed as they went, that he entred into a certayne toune. And a certayne woman named Martha, receaved him into her housse. <sup>39</sup> And this woman had a sister called Mary, which sate at Jesus fete, and hearde his preachinge. <sup>40</sup> And Martha was combred about moche servinge, and stode and sayde: Master, doest thou not care, that my sister hath left me to minister alone? Byd her therfore, that she helpe me. <sup>41</sup> And Jesus answered, and sayde unto her: Martha, Martha, thou carest, and arte troubled about many thinges: <sup>42</sup> verely one is nedfull. Mary hath chosen her that good parte, which shall not be taken awaye from her.

## RHEIMS 1582

<sup>33</sup> But a certayne Samaritane going his journey, came neere him: and seeing him, was moved with mercie. <sup>34</sup> And going unto him, bound his woundes, powring in oyle and wine: and setting him upon his owne beast, brought him into an inne, and tooke care of him. <sup>35</sup> And the next day he tooke forth two pence, and gave to the host, and said, Have care of him: and whatsoever thou shalt supererogate, I at my returne wil repay thee. <sup>36</sup> Which of these three in thy opinion was neighbour to him that fel among theeves? <sup>37</sup> But he said, He that did mercie upon him. And JESUS said to him, Goe, and doe thou in like maner.

<sup>38</sup> And it came to passe as they went, and he entred into a certayne towne: and a certayne woman named Martha, received him into her house, <sup>39</sup> and she had a sister called Marie. who sitting also at our Lords feete, heard his word. <sup>40</sup> But Martha was busie about much service. who stode and said, Lord, hast thou no care that my sister hath left me alone to serve? speake to her therfore, that she help me. <sup>41</sup> And our Lord answering said to her, Martha, Martha, thou art careful, and art troubled about very many things. <sup>42</sup> But one thing is necessarie. Marie hath chosen the best part which shal not be taken away from her.

## GREAT BIBLE (1539) 1540

him, and passed by. <sup>33</sup> But a certayne Samaritane, as he journeyed, came unto hym: and when he sawe him, he had compassion on him <sup>34</sup> and went to, and bounde up his woundes, and poured in oyle and wyne, and set him on his awne beaste, and brought him to a commen ynne, and made provision for him. <sup>35</sup> And on the morow, when he departed, he toke out. ii. pence, and gave them to the host, and sayd unto him. Take cure of him and whatsoever thou spendest moare, when I come agayne I will recompence the. <sup>36</sup> Which now of these thre thynkest thou, was neyghbour unto him that fell among the theves? <sup>37</sup> And he sayd: he that shewed mercy on him. Then sayde Jesus unto him: Go, and do thou lyke wyse.

<sup>38</sup> It fortun-ed that as they went, he entred into a certayne towne. And a certayne woman named Martha receaved him into her house. <sup>39</sup> And this woman had a syster called Mary, which also sate at Jesus fete, and heard his worde. <sup>40</sup> But Martha was combred aboute moch servynge, and stode and sayde: lorde, doest thou not care, that my syster hath left me to serve alone? Byd her therfore, that she helpe me. <sup>41</sup> And Jesus answered, and sayde unto her: Martha, Martha, thou art carefull, and troubled about many thinges: <sup>42</sup> verely one is nedefull. Mary hath chosen the good parte, which shall not be taken awaye from her.

## KJ (1611) 1873

looked on him, and passed by on the other side. <sup>33</sup> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, <sup>34</sup> and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup> And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. <sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup> And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. <sup>40</sup> But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. <sup>41</sup> And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup> but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

## GENEVA BIBLE (1560) 1562

and passed by on the other side. <sup>33</sup> Then a certeine Samaritan, as he journeyed, came nere unto him, and when he sawe him, he had compassion on him. <sup>34</sup> And went to hym, and bounde up his wondes, and powred in oyle and wine, and put hym on his owne beast, and broght hym to an ynne, and made provision for him. <sup>35</sup> And on the morowe when he departed, he toke out two pence, and gave them to the hoste, and said unto hym, Take care of hym, and whatsoever thou spendest more, when I come againe, I wil recompense thee. <sup>36</sup> Which nowe of these thre, thinkest thou, was neyghbour unto hym that fell amonge the thieves? <sup>37</sup> And he sayd, He that shewed mercye on him. Then said Jesus unto him, Go, and do thou likewise.

<sup>35</sup> Nowe it came to passe as they went, that he entred into a certeine towne, and a certeine woman named Martha, receyved hym into her house. <sup>39</sup> And she had a sister called Marie, which also sate at Jesus fete, and heard his preaching. <sup>40</sup> But Martha was combred about muche serving, and came to him, and said, Master, doest thou not care that my sister hath left me to serve alone? bid her therefore, that she helpe me. <sup>41</sup> And Jesus answered, and said unto her, Martha, Martha, thou carest, and art troubled about manie things. <sup>42</sup> But one thyng is nedeful, Marie hath chosen the good parte, which shall not be taken away from her.

## (RV 1881) ASV 1901

side. <sup>33</sup> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, <sup>34</sup> and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup> And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. <sup>36</sup> Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? <sup>37</sup> And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

<sup>35</sup> Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. <sup>40</sup> But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. <sup>41</sup> But the Lord answered and said unto her, <sup>z</sup>Martha, Martha, thou art anxious and troubled about many things: <sup>42</sup> <sup>a</sup>but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

<sup>z</sup> A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

<sup>a</sup> Many ancient authorities read *but few things are needful, or one.*

## BISHOPS' BIBLE (1568) 1602

on him, and passed by on the other side. <sup>33</sup> But a certeine Samaritane as hee journeyed, came by him: and when he saw him, hee had compassion on him, <sup>34</sup> And went to him, and bound up his wounds, powring in oile and wine, and set him on his owne beast, and brought him to a *common* Inne, and made provision for him. <sup>35</sup> And on the morow when he departed, hee tooke out two pence, and gave them to the host, and sayd unto him, Take cure of him, and whatsoever thou spendest more, when I come againe I will recompense thee. <sup>36</sup> Which now of these three, thinkest thou, was neyghbour unto him that fell among the theeves? <sup>37</sup> And he said, He that shewed mercie on him. Then said Jesus unto him, Goe, and doe thou likewise. <sup>38</sup> Now it came to passe as they went, that he entred into a certeine village: and a certeine woman, named Martha, received him into her house. <sup>39</sup> And this woman had a sister called Marie, which also sate at Jesus feete, and heard his word: <sup>40</sup> But Martha was cumbred about much serving, and came to him, and sayde, Lord, doest thou not care that my sister hath left me to serve alone? Bid her therefore that she helpe me. <sup>41</sup> And Jesus answered, and sayd unto her, Martha, Martha, thou art carefull, and troubled about many things: <sup>42</sup> Verely one is needefull, Marie hath chosen the good part, which shall not be taken away from her.

## RSV (1946) 1960

saw him, passed by on the other side. <sup>33</sup> But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, <sup>34</sup> and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. <sup>35</sup> And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' <sup>36</sup> Which of these three, do you think, proved neighbor to the man who fell among the robbers?" <sup>37</sup> He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

<sup>38</sup> Now as they went on their way, he entered a village; and a woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. <sup>40</sup> But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." <sup>41</sup> But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; <sup>42</sup> one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

<sup>3</sup> Other ancient authorities read *few things are needful, or only one*

TYNDALE (1525) 1535

**11** And it fortunēd as he was prayinge in a certayne place: when he ceased, one of his disciples sayde unto him: Master, teache us to praye, as John taught his disciples. <sup>2</sup> And he sayde unto them: When ye praye, saye: O oure father which arte in heaven, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heaven. <sup>3</sup> Oure dayly breed geve us evermore. <sup>4</sup> And forgeve us oure synnes: For even we forgeve every man that treaspaseth us. And ledde us not into temptation. But deliver us from evyll.

<sup>5</sup> And he sayde unto them: yf any of you shuld have a frende, and shuld go to him at midnyght, and saye unto him: frende lende me thre loves, <sup>6</sup> for a frende of myne is come out of the waye to me, and I have nothinge to set before him: <sup>7</sup> and he within shuld answere and saye, trouble me not, the dore is now shut, and my servauntes are with me in the chamber, I cannot ryse and geve them to the. <sup>8</sup> I saye unto you, though he wolde not arise and geve him, because he is his frende: yet because of his importunite he wolde ryse, and geve him as many as he neded.

<sup>9</sup> And I saye unto you: axe, and it shalbe geven you. Seke, and ye shall finde. Knocke, and it shalbe opened unto you. <sup>10</sup> For every one that axeth, receaveth: and he that seketh, findeth: and to him that knocketh, shall it be opened. <sup>11</sup> Yf the sonne shall axe breed of eny of you that is a father: wyll he geve him a stone? Or yf he axe fische, will he for a fische geve him a serpent? <sup>12</sup> Or yf he axe an egge: will he offer

RHEIMS 1582

**11** And it came to passe, when he was in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach us to pray, as John also taught his Disciples. <sup>2</sup> And he said to them, When you pray, say, FATHER, sanctified be thy name. Thy kingdom come, <sup>3</sup> Our daily bread give us this day, <sup>4</sup> and forgive us our sinnes, for because our selves also doe forgive every one that is in debt to us. And lead us not into temptation. <sup>5</sup> And he said to them, Which of you shal have a frende, and shal goe to him at midnight, and shal say to him, Frende, lend me three loaves, <sup>6</sup> because a frende of mine is come out of his way to me, and I have not what to set before him: <sup>7</sup> and he from within answering saith. Trouble me not, now the doore is shut, and my children are with me in bed: I can not rise and give thee. <sup>8</sup> And if he shal persevere knocking, I say to you, although he wil not rise and give him because he is his frende, yet for his importunitie he wil rise, and give him as many as he needeth. <sup>9</sup> And I say to you, Aske, and it shal be given you: seeke, and you shal finde: knocke, and it shal be opened to you. <sup>10</sup> For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. <sup>11</sup> And which of you if he aske his father bread, wil he give him a stone? or a fish, wil he for a fish give him a serpent? <sup>12</sup> Or if he aske an egg, wil

GREAT BIBLE (1539) 1540

**11** And it fortunēd as he was prayinge in a certayne place: when he ceased, one of his disciples sayde unto hym: Lorde, teache us to praye, as John also taught hys disciples. <sup>2</sup> And he sayde unto them: when ye praye, saye. O oure father which art in heaven, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth also as it is in heaven. <sup>3</sup> Oure dayly breed geve us this daye. <sup>4</sup> And forgeve us our synnes: For even we forgeve every man that treapaseth us. And Leade us not into temptacion But deliver us from evyll.

<sup>5</sup> And he sayd unto them: yf any of you shall have a frend, and shall go to him at mydnight, and saye unto him, frende: lende me thre loaves, <sup>6</sup> for a frende of myne is come out of the waye to me, and I have nothyng to set before him, <sup>7</sup> and he within answere, and saye: trouble me not, the dore is now shut, and my chyl dren are with me in the chamber, I cannot ryse and geve the. <sup>8</sup> I saye unto you, though he wyll not arise and geve him, because he is his frende: yet because of his importunite he will rise, and geve him as many as he nedeth. <sup>9</sup> And I saye unto you: aske, and it shalbe geven you. Seke, and ye shall fynde: Knocke, and it shalbe opened unto you. <sup>10</sup> For every one that asketh, receaveth: and he that seketh, fyndeth: and to him that knocketh, shall it be opened. <sup>11</sup> Yf the sonne shall aske breed of eny of you that is a father, wyll he geve him a stone? Or yf he aske fische, wyll he for fysshe geve him a serpent? <sup>12</sup> Or yf he aske an egge, will he offer him a scor-

KJ (1611) 1873

**11** And it came to pass *that*, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he said unto them, When ye pray, say,

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. <sup>3</sup> Give us day by day our daily bread. <sup>4</sup> And forgive us our sins; for we also forgive every one *that is* indebted to us. And lead us not into temptation; but deliver us from evil.

<sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup> for a friend of mine in *his* journey is come to me, and I have nothing to set before him: <sup>7</sup> and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? <sup>8</sup> I say unto you, Though he will not rise and give him, because *he* is his friend, yet because of his importunity he will rise and give him as many as he needeth. <sup>9</sup> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>11</sup> *If* a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? <sup>12</sup> Or

## GENEVA BIBLE (1560) 1562

**11** And so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said unto him, Master, teache us to praye, as John also taught his disciples. <sup>2</sup> And he said unto them, When ye pray, say, Our Father, which art in heaven, halowed be thy Name: Thy kingdome come: Let thy wil be done even in earth, as (it is) in heaven. <sup>3</sup> Our daily bread give us for the day. <sup>4</sup> And forgive us our sinnes: for even we forgive everie man that is indetted to us: And lead us not into temptacion: but deliver us from evil.

<sup>5</sup> Moreover he sayde unto them, Whiche of you shall have a friend, and shall go to him at midnight, and saye unto hym, Friend, lend me thre loaves? <sup>6</sup> For a friende of myne is come out of the way to me, and I have nothing to set before hym. <sup>7</sup> And he wythin shulde aunswere, and saye Trouble me not: the dore is nowe shut: and my children are with me in bed: I can not rise and give them to thee. <sup>8</sup> I say unto you, thogh he wolde not arise and give him, because he is his friende, yet doutles because of hys importunitie, he wolde rise, and give him as many as he neded. <sup>9</sup> And I saye unto you, Aske, and it shalbe given you: seke, and ye shal finde: knocke, and it shalbe opened unto you. <sup>10</sup> For everie one that asketh, receiveth: and he that seketh, findeth: and to hym that knocketh, it shalbe opened. <sup>11</sup> If a sonne shal aske bread of any of you that is a father, wil he give him a stone? or if (he aske) a fish, wil he for a fishe give him a serpent? <sup>12</sup> Or if he aske

## (RV 1881) ASV 1901

**11** And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. <sup>2</sup> And he said unto them, When ye pray, say, <sup>b</sup>Father, Hallowed be thy name. Thy kingdom come. <sup>c</sup>  
<sup>3</sup> Give us day by day our daily bread. <sup>4</sup> And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.<sup>d</sup>

<sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; <sup>6</sup> for a friend of mine is come to me from a journey, and I have nothing to set before him; <sup>7</sup> and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? <sup>8</sup> I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. <sup>9</sup> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>11</sup> And of which of you that is a father shall his son ask <sup>e</sup>a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? <sup>12</sup> Or if he shall ask an egg, will he

## BISHOPS' BIBLE (1568) 1602

**11** And so it was, that as hee was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he said unto them, When ye pray, say, O our Father which art in heaven, Halowed be thy name, Thy kingdome come, Thy will bee done, even in earth as it is in heaven. <sup>3</sup> Our dayly bread give us this day. <sup>4</sup> And forgive us our sinnes: for even wee forgive every man that trespasseth us. And leade us not into temptation, but deliver us from the evill. <sup>5</sup> And hee sayd unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend mee three loaves: <sup>6</sup> For a friend of mine is come out of the way to me, and I have nothing to set before him. <sup>7</sup> And he from within shal answere, and say, Trouble me not, the doore is now shut, and my children are with me in bed: I cannot rise and give thee. <sup>8</sup> I say unto you, Though hee will not rise, and give him, because hee is his friend: yet because of his importunitie, he will rise, and give him as many as he needeth. <sup>9</sup> And I say unto you, Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you. <sup>10</sup> For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened. <sup>11</sup> If the sonne shal aske bread of any of you that is a father, will he give him a stone? Or if he aske fish, will he for fish give him a serpent? <sup>12</sup> Or if he shall

## RSV (1946) 1960

**11** He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." <sup>2</sup> And he said to them, "When you pray, say:

"Father, hallowed be thy name. Thy kingdom come. <sup>3</sup> Give us each day our daily bread; <sup>4</sup> and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."

<sup>5</sup> And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves; <sup>6</sup> for a friend of mine has arrived on a journey, and I have nothing to set before him'; <sup>7</sup> and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything'? <sup>8</sup> I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. <sup>9</sup> And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup> For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>11</sup> What father among you, if his son asks for <sup>l</sup>a fish, will instead of a fish give him a serpent; <sup>12</sup> or if he asks for an egg, will give him

<sup>b</sup> Many ancient authorities read *Our Father, who art in heaven*.

<sup>c</sup> Many ancient authorities add *Thy will be done, as in heaven, so on earth*.

<sup>d</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil)*.

<sup>e</sup> Some ancient authorities omit *a loaf, and he give him a stone? or*.

<sup>l</sup> Other ancient authorities insert *bread, will give him a stone; or if he asks for*

## TYNDALE (1525) 1535

him a scorpion? <sup>13</sup> Yf ye then which are evyll, can geve good gyftes unto youre chyl dren, how moche moare shall the father of heaven geve an holy sprete to them, that desyre it of him?

<sup>14</sup> And he was a castynge out a devyll, which was domme. And it folowed when the devyll was gone out, the domme spake, and the people wondred. <sup>15</sup> But some of them sayde: he casteth out devyls by the power of Belzebub the chefe of the devyls. <sup>16</sup> And other tempted him sekinge of him a signe from heaven. <sup>17</sup> But he knewe their thoughtes, and sayde unto them: Every kyngdome devided with in it selfe shalbe desolate: and one housse shall fall upon another. <sup>18</sup> So yf Satan be devided with in him selfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebub. <sup>19</sup> If I, by the power of Belzebub caste out devyls: by whome do youre chyl dren cast them out? Therefore shall they be youre judges. <sup>20</sup> But if I, with the fynger of God cast out devyls, no doute the kyngdome of God is come upon you.

<sup>21</sup> When a stronge man armed watcheth his housse: that he possesseth is in peace. <sup>22</sup> But when a stronger then he cometh upon him and overcommeth him: he taketh from him his harnes wherin he trusted, and devideth his gooddes. <sup>23</sup> He that is not with me, is agaynst me. And he that gadreth not with me, scattereth.

<sup>24</sup> When the unclene sprite is gone oute of a man, he walketh through waterlesse places, sekinge reest. And when he findeth none, he sayeth: I will returne agayne unto my

## RHEIMS 1582

he reach him a scorpion? <sup>13</sup> If you then being naught, know how to give good giftes to your children, how much more wil your father from heaven give the good spirit to them that aske him?

<sup>14</sup> And he was casting out a devil, and that was dumme. And when he had cast out the devil, the dumme spake: and the multitudes marvelled. <sup>15</sup> And certaine of them said, In Beel-zebub the prince of Devils he casteth out Devils. <sup>16</sup> And other tempting, asked of him a signe from heaven. <sup>17</sup> But he seeing their cogitations, said to them, Every kingdom devided against it self, shal be made desolate, and house upon house, shal fall. <sup>18</sup> And if Satan also be devided against him self, how shal his kingdom stand? because you say that in Beel-zebub I doe cast out Devils. <sup>19</sup> And if I in Beel-zebub cast out Devils: your children, in whom doe they cast out? therefore they shal be your judges. <sup>20</sup> But if I in the finger of God doe cast out Devils: surely the kingdom of God is come upon you. <sup>21</sup> When the strong armed keepeth his court: those things are in peace that he possesseth. <sup>22</sup> But if a stronger then he, come upon him and overcome him: he wil take away his whole armour wherein he trusted, and wil distribute his spoiles. <sup>23</sup> He that is not with me, is against me: and he that gathereth not with me, scattereth. <sup>24</sup> When the unclean spirit shal depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I wil returne into my house

## GREAT BIBLE (1539) 1540

pion? <sup>13</sup> Yf ye then beyng evyll, can geve good giftes unto youre children, how moch moare shall your father of heaven geve the holy sprete to them, that desyre it of him?

<sup>14</sup> And he was casting out a devyll, and the same was domme. And when he had cast out the devill, the domme spake, and the people wondred. <sup>15</sup> But some of them sayde: he casteth out devyls thorowe Beelzebub the chefe of the devyls. <sup>16</sup> And other tempted him and requyred of him a signe from heaven. <sup>17</sup> But he knowing their thoughtes, sayd unto them: Every kyngdome devided agaynst it selfe, is desolate: and one house doth fall upon another. <sup>18</sup> Yf Satan also, be devyded agaynst him selfe, how shall his kyngdome endure? Because ye saye, that <sup>19</sup> I cast out devyls thorow Beelzebub. If I, by the helpe of Beelzebub cast out devyls, by whose helpe do youre chyl dren cast them out. Therefore shall they be your judges. <sup>20</sup> But yf I, with the fynger of God cast out devyls, no doute the kyngdome of God is come upon you.

<sup>21</sup> When a stronge man armed watcheth his house: the thinges that he possesseth are in peace. <sup>22</sup> But when a stronger then he commeth upon him, and overcommeth him, he taketh from him all his harnes (wherin he trusted) and devideth his goodes. <sup>23</sup> He that is not with me, is against me. And he that gathereth not with me, scattereth abrode.

<sup>24</sup> When the unclene spryte is gone out of a man, he walketh through drie places, sekyng reest. And when he fyndeth none, he sayeth: I will returne agayne unto my

## KJ (1611) 1873

if he shall ask an egg, will he offer him a scorpion? <sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

<sup>14</sup> And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. <sup>15</sup> But some of them said, He casteth out devils through Beelzebub the chief of the devils. <sup>16</sup> And other, tempting *him*, sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. <sup>18</sup> If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. <sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. <sup>20</sup> But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup> When a strong *man* armed keepeth his palace, his goods are in peace: <sup>22</sup> but when a stronger than he shall come upon *him*, and overcome him, he taketh *from him* all his armour wherein he trusted, and divideth his spoils. <sup>23</sup> He that is not with me is against me: and he that gathereth not with me scattereth. <sup>24</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my

## GENEVA BIBLE (1560) 1562

an egge, wil he give him a scorpion? <sup>13</sup> If ye then whiche are evill, can give good giftes unto your children, how muche more shall your heavenlie Father give the holye Gost to them, that desire him?

<sup>14</sup> Then he caste out a devill whyche was domme: and when the devil was gone out the domme spake, and the people wondred. <sup>15</sup> But some of them sayd, He casteth out devils through Beel-zebub the chief of the devils. <sup>16</sup> And others tempted him, sekyng of hym a signe from heaven. <sup>17</sup> But he knewe their thoghtes, and said unto them, Everie kingdome devided against it self, shalbe desolate, and an house (devided) againe an house, falleth. <sup>18</sup> So yf Satan also be devided agaynste hym selfe, howe shall his kyngdome stande, because ye saye that I caste out devils through Beel-zebub? <sup>19</sup> If I through Beel-zebub cast out devils, by whom do your children cast them out? Therefore shal they be your judges. <sup>20</sup> But if I by the finger of God cast out devils, doutles the kyngdome of God is come unto you. <sup>21</sup> When a stronge man armed, kepeth hys palace, the things that he possesseth, are in peace. <sup>22</sup> But when a stronger then he, cometh upon him, and overcommeth him: he taketh from hym all hys armour wherein he trusted, and devideth his spoiles. <sup>23</sup> He that is not with me, is againste me: and he that gathereth not with me, scattereth. <sup>24</sup> When the uncleanes Spirite is gone out of a man, he walketh through drye places, sekyng rest: and when he findeth none, he saith, I wil returne unto mine

## (RV 1881) ASV 1901

give him a scorpion? <sup>13</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

<sup>14</sup> And he was casting out a demon *that was dumb*. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled. <sup>15</sup> But some of them said, By Beelzebub the prince of the demons casteth he out demons. <sup>16</sup> And others, trying *him*, sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. <sup>18</sup> And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons by Beelzebub. <sup>19</sup> And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. <sup>20</sup> But if I by the finger of God cast out demons, then is the kingdom of God come upon you. <sup>21</sup> When the strong *man* fully armed guardeth his own court, his goods are in peace: <sup>22</sup> but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. <sup>23</sup> He that is not with me is against me; and he that gathered not with me scattereth. <sup>24</sup> The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back

## BISHOPS' BIBLE (1568) 1602

aske an egge, will hee offer him a scorpion? <sup>13</sup> If ye then, being evill, have knowledge to give good gifts unto your children: how much more shall your father of heaven give the holy spirit to them that desire *it* of him? <sup>14</sup> And hee was casting out a devill and the same was dumbe. And it came to passe, when the devill was gone out, the dumbe spake: and the people wondred. <sup>15</sup> But some of them said, He casteth out devils, through Beelzebub the chiefe of the devils. <sup>16</sup> And other tempting him, required of him a signe from heaven. <sup>17</sup> But he knowing their thoughts, sayd unto them, Everie kingdome divided against it selfe, is desolate: and a house *divided* against a house, falleth. <sup>18</sup> If Satan also be divided against himselfe, how shall his kingdome endure? Because ye say that I cast out devils through Beelzebub. <sup>19</sup> If I by Beelezebub cast out devils, by whom do your children cast them out? therefore shall they be your judges. <sup>20</sup> But if I with the finger of God cast out devils, no doubt the kingdome of God is come upon you. <sup>21</sup> When the strong man armed, keepeth his palace, his goods are in peace. <sup>22</sup> But when a stronger then hee shall come upon him, and overcome him, hee taketh from him all his harnesse wherein hee trusted, and divideth his spoiles. <sup>23</sup> He that is not with me, is against me: and he that gathereth not with me, scattereth. <sup>24</sup> When the uncleane spirit is gone out of a man, he walketh thorow drie places, seeking rest: and finding none, hee sayth, I will returne unto my house,

## RSV (1946) 1960

a scorpion? <sup>13</sup> If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

<sup>14</sup> Now he was casting out a demon that was dumb; when the demon had gone out, the dumb man spoke, and the people marveled. <sup>15</sup> But some of them said, "He casts out demons by Beelzebub, the prince of demons"; <sup>16</sup> while others, to test him, sought from him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and house falls upon house. <sup>18</sup> And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebub. <sup>19</sup> And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. <sup>20</sup> But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. <sup>21</sup> When a strong man, fully armed, guards his own palace, his goods are in peace; <sup>22</sup> but when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted, and divides his spoil. <sup>23</sup> He who is not with me is against me, and he who does not gather with me scatters.

<sup>24</sup> "When the unclean spirit has gone out of a man, he passes through waterless places seeking rest; and finding none he says, 'I will return to my house from which I

## TYNDALE (1525) 1535

housse whence I came out. <sup>25</sup> And when he commeth, he fyndeth it swept and garnished. <sup>26</sup> Then goeth he and taketh to him seven other spretes worse then him selfe: and they enter in, and dwell there. And the ende of that man, is worse then the beginninge.

<sup>27</sup> And it fortuneth as he spake those thinges, a certayne woman of the company lyfte up her voyce, and sayde unto him: Happy is the wombe that bare the, and the pappes which gave the sucke. <sup>28</sup> But he sayde: Ye, happy are they that heare the worde of God and kepe it.

<sup>29</sup> When the people were gadered thicke to gether: he began to saye: This is an evyll nacion: they seke a signe, and ther shall no signe be geven them, but the signe of Jonas the prophet. <sup>30</sup> For as Jonas was a signe to the Ninivites, so shall the sonne of man be to this nacion. <sup>31</sup> The quene of the southe shall ryse at judgement, with the men of this generacion: and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde a greater then Salomon is here. <sup>32</sup> The men of Ninive shall ryse at the judgement with this generacion: and shall condempne them: for they repented at the preachinge of Jonas. And beholde a greater then Jonas is here.

<sup>33</sup> No man lighteth a candell, and putteth it in a prevy place, nether under a bussell: but on a candelsticke, that

## RHEIMS 1582

whence I departed. <sup>25</sup> And when he is come, he findeth it swept with a besome, and trimmed. <sup>26</sup> Then he goeth and taketh seven other spirits worse then him self, and entring in they dwel there. And the last of that man be made worse then the first.

<sup>27</sup> And it came to passe: when he said these things, a certaine woman lifting up her voice out of the multitude said to him, Blessed is the wombe that bare thee, and the pappes that thou didst sucke. <sup>28</sup> But he said, Yea rather, blessed are they that heare the word of God, and keepe it.

<sup>29</sup> And the multitudes running together, he began to say, This generation, is a wicked generation: it asketh a signe, and a signe shal not be given it but the signe of Jonas the Prophet. <sup>30</sup> For as Jonas was a signe to the Ninivites; so shal the Sonne of man also be to this generation. <sup>31</sup> The Queene of the South shal rise in the judgement with the men of this generation, and shal condemne them: because she came from the endes of the earth to heare the wisdom of Salomon. and behold, more then Salomon here. <sup>32</sup> The men of Ninivee shal rise in the judgement with this generation, and shal condemne it, because they did penance at the preaching of Jonas. and behold, more then Jonas here.

<sup>33</sup> No man lighteth a candel, and putteth it in secrete, neither under a bushel: but upon a candlestick, that they

## GREAT BIBLE (1539) 1540

houses, whence I came out. <sup>25</sup> And when he commeth, he fyndeth it swept and garnished. <sup>26</sup> Then goeth he and taketh to him seven other spretes worse then him selfe: and they enter in, and dwell there. And the ende of that man, is worse then the begynnyng.

<sup>27</sup> And it fortuneth that as he spake these thynges, a certayne woman of the company lyfte up her voyce, and sayd unto him. Happy is the wombe that bare the, and the pappes which gave the sucke. <sup>28</sup> But he sayde: Yee, happy are they that heare the worde of God and kepe it.

<sup>29</sup> When the people were gathered thicke together, he began to saye. This is an evyll nacion. they seke a sygne, and ther shall no sygne be geven them, but the sygne of Jonas the prophet. <sup>30</sup> For as Jonas was a sygne to the Ninivytes, so shall also the sonne of man be to thys nacion. <sup>31</sup> The quene of the south shall ryse at the judgement, with the men of this nacion, and condempne them: for she came from the uttemost partes of the erth, to heare the wisdom of Salomon. And beholde a greater then Salomon is here. <sup>32</sup> The men of Ninive shall ryse at the judgement with this nacyon: and shall condempne them: for they were brought to repentaunce by the preachynge of Jonas. And beholde, a greater then Jonas is here.

<sup>33</sup> No man lyghteth a candell, and putteth it in a prevy place, nether under a bussell: but on a candelstykke, that

## KJ (1611) 1873

house whence I came out. <sup>25</sup> And when he cometh, he findeth *it* swept and garnished. <sup>26</sup> Then goeth he, and taketh to *him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

<sup>27</sup> And it came to pass, as he spake these *things*, a certain woman of the company lift up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup> But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

<sup>29</sup> And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. <sup>30</sup> For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>31</sup> *The* queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. <sup>32</sup> *The* men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

<sup>33</sup> No *man*, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick,

## GENEVA BIBLE (1560) 1562

house whence I came out. <sup>25</sup> And when he commeth, he findeth it swept and garnished. <sup>26</sup> Then goeth he, and taketh to him seven other spirits worse then hym selfe: and they entre in, and dwell there, so the last state of that man is worse then the first.

<sup>27</sup> And it came to passe as he sayde these thyngs, a certeine woman of the companie lifted up her voyce, and sayd unto hym, Blessed (is) the wombe that bare thee, and the pappes which thou haste sucked. <sup>28</sup> But he sayd, Yea, rather blessed (are) they that heare the worde of God, and kepe it.

<sup>29</sup> And when the people were gathered thicke together, he began to saye, This is a wicked generacion: they seke a signe, and there shal no signe be given them, but the signe of Jonas the Prophet. <sup>30</sup> For as Jonas was a signe to the Ninevites, so shall also the Sonne of man be to thys generacion. <sup>31</sup> The Quene of the South shall rise in judgement, with the men of this generacion, and shal condemne them: for she came from the utmost partes of the earth to heare the wisdom of Solomon, and beholde, a greater then Solomon (is) here. <sup>32</sup> The men of Nineve shall ryse in judgement with thys generacion, and shall condemne it: for they repented at the preaching of Jonas: and beholde, a greater then Jonas (is) here.

<sup>33</sup> No man lighteth a candell, and putteth it in a privie place, nether under a bushel: but on a candlesticke, that

## (RV 1881) ASV 1901

unto my house whence I came out. <sup>25</sup> And when he is come, he findeth it swept and garnished. <sup>26</sup> Then goeth he, and taketh to him seven other spirits more evil than himself: and they enter in and dwell there: and the last state of that man becometh worse than the first.

<sup>27</sup> And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. <sup>28</sup> But he said, Yea rather, blessed are they that hear the word of God, and keep it.

<sup>29</sup> And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. <sup>30</sup> For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>31</sup> The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. <sup>32</sup> The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

<sup>33</sup> No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they

## BISHOPS' BIBLE (1568) 1602

whence I came out. <sup>25</sup> And when he commeth, he findeth it swept, and garnished. <sup>26</sup> Then goeth hee, and taketh to him seven other spirits worse then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first. <sup>27</sup> And it came to passe as hee spake these things, a certain woman of the companie lift up her voyce, and saide unto him, Happy is the wombe that bare thee, and the pappes which thou hast sucked. <sup>28</sup> But he sayd, Yea, rather happy are they that heare the word of God, and keepe it. <sup>29</sup> When the people were gathered thicke together, he began to say, This is an evill nation: they seeke a signe, and there shall no signe bee given them, but the signe of Jonas the Prophet. <sup>30</sup> For as Jonas was a signe unto the Ninivites, so shall also the sonne of man bee to this nation. <sup>31</sup> The Queene of the South shall rise in judgement with the men of this nation, and condemne them: for she came from the utmost parts of the earth, to heare the wisdom of Solomon: and beholde, a greater then Solomon is here. <sup>32</sup> The men of Ninive shal rise in judgement with this nation, and shall condemne them: for they repented at the preaching of Jonas, and beholde, a greater then Jonas is here. <sup>33</sup> No man when he hath lighted a candle, putteth it in a privie place, neither under a bushell: but on a candlesticke,

## RSV (1946) 1960

came.' <sup>25</sup> And when he comes he finds it swept and put in order. <sup>26</sup> Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first."

<sup>27</sup> As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you sucked!" <sup>28</sup> But he said, "Blessed rather are those who hear the word of God and keep it!"

<sup>29</sup> When the crowds were increasing, he began to say, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. <sup>30</sup> For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation. <sup>31</sup> The queen of the South will arise at the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. <sup>32</sup> The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

<sup>33</sup> "No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see

## TYNDALE (1525) 1535

they that come in maye se the light. <sup>34</sup> The light of thy body is the eye. Therefore when thyne eye is single: then is all thy body full of light. But yf thyne eye be evyll: then shall all thy body be full of darcknes. <sup>35</sup> Take hede therfore that the light which is in the, be not darcknes. <sup>36</sup> For yf all thy body shalbe light, havinge no parte darcke: then shall all be full of light, even as when a candell doeth light the with his brightnes.

<sup>37</sup> And as he spake, a certayne Pharise besought him to dyne with him: and he went in and sate doune to meate. <sup>38</sup> When the Pharise sawe that, he marveyled that he had not fyrst wessed before dyner. <sup>39</sup> And the Lorde sayde to him: Now do ye Pharises, make clene the outsyde of the cup, and the platter: but youre inwarde parties are full of raveninge and wickednes. <sup>40</sup> Ye foles, dyd not he that made that which is without: make that which is within also?

<sup>41</sup> Neverthelesse geve almose of that ye have, and beholde all is clene to you.

<sup>42</sup> But wo be to you Pharises, for ye tithe the mynt and rewe, and all manner erbes, and passe over judgement and the love of God. These ought ye to have done, and yet not to have left the other undone.

<sup>43</sup> Wo be to you Pharises: for ye love the uppermost seates in the synagoges, and gretinges in the markets.

<sup>44</sup> Wo be to you scribes and Pharises ypocrites, for ye are as graves which appere not, and the men that walke over them, are not ware of them.

## RHEIMS 1582

that goe in may see the light. <sup>34</sup> The candel of thy body, is thine eie. If thine eie be simple, thy whole body shal be lightsome: but if it be naught, thy body also shal be darke-some. <sup>35</sup> See therfore that the light which is in thee, be not darkenesse. <sup>36</sup> If then thy whole body be lightsome, having no part of darkenesse: it shal be lightsome wholly, and as a bright candel it shal lighten thee.

<sup>37</sup> And when he was speaking, a certaine Pharisee desired him that he would dine with him. and he going in sate downe to eate. <sup>38</sup> And the Pharisee began to thinke within him self and to say, Why he was not washed before dinner. <sup>39</sup> And our Lord said to him, Now you Pharisees doe make cleane that on the out side of the cuppe and of the platter: but that of yours which is within, is ful of rapine and iniquitie. <sup>40</sup> Fooles, did not he that made that on the outside, make that also that is on the inside? <sup>41</sup> But yet that that remaineth, give almes, and behold al things are cleane unto you. <sup>42</sup> But wo to you Pharisees, because you tithe minte and rewe and every herbe: and passe over judgement and the charitie of God. but these things you ought to have done, and not to omit those. <sup>43</sup> Wo to you Pharisees, because you love the first chaires in the synagogs, and salutations in the market-place. <sup>44</sup> Wo to you, because you are as monuments that appeare not, and men walking over, are not ware.

## GREAT BIBLE (1539) 1540

they which come in, maye se the light. <sup>34</sup> The lyght of the body is the eye. Therefore, when thyne eye is syngle, all thy body also shalbe full of lyght. But yf thyne eye be evill, thy body also shalbe full of darknes. <sup>35</sup> Take hede therfore, that the lyght which is in the, be not darcknes. <sup>36</sup> Yf all thy body therfore be cleare, havynge no parte darcke: then shal it all be full of light, even as when a candell doeth lyght the with bryghtnes.

<sup>37</sup> And as he spake, a certayne Pharyse besought him, to dyne with him, and Jesus went in, and sate doune to meate. <sup>38</sup> When the Pharyse sawe it, he marveyled, that he had not fyrst wessed before dyner. <sup>39</sup> And the Lorde sayde unto him: Now do ye Pharises, make clene the out syde of the cup, and the platter: but youre inwarde parte is full of ravenynge and wyckednes. <sup>40</sup> Ye fooles, dyd not he (that made that which is without) make that which is within also? <sup>41</sup> Neverthelesse, geve almose of that ye have, and behold, all things are cleane unto you. <sup>42</sup> But wo unto you Pharises, for ye tythe mynt and rewe, and all manner erbes, and passe over judgement and the love of God. These ought ye to have done, and yet not to leave the other undone.

<sup>43</sup> Wo unto you Pharises: for ye love the uppermost seates in the synagoges, and gretinges in the market. <sup>44</sup> Wo unto you scribes and Pharises, ye ypocrites, for ye are as graves which appeare not, and the men that walke over

## KJ (1611) 1873

that they which come in may see the light. <sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. <sup>35</sup> Take heed therfore that the light which is in thee be not darkness. <sup>36</sup> If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

<sup>37</sup> And as *he* spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. <sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. <sup>40</sup> Ye fools, did not he that made that *which is* without make that *which is* within also? <sup>41</sup> But rather give alms of such *things as you have*; and behold, all *things* are clean unto you. <sup>42</sup> But woe unto you, Pharisees! for ye tithe mint and rue and all *manner of* herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

<sup>43</sup> Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

<sup>44</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

## GENEVA BIBLE (1560) 1562

they which come in, may se the light. <sup>34</sup>The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie lyght: but if thine eye be evill, then thy bodie is darke. <sup>35</sup>Take hede therefore, that the light which is in thee, be not darkenes. <sup>36</sup>If therefore thy whole bodie (shalbe) light, having no parte darke, then shal all be light even as when a candel doeth light thee with the brightnes.

<sup>37</sup>And as he spake, a certeine Pharise besoght him to dyne with him: and he went in, and sate downe at table. <sup>38</sup>And when the Pharise sawe it, he marveiled that he had not first washed before dyner. <sup>39</sup>And the Lord said to him, In dede ye Pharises make cleane the out side of the cup, and of the platter: but the inwarde parte is ful of ravening and wickednes. <sup>40</sup>Ye fooles, did not he that made that which is without, make that which is with in also? <sup>41</sup>Therefore, give almes of those things which are within, and beholde, all things shalbe cleane to you. <sup>42</sup>But wo (be) to you, Pharises: for ye tithe the mynt and the rewe, and all maner herbes, and passe over judgement and the love of God: these oght ye to have done, and not to have left the other undone. <sup>43</sup>Wo (be) to you, Pharises: for ye love the upper most seates in the Synagogues, and gretings in the markets. <sup>44</sup>Wo (be) to you, Scribes and Pharises, hypocrites: for ye are as graves which appeare not, and the men that walke over them, perceive not.

## (RV 1881) ASV 1901

which enter in may see the light. <sup>34</sup>The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. <sup>35</sup>Look therefore whether the light that is in thee be not darkness. <sup>36</sup>If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

<sup>37</sup>Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. <sup>38</sup>And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. <sup>39</sup>And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. <sup>40</sup>Ye foolish ones, did not he that made the outside make the inside also? <sup>41</sup>But give for alms those things which are within; and behold, all things are clean unto you.

<sup>42</sup>But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. <sup>43</sup>Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. <sup>44</sup>Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

## BISHOPS' BIBLE (1568) 1602

that they which come in, may see the light. <sup>34</sup>The candle of the body is the eye: therefore when thine eye is single, all thy body also is full of light, but if thine eye be evill, all thy body also is full of darkenesse. <sup>35</sup>Take heede therefore, that the light which is in thee, be not darkenesse. <sup>36</sup>If all thy bodie therefore bee cleere, having no part darke: then shall it all be full of light, even as when a candle doth light thee with brightnesse. <sup>37</sup>And as hee spake, a certaine Pharisee besought him to dine with him: And Jesus went in, and sate downe to meate. <sup>38</sup>When the Pharisee saw it, hee marveiled that he had not first washed before dinner. <sup>39</sup>And the Lord said unto him, Now do ye Pharisees make cleene the outside of the cuppe and the platter: but your inward part is full of ravening and wickednesse. <sup>40</sup>Yee fooles, did not hee that made that which is without, make that which is within also? <sup>41</sup>But rather give almes of those things which are within: and behold, all things are cleane unto you. <sup>42</sup>But woe unto you Pharisees: for ye tithe mint, and rue, and all maner herbs, and passe over judgement, and the love of God: These ought ye to have done, and yet not to leave the other undone. <sup>43</sup>Woe unto you Pharises: for ye love the uppermost seates in the synagogues, and greetings in the markets. <sup>44</sup>Woe unto you Scribes and Pharisees hypocrites: for yee are as graves which appeare not, and the man that walke over them, are not ware of

## RSV (1946) 1960

the light. <sup>34</sup>Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. <sup>35</sup>Therefore be careful lest the light in you be darkness. <sup>36</sup>If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light."

<sup>37</sup>While he was speaking, a Pharisee asked him to dine with him; so he went in and sat at table. <sup>38</sup>The Pharisee was astonished to see that he did not first wash before dinner. <sup>39</sup>And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness. <sup>40</sup>You fools! Did not he who made the outside make the inside also? <sup>41</sup>But give for alms those things which are within; and behold, everything is clean for you.

<sup>42</sup>"But woe to you Pharisees! for you tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done, without neglecting the others. <sup>43</sup>Woe to you Pharisees! for you love the best seat in the synagogues and salutations in the market places. <sup>44</sup>Woe to you! for you are like graves which are not seen, and men walk over them without knowing it."

TYNDALE (1525) 1535

<sup>45</sup> Then answered one of the laweares, and sayd unto him: Master, thus sayinge, thou putttest us to rebuke also. <sup>46</sup> Then he sayde: Wo be to you also ye laweares: for ye lade men with burthens greuous to be borne, and ye youre selves touche not the packes with one of youre fyngers.

<sup>47</sup> Wo be to you: ye bylde the sepulchres of the Prophetes, and youre fathers killed them <sup>48</sup> truly ye beare witnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye bylde their sepulchres.

<sup>49</sup> Therefore sayd the wisdom of God: I will send them Prophetes and Apostles, and of them they shall slee and persecute: <sup>50</sup> that the bloude of all Prophetes, which was shed from the beginnynge of the worlde, maye be requyred of this generacion, <sup>51</sup> from the bloud of Abell unto the bloud of zachary, which perissshed bitwene the alter and the temple. Verely I saye unto you: it shalbe requyred of this nacion.

<sup>52</sup> Wo be to you laweares: for ye have taken awaye the keye of knowledge, ye entred not in youre selves, and them that came in ye forbade.

<sup>53</sup> When he thus spake unto them, the laweares and the Pharises began to wexe busye about him, and to stop his mouth with many questions, <sup>54</sup> layinge wayte for him, and sekinge to catche some thinge of his mouth, wherby they might accuse him.

RHEIMS 1582

<sup>45</sup> And one of the Lawyers answering saith to him, Maister, in saying these things, thou speakest to our reproche also. <sup>46</sup> But he said, Wo to you Lawyers also: because you lode men with burdens which they can not beare, and your selves touch not the packes with one of your fingers. <sup>47</sup> Wo to you that build the monuments of the Prophets: and your fathers did kil them. <sup>48</sup> Surely you doe testifie that you consent to the workes of your fathers: because they in deede did kil them, and you build their sepulchres. <sup>49</sup> For this cause the wisdom also of God said, I wil send to them Prophets and Apostles, and of them they wil kil and persecute. <sup>50</sup> that the bloud of al the Prophets that was shed from the making of the world, may be required of this generation, <sup>51</sup> from the bloud of Abel unto the bloud of Zacharie that was slaine betwene the altar and the temple. Yea I say to you, it shal be required of this generation. <sup>52</sup> Wo to you Lawyers, because you have taken away the key of knowledge: your selves have not entred, and those that did enter you have prohibited. <sup>53</sup> And when he said these things to them, the Pharisees and the Lawyers began vehemently to urge him, and to stoppe his mouth about many things, <sup>54</sup> lying in waite for him, and seeking to catch some thing of his mouth, that they might accuse him.

GREAT BIBLE (1539) 1540

them, are not ware of them. <sup>45</sup> Then answered one of the laweares, and sayde unto him: Master, thus saying thou putttest us to rebuke also. <sup>46</sup> And he sayde: wo unto you also ye lawers: for ye lade men with burthens which they be not not \* able to beare: and ye youre selves touche not the packes with one of youre fyngers. <sup>47</sup> Wo unto you: ye buylde the sepulchres of the Prophetes, and youre fathers kylled them, <sup>48</sup> truly ye beare witnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye buylde their sepulchres. <sup>49</sup> Therefore sayde the wisdom of God, I will send them Prophetes and Apostles and some of them they shall slaye and persecute: <sup>50</sup> that the bloude of all Prophetes (which is shed from the begynninge of the worlde) maye be required of this generacion, <sup>51</sup> from the bloude of Abell, unto the bloud of zachary, which perished betwene the aulter and the temple. Verely I saye unto you: it shalbe required of this nacion.

<sup>52</sup> Wo unto you laweares: for ye have taken a waye the keye of knowledge, ye entred not in youre selves, and them that came in, ye forbad. <sup>53</sup> When he thus spake unto them, the laweares and the Pharises began to wexe busye aboute him, and capciosly to aske him many thinges, <sup>54</sup> layinge wayte for him, and sekyng to catche some thinge of his mouth, wherby they might accuse him.

KJ (1611) 1873

<sup>45</sup> Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. <sup>46</sup> And he said, Woe unto you also, ye lawyers! for ye lade men *with* burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

<sup>47</sup> Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. <sup>48</sup> Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. <sup>49</sup> Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup> from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

<sup>52</sup> Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

<sup>53</sup> And as he said these *things* unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many *things*: <sup>54</sup> laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## GENEVA BIBLE (1560) 1562

<sup>45</sup> Then answered one of the expounders of the Lawe, and said unto him, Master, thus saying thou putttest us to rebuke also. <sup>46</sup> And he said, Wo (be) to you also, ye interpreters of the Lawe: for ye lade men with burdens grievous to be borne, and ye your selves touche not the burdens with one of your fingers. <sup>47</sup> Wo (be) to you: for ye buylde the sepulchres of the Prophetes, and your Fathers killed them. <sup>48</sup> Truly ye beare witnes, and allow the dedes of your fathers: for they killed them, and ye buylde their sepulchres. <sup>49</sup> Therefore sayd the wisdom of God, I will send them Prophetes and Apostles, and of them they shall slay and persecute. <sup>50</sup> That the blood of all the Prophetes, shed from the fundacion of the worlde, maye be required of this regeneracion. <sup>51</sup> Frome the blood of Abell unto the blood of Zacharias, whiche was slayne betwene the altar and the Temple: verelye I saye unto you, it shalbe required of thys generacion. <sup>52</sup> Wo (be) to you, interpreters of the Law: for ye have taken away the keye of knowledge: ye entred not in your selves, and them that came in, ye forbade. <sup>53</sup> And as he sayde these thynges unto them, the Scribes and Pharises began to urge hym sore, and to provoke hym to speake of many things. <sup>54</sup> Laying wait for him, and sekyng to catche some thyng of hys mouth, whereby they might accuse him.

## (RV 1881) ASV 1901

<sup>45</sup> And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. <sup>46</sup> And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup> Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. <sup>48</sup> So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. <sup>49</sup> Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup> from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. <sup>52</sup> Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

<sup>53</sup> And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things; <sup>54</sup> laying wait for him, to catch something out of his mouth.

## BISHOPS' BIBLE (1568) 1602

them. <sup>45</sup> Then answered one of the lawyers, and said unto him, Master, thus saying, thou putttest us to rebuke also. <sup>46</sup> And hee sayd, Wo unto you also ye lawyers: for yee lade men with burdens grievous to bee borne, and yee your selves touch not the burdens with one of your fingers. <sup>47</sup> Woe unto you, for ye builde the sepulchres of the Prophetes, and your fathers killed them. <sup>48</sup> Truly ye beare witnesse that ye allow the dedes of your fathers: for they killed them, and ye build their sepulchres. <sup>49</sup> Therefore sayde the wisdom of God, I will send them Prophetes and Apostles, and *some* of them they shall slay and persecute: <sup>50</sup> That the blood of all the Prophetes, which was shed from the foundation of the world, may be required of this generation, <sup>51</sup> From the blood of Abel unto the blood of Zachary, which perished betwene the altar and the temple: Verily I say unto you, it shall be required of this nation. <sup>52</sup> Woe unto you lawyers, for ye have taken away the key of knowledge: yee entred not in your selves, and them that came in, ye forbade. <sup>53</sup> When hee thus spake unto them, the lawyers and the Pharisees beganne to urge *him* vehemently, and to provoke him to speake many things: <sup>54</sup> Laying waite for him, and seeking to catch something out of his mouth, whereby they might accuse him.

## RSV (1946) 1960

<sup>45</sup> One of the lawyers answered him, "Teacher, in saying this you reproach us also." <sup>46</sup> And he said, "Woe to you lawyers also! for you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. <sup>47</sup> Woe to you! for you build the tombs of the prophets whom your fathers killed. <sup>48</sup> So you are witnesses and consent to the deeds of your fathers; for they killed them, and you build their tombs. <sup>49</sup> Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute.' <sup>50</sup> that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, <sup>51</sup> from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation. <sup>52</sup> Woe to you lawyers! for you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

<sup>53</sup> As he went away from there, the scribes and the Pharisees began to press him hard, and to provoke him to speak of many things, <sup>54</sup> lying in wait for him, to catch at something he might say.

## TYNDALE (1525) 1535

**12** As ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye unto his disciples: Fyrst of all beware of the leuen of the Pharises which is ypocrisy. <sup>2</sup>For ther is nothyng covered, that shall not be uncovered: nether hyd that shall not be knowen. <sup>3</sup>For whatsoever ye have spoken in darknes: that same shalbe hearde in lyght. And that which ye have spoken in the eare, even in secret places, shalbe preached even on the toppe of the housses.

<sup>4</sup>I saye unto you my frendes: Be not afraide of them that kyll the body, and after that have no moare that they can do. <sup>5</sup>But I will shewe you, whom ye shall feare. Feare him which after he hath kylled, hath power to cast into hell. Ye I saye unto you, him feare. <sup>6</sup>Are not fyve sparowes bought for two farthinges? And yet not one of them is forgotten of God. <sup>7</sup>Also even the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value then many sparowes.

<sup>8</sup>I saye unto you: Whosoever confesseth me before men, even him shall the sonne of man confesse also before the angels of God. <sup>9</sup>And he that denyeth me before men: shalbe denyed before the angels of God. <sup>10</sup>And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But unto him that blasphemeth the holy goost, it shall not be forgiven.

<sup>11</sup>When they bringe you unto the synagoges, and unto the rulers and officers take no thought how or what thinge

## RHEIMS 1582

**12** And when great multitudes stode about him, so that they trode one an other, he began to say to his Disciples, Take good heede of the leaven of the Pharisees, which is hypocrisie. <sup>2</sup>For nothing is hid, that shal not be revealed: nor secrete, that shal not be knowen. <sup>3</sup>For the things that you have said in darknesse, shal be said in the light: and that which you have spoken into the eare in the chambers, shal be preached in the house-toppes. <sup>4</sup>And I say to you my frendes, Be not afraid of them that kil the body, and after this have no more to doe. <sup>5</sup>But I wil shew you whom ye shal feare: feare him who after he hath killed, hath power to cast into hel. yea I say to you, feare him. <sup>6</sup>Are not five sparowes sold for two farthings: and one of them is not forgotten before God? <sup>7</sup>Yea the heares also of your head are al numbered. Feare not therefore: you are more worth then many sparowes. <sup>8</sup>And I say to you, Every one that confesseth me before men, the Sonne of man also wil confesse him before the Angels of God. <sup>9</sup>But he that denieth me before men, shal be denied before the Angels of God. <sup>10</sup>And every one that speaketh a word against the sonne of man, it shal be forgiven him: but he that shal blaspheme against the holy Ghost, to him it shal not be forgiven. <sup>11</sup>And when they shal bring you in to the synagogs and to magistrates and potestates, be not careful in what maner, and what you shal answer, or what you

## GREAT BIBLE (1539) 1540

**12** As ther gathered together an innumerable multitude of people (in so moche that they trood one another) he began to saye unto his disciples: fyrst of all bewarre of the leuen of the Pharises which is ypocrisy. <sup>2</sup>For ther is nothyng covered, that shall not be uncovered: nether hyd, that shall not be knowen. <sup>3</sup>For what thinges ye have spoken in darknes, shalbe hearde in the light. And that which ye have spoken into the eare, even in secrete places, shalbe preached on the toppe of the houses. <sup>4</sup>I saye unto you my frendes: be not afraide of them that kyll the body, and after that have no moare, that they can do. <sup>5</sup>But I will shewe you, whom ye shall feare. Feare him, which after he hath kylled, hath power to cast into hell. Yee, I saye unto you: feare him. <sup>6</sup>Are not fyve sparowes bought for two farthinges? And not one of them is forgotten of God. <sup>7</sup>Also, even the very heeres of youre heed are all nombred. Feare not therfore: ye are moare of value then many sparowes.

<sup>8</sup>I saye unto you every one: whosoever confesseth me before men, him shal the sonne of man knowledge also before the angels of God. <sup>9</sup>And he that denyeth me before men, shalbe denied before the angels of God. <sup>10</sup>And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But unto him that blasphemeth the holy goost, it shall not be forgiven. <sup>11</sup>When they bringe you unto the synagoges, and unto the rulers and officers, take ye no thought, how or what thinge ye shall answer, or what ye

## KJ (1611) 1873

**12** In the mean time, when there were gathered together an innumerable multitude of people, insomuch that *they* trode one upon another, he began to say unto his disciples first of *all*, Beware ye of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. <sup>3</sup>Therefore whatsoever ye have spoken in darkness shall be heard in the light; and *that* which ye have spoken in the ear in closets shall be proclaimed upon the housetops. <sup>4</sup>And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that *they* can do. <sup>5</sup>But I will *forewarn* you whom you shall fear: Fear him, which after *he* hath killed hath power to cast into hell; yea, I say unto you, Fear him. <sup>6</sup>Are not five sparrows sold for two farthings, and not one of them is forgotten before God? <sup>7</sup>But even the *very* hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. <sup>8</sup>Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: <sup>9</sup>but he that denieth me before men shall be denied before the angels of God. <sup>10</sup>And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. <sup>11</sup>And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or

## GENEVA BIBLE (1560) 1562

12 In the meane tyme, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say unto his disciples first, Take hede to your selves of the leaven of the Pharises, which is hypocrisie. <sup>2</sup>For there is nothyng covered, that shall not be reveiled: nether hid, that shall not be knownen. <sup>3</sup>Wherefore whatsoever ye have spoken in darkenes, it shalbe heard in the light: and that which ye have spoken in the eare, in secret places, shalbe preached on the houses. <sup>4</sup>And I say unto you, my friendes, be not afraid of them that kil the bodie, and after that are not able to do any more. <sup>5</sup>But I will forewarne you, whome ye shall feare: feare hym whiche after he hath killed, hath power to cast into hell: yea, I saye unto you, him feare. <sup>6</sup>Are not five sparowes boght for two farthings, (and) yet not one of them is forgotten before God? <sup>7</sup>Yea, and all the heeres of your head are nombred: feare not therefore: ye are of value then many sparowes. <sup>8</sup>Also I say unto you, Whoever shall confesse me before men, hym shall the Sonne of man confesse also before the Angels of God. <sup>9</sup>But he that shal denie me before men, shalbe denyed before the Angels of God. <sup>10</sup>And whosoever shal speake a word against the Sonne of man, it shalbe forgiven hym: but unto hym that shall blaspheme the holie Gost, it shall not be forgiven. <sup>11</sup>And when they shal bring you unto the Synagogues, and unto the rulers and princes, take no thought how, or what

(RV 1881) ASV 1901

12 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. <sup>3</sup>Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. <sup>4</sup>And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. <sup>5</sup>But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. <sup>6</sup>Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. <sup>7</sup>But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. <sup>8</sup>And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: <sup>9</sup>but he that denieth me in the presence of men shall be denied in the presence of the angels of God. <sup>10</sup>And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. <sup>11</sup>And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye

## BISHOPS' BIBLE (1568) 1602

12 In the meane time, when there were gathered together an innumerable multitude of people, *insomuch* that they trode one another, hee began to say unto his disciples first of all, Beware of the leaven of the Pharises, which is hypocrisie. <sup>2</sup>For there is nothing covered, that shall not be uncovered, neither hid, that shall not bee knownen. <sup>3</sup>Therefore, whatsoever ye have spoken in darke-nesse, shall be heard in the light: and that which ye have spoken in the eare, even in secret places, shall be preached on the top of the houses. <sup>4</sup>And I say unto you my friends, Be not afraide of them that kill the body, and after that, have no more that they can do. <sup>5</sup>But I will forewarne you whom you shal feare: Feare him, which after he hath killed, hath power to cast into hel, yea, I say unto you, Feare him. <sup>6</sup>Are not five sparowes solde for two farthings, and not one of them is forgotten before God? <sup>7</sup>But, even the very haire of your head are numbred: Feare not there-fore, yee are more of value then many sparowes. <sup>8</sup>Also I say unto you, Whosoever shal confesse me before men, him shall the sonne of man knowledge also before the Angels of God. <sup>9</sup>But hee that shal denie me before men, shall be denied before the angels of God. <sup>10</sup>And whosoever shall speake a word against the sonne of man, it shall be for-given him: but unto him that blasphemeth the holy Ghost, it it \* shall not be forgiven. <sup>11</sup>And when they bring you unto the Synagogues, and unto the rulers and officers, take take \* ye no thought how or what thing yee shall answere, or what

RSV (1946) 1960

12 In the meantime, when so many thousands of the multitude had gathered together that they trod upon one another, he began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>Nothing is covered up that will not be revealed, or hidden that will not be known. <sup>3</sup>Whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops.

<sup>4</sup>"I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. <sup>5</sup>But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him! <sup>6</sup>Are not five sparrows sold for two pennies? And not one of them is forgotten before God. <sup>7</sup>Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

<sup>8</sup>"And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; <sup>9</sup>but he who denies me before men will be denied before the angels of God. <sup>10</sup>And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven. <sup>11</sup>And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how

## TYNDALE (1525) 1535

ye shall answer or what ye shall speake. <sup>12</sup> For the holy goost shall \* teache you in the same houre, what ye ought to saye.

<sup>13</sup> One of the company sayde unto him: Master byd my brother devide the enheritaunce with me. <sup>14</sup> And he sayde unto him: Man, who made me a judge or divider over you? <sup>15</sup> Wherefore he sayde unto them: take hede, and beware of covetousnes. For no mannes lyfe stondeth in the aboundance of the thinges which he possesseth. <sup>16</sup> And he put forth a similitude unto them sayinge.

The grounde of a certayne ryche man brought forth frutes plenteously, <sup>17</sup> and he thought in him selfe sayinge: what shall I do? because I have no rouse where to bestowe my frutes? <sup>18</sup> And he sayde: This will I do. I will destroye my barnes, and bylde greater, and therin will I gadder all my frutes, and my goodes: <sup>19</sup> and I will saye to my soule: Soule thou hast moch goodes layde up in stoore for many yeaes, take thyne ease, eate, drinke, and be mery. <sup>20</sup> But God sayde unto him: Thou fole, this nyght will they fetch awaye thy soule agayne from the. Then whose shall those thinges be which thou hast provyded? <sup>21</sup> So is it with him that gadereth ryches? \* and is not ryche in God.

<sup>22</sup> And he spake unto his disciples: Therefore I saye unto you: Take no thought for youre lyfe, what ye shall eate: nether for youre body, what ye shall put on. <sup>23</sup> The lyfe is moare then meate, and the bodye is moare then rayment.

## RHEIMS 1582

shal say. <sup>12</sup> For the holy Ghost shal teach you in the very houre what you must say.

<sup>13</sup> And one of the multitude said to him, Maister, speake to my brother that he devide the inheritaunce with me. <sup>14</sup> But he said to him, Man, who hath appointed me judge or divider over you? <sup>15</sup> And he said to them, See and beware of al avarice: for not in any mans aboundance doth his life consist, of those things which he possesseth. <sup>16</sup> And he spake a similitude to them, saying, A certaine riche mans field yelded plentie of frutes. <sup>17</sup> and he thought within him self, saying, What shal I doe, because I have not whither to gather my frutes? <sup>18</sup> And he said, This wil I doe, I wil destroy my barnes, and wil make greater: and thither wil I gather al things that are growen to me, and my goods, <sup>19</sup> and I wil say to my soule, Soule, thou hast much goods laid up for many yerres, take thy rest, eate, drinke, make good cheere. <sup>20</sup> But God said to him, Thou foole, this night they require thy soule of thee: and the things that thou hast provided, whose shal they be? <sup>21</sup> So is he that laieth up treasure to him self, and is not riche to God ward.

<sup>22</sup> And he said to his Disciples, Therefore I say to you, Be not careful for your life, what you shal eate: nor for your body, what you shal doe on. <sup>23</sup> The life is more then

## GREAT BIBLE (1539) 1540

shall speake. <sup>12</sup> For the holy goost shall teache you in the same houre, what ye ought to saye.

<sup>13</sup> One of the company sayde unto him: Master, speake to my brother, that he devide the enheritaunce with me. <sup>14</sup> And he sayde unto him: Man, who made me a judge or a divider, over you? <sup>15</sup> And he sayde unto them: take hede, and beware of covetousnes. For no mannes lyfe standeth in the aboundance of the thinges which he possesseth. <sup>16</sup> And he put forth a simylytude unto them sayinge: The grounde of a certaine riche man brought forth plentifull frutes, <sup>17</sup> and he thought with in him selfe sayinge: what shall I do? because I have no rouse where to bestowe my frutes? <sup>18</sup> And he sayd: This will I do. I will destroye my barnes, and bylde greater, and therin will I gather all my goodes that are growen unto me: and <sup>19</sup> I will saye to my soule: Soule thou hast moche goodes layd up in stoore for many yeaes, take thyne ease: eate, drinke, be mery. <sup>20</sup> But God sayd unto him. Thou fole, this nyght will they fetch awaye thy soule agayne from the. Then whose shall those thynges be, which thou hast provided? <sup>21</sup> So is it with him that gathereth riches to him selfe, and is not riche towarde God.

<sup>22</sup> And he spake unto his disciples: Therefore I saye unto you. Take no thought for youre lyfe, what ye shall eate: nether for the body, what ye shall put on. <sup>23</sup> The life is moare then meate, and the body is moare then rayment.

## KJ (1611) 1873

what *thing* ye shall answer, or what ye shall say: <sup>12</sup> for the Holy Ghost shall teach you in the same hour what ye ought to say.

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that *he* divide the inheritance with me. <sup>14</sup> And he said unto him, Man, who made me a judge or a divider over you? <sup>15</sup> And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the *things* which he possesseth. <sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. <sup>20</sup> But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall *those things* be, which thou hast provided? <sup>21</sup> So *is* he that layeth up treasure for himself, and is not rich towards God.

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. <sup>23</sup> The life is more than meat, and the body *is more* than raiment.

## GENEVA BIBLE (1560) 1562

thing ye shal answer, or what ye shal speake. <sup>12</sup> For the holie Gost shall teache you in the same houre, what ye ought to say. <sup>13</sup> And one of the companie said unto him, Master, bid my brother devide the inheritance with me. <sup>14</sup> And he said unto him, Man, who made me a judge, or a divider over you? <sup>15</sup> Wherefore he said unto them, Take hede, and beware of covetousnes: for thogh a man have abundance, (yet) his life standeth not in his riches. <sup>16</sup> And he put forth a parable unto them, saying, The ground of a certeine riche man broght forth frutes plenteously. <sup>17</sup> Therefore he thought with him self, saying, What shall I do, because I have no (roume,) where I may lay up my frutes? <sup>18</sup> And he said, This wil I do, I will pull downe my barnes, and buyld greater, and therein wil I gather all my frutes, and my goods. <sup>19</sup> And I wil say to my soule, Soule, thou haste muche goods laid up for many yeres: live at ease, eat, drinke, and take thy pastime. <sup>20</sup> But God said unto him, O foole, thys night wil they fetch away thy soule from thee: then whose shal those things be which thou hast provided? <sup>21</sup> So (is) he that gathereth riches to hym self, and is not riche in God. <sup>22</sup> And he spake unto his disciples, Therefore I saye unto you, Take no thoght for your life, what ye shal eat: nether for your bodie, what ye shal put on. <sup>23</sup> The lyfe is more then meat: and

## (RV 1881) ASV 1901

shall say: <sup>12</sup> for the Holy Spirit shall teach you in that very hour what ye ought to say.

<sup>13</sup> And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. <sup>14</sup> But he said unto him, Man, who made me a judge or a divider over you? <sup>15</sup> And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. <sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. <sup>20</sup> But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? <sup>21</sup> So is he that layeth up treasure for himself, and is not rich toward God.

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat; nor yet for your body, what ye shall put on. <sup>23</sup> For the life is more

## BISHOPS' BIBLE (1568) 1602

shall ye speake: <sup>12</sup> For the holy Ghost shall teach you in the same houre, what ye ought to say. <sup>13</sup> One of the company said unto him, Master, speake to my brother, that he divide the inheritance with me. <sup>14</sup> And he said unto him, Man, who made me a judge, or a divider over you? <sup>15</sup> And he said unto them, Take heed, and beware of covetousnesse: for no mans life standeth in the abundance of the things which hee possesseth. <sup>16</sup> And he put forth a similitude unto them, saying, The ground of a certaine rich man brought forth plentiful fruits. <sup>17</sup> And he thought within himselfe, saying, What shal I do, because I have no roume where to bestow my fruits? <sup>18</sup> And he said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits and my goods. <sup>19</sup> And I will say to my soule, Soule, thou hast much goods laid up *in store* for many yeeres, take thine ease, eate, drinke, and be merie. <sup>20</sup> But God said unto him, Thou foole, this night do they require thy soule again from thee: then whose shal those things be which thou hast provided? <sup>21</sup> So is he that gathereth riches to himself, and is not rich towards God. <sup>22</sup> And he spake unto his disciples, Therefore I say unto you, Take no thought for your life what ye shall eate, neither for the body what yee shall put on. <sup>23</sup> The life is more then meate,

## RSV (1946) 1960

or what you are to answer or what you are to say; <sup>12</sup> for the Holy Spirit will teach you in that very hour what you ought to say."

<sup>13</sup> One of the multitude said to him, "Teacher, bid my brother divide the inheritance with me." <sup>14</sup> But he said to him, "Man, who made me a judge or divider over you?" <sup>15</sup> And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." <sup>16</sup> And he told them a parable, saying, "The land of a rich man brought forth plentifully; <sup>17</sup> and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' <sup>18</sup> And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. <sup>19</sup> And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' <sup>20</sup> But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' <sup>21</sup> So is he who lays up treasure for himself, and is not rich toward God."

<sup>22</sup> And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. <sup>23</sup> For life is more

## TYNDALE (1525) 1535

<sup>24</sup> Consydre the ravens, for they nether sowe nor repe, which nether have stoorehousse ner barne, and yet God fedeth them. How moche are ye better then the foules.

<sup>25</sup> Which of you with takynge thought can adde to his stature one cubit? <sup>26</sup> If ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? <sup>27</sup> Consydre the lylies how they growe: They iaboure not: they spyn not: and yet I saye unto you, that Salomon in all this royalte, was not clothed lyke to one of these.

<sup>28</sup> If the grasse which is to daye in the felde, and to morowe shalbe cast into the fornace, God so clothe: how moch moore will he cloth you, o ye endued with lytell fayth? <sup>29</sup> And axe not what ye shall eate or what ye shall drinke, nether clyme ye up an hye: <sup>30</sup> for all suche thinges the hethen people of the worlde seke for. Your father knoweth that ye have nede of suche thinges. <sup>31</sup> Wherefore seke ye after the kyngedome of God, and all these thinges shalbe ministred unto you.

<sup>32</sup> Feare not lytell floocke, for it is youre fathers pleasure, to geve you a kyngdome. <sup>33</sup> Sell that ye have, and geve almes. And make you bagges, which waxe not olde, and treasure that fayleth not in heven, where no thefe cometh, nether moth corrupteth. <sup>34</sup> For where youre treasure is, there will youre hertes be also.

<sup>35</sup> Let youre loynes be gerdde about, and youre lyghtes

## RHEIMS 1582

the meate, and the body is more then the raiment. <sup>24</sup> Consider the ravens, for they sow not, neither doe they reape, which neither have storehouse nor barne, and God feedeth them. How much more are you of greater price then they? <sup>25</sup> And which of you by caring can adde to his stature one cubite? <sup>26</sup> If then you be not able to doe so much as the least thing, for the rest why are you careful? <sup>27</sup> Consider the lilies how they grow: they labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie was araied as one of these. <sup>28</sup> And if the grasse that to day is in the field, and to morow is cast into the oven, God so clotheth: how much more you O ye of litle faith! <sup>29</sup> And you, doe not seeke what you shal eate, or what you shal drinke: and be not lifted up on high. <sup>30</sup> For al these things the nations of the world doe seeke. but your father knoweth that you have neede of these things. <sup>31</sup> But seeke first the kingdom of God, and al these things shal be given you besides. <sup>32</sup> Feare not litle flocke, for it hath pleased your father to give you a kingdom. <sup>33</sup> Sel the things that you possesse, and give almes. Make to you purses that weare not, treasure that wasteth not, in heaven: whither the theefe approacheth not, neither doth the mothe corrupt. <sup>34</sup> For where your treasure is, there wil your hart be also. <sup>35</sup> Let your loynes be girded, and candles burning in your

## GREAT BIBLE (1539) 1540

<sup>24</sup> Consider the ravens, for they nether sowe nor repe, which nether have stoore house ner barne, and God fedeth them. How moche are ye better then fethered foules?

<sup>25</sup> Which of you (with his takinge thought) can adde to his stature one cubit? <sup>26</sup> If ye then be not able to do that thinge which is least: why take ye thought for the remnaunt? <sup>27</sup> Consider the lylies how they growe: They laboure not: they spyn not: and yet I saye unto you, that Salomon in all his royalte, was not clothed lyke one of these.

<sup>28</sup> If God so clothe the grasse (which is to daye in the felde, and to morow is cast into the fornace) how moche more wyll he cloth you, O ye of lytle fayth? <sup>29</sup> And aske not ye what ye shall eate, or what ye shall drinke, nether clime ye up an hye: <sup>30</sup> for all soche thinges do the hethen people of the worlde seke for. Your father knoweth, that ye have neade of soche thinges. <sup>31</sup> Wherefore, seke ye after the kyngdome of God, and all these thinges shalbe ministred unto you. <sup>32</sup> Feare not lytell flocke, for it is youre fathers pleasure, to geve you the kyngdome. <sup>33</sup> Sell that ye have, and geve almes. And prepare you bagges, which waxe not olde, even a treasure that fayleth not in heaven, where no thefe commeth, nether moth corrupteth. <sup>34</sup> For where youre treasure is, there will youre herte be also.

<sup>35</sup> Let youre loynes be gerd about, and your lightes

## KJ (1611) 1873

<sup>24</sup> Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? <sup>25</sup> And which of you with taking thought can add to his stature one cubit? <sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest? <sup>27</sup> Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, <sup>29</sup> O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. <sup>30</sup> For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. <sup>31</sup> But rather seek ye the kingdom of God; and all these things shall be added unto you. <sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> Let your loins be girded about, and your lights burn-

## GENEVA BIBLE (1560) 1562

the bodie (more) then the raiment. <sup>24</sup> Consider the ravens: for they nether sowe nor reape: whiche nether have store house nor barne, and (yet) God fedeth them: howe muche more are ye better then foules? <sup>25</sup> And which of you with taking thoght, can adde to his stature one cubit? <sup>26</sup> If ye then be not able to do the least thing, why take ye thoght for the remnant? <sup>27</sup> Consider the lilies how they growe: they labour not, nether spin they: yet I saye unto you, that Solomon him self in all his royaltie was not clothed like one of these. <sup>28</sup> If then God so clothe the grasse whiche is to day in the field, and to morow is cast into the oven, howe muche more (will be clothe) you, o ye of litle faith? <sup>29</sup> Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute. <sup>30</sup> For all such things the people of the world seke for: and your Father knoweth that ye have nede of these things. <sup>31</sup> But rather seke ye after the kyngdome of God, and all these thyngs shalbe ministred unto you. <sup>32</sup> Feare not, litle flocke: for it is your Fathers pleasure, to give you the kingdome.

<sup>33</sup> Sel that ye have, and give almes: make you bagges, whiche waxe not olde, a treasure that can never faile in heaven, where no thefe commeth, nether moth corrupteth. <sup>34</sup> For where your treasure is, there will your hearts be also.

<sup>35</sup> Let your loines be girde aboute, and your lights

## (RV 1881) ASV 1901

than the food, and the body than the raiment. <sup>24</sup> Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! <sup>25</sup> And which of you by being anxious can add a cubit unto the measure of his life? <sup>26</sup> If then ye are not able to do even that which is least, why are ye anxious concerning the rest? <sup>27</sup> Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. <sup>28</sup> But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? <sup>29</sup> And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. <sup>30</sup> For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. <sup>31</sup> Yet seek ye <sup>1</sup>his kingdom, and these things shall be added unto you. <sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> Let your loins be girded about, and your lamps burn-

## BISHOPS' BIBLE (1568) 1602

and the body is more then raiment. <sup>24</sup> Consider the ravens, for they neither sowe nor reape, which neither have store-house nor barne, and *notwithstanding* God feedeth them: How much more are ye better then the foules? <sup>25</sup> Which of you with taking thought can adde to his stature one cubite? <sup>26</sup> If yee then bee not able to doe that thing which is least, why take ye thought for the remnant? <sup>27</sup> Consider the Lilies how they growe, they labour not, they spinne not; and yet I say unto you, that Solomon in all his royalty, was not clothed like one of these. <sup>28</sup> If God so clothe the grasse, which is to day in the field, and to morow is cast into the furnace: how much more *will he clothe* you, O ye of little faith? <sup>29</sup> And aske not ye what ye shall eate, or what ye shal drinke, neither be ye of doubtfull mind. <sup>30</sup> For all such things doe the people of the world seeke for: and your father knoweth that ye have neede of these things. <sup>31</sup> But rather seeke ye after the kingdome of God, and all these things shalbe added unto you. <sup>32</sup> Feare not O little flocke, for it is your fathers good pleasure to give you a kingdome. <sup>33</sup> Sell that ye have, and give almes: and prepare you bagges which waxe not olde, *even* a treasure that faileth not in the heavens, where no theefe approacheth, neither moth corrupteth. <sup>34</sup> For where your treasure is, there wil your heart be also. <sup>35</sup> Let your loynes be girded

## RSV (1946) 1960

than food, and the body more than clothing. <sup>24</sup> Consider the ravens: they neither sow nor reap, they have neither store-house nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup> And which of you by being anxious can add a cubit to his span of life? <sup>26</sup> If then you are not able to do as small a thing as that, why are you anxious about the rest? <sup>27</sup> Consider the lilies, how they grow; they neither toil nor spin;<sup>o</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>28</sup> But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! <sup>29</sup> And do not seek what you are to eat and what you are to drink, nor be of anxious mind. <sup>30</sup> For all the nations of the world seek these things; and your Father knows that you need them. <sup>31</sup> Instead, seek his<sup>p</sup> kingdom, and these things shall be yours as well.

<sup>32</sup> "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> "Let your loins be girded and your lamps burning,

<sup>o</sup> Other ancient authorities read *Consider the lilies; they neither spin nor weave*

<sup>p</sup> Other ancient authorities read *God's*

<sup>1</sup> Many ancient authorities read *the kingdom of God*.

## TYNDALE (1525) 1535

brennyng, <sup>36</sup> and ye youre selves lyke unto men, that wayte for their master, when he will retorne from a weddyng: that assone as he commeth and knocketh, they maye open unto him. <sup>37</sup> Happy are those servautes, which the Lorde when he commeth, shall fynde wakyng. Verely I saye unto you, he will gyrde him selfe about, and make them syt doune to meate, and walke by, and minister unto them.

<sup>38</sup> And yf he come in the seconde watche, ye yf he come in the thyrde watche, and shall fynde them so, happy are those servautes.

<sup>39</sup> This understonde, that yf the good man of the housse knewe what houre the thefe wolde come, he wolde suerly watche: and not suffer his housse to be broken up. <sup>40</sup> Be ye prepared therfore: for the sonne of man will come at an houre when ye thinke not.

<sup>41</sup> Then Peter sayde unto him: Master, tellest thou this similitude unto us, or to all men? <sup>42</sup> And the Lorde sayde: If there be eny faythfull servaunt and wyse, whom his lorde shall make ruler over his housholde, to geve them their duetie of meate at due season: <sup>43</sup> happy is that servaunt, whom his master when he commeth, shall fynde so doinge. <sup>44</sup> Of a trueth I saye unto you: that he will make him ruler over all that he hath. <sup>45</sup> But and yf the evyll servaunt shall saye in his hert: My master will deferre his comminge, and shall beginne to smyte the servautes and

## RHEIMS 1582

handes, <sup>36</sup> and you like to men expecting their lord, when he shal retorne from the mariage: that when he doth come and knocke, forthwith they may open unto him. <sup>37</sup> Blessed are those servants, whom when the Lord commeth, he shal finde watching. Amen I say to you, that he wil gird him self, and make them sit downe, and passing wil minister unto them. <sup>38</sup> And if he come in the second watch, and if in the third watch he come, and so finde, blessed are those servants. <sup>39</sup> And this know ye, that if the housholder did know what houre the theefe would come, he would watch verely, and would not suffer his house to be broken up. <sup>40</sup> Be you also ready: for at what houre you thinke not, the Sonne of man wil come.

<sup>41</sup> And Peter said to him, Lord, doest thou speake this parable to us, or likewise to al? <sup>42</sup> And our Lord said, Who (thinkest thou) is a faithful steward and wise, whom the lord appointeth over his familie, to give them in season their measure of wheate? <sup>43</sup> Blessed is that servant, whom when the lord commeth, he shal finde so doing. <sup>44</sup> Verely I say to you, that over al things which he possesseth, he shal appoint him. <sup>45</sup> But if that servant say in his hart, My lord is long a comming: and shal begin to strike the servants and handmaidens, and eate and drinke, and be drunke:

## GREAT BIBLE (1539) 1540

brenning (*in your handes*) <sup>36</sup> and ye youre selves lyke unto men that wayte for theyr Lorde, when he will retorne from the weddinge: that whan he commeth and knocketh they maye open unto him immediatly. <sup>37</sup> Happy are those servautes, whom the Lorde (when he commeth) shall fynde wakyng. Verely I saye unto you, that he shall gyrde hym selfe and make them to syt downe to meate, and walke by, and minister unto them. <sup>38</sup> And yf he come in the seconde watch, yee, yf he come in the thirde watch, and fynde them so, happy are those servautes. <sup>39</sup> This understond, that yf the good man of the house knewe, what houre the thefe wolde come, he wolde suerly watch, and not suffer hys housse to be broken up. <sup>40</sup> Be ye therfore ready also: for the sonne of man will come at an houre when ye thincke not.

<sup>41</sup> Peter sayde unto him: Master, tellest thou this similitude unto us, or to all men? <sup>42</sup> And the Lorde sayde: who is a faythfull and wise stewarde, whom his Lorde shall make ruler over his housholde, to geve them their duetie of meat in due season: <sup>43</sup> happy is that servaunt, whom his Lorde when he commeth, shall fynde so doing. <sup>44</sup> Of a trueth I saye unto you, that he will make him ruler over all that he hath. <sup>45</sup> But and yf the servaunt saye in his herte. My Lorde will deferre his comminge (and shall beginne to smite servautes and maydens, and to eate and drincke, and to be

## KJ (1611) 1873

ing; <sup>36</sup> and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when *he* cometh and knocketh, they may open unto him immediately. <sup>37</sup> Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. <sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. <sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? <sup>42</sup> And the Lord said,

Who then is *that* faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? <sup>43</sup> Blessed *is* that servant, whom his lord when he cometh shall find so doing. <sup>44</sup> Of a truth I say unto you, that he will make him ruler over all that he hath. <sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink,

## GENEVA BIBLE (1560) 1562

burning. <sup>36</sup> And ye your selves like unto men that wait for their master, when he will returne from the wedding, that when he cometh and knocketh, they maye open unto him immediatly. <sup>37</sup> Blessed (are) those servants, whom the Lord when he cometh shall finde wakyng: verely I say unto you, he will girde him self about, and make them to sit downe at table, and will come forth, and serve them. <sup>38</sup> And if he come in the seconde watche, or come in the thirde watche, and shall finde them so, blessed are those servants. <sup>39</sup> Now understand this, that if the good man of the house had knowen at what houre the thefe wolde have come, he wolde have watched, and wolde not have suffered his house to be digged through. <sup>40</sup> Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not. <sup>41</sup> Then Peter sayd unto hym, Master, tellest thou this parable unto us, or even to all? <sup>42</sup> And the Lord said, Who is a faithfull stewarde, and wise, whome the master shall make ruler over his housholde, to give them their portion of meat in season? <sup>43</sup> Blessed (is) that servaunt, whome his master when he cometh, shal find so doing. <sup>44</sup> Of a trueth I say unto you, that he wil make him ruler over all that he hathe. <sup>45</sup> But if that servant say in hys heart, My master doeth deferre his comming, and shal beginne to smite the servants, and maidens, and to eat,

## (RV 1881) ASV 1901

ing; <sup>36</sup> and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. <sup>37</sup> Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. <sup>38</sup> And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. <sup>39</sup> But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. <sup>40</sup> Be ye also ready: for in an hour that ye think not the Son of man cometh.

<sup>41</sup> And Peter said, Lord, speakest thou this parable unto us, or even unto all? <sup>42</sup> And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? <sup>43</sup> Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>44</sup> Of a truth I say unto you, that he will set him over all that he hath. <sup>45</sup> But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat

## BISHOPS' BIBLE (1568) 1602

about, and *your* lights burning, <sup>36</sup> And ye your selves *bee* like unto men that waite for their Lord, when he will returne from the wedding, that when he shal come and knock, they may open unto him immediatly. <sup>37</sup> Happy are those servants, whom the Lord when he commeth, shall finde waking: Verily I say unto you, That hee shall girde himselfe, and make them to sit downe to meate, and wil come forth, and minister unto them. <sup>38</sup> And if he shall come in the second watch, yea, if he shall come in the third watch, and finde them so, happie are those servants. <sup>39</sup> This understand ye, that if the good man of the house had knowen what houre the theefe would come, he would surely have watched, and not have suffred his house to be broken thorow. <sup>40</sup> Be ye therefore ready also: for the sonne of man commeth at an houre when ye thinke not. <sup>41</sup> Then Peter said unto him, Master, tellest thou this similitude unto us, or to all? <sup>42</sup> And the Lord sayd, Who is a faithfull and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meate in due season? <sup>43</sup> Happie is that servaunt, whom his Lorde when he commeth, shall finde so doing. <sup>44</sup> Of a trueth, I say unto you, that hee will make him ruler over all his substance. <sup>45</sup> But and if that servaunt say in his heart, My Lorde delayeth his comming: and shall beginne to smite the servants and maidens, and to eate and drinke, and to

## RSV (1946) 1960

<sup>36</sup> and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. <sup>37</sup> Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. <sup>38</sup> If he comes in the second watch, or in the third, and finds them so, blessed are those servants! <sup>39</sup> But know this, that if the householder had known at what hour the thief was coming, he would have been awake and<sup>9</sup> would not have left his house to be broken into. <sup>40</sup> You also must be ready; for the Son of man is coming at an hour you do not expect."

<sup>41</sup> Peter said, "Lord, are you telling this parable for us or for all?" <sup>42</sup> And the Lord said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? <sup>43</sup> Blessed is that servant whom his master when he comes will find so doing. <sup>44</sup> Truly I tell you, he will set him over all his possessions. <sup>45</sup> But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, and to eat and drink and get

<sup>9</sup> Other ancient authorities omit *would have been awake and*

## TYNDALE (1525) 1535

maydens and to eate and drinke and to be droncken: <sup>46</sup> the lorde of that servaunt will come in a daye, when he thinketh not, and at an houre when he is not ware, and will devide him, and will geve him his rewarde with the unbelvers.

<sup>47</sup> The servaunt that knewe his masters will, and prepared not him selfe, nether dyd accordinge to his will, shalbe beten with many strypes. <sup>48</sup> But he that knewe not, and yet dyd committe thynges worthy of strypes, shalbe beaten with feawe strypes. For unto whom moche is geven, of him shalbe moche required. And to whom men moche comyt, the moare of him will they axe.

<sup>49</sup> I am come to sende fyre on erth: and what is my desyre, but that it were all redy kyndled? <sup>50</sup> Not with stondinge I must be baptised with a baptime: and how am I payned tyll it be ended? <sup>51</sup> Suppose ye that I am come to sende peace on erth? I tell you naye, but rather debate. <sup>52</sup> For from hence forthe ther shalbe fyve in one housse divided, thre agaynst two, and two agaynst thre. <sup>53</sup> The father shalbe divided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the doughter, and the doughter agaynst the mother. The motherleawe agaynst hyr doughterelawe, and the doughterelawe agaynst hyr motherelawe.

<sup>54</sup> Then sayde he to the people: when ye se a cloude ryse out of the west strayght waye ye saye: we shall have a shower, and so it is. <sup>55</sup> And when ye se the south wynde blow, ye saye: we shall have heet, and it commeth to passe.

## RHEIMS 1582

<sup>46</sup> the lord of that servant shal come in a day that he hopeth not, and at an houre that he knoweth not, and shal devide him, and shal appoint his portion with the infidels. <sup>47</sup> And that servant that knew the wil of his lord, and prepared not him self, and did not according to his wil: shal be beaten with many stripes. <sup>48</sup> But he that knew not, and did things worthie of stripes: shal be beaten with few. And every one to whom much was given, much shal be required of him: and to whom they committed much, more wil they demaund of him. <sup>49</sup> I came to cast fire on the earth: and what wil I, but that it be kindled? <sup>50</sup> But I have to be baptized with a baptisme: and how am I straitened until it be dispatched? <sup>51</sup> Thinke you that I came to give peace on the earth? No, I tel you, but separation. <sup>52</sup> For there shal be from this time, five in one house divided: three against two, and two against three. <sup>53</sup> There shal be divided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

<sup>54</sup> And he said also to the multitudes, When you see a cloude rising from the west, by and by you say, A shoure commeth, and so it commeth to passe: <sup>55</sup> and when the south winde blowing, you say, That there wil be heate:

## GREAT BIBLE (1539) 1540

droncken) <sup>46</sup> the lorde of that servaunt will come in a daye when he thinketh not, and at an houre when he is not ware, and will hewe him in peces, and geve him his rewarde with the unbelvers.

<sup>47</sup> The servaunt that knewe his masters will and prepared not him selfe, nether dyd accordinge to hys wyll, shalbe beaten with many strypes. <sup>48</sup> But he that knewe not, and dyd commytte thynges worthy of strypes, shalbe beaten with fewe strypes. For unto whomsoever moch is geven, of him shalbe moche requyred. And to whom men have committed moch: of him wyll they aske the more.

<sup>49</sup> I am come to sende fyer on erth: and what is my desier, but that it were all readye kindled? <sup>50</sup> Not withstandynge I must be baptysed with a baptime: and how am I payned, tyll it be ended? <sup>51</sup> Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dyvysyon. <sup>52</sup> For from hence forth ther shalbe fyve in one housse divided, thre against two, and two agaynst thre. <sup>53</sup> The father shalbe divided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother in lawe agaynst hyr daughter in lawe, and the daughter in lawe, agaynst hyr mother in lawe.

<sup>54</sup> He sayde also to the people: when ye se a cloude ryse out of the west, strayght waye ye saye: ther commeth a shower, and so it is. <sup>55</sup> And when ye se the south wynde blowe, ye saye: it will be hote, and it commeth to passe.

## KJ (1611) 1873

and to be drunken; <sup>46</sup> the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not ware, and will cut him in sunder, and will appoint *him* his portion with the unbelievers. <sup>47</sup> And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. <sup>48</sup> But he that knew not, and did commit *things* worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom *men* have committed much, of him they will ask the more.

<sup>49</sup> I am come to send fire on the earth; and what will I, if it be already kindled? <sup>50</sup> But I have a baptism to be baptized *with*; and how am I straitened till it be accomplished! <sup>51</sup> Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: <sup>52</sup> for from henceforth there shall be five in one house divided, three against two, and two against three. <sup>53</sup> The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

<sup>54</sup> And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. <sup>55</sup> And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

## GENEVA BIBLE (1560) 1562

and drinke, and to be drunken. <sup>46</sup>The master of that servant will come in a day when he thinketh not, and at an houre when he is not ware of, and wil cut him of, and give him his portion with the unbelievers.

<sup>47</sup>And that servaunt that knewe hys masters will, and prepared not him selfe, nether did according to his wil, shalbe beaten with manie (stripes.) <sup>48</sup>But he that knewe it not, and yet did commit things worthie of stripes, shalbe beaten with fewe (stripes:) for unto whome soever muche is given, of him shalbe muche required, and to whome men muche commit, the more of him wil they aske.

<sup>49</sup>I am come to put fyre on the earth, and what is my desire, if it be all ready kindled? <sup>50</sup>Notwithstandyng I must be baptized with a baptisme, and howe am I grieved, till it be ended? <sup>51</sup>Thinke ye that I am come to give peace on earth? I tel you, nay, but rather debate. <sup>52</sup>For from hence forth there shalbe five in one house divided, thre against two, and two against thre. <sup>53</sup>The Father shalbe divided agaynste the sonne, and the sonne againste the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in law, and the daughter in law, against her mother in law.

<sup>54</sup>Then said he to the people, When ye se a cloude rise out of the West, straight way ye say, A shower commeth: and so it is. <sup>55</sup>And when (ye se) the South wynde blowe, ye say, that it wil be hote: and it commeth to passe.

## (RV 1881) ASV 1901

and drink, and to be drunken; <sup>46</sup>the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. <sup>47</sup>And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; <sup>48</sup>but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

<sup>49</sup>I came to cast fire upon the earth; and what do I desire, if it is already kindled? <sup>50</sup>But I have a baptism to be baptized with; and how am I straitened till it be accomplished! <sup>51</sup>Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: <sup>52</sup>for there shall be from henceforth five in one house divided, three against two, and two against three. <sup>53</sup>They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

<sup>54</sup>And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. <sup>55</sup>And when ye see a south wind blowing, ye say, There will be a scorching heat;

## BISHOPS' BIBLE (1568) 1602

be drunken, <sup>46</sup>The lord of that servant wil come in a day when hee looketh not for him, and at an houre when hee is not ware, and will hewe him in pieces, and will set him his portion with the unbelievers. <sup>47</sup>And the servant that knewe his masters will, and prepared not himselfe, neither did according to his wil, shalbe beaten with many *stripes*. <sup>48</sup>But he that knew not, and did commit things worthie of stripes, shall be beaten with fewe *stripes*. For unto whomsoever much is given, of him shalbe much required: and to whom men have committed much, of him they will aske the more. <sup>49</sup>I am come to send fire on the earth, and what is my desire, if it be already kindled? <sup>50</sup>Notwithstanding, I must bee baptized with a baptisme, and how am I payned till it be ended. <sup>51</sup>Suppose ye that I am come to send peace on earth? I tell you, Nay, but rather division. <sup>52</sup>For from henceforth there shall bee five in one house divided, three against two, and two against three. <sup>53</sup>The father shall bee divided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law. <sup>54</sup>He said also to the people, When yee see a cloude rise out of the West, straightway yee say, There commeth a showre: and so it is. <sup>55</sup>And when ye see the South winde blow, ye say, It will be hot, and it commeth

## RSV (1946) 1960

drunk, <sup>46</sup>the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. <sup>47</sup>And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. <sup>48</sup>But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.

<sup>49</sup>"I came to cast fire upon the earth; and would that it were already kindled! <sup>50</sup>I have a baptism to be baptized with; and how I am constrained until it is accomplished! <sup>51</sup>Do you think that I have come to give peace on earth? No, I tell you, but rather division; <sup>52</sup>for henceforth in one house there will be five divided, three against two and two against three; <sup>53</sup>they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

<sup>54</sup>He also said to the multitudes, "When you see a cloud rising in the west, you say at once, 'A shower is coming'; and so it happens. <sup>55</sup>And when you see the south wind blowing, you say, 'There will be scorching heat'; and it hap-

## TYNDALE (1525) 1535

<sup>56</sup> Ypocrites, ye can skylle of the fasson of the erth, and of the skye: but what is the cause, that ye cannot skylle of this tyme? <sup>57</sup> Ye and why judge ye not of youre selves what is ryghte?

<sup>58</sup> Whyll thou goest with thyne adversary to the ruler: as thou arte in the waye, geve diligence that thou mayst be delivered from him, least he bringe the to the judge, and the judge deliver the to the jaylar, and the jaylar cast the into preson. <sup>59</sup> I tell the, thou departest not thence, tyll thou have made good the utmost myte.

**13** Ther were present at the same season, that shewed him of the Galileans, whose bloude Pylate mengled with their awne sacrifice. <sup>2</sup> And Jesus answered, and sayde unto them: Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffred suche punysshment? <sup>3</sup> I tell you naye: but except ye repent, ye shall all in lyke wyse perysshe. <sup>4</sup> Or those. xviii. upon which the toure in Sylloe fell, and slewe them, thinke ye that they were synners above all men that dwell in Jerusalem? <sup>5</sup> I tell you naye: But excepte ye repent, ye all shall lyke wyse perysshe.

<sup>6</sup> He put forthe this similitude, A certayne man had a fygge tree planted in his vyneyarde, and he came and sought frute thereon, and founde none. <sup>7</sup> Then sayde he to the dresser of his vyneyarde: Beholde, this thre yeare have I come and sought frute in this fygge tree, and fynde none:

## RHEIMS 1582

and it commeth to passe. <sup>56</sup> Hypocrites, the face of the heaven and of the earth you have skil to discern: but this time how doe you not discern? <sup>57</sup> And why of your selves also judge you not that which is just? <sup>58</sup> And when thou goest with thy adversarie to the Prince, in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactour, and the exactour cast thee into prison. <sup>59</sup> I say to thee, thou shalt not goe out thence, until thou pay the very last mite.

**13** And there were certayne present at that very time telling him of the Galilæans, whose blood Pilate mingled with their sacrifices. <sup>2</sup> And he answering said to them, Thinke you that these Galileans were sinners more then al the Galilæans that they suffred such things? <sup>3</sup> No, I say to you: but unles you have penance, you shal al likewise perish. <sup>4</sup> As those eightene upon whom the toure fel in Siloe, and slew them: thinke you that they also were detters above al the men that dwel in Hierusalem? <sup>5</sup> No, I say to you: if you have not penance, you shal al likewise perish.

<sup>6</sup> And he said this similitude, A certayne man had a fig-tree planted in his vineyard, and he came seeking for fruite on it, and found not. <sup>7</sup> And he said to the dresser of the vineyard, Loe it is three yeres since I come seeking for fruite upon this figtree: and I finde not. Cut it downe ther-

## GREAT BIBLE (1539) 1540

<sup>56</sup> Ye ypocrytes, ye can discern the outwarde appearaunce of the skye and of the erthe: but how happeneth it, that ye cannot skylle of this tyme? <sup>57</sup> Yee, and why judge ye not of youre selves what is ryght.

<sup>58</sup> Whan thou goest with thyne adversary to the ruler, as thou arte in the waye, geve diligence that thou mayst be delivered from him, least he brynge the to the judge, and the judge delyver the to the jaylar, and the jaylar cast the into preson. <sup>59</sup> I tell the, thou shalt not departe thence, tyll thou have made good the utmost myte.

**13** Ther were present at the same season, certayne men that shewed him of the Galyleans, whose bloude Pylate had myngled with theyr awne sacryfyce. <sup>2</sup> And Jesus answered, and sayde unto them: Suppose ye that these. Galyleans were greater synners then all the other Galyleans, because they suffred suche punysshment? <sup>3</sup> I tell you naye: but except ye repent: ye shall all lyke wyse perysshe. Orthose.\* xviii. upon which the toure in Sylloe fell, and slewe them, thynke ye, that they were synners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you naye: But excepte ye repent, ye all shall lyke wyse perysshe.

<sup>6</sup> He tolde also this similitude: a certayne man had a fygge tree planted in his vineyarde and he came and sought frute thereon, and founde none. <sup>7</sup> Then sayde he to the dresser of his vineyarde: beholde, this thre yeare have I come and sought frute in this fygge tree, and fynde none:

## KJ (1611) 1873

<sup>56</sup> Ye hypocrites, ye can discern the face of the sky and of the earth; but how *is it that* ye do not discern this time? <sup>57</sup> Yea, and why even of yourselves judge ye not what *is* right? <sup>58</sup> When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that *thou* mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. <sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

**13** There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such *things*? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay: but except ye repent, ye shall all likewise perish. <sup>6</sup> He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, *these* three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the

## GENEVA BIBLE (1560) 1562

<sup>56</sup> Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time? <sup>57</sup> Yea, and why judge ye not of your selves what is right?

<sup>58</sup> While thou goest with thine adversarie to the ruler, as thou art in the way, give diligence in the way, that thou maist be delivered from hym, lest he bryng thee to the judge, and the judge deliver thee to the jayler, and the jayler cast thee into prison. <sup>59</sup> I tell thee, thou shalte not departe thence, til thou hast payed the utmost mite.

**13** There were certeine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. <sup>2</sup> And Jesus answered, and said unto them, Suppose ye, that these Galileans were greater sinners then all the (other) Galileans, because they have suffered suche things? <sup>3</sup> I tell you, nay: but except ye amende your lives, ye shall all lykewise perish. <sup>4</sup> Or thynke you that those eyghtene, upon whome the towre in Siloam fell, and slewe them, were sinners above all men that dwel in Jerusalem? <sup>5</sup> I tell you, nay: but except ye amende your lives, ye all shall likewise perish.

<sup>6</sup> He spake also this parable, A certeine man had a figge tre planted in hys vineyarde: and he came and soght frute thereon, and founde none. <sup>7</sup> They \* sayd he to the dresser of hys vineyarde, Beholde, thys thre yeres have I come and soght frute of thys figge tre, and finde none: cut it downe:

## (RV 1881) ASV 1901

and it cometh to pass. <sup>56</sup> Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? <sup>57</sup> And why even of yourselves judge ye not what is right? <sup>58</sup> For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. <sup>59</sup> I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

**13** Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all in like manner perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? <sup>5</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish.

<sup>6</sup> And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. <sup>7</sup> And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the

## BISHOPS' BIBLE (1568) 1602

so to passe. <sup>56</sup> Ye hypocrites, yee can discern the face of the skie, and of the earth: but howe is it that ye doe not discerne this time? <sup>57</sup> Yea, and why judge yee not of your selves what is right? <sup>58</sup> When thou goest with thine adversarie to the ruler: as thou art in the way, give diligence that thou mayest be delivered from him, least he draw thee violently to the judge, and the judge deliver thee to the sergeant, and the sergeant cast thee into prison. <sup>59</sup> I tell thee, Thou shalt not depart thence, till thou hast made good the uttermost mite.

**13** There were present at the same season, certaine men that shewed him of the Galileans, who \* blood Pilat had mingled with their owne sacrifice. <sup>2</sup> And Jesus answering, saide unto them, Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffered such punishment? <sup>3</sup> I tell you, Nay: but except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteene, upon which the tower in Siloe fell, and slew them, thinke ye that they were sinners above all men that dwelt in Hierusalem? <sup>5</sup> I tell you, Nay: but except ye repent, ye shall all likewise perish. <sup>6</sup> He told also this similitude, A certaine man had a figge tree planted in his vineyard, and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, this three yeeres I come seeking fruit in this figge tree, and find none: cut it downe, why cumbreth it the

## RSV (1946) 1960

pens. <sup>56</sup> You hypocrites! You know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?

<sup>57</sup> "And why do you not judge for yourselves what is right? <sup>58</sup> As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. <sup>59</sup> I tell you, you will never get out till you have paid the very last copper."

**13** There were some present at that very time who told him of the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? <sup>3</sup> I tell you, No; but unless you repent you will all likewise perish. <sup>4</sup> Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? <sup>5</sup> I tell you, No; but unless you repent you will all likewise perish."

<sup>6</sup> And he told this parable: "A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. <sup>7</sup> And he said to the vinedresser, 'Lo, these three years I have come seeking fruit on this fig tree, and I find

TYNDALE (1525) 1535

cut it doune: why combreth it the ground? <sup>8</sup> And he answered and sayde unto him: Lorde let it alone this yeare also, tyll I dygge rounde aboute it, and donge it, to se whether it will beare frute: <sup>9</sup> and yf it beare not then, after that, cut it doune.

<sup>10</sup> And he taught in one of their synagoges on the Saboth dayes. <sup>11</sup> And beholde ther was a woman which had a sprete of infirmite. xviii. yeares: and was bowed to gether, and coulede not lyfte up her selfe at all. <sup>12</sup> When Jesus sawe her, he called her to him, and sayde to her: woman thou arte delivered from thy dysease. <sup>13</sup> And he layde his hondes on her, and immediatly she was made strayght, and glorified God. <sup>14</sup> And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde unto the people. Ther are sixe dayes in which men ought to worke: in them come and be healed, and not on the Saboth daye.

<sup>15</sup> Then answered him the Lorde, and sayd: Ypocrite, doth not cache one of you on the saboth daye, lowse his oxe or his asse from the stall, and leade him to the water? <sup>16</sup> And ought not this doughter of Abraham, whom Satan hath bounde lo. xviii. yeares, be lowsed from this bonde on the Saboth daye? <sup>17</sup> And when he thus sayde, all his adversaries were ashamed. and all the people rejoyced on all the excellent dedes, that were done by him.

<sup>18</sup> Then sayde he: What is the kyngdome of God lyke?

RHEIMS 1582

fore: whereto doth it also occupie the ground? <sup>8</sup> But he answering saith to him, Lord, let it alone this yere also, until I digge about it, and dung it. <sup>9</sup> and if happily it yeld fruite: but if not, hereafter thou shalt cut it downe.

<sup>10</sup> And he was teaching in their synagogue on the Sabboth. <sup>11</sup> And behold a woman that had a spirit of infirmitie eightene yeres: and she was crooked neither could she looke upward at al. <sup>12</sup> Whom when JESUS saw, he called her unto him, and said to her, Woman, thou art delivered from thy infirmitie. <sup>13</sup> And he imposed hands upon her, and forthwith she was made straight and glorified God. <sup>14</sup> And the Archsynagogue answering (because he had indignation that Jesus had cured on the Sabboth) said to the multitude, Sixe daies there are wherein you ought to worke, in them therefore come, and be cured: and not in the Sabboth day. <sup>15</sup> And our Lord answering to him, said, Hypocrite, doth not every one of you upon the Sabboth loose his oxe or his asse from the manger, and leadeth them to water? <sup>16</sup> But this daughter of Abraham whom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day? <sup>17</sup> And when he said these things, al his adversaries were ashamed: and al the people rejoyced in al things that were gloriously done of him.

<sup>18</sup> He said therefore, Whereunto is the kingdom of God

GREAT BIBLE (1539) 1540

cut it doune: why combreth it the ground? <sup>8</sup> and he answered and sayd unto him: Lorde, let it alone this yeare also, tyll I dygge rounde aboute it, and donge it, to se whether it will beare frute: <sup>9</sup> and yf it beare not then, after that shalt thou cut it doune. <sup>10</sup> And he taught in one of their synagoges on the Saboth dayes. <sup>11</sup> And beholde, ther was a woman, which had a sprete of infirmite. xviii. yeares: and was bowed together, and coulede in no wyse lifte up her heade. <sup>12</sup> When Jesus sawe her, he called her to him, and sayde unto her woman, thou art delivered from thy disease. <sup>13</sup> And he layde his handes on her, and immediatly, she was made strayght, and glorified God. <sup>14</sup> And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde unto the people. Ther are syxe dayes in which men ought to worke, in them come, that ye maye be healed, and not on the Saboth daye.

<sup>15</sup> But the Lorde answered him and sayde: Thou ypocryte, doth not each one of you on the Saboth daye lowse his oxe or his asse from the stall, and leade him to the water? <sup>16</sup> And ought not this daughter of Abraham, whom Satan hath bounde (lo. xviii. yeares) be lowsed from this bonde on the Saboth daye? <sup>17</sup> And when he thus sayde, all hys adversaries were ashamed, and all the people rejoyced on all the excellent dedes, that were done by him.

<sup>18</sup> Then sayde he: what is the kyngdome of God like? or

KJ (1611) 1873

ground? <sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath. <sup>11</sup> And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. <sup>12</sup> And when Jesus saw her, he called *her* to *him*, and said unto her, Woman, thou art loosed from thy infirmity. <sup>13</sup> And he laid *his* hands on her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which *men* ought to work: in them therefore come and be healed, and not on the sabbath day. <sup>15</sup> The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? <sup>16</sup> And ought not this *woman*, being a daughter of Abraham, whom Satan hath bound, lo *these* eighteen years, be loosed from this bond on the sabbath day? <sup>17</sup> And when he had said these *things*, all his adversaries were ashamed: and all the people rejoiced for all the glorious *things* that were done by him.

<sup>18</sup> Then said he, Unto what is the kingdom of God like?

## GENEVA BIBLE (1560) 1562

why kepeth it also the ground baren? <sup>8</sup> And he answered, and said unto him, Lord let it alone this yere also, til I digge round about it, and dongue it. <sup>9</sup> And if it beare frute, (wel:) if not, then after thou shalt cut it downe.

<sup>10</sup> And he taught in one of the Synagogues on the Sabbath day. <sup>11</sup> And beholde, there was a woman whiche had a spirit of infirmitie eightene yeres, and was bowed together, and colde not lift up (herself) in anie wise. <sup>12</sup> When Jesus sawe her, he called her to him, and said to her, Woman, thou art losed from thy disease. <sup>13</sup> And he laid his hands on her, and immediatly she was made strayght agayne, and glorified God. <sup>14</sup> And the ruler of the Synagogue aunswered wyth indignation because that Jesus had healed on the Sabbath (daye.) and said unto the people, There are six dayes in which men oght to worke: in them therefore come and be healed, and not on the Sabbath day. <sup>15</sup> Then aunswered hym the LORDE, and sayde, Hypocrite, doeth not eiche one of you on the Sabbath (daye) lose hys oxe or hys asse from the stall, and lead hym away to the water? <sup>16</sup> And oght not thys daughter of Abraham, whome Satan had bounde, lo, eightene yeres, be losed from this bonde on the Sabbath day? <sup>17</sup> And when he said these things, all his adversaries were ashamed: but all the people rejoyced at all the excellent things, that were done by him.

<sup>18</sup> Then said he, What is the kingdome of God like? or

## (RV 1881) ASV 1901

ground? <sup>8</sup> And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath day. <sup>11</sup> And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. <sup>12</sup> And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. <sup>13</sup> And he laid his hands upon her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. <sup>15</sup> But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? <sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? <sup>17</sup> And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

<sup>18</sup> He said therefore, Unto what is the kingdom of God

## BISHOPS' BIBLE (1568) 1602

ground? <sup>8</sup> And he answering, said unto him, Lord, let it alone this yeere also, til I shal digge round about it, and dung it: <sup>9</sup> And if it beare fruit, *thou maiest let it alone:* and if it beare not, then after that thou shalt cut it downe. <sup>10</sup> And he was teaching in one of their Synagogues on the Sabboth dayes. <sup>11</sup> And behold, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could in no wise lift up *her selfe*. <sup>12</sup> When Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy disease. <sup>13</sup> And he laid his hands on her, and immediatly she was made straight, and glorified God. <sup>14</sup> And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabboth day, and said unto the people, There are sixe daies in which men ought to worke: in them therefore come that ye may be healed, and not on the Sabboth day. <sup>15</sup> But the Lord answered him, and sayde, Thou hypocrite, doth not ech one of you on the Sabboth day loose his oxe or his asse from the stall, and leade him to the water? <sup>16</sup> And ought not this daughter of Abraham, whom Satan hath bound loe eightene yeeres, be loosed from this bond on the Sabboth day? <sup>17</sup> And when he said these things, all his adversaries were ashamed: and all the people rejoyced for all the excellent deedes that were done by him. <sup>18</sup> Then said *Jesus*, What is the kingdome of

## RSV (1946) 1960

none. Cut it down; why should it use up the ground?" <sup>8</sup> And he answered him, "Let it alone, sir, this year also, till I dig about it and put on manure. <sup>9</sup> And if it bears fruit next year, well and good; but if not, you can cut it down."

<sup>10</sup> Now he was teaching in one of the synagogues on the sabbath. <sup>11</sup> And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. <sup>12</sup> And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity." <sup>13</sup> And he laid his hands upon her, and immediately she was made straight, and she praised God. <sup>14</sup> But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, "There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day." <sup>15</sup> Then the Lord answered him, "You hypocrites! Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? <sup>16</sup> And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?" <sup>17</sup> As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

<sup>18</sup> He said therefore, "What is the kingdom of God like?

## TYNDALE (1525) 1535

or wherto shall I compare it? <sup>19</sup> It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe and wexed a greate tree, and the foules of the ayer made nestes in the braunches of it.

<sup>20</sup> And agayne he sayde: wher unto shall I lyken the kyngdome of God? <sup>21</sup> it is lyke leuen, which a woman toke, and hydde in thre bussheles of floure, tyll all was thorow leuened. <sup>22</sup> And he went thorow all maner of cities and townes teachynge, and journeyng towards Jerusalem.

<sup>23</sup> Then sayde one unto him: Lorde, are ther feawe that shalbe saved? And he sayde unto them: <sup>24</sup> stryve with youre selves to enter in at the straye gate: For many I saye unto you, will seke to enter in, and shall not be able. <sup>25</sup> When the good man of the housse is rysen up, and hath shett to the dore, ye shalle beginne to stonde with out, and to knocke at the dore sayinge: Lorde, lorde open unto us: and he shall answer and saye unto you: I knowe you not whence ye are. <sup>26</sup> Then shall ye begin to saye. We have eaten, in thy presence and dronke, and thou hast taught in oure stretes. <sup>27</sup> And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. <sup>28</sup> There shalbe wepyng and gnasshinge of teth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in the kyngdome of God, and youre selves thrust oute at dores. <sup>29</sup> And they shall come from the east and from the weest, and from the northe and from the southe, and shall syt doune in the kyngdome of God.

## RHEIMS 1582

like, and whereunto shal I esteeme it like? <sup>19</sup> It is like to a mustard seede, which a man tooke and cast into his garden, and it grew: and became a great tree, and the foules of the aire rested in the boughes thereof. <sup>20</sup> And againe he said, Like to what shal I esteeme the kingdom of God? <sup>21</sup> It is like to leaven, which a woman tooke and hid in three measures of meale, til the whole was leavened. <sup>22</sup> And he went by cities and townes teaching, and making his journey unto Hierusalem.

<sup>23</sup> And a certaine man said to him, Lord, be they few that are saved? But he said to them, <sup>24</sup> Strive to enter by the narrow gate: because many, I say to you, shal seeke to enter, and shal not be able. <sup>25</sup> But when the good man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to us: and he answering shal say to you, I know you not whence you are: <sup>26</sup> then you shal begin to say, We did eate before thee and drinke, and in our streates didst thou teach. <sup>27</sup> And he shal say to you, I know you not whence you are, depart from me al ye workers of iniquitie. <sup>28</sup> There shal be weeping and gnashing of teeth: when you shal see Abraham and Isaac and Jacob, and al the Prophets in the kingdom of God, and you to be thrust out. <sup>29</sup> And there shal come from the East and the West and the North and the South: and shal sit doune in the kingdom of God.

## GREAT BIBLE (1539) 1540

wherto shall I compare it? <sup>19</sup> It is like a grayne of mustarde seede, which a man toke, and sowed in his garden: and it grewe and wexed a greate tree, and the foules of the ayer made nestes in the braunches of it.

<sup>20</sup> And agayne he sayde: wher unto shall I lyken the kyngdome of God? <sup>21</sup> it is like leuen, which a woman toke, and hyd in thre peckes of meelee, tyll all was leuened. <sup>22</sup> And he went thorow all cities and townes, teachynge, and journeyng towards Jerusalem. <sup>23</sup> Then sayde one unto him: Lorde, are ther feaw that be saved? And he sayde unto him: <sup>24</sup> stryve to enter in at the straye gate: for many (I saye unto you) will seke to enter in, and shall not be able. <sup>25</sup> When the good man of the house is rysen up, and hath shutt to the dore, and ye beginne to stonde without, and to knocke at the dore sayinge: Lorde, Lord, open unto us, and he answer and saye unto you. <sup>26</sup> (I knowe you not whence ye are) Then shall ye begyn to saye: we have eaten and dronken in thy presence, and thou hast taught in oure stretes. And he shall saye: <sup>27</sup> I tell you, I knowe you not whence ye are: departe from me all ye that worke iniquite. <sup>28</sup> There shalbe wepyng and gnasshinge of teth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in the kyngdome of God, and ye youre selves thrust out. <sup>29</sup> And they shall come from the east and from the west, and from the north and from the south, and shall

## KJ (1611) 1873

and whereunto shall I resemble it? <sup>19</sup> It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. <sup>20</sup> And again he said, Whereunto shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

<sup>22</sup> And he went through the cities and villages, teaching, and journeying towards Jerusalem. <sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said unto them, <sup>24</sup> Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: <sup>26</sup> then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. <sup>27</sup> But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity. <sup>28</sup> There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. <sup>29</sup> And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in

## GENEVA BIBLE (1560) 1562

whereto shal I compare it? <sup>19</sup> It is like a graine of mustarde seed, whiche a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the foules of the heaven made nestes in the branches thereof.

<sup>20</sup> And againe he said, Whereunto shal I liken the kingdome of God? <sup>21</sup> It is like leaven, which a woman toke, and hid in thre peckes of floure, til all was leavened.

<sup>22</sup> And he went through all cities and townes, teaching, and journeying towards Jerusalem. <sup>23</sup> Then said one unto him, Lord, (are there) fewe that shalbe saved? And he said unto them <sup>24</sup> Strive to entre in at the straite gate: for manie, I say unto you, wil seke to enter in, and shal not be able. <sup>25</sup> When the good man of the house is risen up, and hathe shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to us, and he shal answer and say unto you, I knowe you not whence ye are, <sup>26</sup> Then shal ye beginne to say, We have eaten and drunke in thy presence, and thou hast taught in our stretes. <sup>27</sup> But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie. <sup>28</sup> There shalbe weping and gnasshing of teeth when ye shal se Abraham, and Isaac, and Jacob, and all the Prophetes in the kingdome of God, and your selves thruste out at dores. <sup>29</sup> Then shal come (manie) from the East, and from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

## (RV 1881) ASV 1901

like? and whereunto shall I liken it? <sup>19</sup> It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

<sup>20</sup> And again he said, Whereunto shall I liken the kingdom of God? <sup>21</sup> It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

<sup>22</sup> And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. <sup>23</sup> And one said unto him, Lord, are they few that are saved? And he said unto them, <sup>24</sup> Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; <sup>26</sup> then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; <sup>27</sup> and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. <sup>28</sup> There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. <sup>29</sup> And they shall come from the east and west, and from the north and south,

## BISHOPS' BIBLE (1568) 1602

God like? or whereto shall I compare it? <sup>19</sup> It is like a graine of mustard seed which a man tooke, and sowed in his garden, and it grew, and waxed a great tree: and the foules of the aire made nests in the branches of it. <sup>20</sup> And againe he said, Whereunto shall I liken the kingdome of God? <sup>21</sup> It is like leaven, which a woman tooke and hid in three peckes of meale, till all was leavened. <sup>22</sup> And he went thorowe all townes and villages, teaching, and journeying towards Hierusalem. <sup>23</sup> Then said one unto him, Lord, are there few that be saved? and he said unto them, <sup>24</sup> Strive to enter in at the straite gate: for many I say unto you, will seeke to enter in, and shall not be able. <sup>25</sup> When the good man of the house is risen up, and hath shut to the doore, and ye beginne to stand without, and to knock at the doore, saying, Lord, Lord, open unto us, and he shall answere, and say unto you, I knowe you not whence you are: <sup>26</sup> Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streetes. <sup>27</sup> And he shall say, I tell you, I know you not whence ye are, depart from me all yee that worke iniquitie. <sup>28</sup> There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isahac, and Jacob, and al the Prophets in the kingdom of God, and ye your selves thrust out. <sup>29</sup> And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe

## RSV (1946) 1960

And to what shall I compare it? <sup>19</sup> It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches."

<sup>20</sup> And again he said, "To what shall I compare the kingdom of God? <sup>21</sup> It is like leaven which a woman took and hid in three measures of meal, till it was all leavened."

<sup>22</sup> He went on his way through towns and villages, teaching, and journeying toward Jerusalem. <sup>23</sup> And some one said to him, "Lord, will those who are saved be few?" And he said to them, <sup>24</sup> "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. <sup>25</sup> When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, 'Lord, open to us.' He will answer you, 'I do not know where you come from.' <sup>26</sup> Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' <sup>27</sup> But he will say, 'I tell you, I do not know where you come from; depart from me, all you workers of iniquity!' <sup>28</sup> There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. <sup>29</sup> And men will come from east and west, and from north and south, and sit at table in the kingdom of God.

## TYNDALE (1525) 1535

<sup>30</sup> And beholde, there are last, which shalbe fyrst: And ther are fyrst which shalbe last.

<sup>31</sup> The same daye there came certayne of the Pharises and sayd unto him: Get the out of the waye, and departe hence: for Herode will kyll the. <sup>32</sup> And he sayd unto them. Go ye and tell that foxe, beholde I cast out devyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. <sup>33</sup> Neverthesse, I must walke to daye and to morowe, and the daye folowyng: For it can not be, that a Prophet perishe eny other where, save at Jerusalem.

<sup>34</sup> O Jerusalem, Jerusalem, which kyllest Prophetes, and stonest them that are sent to the: how often wolde I have gadered thy chyl dren to gedder, as the hen gathereth her nest under her wynges, but ye wolde not. <sup>35</sup> Beholde youre habitacion shalbe left unto you desolate. For I tell you, ye shall not se me untill the tyme come that ye shall saye, blessed is he that commeth in the name of the Lorde.

**14** And it chaunsed that he went into the housse of one of the chefe Pharises to eate breed, on a Saboth daye: and they watched him. <sup>2</sup> And beholde ther was a man before him, which had the dropsye: <sup>3</sup> And Jesus answered and spake unto the laweares and Pharises sayinge: is it lafull to heale on the Saboth daye? <sup>4</sup> And they helde their peace. And he toke him and healed him, and let him

## RHEIMS 1582

<sup>30</sup> And behold, they are last that shal be first, and they be first that shal be last.

<sup>31</sup> The same day there came certaine of the Pharisees, saying to him, Depart and get thee hence, because Herod wil kil thee. <sup>32</sup> And he said to them, Goe, and tel that foxe, Behold I cast out devils, and perfite cures this day and to morow, and the third day I am consummate. <sup>33</sup> But yet I must walke this day and to morow and the day folowing, because it cannot be that a Prophet perish out of Hierusalem. <sup>34</sup> Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and thou wouldest not? <sup>35</sup> Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say, Blessed is he that commeth in the name of our Lord.

**14** And it came to passe when JESUS entred into the house of a certaine Prince of the Pharisees upon the Sabbath to eate bread, and they watched him. <sup>2</sup> And behold there was a certaine man before him that had the dropsie. <sup>3</sup> And JESUS answering, spake to the Lawyers and Pharisees, saying, Is it Lawful to cure on the Sabbath? <sup>4</sup> But they held their peace. but he taking him, healed him, and sent

## GREAT BIBLE (1539) 1540

syt downe in the kyngdome of God. <sup>30</sup> And beholde, there are last, which shalbe fyrst. And ther are fyrst, which shalbe last.

<sup>31</sup> The same daye came there certayne of the Pharises, and sayde unto him. get the out of the waye, and departe hence: for Herode will kyl the. <sup>32</sup> And he sayde unto them: Go ye, and tell that foxe, beholde, I cast out devyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. <sup>33</sup> Neverthesse, I must walke to daye and to morow, and the daye folowyng: for it cannot be that a Prophet perisse eny other where, save at Jerusalem.

<sup>34</sup> O Jerusalem, Jerusalem, which killest Prophetes, and stonest them that are sent unto the: how ofte wolde I have gathered thy children together, as a byrde doth gather her yonge under her wynges, and ye wolde not? <sup>35</sup> youre habitacion is left unto you desolate. I tell you, ye shall not se me, untill the tyme come that ye shall saye blessed is he that commeth in the name of the Lorde.

**14** And it chaunsed, that he went into the house of one of the chefe Pharyses to eate breed on a Saboth daye: and they watched hym. <sup>2</sup> And beholde, ther was a certayne man before him which had the dropsye. <sup>3</sup> And Jesus answered and spake unto the lawers and Pharyses, sayinge: is it lafull to heale on the Saboth daye? <sup>4</sup> And they helde their peace. And he toke him and healed him, and let him

## KJ (1611) 1873

the kingdom of God. <sup>30</sup> And behold, there are last which shall be first, and there are first which shall be last.

<sup>31</sup> The same day there came certain of the Pharisees, saying unto him, Get *thee* out, and depart hence: for Herod will kill thee. <sup>32</sup> And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. <sup>33</sup> Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not? <sup>35</sup> Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

**14** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. <sup>2</sup> And behold, there was a certain man before him, which had the dropsy. <sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? <sup>4</sup> And they held their peace. And he took *him*, and healed *him*, and let *him*

## GENEVA BIBLE (1560) 1562

<sup>30</sup> And beholde, there are last, which shalbe first, and there are first, which shal be last. <sup>31</sup> The same day there came certeine Pharises, and said unto him, Departe, and go hence: for Herode wil kil thee. <sup>32</sup> Then said he unto them, Go ye and tell that foxe, Beholde, I cast out devils, and wil heale stil to day, and to morowe, and the third day I shalbe perfited. <sup>33</sup> Nevertheles I muste walke to daye, and to morowe, and the day following: for it can not be, that a Prophet shulde perish out of Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, which killest the Prophetes, and stoned them that are sent to thee, how often wolde I have gathered thy children together, as the henne gathered her broode under (her) wings, and ye wolde not! <sup>35</sup> Beholde, your house is left unto you desolate: and verely I tel you, ye shal not se me until (the time) come that ye shal say, Blessed (is) he that cometh in the name of the Lord.

**14** And it came to passe that when he was entred into the house of one of the chief Pharises on the Sabbath (day,) to eat bread they watched him. <sup>2</sup> And beholde, there was a certeine man before him, which had the dropsie, <sup>3</sup> Then Jesus answering, spake unto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath (day?) <sup>4</sup> And they held their place. Then he toke

## (RV 1881) ASV 1901

and shall sit down in the kingdom of God. <sup>30</sup> And behold, there are last who shall be first, and there are first who shall be last.

<sup>31</sup> In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. <sup>32</sup> And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected. <sup>33</sup> Nevertheless I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! <sup>35</sup> Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

**14** And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. <sup>2</sup> And behold, there was before him a certain man that had the dropsy. <sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? <sup>4</sup> But they held their peace. And he took him, and healed him, and let

## BISHOPS' BIBLE (1568) 1602

in the kingdome of God. <sup>30</sup> And behold, there are last, which shall be first, and there are first, which shall be last. <sup>31</sup> The same day came there certaine of the Pharisees, saying unto him, Get thee out, and depart hence, for Herode will kill thee. <sup>32</sup> And he sayd unto them, Goe ye and tell that foxe, Behold, I cast out devils, and I doe cures to day and to morrow, and the third day I shalbe perfected. <sup>33</sup> Neverthelesse, I must walke to day and to morow, and the day following, for it cannot be that a Prophet perish out of Hierusalem. <sup>34</sup> O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a henne doeth gather her yong under her wings, and ye would not? <sup>35</sup> Behold, your house is left unto you desolate. Verily I say unto you, ye shal not see me, untill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

**14** And it came to passe, as he went into the house of one of the chiefe Pharisees to eate bread on the Sabbath day, they were watching him. <sup>2</sup> And behold, there was a certeine man before him which had the dropsie. <sup>3</sup> And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? <sup>4</sup> And they helde their peace. And he tooke him, and

## RSV (1946) 1960

<sup>30</sup> And behold, some are last who will be first, and some are first who will be last."

<sup>31</sup> At that very hour some Pharisees came, and said to him, "Get away from here, for Herod wants to kill you." <sup>32</sup> And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.' <sup>33</sup> Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem." <sup>34</sup> O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! <sup>35</sup> Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

**14** One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. <sup>2</sup> And behold, there was a man before him who had dropsy. <sup>3</sup> And Jesus spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not?" <sup>4</sup> But they were silent. Then he took him and healed him, and let

**TYNDALE (1525) 1535**

go: <sup>5</sup> and answered them sayinge, whiche of you shall have an asse or an oxe fallen into a pytt, and will not strayght waye pull him out on the sabothdaye? <sup>6</sup> And they coulede not answer him agayne to that.

<sup>7</sup> He put forthe a similitude to the gestes, when he marked how they preased to the hiest rouses, and sayd unto them: <sup>8</sup> When thou arte bidden to a weddyng of eny man, syt not doune in the hiest rouse, lest a more honorable man then thou be bidden of him, <sup>9</sup> and he that bade bothe him and the, come and saye to the: geve this man rouse, and thou then beginne with shame to take the lowest rouse. <sup>10</sup> But rather when thou arte bidden, go and syt in the lowest rouse, that when he that bade the commeth, he maye saye unto the: frende syt up hyer. Then shalt thou have worshippe in the presence of them that syt at meate with the. <sup>11</sup> For whosoever exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

<sup>12</sup> Then sayde he also to him that had desyred him to diner: When thou makest a diner or a supper: call not thy frendes, nor thy brethren nether thy kynsmen or yet ryche neighbours: lest they bidde the agayne, and a recompence be made the. <sup>13</sup> But when thou makest a feast, call the poore, the maymed, the lame and the blynde, <sup>14</sup> and thou shalt be happy, for they cannot recompence the. But thou shalt be recompensed at the resurreccion of the just men.

**RHEIMS 1582**

him away. <sup>5</sup> And answering them he said, Which of you shal have an asse or an oxe fallen into a pit: and wil not incontinent draw him out on the Sabboth day? <sup>6</sup> And they could not answer him to these things.

<sup>7</sup> And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them, <sup>8</sup> When thou art invited to a mariage, sit not doune in the first place, lest perhaps a more honorable then thou be invited of him: <sup>9</sup> and he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place. <sup>10</sup> But when thou art bidden, goe, sit doune in the lowest place: that when he that invited thee, commeth, he may say to thee, Frende, sit up higher: then shalt thou have glorie before them that sit at table with thee. <sup>11</sup> because every one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

<sup>12</sup> And he said to him also that had invited him, When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also invite thee againe, and recompence be made to thee. <sup>13</sup> But when thou makest a feast, cal the poore, feeble, lame, and blinde, <sup>14</sup> and thou shalt be blessed, because they have not to recompense thee: for recompense shal be made thee in the resurrection of the

**GREAT BIBLE (1539) 1540**

go: <sup>5</sup> and answered them, sayinge, which of you shall have an asse or an oxe fallen into a pytt and wyll not strayght waye pull him out on the Saboth daye? <sup>6</sup> And they coulede not answeere him agayne to these thinges.

<sup>7</sup> He put forth also a symilitude to the gestes, when he marked how they preased to the hiest rouses, and sayde unto them: <sup>8</sup> When thou art bydden of anye man to a weddyng, syt not doune in the hiest rowme, lest a more honorable man then thou be bydden of him, <sup>9</sup> and he (that bade him and the) come, and saye to the: geve this man rowme, and thou then beginne with shame to take the lowest rowme. <sup>10</sup> But rather when thou art bydden, go and syt in the lowest rowme: that when he that bade the, commeth, he maye saye unto the: frende syt up hyer. Then shalt thou have worshipp in the presence of them that syt at meate with the. <sup>11</sup> For whosoever exalteth him self, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

<sup>12</sup> Then sayde he also to hym, that had desired him to dyner: When thou makest a diner or a supper, call not thy frendes, nor thy brethren, nether thy kynsmen ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. <sup>13</sup> But when thou makest a feast, call the poore, the feble, the lame, and the blynde, <sup>14</sup> and thou shalt be happy, for they canot recompence the But thou shalt be recompensed at the resurreccyon of the just men.

**KJ (1611) 1873**

go; <sup>5</sup> and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? <sup>6</sup> And they could not answer him again to these things.

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, <sup>8</sup> When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; <sup>9</sup> and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. <sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. <sup>11</sup> For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup> and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

## GENEVA BIBLE (1560) 1562

him, and healed him, and let go, <sup>5</sup> And answered them, saying, Whiche of you (shal have) an asse, or an ox fallen into a pit, and wil not straight way pul him out on the Sabbath day? <sup>6</sup> And they colde not answer him againe to those things.

<sup>7</sup> He spake also a parable to the ghests, when he marked how they chose out the chief rounes, and said unto them, <sup>8</sup> When thou shalt be bidden of anie man to a wedding, set not thy self down in the chiefest place, lest a more honorable man then thou, be bidden of him, <sup>9</sup> And he that bade bothe him and thee, come and say to thee, Give this man rounne, and thou then beginne with shame to take the lowest rounne. <sup>10</sup> But when thou art bidden, go and sit downe in the lowest rounne, that when he that bade thee, cometh, he may say unto thee, Friend, sit up hier: then shalt thou have worship in the presence of them that sit at table with thee. <sup>11</sup> For whosoever exalteth him self, shalbe broght low, and he that humbleth him self, shalbe exalted.

<sup>12</sup> Then said he also to him that had bidden him, When thou makest a dyner or a supper, call not thy friends, nor thy brethren, nether thy kinsemen, nor the riche neighbours lest they also bid thee againe, and a recompense be made thee. <sup>13</sup> But when thou makest a feast, call the poore the maimed, the lame, (and) the blind, <sup>14</sup> And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

## (RV 1881) ASV 1901

him go. <sup>5</sup> And he said unto them, Which of you shall have <sup>a</sup> an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? <sup>6</sup> And they could not answer again unto these things.

<sup>7</sup> And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, <sup>8</sup> When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, <sup>9</sup> and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. <sup>10</sup> But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. <sup>11</sup> For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

<sup>12</sup> And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. <sup>13</sup> But when thou makest a feast, bid the poor, the maimed, the lame, the blind: <sup>14</sup> and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

<sup>a</sup> Many ancient authorities read *a son*.

## BISHOPS' BIBLE (1568) 1602

healed him, and let him goe, <sup>5</sup> And answered them, saying, Which of you shall have an asse or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? <sup>6</sup> And they could not answer him againe to these things. <sup>7</sup> He put forth also a similitude to the ghests, when he marked how they chose out the chiefe roomes, saying unto them, <sup>8</sup> When thou art bidden of any man to a wedding, sit not downe in the highest roomme: least a more honourable man then thou be bidden of him, <sup>9</sup> And he that bade thee and him come, and say to thee, Give this man roomme: and thou then begin with shame to take the lowest roomme. <sup>10</sup> But when thou art bidden, goe and sit in the lowest roomme, that when he that bade thee commeth, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at meate with thee. <sup>11</sup> For whosoever exalteth himselfe, shalbe brought lowe: and he that humbleth himselfe, shalbe exalted. <sup>12</sup> Then sayd hee also to him that bade him *to meate*, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours: least they also bid thee againe, and a recompence bee made thee. <sup>13</sup> But when thou makest a feast, call the poore, the maimed, the lame, and the blind, <sup>14</sup> And thou shalt be happie, for they cannot recompence thee: For thou shalt be recompenced at the resurrection of

## RSV (1946) 1960

him go. <sup>5</sup> And he said to them, "Which of you, having an ass<sup>a</sup> or an ox that has fallen into a well, will not immediately pull him out on a sabbath day?" <sup>6</sup> And they could not reply to this.

<sup>7</sup> Now he told a parable to those who were invited, when he marked how they chose the places of honor, saying to them, <sup>8</sup> "When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; <sup>9</sup> and he who invited you both will come and say to you, 'Give place to this man,' and then you will begin with shame to take the lowest place. <sup>10</sup> But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all who sit at table with you. <sup>11</sup> For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

<sup>12</sup> He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. <sup>13</sup> But when you give a feast, invite the poor, the maimed, the lame, the blind, <sup>14</sup> and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."

<sup>a</sup> Other ancient authorities read *a son*.

TYNDALE (1525) 1535

<sup>15</sup> When one of them that sate at meate also hearde that, he sayde unto him: happy is he that eateth breed in the kyngdome of God. <sup>16</sup> Then sayd he to him. A certayne man ordened a greate supper, and bade many, <sup>17</sup> and sent his servaunt at supper tyme, to saye to them that were bidden, come: for all thinges are now redy. <sup>18</sup> And they all atonce beganne to make excuse. The fyrst sayd unto him: I have bought a ferme, and I must nedes go and se it, I praye the have me excused. <sup>19</sup> And another sayd: I have bought fyve yooke of oxen, and I go to prove them, I praye the have me excused. <sup>20</sup> The thyrde sayd: I have maryed a wyfe and therfore I cannot come. <sup>21</sup> And the servaunt went, and brought his master worde therof.

Then was the good man of the housse displeased, and sayd to his servaunt: Go out quickly into the stretes and quarters of the cite, and bringe in hydder the poore and the maymed and the halt and the blynde. <sup>22</sup> And the servaunt sayd: lorde it is done as thou commaundest and yet ther is roume. <sup>23</sup> And the lorde sayd to the servaunt: Go out into the hye wayes and hedges, and compell them to come in, that my housse maye be filled. <sup>24</sup> For I saye unto you, that none of those men which were bidden, shall tast of my supper.

<sup>25</sup> Ther went agreate company with him, and he turned and sayde unto them: <sup>26</sup> If a man come to me, and hate not his father and mother and wyfe and chyl dren, and brethren, and sisters, moreover and his awne lyfe, he can-

RHEIMS 1582

just. <sup>15</sup> When one of them that sate at the table with him, had heard these things, he said to him, Blessed is he that shal eate bread in the kingdom of God.

<sup>16</sup> But he said to him, A certaine man made a great supper, and called many. <sup>17</sup> And he sent his servant at the houre of supper to say to the invited, That they should come, because now al things are ready. <sup>18</sup> And they began al at once to make excuse. The first said to him, I have bought a ferme, and I must needes goe forth and see it, I pray thee hold me excused. <sup>19</sup> And an other said, I have bought five yoke of oxen, and I goe to prove them, I pray thee, hold me excused. <sup>20</sup> And an other said, I have married a wife, and therefore I can not come. <sup>21</sup> And the servant returning told these things to his lord. Then the maister of the house being angrie, said to his servant, Goe forth quickly into the streates and lanes of the citie, and the poore and feeble and blinde and lame bring in hither. <sup>22</sup> And the servant said, Lord, it is done as thou didst commaunde, and yet there is place. <sup>23</sup> And the lord said to the servant, Goe forth into the waies and hedges: and compel them to enter, that my house may be filled. <sup>24</sup> But I say to you, that none of those men that were called, shal tast my supper.

<sup>25</sup> And great multitudes went with him: and turning, he said to them, <sup>26</sup> If any man come to me and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his owne life besides: he can not be my dis-

GREAT BIBLE (1539) 1540

<sup>15</sup> When one of them (that sat at meate also) hearde these thynges, he sayd unto him: happy is he that eateth bread in the kyngdome of God. <sup>16</sup> Then sayde he unto him. A certayne man ordened a greate supper, and bade many, <sup>17</sup> and sent his servaunt at supper tyme, to saye to them that were bydden, come: for all thinges are now ready. <sup>18</sup> And they all atonce beganne to make excuse. The fyrst sayde unto him: I have bought a ferme, and I must nedes go, and se it, I praye the have me excused. <sup>19</sup> And another sayde: I have bought fyve yooke of oxen, and I go to prove them, I praye the, have me excused. <sup>20</sup> And another sayde: I have married a wyfe, and therfore I cannot come. <sup>21</sup> And the servaunt returned and brought his master worde agayne therof.

Then was the good man of the house displeased, and sayde to his servaunt: Goo out quickly into the stretes and quarters of the cytie, and bring in hyther the poore, and the feble, and the halt and the blynde. <sup>22</sup> And the servaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. <sup>23</sup> And the Lorde sayd to the servaunt: Go out unto the hye wayes and hedges, and compell them to come in, that my house maye be fylled, <sup>24</sup> For I saye unto you, that none of those men which were bydden, shall tast of my supper.

<sup>25</sup> Ther went a greate company with hym, and he turned, and sayd unto them: <sup>26</sup> If a man come to me, and hate not hys father and mother, and wyfe and chyl dren, and brethren, and systers, yee, and his awne lyfe also, he can-

KJ (1611) 1873

<sup>15</sup> And when one of them that sat at meat with *him* heard these *things*, he said unto him, Blessed *is he* that shall eat bread in the kingdom of God. <sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many: <sup>17</sup> and sent his servant at supper time to say to them that were bidden, Come; for all *things* are now ready. <sup>18</sup> And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. <sup>21</sup> So that servant came, and shewed his lord these *things*. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. <sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room. <sup>23</sup> And the lord said unto the servant, Go out into the *highways* and hedges, and compel *them* to come in, that my house may be filled. <sup>24</sup> For I say unto you, That none of those men which were bidden shall taste of my supper.

<sup>25</sup> And there went great multitudes with him: and he turned, and said unto them, <sup>26</sup> If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he

## GENEVA BIBLE (1560) 1562

<sup>15</sup> Now when one of them that sate at table, heard these things, he said unto him, Blessed (is) he that eateth bread in the kingdome of God. <sup>16</sup> Then said he to him, A certeine man made a great supper, and bade manie. <sup>17</sup> And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready. <sup>18</sup> By \* they all with one (minde) began to make excuse: The first said unto him, I have boght a ferme, and I must nedes go out and se it: I pray thee have me excused. <sup>19</sup> And another said, I have boght five yoke of oxen, and I go to prove them: I pray thee, have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I can not come. <sup>21</sup> So that servant returned, and shewed his master these things. Then was the good man of the house angrie, and said to his servant, Go out quickly into the places and stretes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde. <sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is roume. <sup>23</sup> Then the master said to the servant, Go out into the hie wayes, and hedges, and compel them to come in, that mine house may be filled. <sup>24</sup> For I say unto you, that none of those men which were bidden, shal taste of my supper. <sup>25</sup> Now there went great multitudes with him and he turned and said unto them, <sup>26</sup> If anie man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he

## (RV 1881) ASV 1901

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. <sup>16</sup> But he said unto him, A certain man made a great supper; and he bade many: <sup>17</sup> and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. <sup>18</sup> And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. <sup>21</sup> And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. <sup>22</sup> And the servant said, Lord, what thou didst command is done, and yet there is room. <sup>23</sup> And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. <sup>24</sup> For I say unto you, that none of those men that were bidden shall taste of my supper.

<sup>25</sup> Now there went with him great multitudes: and he turned, and said unto them, <sup>26</sup> If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life

## BISHOPS' BIBLE (1568) 1602

the just men. <sup>15</sup> When one of them that sate at meate also heard these things, he said unto him, Happie is he that shall eate bread in the kingdome of God. <sup>16</sup> Then said he unto him, A certaine man ordeined a great supper, and bade many: <sup>17</sup> And sent his servant at supper time, to say to them that were bidden, Come, for all things are now readie. <sup>18</sup> And they al at once began to make excuse: The first said unto him, I have bought a piece of ground, and I must needes goe and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I goe to proove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife: and therefore I cannot come. <sup>21</sup> And the servant returned, and shewed his master these things. Then the goodman of the house being angry, said to his servant, Goe out quickly into the broad streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blind. <sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is roome. <sup>23</sup> And the Lord said unto the servant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. <sup>24</sup> For I say unto you, that none of those men which were bidden, shall taste of my supper. <sup>25</sup> There went a great companie with him: and he returned, and said unto them, <sup>26</sup> If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple.

## RSV (1946) 1960

<sup>15</sup> When one of those who sat at table with him heard this, he said to him, "Blessed is he who shall eat bread in the kingdom of God!" <sup>16</sup> But he said to him, "A man once gave a great banquet, and invited many; <sup>17</sup> and at the time for the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' <sup>18</sup> But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; I pray you, have me excused.' <sup>19</sup> And another said, 'I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.' <sup>20</sup> And another said, 'I have married a wife, and therefore I cannot come.' <sup>21</sup> So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' <sup>22</sup> And the servant said, 'Sir, what you commanded has been done, and still there is room.' <sup>23</sup> And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. <sup>24</sup> For I tell you, none of those men who were invited shall taste my banquet.'"

<sup>25</sup> Now great multitudes accompanied him; and he turned and said to them, <sup>26</sup> "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot

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not be my disciple. <sup>27</sup> And whosoever beare not his crosse, and come after me cannot be my disciple.

<sup>28</sup> Which of you disposed to bylde a toure, sytteth not doune before and counteth the cost, whether he have sufficient to performe it? <sup>29</sup> lest after he hath layde the foundation, and is not able to performe it, all that beholde it, beginne to mocke him <sup>30</sup> sayinge: this man beganne to bylde, and was not able to make an ende. <sup>31</sup> Or what kynge goeth to make batayle agaynst another kynge, and sytteth not doune fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him that cometh agaynst him with. xx. thousand. <sup>32</sup> Or els whyll the other is yet a greate waye of, he will sende embasseatours, and desyre peace. <sup>33</sup> So lyke wyse none of you that forsaketh not all that he hath, can be my disciple.

<sup>34</sup> Salt is good, but yf salt have loste hyr saltnes, what shall be seasoned ther with? <sup>35</sup> It is nether good for the londe nor yet for the donge hyll, but men cast it out at the dores. He that hath eares to heare, let him heare.

**15** Then resorted unto him all the publicans and synners, for to heare him. <sup>2</sup> And the Pharises and Scribes murmured sayinge: He receaved to his company synners, and eateth with them. <sup>3</sup> Then put he forthe this similitude to them sayinge: <sup>4</sup> What man of you havynge an hundred shepe, yf he loose one of them, doth not leve nynty and nyne in the wildernes, and go after that which is loost untill he fynde him? <sup>5</sup> And when he hath founde him, he

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ciple. <sup>27</sup> And he that doth not beare his crosse and come after me: cannot be my disciple. <sup>28</sup> For, which of you minding to build a toure, doth not first sit doune and reckon the charges that are necessarie, whether he have to finish it: <sup>29</sup> lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, <sup>30</sup> saying, That this man began to build, and he could not finish it? <sup>31</sup> Or what king about to goe to make warre against an other king, doth not first sit doune and thinke whether he be able with ten thousands to meete him that with twentie thousands commeth against him? <sup>32</sup> Otherwise whiles he is yet farre of, sending a legacie he asketh those things that belong to peace. <sup>33</sup> So therfore every one of you that doth not renounce al that he posseseth, cannot be my disciple.

<sup>34</sup> Salt is good. But if the salt leese his vertue, wherewith shal it be seasoned? <sup>35</sup> It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare.

**15** And there approached Publicans and sinners unto him for to heare him. <sup>2</sup> And the Pharisees and the Scribes murmured saying, That this man receiveth sinners, and eateth with them. <sup>3</sup> And he spake to them this parable, saying, <sup>4</sup> What man of you having an hundred sheepe: and if he hath lost one of them, doth he not leave the ninetie nine in the desert, and goeth after that which was lost until he finde it? <sup>5</sup> And when he hath found it, laieth it upon his

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not be my disciple. <sup>27</sup> And whosoever doth not beare his crosse, and come after me, cannot be my disciple.

<sup>28</sup> Which of you disposed to buylde a toure, sytteth not doune before, and counteth the cost, whether he have sufficient to performe it? <sup>29</sup> lest after he hath layde the foundation, and is not able to performe it, all that beholde it, begynne to mocke hym, <sup>30</sup> sayinge: this man beganne to buylde, and was not able to make an ende? <sup>31</sup> Or what kyng goinge to make batayle agaynst another kinge, sytteth not doune fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him, that commeth agaynst him with. xx. thousande? <sup>32</sup> Or els while the other is yet a greate waye of he sendeth ambassatoures, and desireth peace. <sup>33</sup> So lykewyse, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

<sup>34</sup> Salt is good, but yf salt have loste the saltnes, what shal be seasoned ther with? <sup>35</sup> It is nether good for the lande, nor yet for the donge hill, but men cast it out at the dores. He that hath eares to heare, let him heare.

**15** Then resorted unto him all the publicans and synners, for to heare him. <sup>2</sup> And the Pharises and Scribes murmured, sayinge. He receaveth synners, and eateth with them. <sup>3</sup> But he put forth this parable unto them, saieng. <sup>4</sup> What man of you havynge an hundred shepe (yf he lose one of them) doth not leave nynty and nyne in the wildernes, and go after that which is lost, untill he fynde it? <sup>5</sup> And when he hath founde it, he laieth it on his shulders with

KJ (1611) 1873

cannot be my disciple. <sup>27</sup> And whosoever doth not bear his cross, and come after me, cannot be my disciple. <sup>28</sup> For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? <sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, <sup>30</sup> saying, This man began to build, and was not able to finish. <sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever *he* be of you that forsaketh not all that he hath, he cannot be my disciple. <sup>34</sup> Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill; *but men* cast it out. He that hath ears to hear, let him hear.

**15** Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup> And the Pharisees and scribes murmured, saying, This *man* receiveth sinners, and eateth with them. <sup>3</sup> And he spake this parable unto them, saying, <sup>4</sup> What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? <sup>5</sup> And when he hath found it, he layeth it on his shoulders,

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can not be my disciple. <sup>27</sup> And whosoever beareth not his crosse, and cometh after me, can not be my disciple. <sup>28</sup> For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether he have sufficient to performe it, <sup>29</sup> Lest that after he hath laid the fundation, and is not able to performe it, all that beholde it, beginne to mocke him, <sup>30</sup> Saying, This man began to buyld, and was not able to make an end? <sup>31</sup> Or what King going to make warre against another King, sitteth not downe first, and taketh counsel, whether he be able with ten housand,\* to mete him that cometh against him with twentie thousand? <sup>32</sup> Or els while he is yet a great way of he sendeth an ambassage, and desireth condicions of peace. <sup>33</sup> So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple. <sup>34</sup> Salt is good: but if salt have loste his savour, where with shal it be salted? <sup>35</sup> It is nether mete for the land, nor yet for the dongue hil, but men cast it out. He that hath eares to heare, let him heare.

**15** Then resorted unto him all the Publicanes, and sinners, to heare him. <sup>2</sup> Therefore the Pharises and scribes murmured, saying, He receiveth sinners, and eateth with them. <sup>3</sup> Then spake he this parable to them, saying, <sup>4</sup> What man of you having an hundreth shepe, if he loose one of them, doeth not leave ninetie and nine in the wilderness, and go after that which is lost, until he finde it? <sup>5</sup> And when he hath founde it, he laieth it on his sholders with

## (RV 1881) ASV 1901

also, he cannot be my disciple. <sup>27</sup> Whosoever doth not bear his own cross, and come after me, cannot be my disciple. <sup>28</sup> For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? <sup>29</sup> Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, <sup>30</sup> saying, This man began to build, and was not able to finish. <sup>31</sup> Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. <sup>33</sup> So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. <sup>34</sup> Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? <sup>35</sup> It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

**15** Now all the publicans and sinners were drawing near unto him to hear him. <sup>2</sup> And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

<sup>3</sup> And he spake unto them this parable, saying, <sup>4</sup> What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? <sup>5</sup> And when he hath found it, he layeth it on his shoulders, re-

## BISHOPS' BIBLE (1568) 1602

<sup>27</sup> And whosoever doth not beare his crosse, and come after me, cannot be my disciple. <sup>28</sup> For which of you disposed to builde a tower, sitteth not downe before, and counteth the cost, whether hee have sufficient to performe it? <sup>29</sup> Least at any time after he hath laide the foundation, and is not able to performe it, all that behold it, begin to mocke him, <sup>30</sup> Saying, This man began to build, and was not able to make an end. <sup>31</sup> Or what king going to make battel against another king, sitteth not downe first, and casteth in his minde whether he be able with ten thousand, to meete him that commeth against him with twenty thousand? <sup>32</sup> Or els, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. <sup>34</sup> Salt is good: but if the salt have lost the saltnesse, wherein shall it be seasoned? <sup>35</sup> It is neither good for the land, nor yet for the dunghill: but men cast it out *at the doores*. He that hath eares to heare, let him heare.

**15** Then resorted unto him al the Publicanes and sinners, for to heare him. <sup>2</sup> And the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them. <sup>3</sup> But he put foorth this parable unto them, saying, <sup>4</sup> What man of you, having an hundred sheep, if he lose one of them, does not leave ninetie and nine in the wilderness, and go after that which is lost, untill he find it? <sup>5</sup> And when he hath found it, he laieth it on his shoulders.

## RSV (1946) 1960

be my disciple. <sup>27</sup> Whoever does not bear his own cross and come after me, cannot be my disciple. <sup>28</sup> For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? <sup>29</sup> Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, <sup>30</sup> saying, 'This man began to build, and was not able to finish.' <sup>31</sup> Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. <sup>33</sup> So therefore, whoever of you does not renounce all that he has cannot be my disciple.

<sup>34</sup> "Salt is good; but if salt has lost its taste, how shall its saltness be restored? <sup>35</sup> It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear."

**15** Now the tax collectors and sinners were all drawing near to hear him. <sup>2</sup> And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them."

<sup>3</sup> So he told them this parable: <sup>4</sup> "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? <sup>5</sup> And when he has

**TYNDALE (1525) 1535**

putteth him on his shulders with joye: <sup>6</sup> And assone as he cometh home, he calleth to geder his lovers and neighbours sayinge unto them: rejoyce with me for I have founde my shepe which was loost. <sup>7</sup> I say unto you, that lyke wyse joye shalbe in heven over one synner that repenteth, moore then over nynty and nyne juste persons whiche nede no repentaunce. <sup>8</sup> Ether what woman havynge. x. grotes, yf she loose one, doth not lyght a candell, and swepe the housse, and seke diligently tyll she fynde it? <sup>9</sup> And when she hath founde it she calleth her lovers and her neighbours sayinge: Rejoyce with me, for I have founde the groate which I had loost. <sup>10</sup> Lykewyse I saye unto you, joye is made in the presence of the angels of God over one synner that repenteth.

<sup>11</sup> And he sayde: a certayne man had two sonnes, <sup>12</sup> and the yonger of them sayde to his father: father geve me my parte of the goodes that to me belongeth. And he devided unto them his substance. <sup>13</sup> And not longe after, the yonger sonne gaddered all that he had to geder, and toke his journey into a farre countre, and theare he wasted his goodes with royetous lyvinge. <sup>14</sup> And when he had spent all that he had, ther arose a greate derth thorow out all that same londe, and he began to lacke. <sup>15</sup> And he went and clave to a citesyn of that same countre, which sent him to his felde, to kepe his swyne. <sup>16</sup> And he wold fayne have fylled his bely with the coddess that the swyne ate: and no man gave him.

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shoulders rejoycing: <sup>6</sup> and comming home calleth together his frendes and neighbours, saying to them, Rejoyce with me, because I have found my sheepe that was lost? <sup>7</sup> I say to you, that even so there shal be joy in heaven upon one sinner that doth penance, then upon ninetie nine just that neede not penance. <sup>8</sup> Or what woman having ten grotes: if she leese one grote, doth she not light a candle, and sweep the house, and seeke diligently, until she finde? <sup>9</sup> And when she hath found, calleth together her frendes and neighbours, saying, Rejoyce with me, because I have found the grote which I had lost? <sup>10</sup> So, I say to you, there shal be joy before the Angels of God upon one sinner that doth penance.

<sup>11</sup> And he said, A certaine man had two sonnes: <sup>12</sup> and the yonger of them said to his father, Father, give me the portion of substance that belongeth to me. And he devided unto them the substance. <sup>13</sup> And not many daies after the yonger sonne gathering al his things together went from home into a farre countre: and there he wasted his substance, living riotously. <sup>14</sup> And after he had spent al, there fel a sore famine in that countre, and he began to be in neede. <sup>15</sup> And he went, and cleaved to one of the citizens of that countre. And he sent him into his farme to feede swine. <sup>16</sup> And he would faine have filled his bellie of the huskes that the swine did eate: and no bodie gave unto him.

**GREAT BIBLE (1539) 1540**

joye. <sup>6</sup> And assone as he cometh home, he calleth together his lovers and neyghbours, saying unto them: Rejoyce with me for I have founde my shepe, which was loost. <sup>7</sup> I say unto you, that like wyse joye shalbe in heaven over one synner that repenteth, more then over nynty and nyne juste persons, which nede no repentaunce. <sup>8</sup> Ether what woman (havynge ten grotes, yf she loose one) doth not light a candell, and swepe the housse, and seke diligently tyll she fynde it? <sup>9</sup> And when she hath founde it, she calleth her lovers and her neyghbours together, sayinge: Rejoyce with me, for I have founde the grote which I had lost. <sup>10</sup> Like wyse I saye unto you, shall ther be joye in the presence of the angels of God, over one synner that repenteth.

<sup>11</sup> And he sayd: A certayne man had two sonnes, <sup>12</sup> and the yonger of them sayde unto the father: father, geve me the porcion of the goodes, that to me belongeth. And he devided unto them his substance. <sup>13</sup> And not longe after, whan the yonger sonne had gathered all that he had together, he toke his journey into a far countre, and there he wasted his goodes with ryotous living. <sup>14</sup> And when he had spent all, ther arose a greate derth in all that land, and he began to lacke, <sup>15</sup> and went, and came to a citesyn of the same countre: and he sent him to his farme, to kepe swyne. <sup>16</sup> And he wolde fayne have fylled his bely with the coddess that the swyne dyd eate: and no man gave unto him.

**KJ (1611) 1873**

rejoycing. <sup>6</sup> And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me; for I have found my sheep which was lost. <sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, *more* than over ninety and nine just *persons* which need no repentance.

<sup>8</sup> Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? <sup>9</sup> And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoyce with me; for I have found the piece which I had lost. <sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

<sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. <sup>13</sup> And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and

## GENEVA BIBLE (1560) 1562

joye. <sup>6</sup> And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me: for I have founde my shepe, which was lost. <sup>7</sup> I say unto you, that likewise joye shalbe in heaven for one sinner that converteth, (more) then for ninetie and nine juste men, which nede none amendement of life. <sup>8</sup> Either what woman having ten pieces of silver, if she loose one piece, doeth not light a candel, and swepe the house, and seke diligently til she finde it? <sup>9</sup> And when she hath founde it, she calleth her friends, and neighbours, saying, Rejoyce with me: for I have founde the piece which I had lost. <sup>10</sup> Likewise I say unto you, there is joye in the presence of the Angels of God, for one sinner that converteth.

<sup>11</sup> He said moreover, A certeine man had two sonnes. <sup>12</sup> And the yonger of them said to hys Father, Father, gyve me the portion of the goods that falleth to me. So he devided unto them (his) substance. <sup>13</sup> So not longe after, when the yonger sonne had gathered al together, he toke his jorney into a farre countrey, and there he wasted his goods with riotous living. <sup>14</sup> Nowe when he had spent all, there arose a greate dearth through out that land, and he began to be in necessitie. <sup>15</sup> Then he went and clave to a citizen of that countrey, and he sent hym to hys, farme, to feede swine. <sup>16</sup> And he wolde faine have filled hys bellye with the huskes, that the swine ate: but no man gave (them)

## (RV 1881) ASV 1901

joicing. <sup>6</sup> And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. <sup>7</sup> I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

<sup>8</sup> Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? <sup>9</sup> And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. <sup>10</sup> Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

<sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living. <sup>13</sup> And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that country; and he began to be in want. <sup>15</sup> And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain <sup>h</sup> have filled his belly with the husks that the swine did eat: and no man gave unto him.

<sup>h</sup> Many ancient authorities read *have been filled*.

## BISHOPS' BIBLE (1568) 1602

rejoycing. <sup>6</sup> And when he commeth home, hee calleth together his friendes and neighbours, saying unto them, Rejoyce with me: for I have found my sheepe which was lost. <sup>7</sup> I say unto you, that likewise joy shalbe in heaven over one sinner that repenteth, more then over ninetie and nine just persons, which neede no repentance. <sup>8</sup> Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seeke diligently til she find *it*? <sup>9</sup> And when she hath found it, shee calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. <sup>10</sup> Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. <sup>11</sup> And he sayde, A certaine man had two sonnes: <sup>12</sup> And the younger of them saide to his father, Father, give *mee* the portion of the substance that to me belongeth. And he devided unto them his living. <sup>13</sup> And not many dayes after, when the younger sonne had gathered all that he had together, he tooke his journey into a farre countrey, and there wasted his substance with riotous living. <sup>14</sup> And when he had spent all, there arose a great dearth in that land, and hee beganne to lacke. <sup>15</sup> And going, he joynd himselfe to a citizen of that countrey: and he sent him into his fields to feede swine. <sup>16</sup> And he would faine have filled his belly with the cods that the

## RSV (1946) 1960

found it, he lays it on his shoulders, rejoicing. <sup>6</sup> And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' <sup>7</sup> Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

<sup>8</sup> "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? <sup>9</sup> And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.' <sup>10</sup> Just so, I tell you, there is joy before the angels of God over one sinner who repents."

<sup>11</sup> And he said, "There was a man who had two sons; <sup>12</sup> and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. <sup>13</sup> Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. <sup>14</sup> And when he had spent everything, a great famine arose in that country, and he began to be in want. <sup>15</sup> So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. <sup>16</sup> And he would gladly have fed on<sup>u</sup> the pods that the

<sup>u</sup> Other ancient authorities read *filled his belly with*

## TYNDALE (1525) 1535

<sup>17</sup> Then he came to him selfe and sayde: how many hyred servauntes at my fathers, have breed ynough, and I dye for hunger. <sup>18</sup> I will aryse, and go to my father and will saye unto him: father, I have synned agaynst heven and before the, <sup>19</sup> and am no moare worthy to be called thy sonne, make me as one of thy hyred servauntes. <sup>20</sup> And he arose and went to his father. And when he was yet agreate waye of, his father sawe him and had compassion, and ran and fell on his necke, and kissed him. <sup>21</sup> And the sonne sayd unto him: father, I have synned agaynst heven, and in thy syght and am no moare worthy to be called thy sonne. <sup>22</sup> But his father sayde to his servauntes: bringe forth that best garment and put it on him, and put a rynge on his honde, and showes on his fete. <sup>23</sup> And bringe hydder that fatted caulfe, and kyll him, and let us eate and be mery: <sup>24</sup> for this my sonne was deed, and is alyve agayne, he was loste, and is now founde. And they began to be merye.

<sup>25</sup> The elder brother was in the felde, and when he came and drewe nye to the housse, he herde minstreley and daunsynge, <sup>26</sup> and called one of his servauntes, and axed what those thynges meante. <sup>27</sup> And he saye unto him: thy brother is come, and thy father had kyllled the fatted caulfe, because he hath receaved him safe and sounde. <sup>28</sup> And he was angry, and wolde not go in. Then came his father out and entreated him. <sup>29</sup> He answered and sayde to his father: Lo these many yeaes have I done the service, nether brake at eny tyme thy commaundment, and yet gavest thou me never so moche as a kynd to make mery

## RHEIMS 1582

<sup>17</sup> And returning to him self he said, How many of my fathers hirelings have abundance of bread: and I here perish for famine? <sup>18</sup> I wil arise, and wil goe to my father, and say to him, Father, I have sinned against heaven and before thee: <sup>19</sup> I am not now worthie to be called thy sonne: make me as one of thy hirelings. <sup>20</sup> And rising up he came to his father. And when he was yet farre of, his father saw him, and was moved with mercie, and running to him fel upon his necke, and kissed him. <sup>21</sup> And his sonne said to him, Father, I have sinned against heaven and before thee, I am not now worthie to be called thy sonne. <sup>22</sup> And the father said to his servants. Quickly bring forth the first stole, and doe it on him, and put a ring upon his hand, and shoes upon his feete: <sup>23</sup> and bring the fatted calfe, and kil it, and let us eate, and make merie: <sup>24</sup> because this my sonne was dead, and is revived: was lost, and is found. And they began to make merie. <sup>25</sup> But his elder sonne was in the field. and when he came and drew nigh to the house, he heard musicke and dauncing: <sup>26</sup> and he called one of the servants, and asked what these thynges should be. <sup>27</sup> And he said to him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath received him safe. <sup>28</sup> But he had indignation, and would not goe in. His father therefore going forth began to desire him. <sup>29</sup> But he answering said to his father, Behold, so many yeres doe I serve thee, and I never transgressed thy commaundement, and thou didst never give me a kynde to make merie

## GREAT BIBLE (1539) 1540

<sup>17</sup> Then he came to him selfe, and sayd: how many hyred servauntes at my fathers have breed ynough? and I perishe with hunger. <sup>18</sup> I wyll aryse, and go to my father, and will saye unto him: father, I have synned agaynst heaven, and before the, <sup>19</sup> and am no more worthy to be called thy sonne, make me as one of thy hyred servauntes. <sup>20</sup> And he arose, and came to his father. But when he was yet a greate waye of, his father sawe him, and had compassion, and ran, and fell on his neck, and kyssed him. <sup>21</sup> And the sonne sayde unto him: father, I have synned agaynst heaven, and in thy syght, and am nomore worthy to be called thy sonne. <sup>22</sup> But the father sayd to his servauntes: brynge forth the best garment, and put it on him, and put a rynge on his hande, and shoes on his fete. <sup>23</sup> And brynge hyther that fatt caulfe, and kyll it, and let us eate and be mery: <sup>24</sup> for this my sonne was deed, and is alyve agayne, he was loste, and is founde. And they began to be merye. <sup>25</sup> The elder brother was in the felde: and when he came and drewe nye to the housse, he herde mynstrelsy and daunsynge, <sup>26</sup> and called one of his servauntes, and asked, what those thynges meante. <sup>27</sup> And he sayd unto him: thy brother is come, and thy father hath kyllled the fatt caulfe, because he hath receaved him safe and sounde. <sup>28</sup> And he was angry, and wolde not go in. Then came hys father out, and entreated him. <sup>29</sup> He answered and sayde to his father: Lo, these many yeaes have I done the service, nether brake at any tyme thy commaundement, and yet gavest thou me

## KJ (1611) 1873

no man gave unto him. <sup>17</sup> And when he came to himself, he said, How many hired *servants* of my father's have bread enough and to spare, and I perish with hunger? <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, <sup>19</sup> and am no more worthy to be called thy son: make me as one of thy hired *servants*. <sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. <sup>22</sup> But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet: <sup>23</sup> and bring hither the fatted calf, and kill it; and let us eat, and be merry: <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. <sup>26</sup> And he called one of the servants, and asked what these *things* meant. <sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him *safe and* sound. <sup>28</sup> And he was angry, and would not go in: therefore came his father out and intreated him. <sup>29</sup> And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me

## GENEVA BIBLE (1560) 1562

him. <sup>17</sup> Then he came to him selfe, and said, Howe manie hired servaunts at my Fathers have bread ynough, and I dye for hunger? <sup>18</sup> I will rise and go to my father, and say unto hym, Father, I have sinned against heaven, and before thee. <sup>19</sup> And am no more worthie to be called thy sonne: make me as one of thy hired servants. <sup>20</sup> So he arose and came to hys Father, and when he was yet a great way of, hys Father sawe him, and had compassion, and ran and fell on his necke, and kissed him. <sup>21</sup> And the Sonne sayd unto hym, Father, I have sinned agaynste heaven, and before thee, and am no more worthie to be called thy sonne. <sup>22</sup> Then the Father said to his servants, bring forthe the best robe, and put it on him, and put a ring on his hand, and shoes on his feete, <sup>23</sup> And bring the fat calf, and kil him, and let us eat, and be merie. <sup>24</sup> For this my sonne was dead, and is alive againe: and he was lost, but he is founde. And they began to be merie. <sup>25</sup> Now the Elder brother was in the field, and when he came and drewe nere to the house, he heard melodie, and dancing, <sup>26</sup> And called one of his servants, and asked what those things ment. <sup>27</sup> And he said unto him, Thy brother is come, and thy father hathe killed the fated calfe, because he hathe received him safe and sounde. <sup>28</sup> Then he was angrie: and wolde not go in: therefore came his Father out and entreated him. <sup>29</sup> But he answered and said to his Father, Lo these manie yeres have I done thee service, nether brake I at anie time thy commandement, and yet thou never gavest me a kid that I might make merie with my friends.

## (RV 1881) ASV 1901

<sup>17</sup> But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: <sup>19</sup> I am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.<sup>i</sup> <sup>22</sup> But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: <sup>23</sup> and bring the fatted calf, and kill it, and let us eat, and make merry: <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. <sup>26</sup> And he called to him one of the servants, and inquired what these things might be. <sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. <sup>28</sup> But he was angry, and would not go in: and his father came out, and entreated him. <sup>29</sup> But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a

<sup>i</sup> Some ancient authorities add *make me as one of thy hired servants*.

## BISHOPS' BIBLE (1568) 1602

swine did eate: and no man gave unto him. <sup>17</sup> And when he came to himselfe, he saide, Howe many hired servants of my fathers have bread ynough and spare, and I perish with hunger? <sup>18</sup> I will arise and goe to my father, and will say unto him, Father, I have sinned against heaven, and before thee, <sup>19</sup> And am no more worthy to be called thy sonne: make me as one of thy hired servants. <sup>20</sup> And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his necke, and all to kissed him. <sup>21</sup> And the sonne said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy sonne. <sup>22</sup> But the father sayde to his servaunts, Bring foorth the best garment, and put it on him, and put a ring on his hand, and shoes on his feete, <sup>23</sup> And bring *hither* that fat calfe, and kill it, and let us eate, and be merie. <sup>24</sup> For this my sonne was dead, and is alive againe: he was lost, and is found. And they began to be merie. <sup>25</sup> The elder brother was in the field: and when he came and drew nigh to the house, hee heard minstrelsie and dauncing, <sup>26</sup> And called one of his servants, and asked what these things meant. <sup>27</sup> And he said unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and sound. <sup>28</sup> And *he* was angrie, and would not goe in: therefore came his father out, and intreated him. <sup>29</sup> He answering, said to his father, Lo, these many yeeres do I serve thee, neither brake I at any time thy commandement, and yet thou never gavest me a kidde, that I might make merie with my

## RSV (1946) 1960

swine ate; and no one gave him anything. <sup>17</sup> But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! <sup>18</sup> I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; <sup>19</sup> I am no longer worthy to be called your son; treat me as one of your hired servants."' <sup>20</sup> And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.'<sup>v</sup> <sup>22</sup> But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; <sup>23</sup> and bring the fatted calf and kill it, and let us eat and make merry; <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry.

<sup>25</sup> "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And he called one of the servants and asked what this meant. <sup>27</sup> And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' <sup>28</sup> But he was angry and refused to go in. His father came out and entreated him, <sup>29</sup> but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with

<sup>v</sup> Other ancient authorities add *treat me as one of your hired servants*

TYNDALE (1525) 1535

with my lovers: <sup>30</sup> but assone as this thy sonne was come, which hath devoured thy goodes with harlotes, thou haste for his pleasure kylled the fatted caulfe. <sup>31</sup> And he sayd unto him: Sonne, thou wast ever with me, and all that I have is thyne: <sup>32</sup> it was mete that we shuld make mery and be glad: for this thy brother was deed, and is alyve agayne: and was loste, and is founde.

**16** And he sayd also unto his disciples. Ther was a certayne rych man, which had a stewarde, that was accused unto him, that he had wasted his goodes. <sup>2</sup> And he called him, and sayd unto him: How is it, that I heare th's of the? Geve a comptes of thy steward shippe: For thou mayste be no longer stewarde. <sup>3</sup> The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewardshippe. I cannot dygge, and to begge, I am a shamed. <sup>4</sup> I woote what to do, that when I am put out of the stewardshippe, they maye receave me into their houses.

<sup>5</sup> Then called he all his masters detters, and sayd unto the fyrst: how moche owest thou unto my master? <sup>6</sup> And he sayd: an hondred tonnes of oyle. And he sayd to him: take thy byll, and syt doune quickly and wryte fyftie. <sup>7</sup> Then sayd he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy byll, and wryte foure scoore. <sup>8</sup> And the lorde commended the unjust stewarde because he had done wysly. For the chyl dren of this worlde are in their kynde, wyser then the

RHEIMS 1582

with my frendes: <sup>30</sup> but after that thy sonne, this that hath devoured his substance with Whoores, is come, thou hast killed for him the fatted calfe. <sup>31</sup> But he said to him, Sonne, thou art alwaies with me, and al my things are thine. <sup>32</sup> But it behoved us to make merie and be glad, because this thy brother was dead, and is revived, was lost, and is found.

**16** And he said also to his Disciples, There was a certaine riche man that had a bailife: and he was il reported of unto him, as he that had wasted his goods. <sup>2</sup> And he called him, and said to him, What heare I this of thee? render account of thy bailship: for now thou canst no more be bailife. <sup>3</sup> And the bailife said within him self, What shal I doe, because my lord taketh away from me the bailship? digge I am not able, to begge I am ashamed. <sup>4</sup> I know what I wil doe, that when I shal be removed from the bailship, they may receive me into their houses. <sup>5</sup> Therefore calling together every one of his lords detters, he said to the first, How much doest thou owe my lord? <sup>6</sup> But he saith, An hundred pipes of oile. And he said to him, Take thy bil: and sit downe, quickly write fiftie. <sup>7</sup> After that he said to an other, But thou, how much doest thou owe? Who said, An hundreth quarters of wheat. He said to him, Take thy bil, and write eightie. <sup>8</sup> And the lord praised the bailife of iniquitie, because he had done wisely: for the children of this world, are wiser then the children of light

GREAT BIBLE (1539) 1540

never a kid, to make mery with my frendes: <sup>30</sup> but assone as this thy sonne was come (which hath devoured thy goodes with harlotes) thou haste for his pleasure kylled the fatt caulfe. <sup>31</sup> And he sayde unto him: Sonne, thou art ever with me, and all that I have is thyne: <sup>32</sup> it was mete that we shulde make mery and be glad: for this thy brother was deed, and is alyve agayne: and was loste, and is founde.

**16** And he sayde also unto his disciples. Ther was a certayn ryche man, which had a stewarde, and the same was accused unto hym, that he had wasted hys goodes. <sup>2</sup> And he called him, and sayde unto him: How is it, that I heare thys of the? Geve acomptes of thy stewardshype: For thou mayste be no longer steward. <sup>3</sup> The stewarde sayde with in him selfe: what shall I do? for my Master taketh awaye from me the stewardeshypp. I cannot dygge, and to begge I am ashamed. <sup>4</sup> I wote what to do, that when I am put out of the stewardship, they maye receave me into their houses.

<sup>5</sup> So whan he had called all hys masters detters together, he sayde unto the fyrst: how moch owest thou unto my master? <sup>6</sup> And he sayd: an hundred tonnes of oyle. And he sayde unto him: take thy byll, and syt doune quickly and wryte fyftye. <sup>7</sup> Then sayd he to another: how moch owest thou? And he sayde: an hondred quarters of wheate. He sayde unto him. Take thy byll, and wryte foure scoore. <sup>8</sup> And the Lorde commended the unjust stewarde, because he had done wysly. For the chyl dren of this worlde are in

KJ (1611) 1873

a kid, that I might make merry with my friends: <sup>30</sup> but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine. <sup>32</sup> It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

**16** And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their

## GENEVA BIBLE (1560) 1562

<sup>30</sup> But when this thy sonne was come, whiche hathe deuoured thy goods with harlots, thou hast for his sake killed the fat calfe. <sup>31</sup> And he said unto him, Sonne, thou art ever with me, and all that I have, is thine. It was mete that we shulde make mery, and be glad: for this thy brother was dead, and is alive againe: and he was lost, but he is founde.

**16** And he said also unto his disciples, There was a certaine riche man, whiche hast a stewarde, and he was accused unto him, that he wasted his goods. <sup>2</sup> And he called him, and said unto him, How (is it) that I heare this of thee? Give an accounts of thy stewardship: for thou maiest be no longer stewarde. <sup>3</sup> Then the stewarde said within him self, What shal I do: for my master wil take away from me the stewardship? I can not digge, (and) to begge I am ashamed. <sup>4</sup> I knowe what I wil do, that when I am put out of the stewardship they may receive me into their houses. <sup>5</sup> Then called he everie one of his masters detters, and said unto the first, How muche owest thou unto my master? <sup>6</sup> And he said, An hundreth measures of oyle. And he said to him, Take thy writting, and sit downe quickly, and write fistie.\* <sup>7</sup> Then said he to another, How muche owest thou? And he said, An hundreth measures of wheat. Then he said to him, Take thy writing, and write foure score. <sup>8</sup> And the Lorde commended the unjust stewarde, because he had done wisely. Wherefore the children of this worlde are in their generacion wiser then the children of

## (RV 1881) ASV 1901

kid, that I might make merry with my friends: <sup>30</sup> but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that is mine is thine. <sup>32</sup> But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

**16** And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. <sup>2</sup> And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. <sup>3</sup> And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? <sup>6</sup> And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. <sup>8</sup> And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their

## BISHOPS' BIBLE (1568) 1602

friends: <sup>30</sup> But as soone as this thy sonne was come, which hath deuoured thy living with harlots, thou hast for his pleasure killed that fat Calfe. <sup>31</sup> And he saide unto him, Sonne, thou art ever with me, and all that I have is thine. <sup>32</sup> It was meete that wee should make merrie, and be glad: for this thy brother was dead, and is alive againe: and was lost, and is found.

**16** And he saide unto his Disciples, There was a certaine rich man which had a Stewarde, and the same was accused unto him that he had wasted his goods. <sup>2</sup> And when he had called him, he said unto him, How is it that I heare this of thee? Give accompts of thy stewardship: for thou mayest be no longer steward. <sup>3</sup> The Steward said within himselfe, What shall I doe, for my master taketh away from me the Stewardship? I cannot digge, and to begge I am ashamed. <sup>4</sup> I wote what to doe, that when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So when hee had called all his masters detters together, he said unto the first, Howe much owest unto my master? <sup>6</sup> And he said, An hundred measures of oile. And he said unto him, Take thy bill, and sit downe quickly, and write fiftie. <sup>7</sup> Then said he to another, How much owest thou? And he saide, An hundred measures of wheate. He said unto him, Take thy bill, and write fourescore. <sup>8</sup> And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their

## RSV (1946) 1960

my friends. <sup>30</sup> But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!" <sup>31</sup> And he said to him, "Son, you are always with me, and all that is mine is yours. <sup>32</sup> It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found."

**16** He also said to the disciples, "There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods. <sup>2</sup> And he called him and said to him, 'What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.' <sup>3</sup> And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. <sup>4</sup> I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.' <sup>5</sup> So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' <sup>6</sup> He said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' <sup>7</sup> Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.' <sup>8</sup> The master commended the dishonest steward for his prudence; for the sons of this world are wiser in their own generation than the sons of light.

TYNDALE (1525) 1535

chyl dren of lyght. <sup>9</sup> And I saye also unto you: make you frendes of the wicked mammon, that when ye shall departe, they may receave you into everlastinge habitacions.

<sup>10</sup> He that is faythfull in that which is leste, the same is faythfull in moche. And he that is unfaythfull in the least: is unfaythfull also in moche. <sup>11</sup> So then yf ye have not ben faythfull in the wicked mammon? who will beleve you in that which is true? <sup>12</sup> And yf ye have not bene faythfull in another mannes busynes: who shall geve you youre awne? <sup>13</sup> No servaunt can serve. ii. masters, for other he shall hate the one and love the other, or els he shall lene to the one and despyse the other. Ye can not serve God and mammon.

<sup>14</sup> All these thinges herde the Pharises also which were covetous, and they mocked him. <sup>15</sup> And he sayd unto them: Ye are they which justifie youre selves before men: but God knoweth your hertes. For that which is hyghlie esteemed amonge men, is abhominable in the syght of God.

<sup>16</sup> The lawe and the Prophetes raygned untill the tyme of John: and sence that tyme the kyngdome of God is preached, and every man stryvethe to go in.

<sup>17</sup> Soner shall heven and erth perisse, then one tittle of the lawe shall perisse. <sup>18</sup> Whosoever forsaketh his wyfe and maryeth another, breaketh matrimony. And every man which maryeth her that is devorsed from her husbände, committeth advourty also.

RHEIMS 1582

in their generation. <sup>9</sup> And I say to you, Make unto you frendes of the mammon of iniquitie: that when you faile, they may receive you into the eternal tabernacles. <sup>10</sup> He that is faithful in the lest, is faithful in the greater also: and he that is unjust in litle, is unjust in the greater also. <sup>11</sup> If then you have not been faithful in the unjust mammon: with that which is the true who may credit you? <sup>12</sup> And if you have not been faithful in other mens: that which is yours, who wil give you? <sup>13</sup> No servant can serve two maisters, for either he shal hate the one, and love the other: or cleave to one, and contemne the other. You can not serve God and mammon.

<sup>14</sup> And the Pharisees which were covetous, heard al these things: and they derided him. <sup>15</sup> And he said to them, You are they that justifie your selves before men, but god knoweth your hartes, because that which is high to men, is abomination before God. <sup>16</sup> The law and the prophets, unto John. from that time the kingdom of God is evangelized, and every one doth force toward it. <sup>17</sup> And it is easier for heaven and earth to passe, then one tittle of the law to fall. <sup>18</sup> Every one that dimisseth his wife, and marieth an other, committeth advourtrie: and he that marieth her that is dismissed from her husband, committeth advourtrie.

GREAT BIBLE (1539) 1540

theyr nacion, wyser then the chyl dren of lyght. <sup>9</sup> And I saye unto you: make you frendes of the unryghteous mammon, that when ye shall have nede they may receave you into everlastyng habitacyons.

<sup>10</sup> He that is faythfull in that which is least, is faythfull also in moch. And he that is unryghteous in the least: is unryghteous also in moch. <sup>11</sup> So then, yf ye have not ben faythfull in the unryghteous mammon, who wyll beleve you in that which is true? <sup>12</sup> And yf ye have not bene faythfull in another mannes busynes, who shal geve you that which is your awne? <sup>13</sup> No servaunt can serve two masters: for ether he shall hate the one, and love the other: or els he shall leane to the one, and despyse the other. Ye cannot serve God and mammon.

<sup>14</sup> All these thynges herde the Pharyses also, which were covetous, and they mocked him. <sup>15</sup> And he sayd unto them: Ye are they which justifie youre selves before men: but God knoweth youre hertes. For that which is hyghlye esteemed amonge men, is abhominable in the syght of God.

<sup>16</sup> The lawe and the Prophetes raygned untill John: and sence that tyme, the kyngdome of God is preached, and every man stryvethe to go in. <sup>17</sup> Easier is it for heaven and erth to peryshe, then one tittle of the lawe to fayll. <sup>18</sup> Whosoever forsaketh hys wyfe, and marieth another, committeth advourtye. And he which marieth her that is devorsed from her husbände, committeth advourty also.

KJ (1611) 1873

generation wiser than the children of light. <sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. <sup>10</sup> He that is faithful in *that which is* least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? <sup>12</sup> And if ye have not been faithful in that which is another *man's*, who shall give you that which is your own? <sup>13</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

<sup>14</sup> And the Pharisees also, who were covetous, heard all these *things*: and they derided him. <sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men is abomination in the sight of God. <sup>16</sup> The law and the prophets *were* until John: since that time the kingdom of God is preached, and every *man* presseth into it. <sup>17</sup> And it is easier for heaven and earth to pass, than one tittle of the law to fail. <sup>18</sup> Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

## GENEVA BIBLE (1560) 1562

light. <sup>9</sup> And I saye unto you, Make you friends with the riches of iniquitie, that when ye shal want, they may receive you into everlasting habitacions. <sup>10</sup> He that is faithful in the least, he is also faithful in much: and he that is unjust in the least is unjust also in much. <sup>11</sup> If then ye have not bene faithful in the wicked riches, who wil trust you in the true (treasure?) <sup>12</sup> And if ye have not bene faithful in another mans (goods,) who shal give you that which is yours? <sup>13</sup> No servant can serve two masters: for ether he shal hate the one, and love the other: or els he shal leane to the one, and despise the other. Ye can not serve God and riches. <sup>14</sup> All these things heard the Pharises also whiche were covetous, and they mocked him. <sup>15</sup> Then he said unto them, Ye are they, which justifie your selves before men: but God knoweth your hearts: for that whiche is highly esteemed among men, is abominacion in the sight of God. <sup>16</sup> The Law and the Prophetes (endured) until John: and since that time the kingdome of God is preached, and everie man preasseth into it. <sup>17</sup> Now it is more easie that heaven and earth shulde passe away, then that one title of the Law shulde fall.

<sup>18</sup> Whosoever putteth away his wife, and marieth another, committeth adulterie: and whosoever marieth her that is put away from her housband, committeth adulterie.

## (RV 1881) ASV 1901

own generation wiser than the sons of the light. <sup>9</sup> And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. <sup>10</sup> He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup> And if ye have not been faithful in that which is another's, who will give you that which is <sup>j</sup>your own? <sup>13</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

<sup>14</sup> And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. <sup>15</sup> And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. <sup>16</sup> The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. <sup>17</sup> But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

<sup>18</sup> Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

<sup>j</sup> Some ancient authorities read *our own*.

## BISHOPS' BIBLE (1568) 1602

nation wiser then the children of light, <sup>9</sup> And I say unto you, Make you friends of the unrighteous Mammon, that when yee shall have neede, they may receive you into the everlasting habitacions. <sup>10</sup> He that is faithfull in that which is least, is faithfull also in much: and he that is unrighteous in the least, is unrighteous also in much. <sup>11</sup> So then, if ye have not bene faithfull in the unrighteous Mammon, who shall trust you in the true *treasure*? <sup>12</sup> And if ye have not bene faithfull in that which is another mans, who shall give you that which is your owne? <sup>13</sup> No servant can serve two masters, for either he shall hate the one, and love the other: or els he shal leane to the one, and despise the other: ye cannot serve God and Mammon. <sup>14</sup> All these things heard the Pharisees also which were covetous: and they mocked him greatly. <sup>15</sup> And he said unto them, Ye are they which justifie your selves before men, but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God. <sup>16</sup> The law and the Prophets *reigned* until John, and since that time the glad tidings of the kingdome of God is preached, and every man striveth to goe in. <sup>17</sup> Easier it is for heaven and earth to passe away, then one title of the law to faile. <sup>18</sup> Whosoever forsaketh his wife, and marrieth another, committeth adultery: and he that marrieth her that is divorced from her husband, committeth adulterie *also*.

## RSV (1946) 1960

<sup>9</sup> And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations.

<sup>10</sup> "He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. <sup>11</sup> If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? <sup>12</sup> And if you have not been faithful in that which is another's, who will give you that which is your own? <sup>13</sup> No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."

<sup>14</sup> The Pharisees, who were lovers of money, heard all this, and they scoffed at him. <sup>15</sup> But he said to them, "You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination in the sight of God.

<sup>16</sup> "The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently. <sup>17</sup> But it is easier for heaven and earth to pass away, than for one dot of the law to become void.

<sup>18</sup> "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

## TYNDALE (1525) 1535

<sup>19</sup> Ther was a certayne ryche man, which was clothed in purple and fyne bysse, and fared deliciously every daye. <sup>20</sup> And ther was a certayne begger named Lazarus, whiche laye at his gate full of soores, <sup>21</sup> desyringe to be refresshed with the cromes whiche fell from the ryche mannes borde. Neverthelesse, the dogges came and licked his soores. <sup>22</sup> And it fortuneth that the begger dyed, and was caryed by the angelles into Abrahams bosome. The ryche man also dyed, and was buried.

<sup>23</sup> And beinge in hell in tormentes, he lyfte up his eyes and sawe Abraham a farre of, and Lazarus in his bosome, <sup>24</sup> and he cryed and sayd: father Abraham, have mercy on me, and sende Lazarus that he maye dippe the tippe of his fynger in water, and cole my tonge: for I am tourmented in this flame. <sup>25</sup> But Abraham sayd unto him: Sonne, remembre that thou in thy lyfe tyme, receavedst thy pleasure, and contrary wyse Lazarus payne. Now therefore is he comforted, and thou art punisshed. <sup>26</sup> Beyond all this, bytwene you and us ther is a greate space set, so that they which wolde go from hence to you cannot: nether maye come from thence to us.

<sup>27</sup> Then he sayd: I praye the therefore father, send him to my fathers housse. <sup>28</sup> For I have fyve brethren: for to warne them lest they also come into the place of tourment. <sup>29</sup> Abraham sayd unto him: they have Moses and the Prophetes, let them heare them. <sup>30</sup> And he sayd: naye father Abraham, but yf one came unto them from the ded,

## RHEIMS 1582

<sup>19</sup> There was a certaine riche man, and he was clothed with purple and silke; and he fared every day magnifically. <sup>20</sup> And there was a certaine begger called Lazarus, that lay at his gate, ful of sores: <sup>21</sup> desiring to be filled of the crommes, that fel from the riche mans table, but the dogges also came, and licked his sores. <sup>22</sup> And it came to passe that the begger died, and was caryed of the Angels into Abrahams bosome. And the riche man also died: and he was buried in hel. <sup>23</sup> And lifting up his eies, when he was in tormentes, he saw Abraham a farre of, and Lazarus in his bosome: <sup>24</sup> and he crying said, Father Abraham, have mercie on me, and send Lazarus that he may dippe the tippe of his finger into water, for to coole my tongue, because I am tormented in this flame. <sup>25</sup> And Abraham said to him, Sonne, remember that thou didst receive good things in thy life time, and Lazarus likewise evil: but now he is comforted, and thou art tormented. <sup>26</sup> And beside all these things, betwene us and you there is fixed a great chaos: that they which wil passe from hence to you, may not, neither goe from thence hither. <sup>27</sup> And he said, Then, father, I beseeche thee that thou wouldest send him unto my fathers house, for I have five brethren. <sup>28</sup> for to testifie unto them, lest they also come into this place of tormentes. <sup>29</sup> And Abraham said to him, They have Moyses and the Prophets: let them heare them. <sup>30</sup> But he said, No, father Abraham, but if some man shal goe from the dead to them,

## GREAT BIBLE (1539) 1540

<sup>19</sup> Ther was a certayne ryche man, which was clothed in purple and fyne whyte, and fared deliciously every dyae\*: <sup>20</sup> And there was a certayne begger named Lazarus, which laye at his gate full of sores, <sup>21</sup> desyringe to be refresshed with the cromes, which fell from the ryche mannes borde (*and no man gave unto hym.*) The dogges came also, and lycked his sores, <sup>22</sup> And it fortuneth, that the begger died, and was caryed by the angelles into Abrahams bosome. The riche man also dyed, and was buried.

<sup>23</sup> And beyng in hell in tormentes, he lyfte up hys eyes and sawe Abraham a farre of and Lazarus in hys bosome, <sup>24</sup> and he cryed and sayde: father Abraham: have mercy on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge: for I am tormented in this flame. <sup>25</sup> But Abraham sayde: Sonne remember that thou in thy lyfe tyme, receavedst thy pleasure, and contrary wyse, Lazarus receaved payne. But now is he comforted, and thou art punisshed. <sup>26</sup> Beyond all this, betwene us and you ther is a greate space set, so that they which wolde go from hence to you, cannot: nether maye come from thence to us.

<sup>27</sup> Then he sayd: I praye the therefore father, sende him to my fathers house. <sup>28</sup> (For I have fyve brethren) for to warne them, lest they also come into this place of tourment. <sup>29</sup> Abraham sayde unto him: they have Moses and the Prophetes, let them heare them. <sup>30</sup> And he sayde: naye father Abraham, but yf one come unto them from the

## KJ (1611) 1873

<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup> and desiring to be fed with the crumbs which fell from the rich *man's* table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich *man* also died, and was buried; <sup>23</sup> and in hell he lift up his eyes, being in tormentes, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. <sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good *things*, and likewise Lazarus evil *things*: but now he is comforted, and thou art tormented. <sup>26</sup> And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. <sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup> for I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the

## GENEVA BIBLE (1560) 1562

<sup>19</sup> There was a certeine riche man, whiche was clothed in purple and fine linen, and fared wel and delicately everie day. <sup>20</sup> Also there was a certeine begger named Lazarus, which was laied at his gate ful of sores <sup>21</sup> And desired to be refresh with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores. <sup>22</sup> And it was so that the begger dyed, and was caryed by in the Angels into Abrahams bosome. The riche man also dyed and was buried. <sup>23</sup> And being in hel in torments, he lift up his eyes, and sawe Abraham a farre of, and Lazarus in his bosome. <sup>24</sup> Then he cryed, and said Father Abraham, have mercie on me, and send Lazarus that he may dippe the typ of his finger in water, and coole my tongue: for I am tormented in this flame. <sup>25</sup> But Abraham said, Sonne, remember that thou in thy lifetime receivdest thy pleasures, and likewise Lazarus paines: now there fore is he comforted, and thou art tormented. <sup>26</sup> Besides all this, betwene you and us there is a great gulfe set, so that they which wolde go from hence to you, can not, nether can they come from thence to us. <sup>27</sup> Then he said, I pray thee therefore Father, that thou woldest send him to my Fathers house, <sup>28</sup> [For I have five brethren] that he may testifie unto them, lest they also come into this place of torment. <sup>29</sup> Abraham said unto him, They have Moses and the Prophetes: let them heare them. <sup>30</sup> And he said, Nay, Father Abraham: but if one came unto them from the dead, they wil amend

## (RV 1881) ASV 1901

<sup>19</sup> Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: <sup>20</sup> and a certain beggar named Lazarus was laid at his gate, full of sores, <sup>21</sup> and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. <sup>22</sup> And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. <sup>23</sup> And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. <sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivdest thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. <sup>26</sup> And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. <sup>27</sup> And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; <sup>28</sup> for I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> But Abraham saith, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one go to them from

## BISHOPS' BIBLE (1568) 1602

<sup>19</sup> There was a certaine rich man, which was clothed in purple and fine white, and fared very deliciously every day. <sup>20</sup> And there was a certaine beggar named Lazarus, which was layd at his gate full of sores: <sup>21</sup> And desiring to bee refreshed with the crummes which fell from the rich mans board, *and no man gave unto him:* but the dogs came and licked his sores. <sup>22</sup> And it came to passe that the beggar died, and was caryed by the Angels into Abrahams bosome: the rich man also died, and was buried. <sup>23</sup> And being in hell in torments, when he had lifted up his eyes, he seeth Abraham afarre off, and Lazarus in his bosome: <sup>24</sup> And he cryed, and saide, Father Abraham, have mercie on mee, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. <sup>25</sup> But Abraham saide, Sonne, remember that thou in thy life time receivdest thy pleasure, and likewise Lazarus paines, but now hee is comforted, and thou art tormented. <sup>26</sup> Besides all this, betweene us and you there is a great gulfe stedfastly set, so that they which would goe from hence to you, can not, neither have they passage to us that would come from thence. <sup>27</sup> Then he saide, I praye thee therefore father, that thou wouldest send him to my fathers house: <sup>28</sup> For I have five brethren, that he may witnesse unto them, least they also come into this place of torment. <sup>29</sup> Abraham saith unto him, They have Moses and the Prophets, let them heare them. <sup>30</sup> And he said, Nay, father, Abraham: but if one come unto them from the dead, they

## RSV (1946) 1960

<sup>19</sup> "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. <sup>20</sup> And at his gate lay a poor man named Lazarus, full of sores, <sup>21</sup> who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. <sup>22</sup> The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; <sup>23</sup> and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. <sup>24</sup> And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' <sup>25</sup> But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. <sup>26</sup> And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' <sup>27</sup> And he said, 'Then I beg you, father, to send him to my father's house, <sup>28</sup> for I have five brothers, so that he may warn them, lest they also come into this place of torment.' <sup>29</sup> But Abraham said, 'They have Moses and the prophets; let them hear them.' <sup>30</sup> And he said, 'No, father Abraham; but if some one goes to them from

## TYNDALE (1525) 1535

they wolde repent. <sup>31</sup> He sayd unto him: If they heare not Moses and the Prophetes, nether will they beleve, though one rose from deeth agayne.

**17** Then sayde he to the disciples, it can not be avoyded but that offences will come. Neverthelesse wo be to him thorow whom they come. <sup>2</sup> It were better for him that a mylstone were hanged aboute his necke, and that he were cast into the see, then that he shuld offende one of this lytleons. <sup>3</sup> Take hede to youre selves. If thy brother trespas agaynst the, rebuke him: and yf he repent, forgeve him. <sup>4</sup> And though he synne agenst the seven tymes in a daye, and seven tymes in a daye tourne agayne to the sayinge: it repenteth me, forgeve him.

<sup>5</sup> And the Apostles sayde unto the Lorde: increase oure fayth. <sup>6</sup> And the Lorde sayde: yf ye had fayth lyke a grayne of mustard sede, and shuld saye unto this sycamine tree, plucke thy selfe up by the rootes, and plant thy selfe in the see: he should obey you.

<sup>7</sup> Who is it of you yf he had a servaunte plowinge or fedinge catell, that wolde saye unto him when he were come from the felde: Go quickly and syt doune to meate: <sup>8</sup> and wolde not rather saye to him, dresse wherwith I maye sup, and gyrde up thy selfe and serve me, tyll I have eaten and droncken: and afterwarde, eate thou, and drincke thou? <sup>9</sup> Doeth he thanke that servaunt because he dyd that which was commaunded unto him? I trowe not.

## RHEIMS 1582

they wil doe penance. <sup>31</sup> And he said to him, If they heare not Moyses and the Prophets, neither if one shal rise againe from the dead, wil they beleve.

**17** And he said to his Disciples, It is impossible that scandale should not come: but wo to him by whom they come. <sup>2</sup> It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. <sup>3</sup> Looke wel to your selves, If thy brother sinne against thee, rebuke him: and if he doe penance, forgive him. <sup>4</sup> And if he sinne against thee seven times in a day, and seven times in a day be converted unto thee, saying, It repenteth me, forgive him.

<sup>5</sup> And the Apostles said to our Lord, Increase faith in us. <sup>6</sup> And our lord said, If you had faith like to a mustard seede, you might say to this mulberie tree, be thou rooted up, and be transplanted into the sea: and it would obey you. <sup>7</sup> And which of you having a servant plowing or keeping cattle, that wil say to him returning out of the field, Passe quickly, sit downe: <sup>8</sup> and saith not to him, Make ready supper, and gird thy self, and serve me whiles I eate and drinke, and afterward thou shalt eate and drinke? <sup>9</sup> Doth he give that servant thanks, for doing the things

## GREAT BIBLE (1539) 1540

deed, they wyll repent. <sup>31</sup> He sayde unto him: If they heare not Moses and the Prophetes, nether wyll they beleve, though one rose from deeth agayne.

**17** He sayde unto the disciples: it can not be: but offences wyll come. Neverthelesse wo unto hym thorow whom they come. <sup>2</sup> It were better for him that a mylstone were hanged aboute his neck, and he cast into the see, then that he shulde offende one of these lytleous.\* <sup>3</sup> Take hede to youre selves.

If thy brother trespas agaynst the, rebuke hym: and yf he repent, forgeve hym. <sup>4</sup> And though he synne agaynst the seven tymes in a daye, and seven tymes in a daye tourne agayne to the, sayinge: it repenteth me, thou shalt forgeve hym.

<sup>5</sup> And the Apostles sayde unto the Lorde: increase oure fayth. <sup>6</sup> And the Lorde sayde: yf ye had fayth lyke a grayne of mustarde scede, and shuld saye unto this Sycamyn tree, plucke thy selfe up by the rootes, and plant thy selfe in the see: it shulde obey you.

<sup>7</sup> Who is it of you, yf he had a servaunte plowynge or fedyng catell, that wyll saye unto hym when he commeth from the felde: Go quykly, and syt downe to meat, <sup>8</sup> and sayth not rather unto him, dresse, wherwith I maye supp, and gyrde up thy selfe, and serve me, tyll I have eaten and droncken: and afterward, eate thou, and drincke thou? <sup>9</sup> Doeth he thanke that servaunt, because he dyd the thynges

## KJ (1611) 1873

dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

**17** Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come. <sup>2</sup> It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. <sup>3</sup> Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repent, forgive him. <sup>4</sup> And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

<sup>5</sup> And the apostles said unto the Lord, Increase our faith. <sup>6</sup> And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. <sup>7</sup> But which of you, having a servant plowing or feeding cattle, will say *unto him* by and by, when he is come from the field, Go and sit down to meat? <sup>8</sup> And will not *rather* say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? <sup>9</sup> Doth he thank that servant because he did

## GENEVA BIBLE (1560) 1562

their lives. <sup>31</sup>Then he said unto him, If they heare not Moses and the Prophetes, nether wil thei be persuaded, thogh one rise from the dead againe.

**17** Then said he to the disciples, It can not be avoided, but that offences wil come, but wo (be) to him by whome they come. <sup>2</sup>It were better for him that a great milstone were hanged about his necke, and that he were cast into the sea, then that he shulde offende one of these litle ones.

<sup>3</sup>Take hede to your selves: if thy brother trespasse against thee rebuke him: and if he repent, forgive him. <sup>4</sup>And thogh he sinne against thee seven times in daye, and seven times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgive him.

<sup>5</sup>And the Apostles said unto the Lorde, Increase our faith. <sup>6</sup>And the Lord said, If ye had faith, (as much) as (is) a graine of mustard sede, and shulde say unto this mulbery tre, plucke thy self up by the rootes, and plante thy self in the sea, it shulde even obey you.

<sup>7</sup>Who is it also of you that having a servant plowing or feding cattel, wolde saye unto him by and by, when he were come from the field, Go, and sit downe at table? <sup>8</sup>And wolde not rather say to him, Dresse wherewith I may suppe, and girde thy self, and serve me, til I have eaten and droken, and afterwarde eat thou, and drinke thou? <sup>9</sup>Doeth he thanke that servant, because he did that

## (RV 1881) ASV 1901

the dead, they will repent. <sup>31</sup>And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

**17** And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! <sup>2</sup>It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. <sup>3</sup>Take heed to yourselves; if thy brother sin, rebuke him; and if he repent, forgive him. <sup>4</sup>And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

<sup>5</sup>And the apostles said unto the Lord, Increase our faith. <sup>6</sup>And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. <sup>7</sup>But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; <sup>8</sup>and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? <sup>9</sup>Doth he thank the servant because he

## BISHOPS' BIBLE (1568) 1602

will repent. <sup>31</sup>He said unto him, If they heare not Moses and the Prophetes, neither wil they beleewe though one rose from death.

**17** He said unto the disciples, It can not be but offences will come, neverthelesse, woe unto him through whom they come. <sup>2</sup>It were better for him that a milstone were hanged about his necke, and he cast into the sea, then that he should offend one of these litle ones. <sup>3</sup>Take heede to your selves: If they brother trespasse against thee, rebuke him, and if he repent, forgive him. <sup>4</sup>And though he sinne against thee seven times in a day, and seven times in a day turne againe to thee, saying, I repent, thou shalt forgive him. <sup>5</sup>And the Apostles said unto the Lord, Increase our faith. <sup>6</sup>And the Lord said, If ye had faith as much as a graine of mustard seede, ye should say unto this Sycamine tree, Be thou plucked up by the roote, and be thou planted in the sea, and it should obey you. <sup>7</sup>But which of you having a servant plowing, or feeding cattell, will say unto him by and by when he were come from the field, Goe and sit downe at the table? <sup>8</sup>And will not rather say unto him, Dresse where with I may sup, and gird up thy selfe, and serve me, till I have eaten and drunken: and afterward thou shalt eate and drinke? <sup>9</sup>Doeth he thanke that servant because he did the things that were commanded

## RSV (1946) 1960

the dead, they will repent.' <sup>31</sup>He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'

**17** And he said to his disciples, "Temptations to sin are sure to come; but woe to him by whom they come! <sup>2</sup>It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin. <sup>3</sup>Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; <sup>4</sup>and if he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him."

<sup>5</sup>The apostles said to the Lord, "Increase our faith!" <sup>6</sup>And the Lord said, "If you had faith as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you.

<sup>7</sup>"Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, 'Come at once and sit down at table'? <sup>8</sup>Will he not rather say to him, 'Prepare supper for me, and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink'? <sup>9</sup>Does he thank the servant because

TYNDALE (1525) 1535

<sup>10</sup> So lyke wyse ye, when ye have done all thoose thinges which are commaunded you: saye, we are unprofitable servauntes. We have done that which was oure duetye to do.

<sup>11</sup> And it chaused as he went to Jerusalem, that he passed thorow Samaria and Galile. <sup>12</sup> And as he entred into a certayne towne, ther met him ten men that were lepers. Which stode a farre of, <sup>13</sup> and put forth their voyces and sayde: Jesu master, have mercy on us. <sup>14</sup> When he sawe them, he sayde unto them: Go and shewe youre selves to the Prestes. And it chaused as they went, they were clensed. <sup>15</sup> And one of them, when he sawe that he was clensed, turned backe agayne, and with a loude voyce prayesd God, <sup>16</sup> and fell doune on his face at his fete, and gave him thankes. And the same was a Samaritane. <sup>17</sup> And Jesus answered and sayde: are ther not ten clensed? But where are those nyne? <sup>18</sup> Ther are not founde that returned agayne, to geve God prayse save only this straunger. <sup>19</sup> And he sayde unto him: aryse, and go thy waye, thy fayth hath made the whoale.

<sup>20</sup> When he was demaunded of the Pharises, when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. <sup>21</sup> Nether shall men saye: Lo here, lo there. For beholde, the kyngdome of God is with in you.

<sup>22</sup> And he sayde unto the disciples: The dayes will come, when ye shall desyre to se one daye of the sonne of man,

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which he commaunded him? <sup>10</sup> I trow not. So you also, when you shal have done al things that are commaunded you, say, We are unprofitable servants: we have done that which we ought to doe.

<sup>11</sup> And it came to passe, as he went unto Hierusalem, he passed through the middes of Samaria and Galilee. <sup>12</sup> And when he entred into a certayne towne, there mette him ten men that were lepers, who stode a farre of: <sup>13</sup> and they lifted up their voice, saying, JESUS maister, have mercie on us. <sup>14</sup> Whom as he saw, he said, Goe, shew your selves to the Priests. And it came to passe, as they went, they were made cleane. <sup>15</sup> And one of them as he saw that he was made cleane: went backe with a loud voice magnifying God, <sup>16</sup> and he fel on his face before his feete, giving thankes: and this was a Samaritane. <sup>17</sup> And JESUS answering said, Were not ten made cleane? and where are the nine? <sup>18</sup> There was not found that returned, and gave glorie to God, but this stranger. <sup>19</sup> And he said to him, Arise, goe thy waies: because thy faith hath made thee safe.

<sup>20</sup> And being asked of the Pharisees, When commeth the kingdom of God? he answered them and said, The kingdom of God commeth not with observation: <sup>21</sup> neither shal they say, Loe here, or loe there. for loe the kingdom of God is within you.

<sup>22</sup> And he said to his Disciples, The daies wil come when you shal desire to see one day of the Sonne of man: and

GREAT BIBLE (1539) 1540

that were commaunded unto him? I trowe not. <sup>10</sup> So lyke wyse ye, when ye have done all those thynges which are commaunded you, saye: we are unprofitable servauntes. We have done that, which was oure duety to do.

<sup>11</sup> And it chaused as he went to Jerusalem, that he passed thorow Samaria and Galile, <sup>12</sup> And as he entred into a certayne towne, ther met him ten men that were lepers. Which stode a farre of, <sup>13</sup> and put forth theyr voyces and sayde: Jesu master, have mercy on us. <sup>14</sup> When he sawe them he sayd unto them: Go, shewe youre selves unto the Prestes. And it came to passe, that as they went, they were clensed. <sup>15</sup> And one of them, when he sawe that he was clensed, turned backe agayne, and with a loude voyce prayesd God, <sup>16</sup> and fell doune on hys face at hys fete, and gave hym thankes. And the same was a Samaritane. <sup>17</sup> And Jesus answered, and sayde: are ther not ten clensed? But where are those nyne? <sup>18</sup> Ther are not founde that returned agayne, to geve God prayse, save only this straunger. <sup>19</sup> And he sayd unto him: aryse, go thy waye, thy fayth hath made the whoale.

<sup>20</sup> When he was demaunded of the Pharises, when the kyngdome of God shulde come, he answered them and sayd: The kyngdome of God shall not come with wayting for, <sup>21</sup> nether shal they saye. Lo here, Or lo there. For beholde the kyngdome of God is within you.

<sup>22</sup> And he sayde unto the disciples: the dayes wyll come, when ye shall desyre to se one daye of the sonne of man,

KJ (1611) 1873

the *things* that were commanded him? I trow not. <sup>10</sup> So likewise ye, when ye shall have done all those *things* which are commanded you, say, We are unprofitable servants: we have done *that* which was our duty to do.

<sup>11</sup> And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. <sup>12</sup> And as he entered into a certain village, there met him ten men *that were* lepers, which stood afar off: <sup>13</sup> and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. <sup>14</sup> And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass *that*, as they went, they were cleansed. <sup>15</sup> And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup> and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. <sup>17</sup> And Jesus answering said, Were there not ten cleansed? but where *are* the nine? <sup>18</sup> There are not found that returned to give glory to God, save this stranger. <sup>19</sup> And he said unto him, Arise, go *thy way*: thy faith hath made thee whole.

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: <sup>21</sup> neither shall they say, Lo here: or, lo there: for behold, the kingdom of God is within you. <sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

## GENEVA BIBLE (1560) 1562

which was commaunded unto him? I trowe not. <sup>10</sup> So likewise ye, when ye have done all those things, which are commaunded you say, We are unprofitable servants: we have done that which was our duetie to do.

<sup>11</sup> And so it was when he went to Jerusalem, that he passed through the middes of Samaria and Galilee. <sup>12</sup> And as he entred into a certeine towne; there met him ten men that were lepers, which stode a farre of. <sup>13</sup> And they lift up their voyces and said, Jesus, Master, have mercie on us. <sup>14</sup> And when he sawe (them,) he said unto them, Go, shewe your selves unto the Priests. And it came to passe, that as thei went, they were clensted. <sup>15</sup> Then one of them, when he sawe that he was healed, turned backe, and with a loude voyce praised God, <sup>16</sup> And fell downe on his face at his fete, and gave him thankes: and he was a Samaritan. <sup>17</sup> And Jesus answered, and said, Are there not ten clensted? but where (are) the nine? <sup>18</sup> There are none founde that returned to give God praise, save this stranger. <sup>19</sup> And he said unto him, Arise, go thy way, thy faith hath made thee whole.

<sup>20</sup> And when he was demanded of the Pharises, when the kingdome of God shuld come he answered them, and said, The kingdome of God cometh not with observacion. <sup>21</sup> Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is within you. <sup>22</sup> And he said unto the disciples, The dayes wil come, when ye shal desire to se one of the dayes of the Sonne of man, and ye shal not se

## (RV 1881) ASV 1901

did the things that were commanded? <sup>10</sup> Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

<sup>11</sup> And it came to pass, as they were on their way to Jerusalem, that he was passing along the borders of Samaria and Galilee. <sup>12</sup> And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: <sup>13</sup> and they lifted up their voices, saying, Jesus, Master, have mercy on us. <sup>14</sup> And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. <sup>15</sup> And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; <sup>16</sup> and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. <sup>17</sup> And Jesus answering said, Were not the ten cleansed? but where are the nine? <sup>18</sup> Were there none found that returned to give glory to God, save this stranger? <sup>19</sup> And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

<sup>20</sup> And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: <sup>21</sup> neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of

## BISHOPS' BIBLE (1568) 1602

unto him? I trow not. <sup>10</sup> So likewise ye, when yee shall have done all those things which are commanded you, say, We are unprofitable servants: wee have done that which was our duetie to doe. <sup>11</sup> And so it was, as he went to Hierusalem, that he passed thorow the middes of Samaria and Galilee. <sup>12</sup> And as he entred into a certaine village, there met him ten men that were lepers, which stood afarre off, <sup>13</sup> And they put foorth their voices, and said, Jesu master, have mercie on us. <sup>14</sup> When he sawe *them*, he saide unto them, Goe shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed. <sup>15</sup> And one of them when he saw that he was healed, turned backe *again*e with a loude voice, glorifying God, <sup>16</sup> And fell downe on his face at his feete, giving him thankes: and the same was a Samaritane. <sup>17</sup> And Jesus answering, said, Are there not ten cleansed, but where are those nine? <sup>18</sup> There are not found that returned againe to give glory to God, save *onely* this stranger. <sup>19</sup> And he said unto him, Arise, goe thy way, thy faith hath made thee whole. <sup>20</sup> When he was demanded of the Pharisees when the kingdom of God commeth, he answering them, said, The kingdome of God commeth not with observation. <sup>21</sup> Neither shall they say, Lo here, lo there: for behold, the kingdome of God is within you. <sup>22</sup> And he said unto the Disciples, The daies will come when he shall desire to see one day of the

## RSV (1946) 1960

he did what was commanded? <sup>10</sup> So you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'

<sup>11</sup> On the way to Jerusalem he was passing along between Samaria and Galilee. <sup>12</sup> And as he entered a village, he was met by ten lepers, who stood at a distance <sup>13</sup> and lifted up their voices and said, "Jesus, Master, have mercy on us." <sup>14</sup> When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. <sup>15</sup> Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; <sup>16</sup> and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. <sup>17</sup> Then said Jesus, "Were not ten cleansed? Where are the nine? <sup>18</sup> Was no one found to return and give praise to God except this foreigner?" <sup>19</sup> And he said to him, "Rise and go your way; your faith has made you well."

<sup>20</sup> Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed: <sup>21</sup> nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

<sup>22</sup> And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of

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and ye shall not se it. <sup>23</sup> And they shall saye to you: Se here, Se there. Go not after them, nor folowe them, <sup>24</sup> for as the lyghtenyng that apereth out of the one parte of the heven, and shyneth unto the other parte of heven: So shall the sonne of man be in his dayes. <sup>25</sup> But fyrst must he suffre many thynges, and be refused of this nacion.

<sup>26</sup> As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. <sup>27</sup> They ate they drancke, they maryed wyves and were maryed, even unto that same daye that Noe went into the arke: and the flood cam and destroyed them all. <sup>28</sup> Lykewyse also, as it chaunced in the dayes of Lot. They ate, they drancke, they bought, they solde, they planted, they bilte. <sup>29</sup> And even the same daye that Lot went out of zodom it rayned fyre and brymstone from heven, and destroyed them all. <sup>30</sup> After these ensamples, shall it be in the daye when the sonne of man shall appere.

<sup>31</sup> At that daye he that is on the housse toppe, and his stuffe in the housse: let him not come doune to take it out. And lykewise let not him that is in the felde, turne backe agayne to that he left behind. <sup>32</sup> Remember Lottes wyfe. <sup>33</sup> Whoever will go about to save his lyfe, shal lose it: And whosoever shall lose his lyfe, shall save it.

<sup>34</sup> I tell you in that nyght, ther shalbe two in one beed, the one shalbe receaved and the other shalbe forsaken. <sup>35</sup> Two shalbe also agrindinge to gedder: the one shalbe

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you shal not see. <sup>23</sup> And they wil say to you, Loe here and loe there. Goe not, neither doe ye folow after. <sup>24</sup> For even as the lightening that lighteneth from under heaven, unto those partes that are under heaven, shineth: so shal the Sonne of man be in his day. <sup>25</sup> But first he must suffer many things and be rejected of this generation. <sup>26</sup> And as it came to passe in the daies of Noe, so shal it be also in the daies of the Sonne of man. <sup>27</sup> They did eate and drinke, they did marie wives and were given to marriage even until the day that Noe entred into the arke: and the flood came, and destroyed them al. <sup>28</sup> Likewise as it came to passe in the daies of Lot: They did eate and drinke, bought and sould, planted, and builded: <sup>29</sup> and in the day that Lot went out from Sodome, it rained fire and brimstone from heaven, and destroyed them all: <sup>30</sup> according to these things it shal be in the day that the Sonne of man shal be revealed. <sup>31</sup> In that houre he that shal be in the house-toppe, and his vessel in the house, let him not goe downe to take them up: and he that is in the field, in like maner let him not returne backe. <sup>32</sup> Be mindeful of Lots wife. <sup>33</sup> Whosoever seeketh to save his life, shal lose it: and whosoever doth lose the same, shal quicken it. <sup>34</sup> I say to you, in that night there shal be two in one bed: the one shal be taken, and the other shal be left: <sup>35</sup> two women shal be grinding together: the one shal be taken, and the other shal be left: two in the field: the one shal be taken, and the other shal

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and ye shall not se it. <sup>23</sup> And they shall saye to you: Se here, Se there. Go not after them, nor folowe them: <sup>24</sup> for as the lyghtenyng that apereth out of the one parte that is under heaven, and shyneth unto the other parte which is under heaven, so shall the sonne of man be in hys dayes. <sup>25</sup> But fyrst must he suffre many thynges and be refused of this nacion.

<sup>26</sup> And as it happened in the dayes of Noe: so shall it be also in the dayes of the sonne of man. <sup>27</sup> They dyd eate and dryncke, they maryed wyves and were maried, even unto that same daye that Noe went into the Arke: and the floude cam, and destroyed them all. <sup>28</sup> Lyke wyse also as it chaunced in the dayes of Lot. They dyd eate, they drancke, they bought, they solde, they planted, they buylded: <sup>29</sup> But even the same daye that Lot went out of zodom, it rayned with fyre and brymstone from heaven, and destroyed them ail. <sup>30</sup> Even thus, shall it be in the daye, when the sonne of man shall appere.

<sup>31</sup> At that daye he that is on the house topp, and his stuffe in the house: let him not come downe to take it out. And let not him that is in the felde, turne backe agayne to the thynges that he left behind. <sup>32</sup> Remember Lottes wyfe. <sup>33</sup> Whosoever wyll go aboute to save his lyfe, shal lose it: and whosoever shall lose his lyfe, shall save it. <sup>34</sup> I tell you: in that night ther shalbe two in one bed, the one shalbe receaved, the other shalbe forsaken: <sup>35</sup> Two shalbe agryndyng together: the one shalbe receaved, and the

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<sup>23</sup> And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. <sup>24</sup> For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. <sup>25</sup> But first must he suffer many *things*, and be rejected of this generation. <sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married *wives*, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed *them* all. <sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> but the *same* day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. <sup>30</sup> Even thus shall it be in the day when the Son of man is revealed. <sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whosoever shall seek to save his life shall lose it; and whosoever shall lose *his life* shall preserve it. <sup>34</sup> I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. <sup>35</sup> Two *women* shall be grinding together; the one shall be taken, and the other

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it. <sup>23</sup> Then they shal saye to you, Beholde here, or beholde there: (but) go not thither, nether folowe them. <sup>24</sup> For as the lightening that lighteneth out of the one (parte) under heaven, shineth unto the other (part) under heaven, so shal the Sonne of man be in his daye. <sup>25</sup> But first must he suffer manie things, and be reprovved of this generacion. <sup>26</sup> And as it was in the dayes of Noe, so shal it be in the dayes of the Sonne of man. <sup>27</sup> They ate, they dranke, they married wives, and gave in mariage unto the daye that Noe went into the Arke: and the flood came, and destroyed them all. <sup>28</sup> Likewise also, as it was in the dayes of Lot: they ate, they dranke, they boght, they solde they planted, they buylt. <sup>29</sup> But in the daye that Lot went out of Sodom it rained fyre and brimstone from heaven, and destroyed them all. <sup>30</sup> After these (ensamples) shal it be in the daye when the Sonne of man shalbe reveiled. <sup>31</sup> And that daye he that is upon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde. <sup>32</sup> Remember Lots wife. <sup>33</sup> Whosoever wil seke to save his soule, shal lose it: and whosoever shal lose it, shal get it life. <sup>34</sup> I tell you, in that night there shalbe two in one bed: the one shalbe received, and the other shalbe left. <sup>35</sup> Two women shalbe grinding together: the one shalbe

## (RV 1881) ASV 1901

man, and ye shall not see it. <sup>23</sup> And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*: <sup>24</sup> for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be <sup>k</sup>in his day. <sup>25</sup> But first must he suffer many things and be rejected of this generation. <sup>26</sup> And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. <sup>27</sup> They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: <sup>30</sup> after the same manner shall it be in the day that the Son of man is revealed. <sup>31</sup> In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. <sup>34</sup> I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. <sup>35</sup> There shall be two women grinding together; the one shall be taken,

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sonne of man, and ye shall not see it. <sup>23</sup> And they shall say to you, See here, see there: goe not after them, nor follow them. <sup>24</sup> For as the lightening that lighteneth out of the *one* part that is under heaven, shineth unto the *other* part which is under heaven: so shall also the sonne of man be in his day. <sup>25</sup> But first must he suffer many things, and be disallowed of this nation. <sup>26</sup> And as it was in the daies of Noe: so shal it be also in the dayes of the sonne of man. <sup>27</sup> They did eat and drinke, they married wives, and were married, even unto the same day that Noe went into the arke: and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the dayes of Lot, they did eat, they dranke, they bought, they sold, they planted, they builded: <sup>29</sup> But even the same day that Lot went out of Sodome, it raised fire and brimstone from heaven, and destroyed them all: <sup>30</sup> Even thus shall it be in the day when the sonne of man is revealed. <sup>31</sup> At that day he which shal be on the house *top*, and his stuffe in the house, let him not come downe to take it out: and let not him that is in the fiede, turne backe againe likewise to the things that he left behinde. <sup>32</sup> Remember Lots wife. <sup>33</sup> Whosoever wil go about to save his life, shall lose it, and whosoever shall lose his life, shal quicken it. <sup>34</sup> I tell you, in that night there shalbe two in one bed, the one shalbe received, the other shal be left alone. <sup>35</sup> Two *women* shall bee grinding together: the one shall be received, and the other left

## RSV (1946) 1960

man, and you will not see it. <sup>23</sup> And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them. <sup>24</sup> For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day.<sup>a</sup> <sup>25</sup> But first he must suffer many things and be rejected by this generation. <sup>26</sup> As it was in the days of Noah, so will it be in the days of the Son of man. <sup>27</sup> They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. <sup>28</sup> Likewise as it was in the days of Lot—they ate, they drank, they bought, they sold, they planted, they built, <sup>29</sup> but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all—<sup>30</sup> so will it be on the day when the Son of man is revealed. <sup>31</sup> On that day, let him who is on the housetop, with his goods in the house, not come down to take them away; and likewise let him who is in the field not turn back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. <sup>34</sup> I tell you, in that night there will be two men in one bed; one will be taken and the other left. <sup>35</sup> There will be two women grinding together; one will be taken and the

<sup>k</sup> Some ancient authorities omit *in his day*.<sup>a</sup> Other ancient authorities omit *in his day*.

TYNDALE (1525) 1535

receaved, and the other forsaken. <sup>36</sup> And they answered, and sayde to him: wheare Lorde? And he sayde unto them: whersoever the body shalbe, thyther will the egles resorte.

**18** And he put forth a similitude unto them, signifyinge that men ought alwayes to praye and not to be wery, <sup>2</sup> sayinge: Ther was a Judge in a certayne cite, which feared not god nether regarded man. <sup>3</sup> And ther was a certayne wedowe in the same cyte, which came unto him sayinge: avenge me of myne adversary. <sup>4</sup> And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God, nor care for man, <sup>5</sup> yet because this wedowe troubleth me, I will avenge her lest at laste she come and hagge on me.

<sup>6</sup> And the Lorde sayd: heare what the unrightewes Judge sayeth. <sup>7</sup> And shall not God advenge his electe, which crye daye and nyght unto him, ye though he deferre them? <sup>8</sup> I tell you he will avenge them, and that quickly. Neverthelesse, when the sonne of man cometh, suppose ye, that he shall finde fayth on the erth.

<sup>9</sup> And he put forth this similitude, unto certayne which trusted in them selves that they were perfecte, and despysed other. <sup>10</sup> Two men went up into the temple to praye: the one a Pharise and the other a publican. <sup>11</sup> The Pharise stode and prayed thus with him selfe. God I thanke the that I am not as other men are, extorsioners, unjuste, advouters, or

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be left. <sup>36</sup> They answering say to him, Where Lord? <sup>37</sup> Who said to them, Wheresoever the body shal be, thither wil the eagles also be gathered together.

**18** And he spake also a parable to them that it behoveth alwaies to pray, and not to be weary, <sup>2</sup> saying, There was a certaine judge in a certaine citie, which feared not God, and of man made no accoumpt. <sup>3</sup> And there was a certaine widow in that citie: and she came to him, saying, Revenge me of mine adversarie. <sup>4</sup> And he would not of a long time. but afterward he said within him self, Although I feare not God, nor make accoumpt of man: <sup>5</sup> yet because this widow is importune upon me, I wil revenge her, lest at the last she come and defame me. <sup>6</sup> And our Lord said, Heare what the judge of iniquitie sayeth. <sup>7</sup> And wil not God revenge his elect that crie to him day and night: and wil he have patience in them? <sup>8</sup> I say to you that he wil quickly revenge them. But yet the Sonne of man comming, shal he finde trow you, faith in the earth?

<sup>9</sup> And he said also to certaine that trusted in them selves as just, and despised others, this parable: <sup>10</sup> Two men went up into the Temple to pray: the one a Pharisee, and the other a Publicane. <sup>11</sup> The Pharisee standing, praied thus with him self: God, I give thee thanks that I am not as the rest of men, extorcioners, unjust, advouterers, as also

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other forsaken. <sup>36</sup> (*Two in the felde, the one shalbe receaved, and the other forsaken.*) <sup>37</sup> And they answered, and sayd to him, where Lorde. He sayde unto them: whersoever the body shalbe, thyther wyll also that Egles be gathered together.

**18** And he put forth a parable unto them, signifying that men ought all wayes to praye and not to be wery, <sup>2</sup> sayinge: Ther was in a certayne cytie a judge, which feared not God, nether regarded man. <sup>3</sup> And ther was a certayne wedowe in the same cytye, and she came unto hym, sayinge: avenge me of myne adversary. <sup>4</sup> And he wolde not for a whyle. But after warde he sayd within him selfe: though I feare not God, nor care for man, <sup>5</sup> yet because thys wedowe is importune upon me, I wyll avenge her, lest she come at the last and rayle on me. <sup>6</sup> And the Lorde sayde, heare what the unryghtewes Judge sayeth. <sup>7</sup> And shal not God avenge his electe, which crye daye and nyght unto him, yee, though he deferre them? <sup>8</sup> I tell you that he will avenge them, and that quickly. Neverthelesse, when the sonne of man commeth, shall he fynde fayth on the erth?

<sup>9</sup> And he tolde this parable, unto certayne which trusted in them selves that they were perfecte, and despysed other. <sup>10</sup> Two men went up into the temple to praye: the one a Pharise, and the other a publican. <sup>11</sup> The Pharyse stode and prayed thus with hym selfe: God, I thancke the, that I am not as other men are, extorsioners, unjuste, advouters, or

KJ (1611) 1873

left. <sup>36</sup> Two men shall be in the field; the one shall be taken, and the other left. <sup>37</sup> And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

**18** And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; <sup>2</sup> saying, There was in a city a judge, which feared not God, neither regarded man: <sup>3</sup> and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. <sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup> yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. <sup>6</sup> And the Lord said, Hear what the unjust judge saith. <sup>7</sup> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

<sup>9</sup> And he spake this parable unto certain which trusted in themselves that they were righteous, and despised other: <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers,

|| This 36th verse is wanting in most of the Greek copies.

## GENEVA BIBLE (1560) 1562

taken, and the other shalbe left. <sup>36</sup> And they answered, and said to him, Where, Lord? And he said unto them, Where-soever the bodie (is) thither wil also the egles resorte.

**18** And he spake also a parable unto them, (to this end,) that they oght alwayes to pray, and not to waxe fainte, <sup>2</sup> Saying, There was a judge in a certeine citie, which feared not God, nether revered man. <sup>3</sup> And there was a widow in that citie, which came unto him, saying, Do me justice against mine adversarie. <sup>4</sup> And he wolde not for a time: but afterwarde he said with him self, Thogh I feare not God, nor reverence man, <sup>5</sup> Yet because this widowe troubleth me, I wil do her right, lest at the last she come and make me wearie. <sup>6</sup> And the Lord said, Heare what the unrighteous judge saith. <sup>7</sup> Now shal not God advenge his elect, which crye day and night unto him, yea, thogh he suffer long for them? <sup>8</sup> I tel you he wil advenge them quickly: but when the Sonne of man cometh, shal he finde faith on the earth?

<sup>9</sup> He spake also this parable unto certeine which trusted in them selves that they were juste, and despised other, <sup>10</sup> Two men went up into the Temple to pray the one a Pharise, and the other a Publican. <sup>11</sup> The Pharise stode and prayed thus with him self, O God, I thanke thee that I am not as other men, extorsioners, unjust, adulterers, or even

## (RV 1881) ASV 1901

and the other shall be left.<sup>1</sup> <sup>37</sup> And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the eagles also be gathered together.

**18** And he spake a parable unto them to the end that they ought always to pray, and not to faint; <sup>2</sup> saying, There was in a city a judge, who feared not God, and regarded not man; <sup>3</sup> and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. <sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup> yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. <sup>6</sup> And the Lord said, Hear what the unrighteous judge saith. <sup>7</sup> And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them? <sup>8</sup> I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

<sup>9</sup> And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust,

<sup>1</sup> Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

## BISHOPS' BIBLE (1568) 1602

alone. <sup>36</sup> Two *men* shalbe in the field: the one shall be received, and the other forsaken. <sup>37</sup> And they answering, sayde unto him, Where, Lord? He said unto them, Wheresoever the body shalbe, thither will also the Egles be gathered together.

**18** And he put foorth a parable unto them, *to this end*, that men ought alwayes to pray, and not to be wearie: <sup>2</sup> Saying, there was in a certeine citie a certeine Judge, which feared not God, neither regarded man. <sup>3</sup> And there was a certeine widow in the same citie, and she came unto him, saying, Avenge me of mine adversarie: <sup>4</sup> And he would not for a while. But afterward he sayd within himselfe, Though I feare not God, nor care for man, <sup>5</sup> Yet because this widow *much* troubleth me, I will avenge her, least she come at the last, and make me wearie. <sup>6</sup> And the Lord sayd. Heare what the unrighteous Judge saith. <sup>7</sup> And shall not God avenge his elect, which cry day and night unto him, yea, though he deferre them? <sup>8</sup> I tell you that he will avenge them, and that quickly. Neverthelesse, when the sonne of man commeth, shall he find faith on the earth? <sup>9</sup> And he tolde this parable unto certaine which trusted in themselves that they were righteous, and despised other: <sup>10</sup> Two men went up into the Temple to pray, the one a Pharisee, and the other a Publicane. <sup>11</sup> The Pharisee stood and prayed thus with himselfe, God, I thanke thee, that I am not as other men are, extortioners, unjust, adulterers,

## RSV (1946) 1960

other left."<sup>b</sup> <sup>37</sup> And they said to him, "Where, Lord?" He said to them, "Where the body is, there the eagles will be gathered together."

**18** And he told them a parable, to the effect that they ought always to pray and not lose heart. <sup>2</sup> He said, "In a certain city there was a judge who neither feared God nor regarded man; <sup>3</sup> and there was a widow in that city who kept coming to him and saying, 'Vindicate me against my adversary.' <sup>4</sup> For a while he refused; but afterward he said to himself, 'Though I neither fear God nor regard man, <sup>5</sup> yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming.'"<sup>6</sup> And the Lord said, "Hear what the unrighteous judge says. <sup>7</sup> And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? <sup>8</sup> I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?"

<sup>9</sup> He also told this parable to some who trusted in themselves that they were righteous and despised others: <sup>10</sup> "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this

<sup>b</sup> Other ancient authorities add verse 36, "Two men will be in the field; one will be taken and the other left."

TYNDALE (1525) 1535

as this Publican. <sup>12</sup> I fast twyse in the weke. I geve tythe of all that I possesse. <sup>13</sup> And the Publican stode afarre of, and wolde not lyfte up his eyes to heaven, but smote his brest sayinge: God be mercyfull to me a synner. <sup>14</sup> I tell you: this man departed home to his housse justified moare then the other. For every man that exalteth him selfe, shalbe brought low: And he that humbleth him selfe, shalbe exalted.

<sup>15</sup> They brought unto him also babes, that he shulde touche them. When his disciples sawe that, they rebuked them. <sup>16</sup> But Jesus called them unto him, and sayde: Suffre chyldren to come unto me, and forbidde them not. For of soche is the kyngdome of God. <sup>17</sup> Verely I saye unto you: whosoever receaveth not the kyngdome of God, as a chylde: he shall not enter therin.

<sup>18</sup> And a certayne ruler axed him sayinge: good master: what ought I to do, to obtayne eternall lyfe? <sup>19</sup> Jesus sayde unto him: Why callest thou me good? No man is good, save God only. <sup>20</sup> Thou knowest the commaundementes: Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father and thy mother. <sup>21</sup> And he sayde: all these have I kept from my youthe. <sup>22</sup> When Jesus hearde that, he sayde unto him: Yet lackest thou one thinge. Sell all that thou hast, and distribute it unto the poore, and thou shalt have treasure in heaven, and come, and folowe me. <sup>23</sup> When he hearde that, he was hevy: for he was very ryche.

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this Publicane. <sup>12</sup> I fast twice in a weeke: I give tithes of al that I possesse. <sup>13</sup> And the Publicane standing a farre of would not so much as lift up his eies toward heaven: but he knocked his breast, saying, God be merciful to me a sinner. <sup>14</sup> I say to you, this man went downe into his house justified more then he: because every one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

<sup>15</sup> And they brought unto him infants also, that he might touche them. Which thing when the Disciples saw, they rebuked them. <sup>16</sup> But JESUS calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such. <sup>17</sup> Amen I say to you, Whosoever receiveth not the kingdom of God as a childe, shal not enter into it.

<sup>18</sup> And a certaine Prince asked him, saying, Good maister, by doing what, shal I possesse everlasting life? <sup>19</sup> And JESUS said to him, Why doest thou call me good? None is good but only God. <sup>20</sup> Thou knowest the commaundements: *Thou shalt not kil, Thou shalt not commit advoutrie, Thou shalt not beare false witnes, Thou shalt not steale, Honour thy father and mother.* <sup>21</sup> Who said, Al these things have I kept from my youth. <sup>22</sup> Which JESUS hearing, said to him, Yet one thing thou lackest: Sel al that ever thou hast, and give to the poore, and thou shalt have treasure in heaven: and come, folow me. <sup>23</sup> He hearing these things, was

GREAT BIBLE (1539) 1540

as this publycan. <sup>12</sup> I fast twyse in the weke. I geve tythe of all that I possesse. <sup>13</sup> And the publican stondyng a farre of, wolde not lyfte up his eyes to heaven, but smote upon hys brest, saying: God be mercyfull to me a synner: <sup>14</sup> I tell you: thys man departed home to hys house justyfyed, more then the other. For every one that exalteth him self, shalbe brought lowe: And he that humbleth him selfe, shalbe exalted.

<sup>15</sup> They brought unto him also yong children, that he shulde touche them. When hys dysciples sawe it, they rebuked them. <sup>16</sup> But Jesus (whan he had called them unto hym) sayde: Suffre children to come unto me, and forbyd them not. For of soch is the kyngdome of God. <sup>17</sup> Verely I saye unto you: whosoever receaveth not the kyngdome of God as a chylde, shall not enter therin. <sup>18</sup> And a certayne ruler asked him, sayinge: good master, what ought I to do, to obtaine eternall lyfe? <sup>19</sup> Jesus sayd unto him: Why callest thou me good? None is good, save God onely. <sup>20</sup> Thou knowest the commaundementes: Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale, thou shalt not beare false wytnes: honoure thy father and thy mother. <sup>21</sup> And he sayde: all these have I kept from my youth up. <sup>22</sup> When Jesus hearde that, he sayd unto hym: Yet lackest thou one thyng. Sell all that thou hast, and distrybute unto the poore, and thou shalt have treasure in heaven, and come, folowe me. <sup>23</sup> When he hearde thys, he was sory: for he was very ryche.

KJ (1611) 1873

or even as this publican. <sup>12</sup> I fast twice in the week, I give tithes of all that I possess. <sup>13</sup> And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. <sup>14</sup> I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

<sup>15</sup> And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. <sup>16</sup> But Jesus called them unto *him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these *things*, he said unto him, Yet lackest thou one *thing*: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup> And when he heard this,

## GENEVA BIBLE (1560) 1562

as this Publican. <sup>12</sup>I fast twice in the weke: I give tithe of all that ever I possesse. <sup>13</sup>But the Publicane standing a farre of, wolde not lift up so muche as his eyes to heaven, but smote his brest, saying, O God, be merciful to me a sinner. <sup>14</sup>I tel you, this man departed to his house justified, rather then the other: for everie man that exalteth him self, shalbe broght low, and he that humbleth him self? \* shalbe exalted.

<sup>15</sup>They broght unto him also babes, that he shulde touche them. And when his disciples sawe it, they rebuked them. <sup>16</sup>But Jesus called them unto him and said, Suffre the babes to come unto me, and forbid them not: for of suche is the kingdome of God. <sup>17</sup>Verely I say unto you, whosoever receiveth not the kingdome of God as a babe, he shal not enter therein. <sup>18</sup>Then a certeine ruler asked him, saying, Good master, what oght I to do, to inherite eternal life? <sup>19</sup>And Jesus said unto him, Why callest thou me good? none is good, save one, (even) God. <sup>20</sup>Thou knowest the commandements, Thou shalt not commit adulterie: Thou shalt not kil: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father and thy mother. <sup>21</sup>And he said, All these have I kept from my youth. <sup>22</sup>Now when Jesus heart \* that, he said unto him, Yet lackest thou one thing. Sel all that ever thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come, folowe me. <sup>23</sup>But when he heard those things, he

## (RV 1881) ASV 1901

adulterers, or even as this publican. <sup>12</sup>I fast twice in the week; I give tithes of all that I get. <sup>13</sup>But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. <sup>14</sup>I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

<sup>15</sup>And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. <sup>16</sup>But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. <sup>17</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

<sup>18</sup>And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? <sup>19</sup>And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. <sup>20</sup>Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. <sup>21</sup>And he said, All these things have I observed from my youth up. <sup>22</sup>And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup>But when he heard these things, he

## BISHOPS' BIBLE (1568) 1602

or as this Publicane. <sup>12</sup>I fast twice in the weeke, I give tithe of all that I possesse. <sup>13</sup>And the Publicane standing afarre off, would not lift up his eyes to heaven: but smote upon his breast, saying, God be mercifull to me a sinner. <sup>14</sup>I tell you, this man departed *home* to his house justified rather then the other: For every one that exalteth himselfe, shalbe brought low: and he that humbleth himselfe, shalbe exalted. <sup>15</sup>They brought unto him also infants, that he should touch them: when his disciples saw, they rebuked them. <sup>16</sup>But Jesus, when he had called them unto him, said, Suffer litle children to come unto me, and forbid them not: for unto such belongeth the kingdome of God. <sup>17</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as a litle child, shall in no wise enter therein. <sup>18</sup>And a certaine ruler asked him, saying, Good master, what ought I to doe to possesse eternall life? <sup>19</sup>Jesus said unto him, Why callest thou me good? None is good save God onely. <sup>20</sup>Thou knowest the commandements. Do not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Honour thy father and thy mother. <sup>21</sup>And he said, All these have I kept from my youth up. <sup>22</sup>When Jesus heard that, hee sayd unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come, follow me. <sup>23</sup>When he

## RSV (1946) 1960

tax collector. <sup>12</sup>I fast twice a week, I give tithes of all that I get.' <sup>13</sup>But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' <sup>14</sup>I tell you, this man went down to his house justified rather than the other: for every one who exalts himself will be humbled, but he who humbles himself will be exalted."

<sup>15</sup>Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. <sup>16</sup>But Jesus called them to him, saying, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. <sup>17</sup>Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

<sup>18</sup>And a ruler asked him, "Good Teacher, what shall I do to inherit eternal life?" <sup>19</sup>And Jesus said to him, "Why do you call me good? No one is good but God alone. <sup>20</sup>You know the commandments: 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.'" <sup>21</sup>And he said, "All these I have observed from my youth." <sup>22</sup>And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me." <sup>23</sup>But when he heard this he be-

## TYNDALE (1525) 1535

<sup>24</sup> When Jesus sawe him morne, he sayde: with what difficulte shall they that have ryches, enter into the kyngdome of God: <sup>25</sup> it is easier for a camell to goo thorowe a nedles eye, then for a ryche man to enter into the kyngdome of God. <sup>26</sup> Then sayd they that hearde that: And who shall then be saved? <sup>27</sup> And he sayde: Thinges which are impossible with men are possible with God.

<sup>28</sup> Then Peter sayde: Loe we have lefte all, and have folowed the. <sup>29</sup> And he sayde unto them: Verely I saye unto you, ther is no man that leaveth housse, other father and mother, other brethren, or wyfe, or chyldren for the kyngdome of Goddes sake, <sup>30</sup> which same shall not receave moche moare in this worlde: and in the worlde to come, lyfe everlastinge.

<sup>31</sup> He toke unto him twelve, and sayde unto them. Beholde we go up to Jerusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of man. <sup>32</sup> He shalbe delivered unto the gentyls, and shalbe mocked and shalbe despytfully entreated, and shalbe spetted on: <sup>33</sup> and when they have scourged him, they will put him to deeth, and the thyrde daye he shall aryse agayne. <sup>34</sup> But they understode none of these thinges. And this sayinge was hid from them. And they perceaved not the thinges which were spoken.

<sup>35</sup> And it came to passe, as he was come nye unto Hierico, a certayne blynde man sate by the waye syde beggyng. <sup>36</sup> And when he hearde the people passe by, he axed what it meant. <sup>37</sup> And they sayde unto him, that Jesus of

## RHEIMS 1582

stroken sad: because he was very riche. <sup>24</sup> And JESUS seeing him stroken sad, said, How hardly shal they that have money, enter into the kingdom of God? <sup>25</sup> For it is easier for a camel to passe through the eie of a nedle, then for a riche man to enter into the kingdom of God. <sup>26</sup> And they that heard, said, And who can be saved? <sup>27</sup> He said to them, The things that are impossible with men, are possible with God. <sup>28</sup> And Peter said, Loe, we have left al things, and have folowed thee. <sup>29</sup> Who said to them, Amen I say to you, There is no man that hath leaft house, or parents, or brethren, or wife, or children for the kingdom of God, <sup>30</sup> and shal not receive much more in this time, and in the world to come life everlasting.

<sup>31</sup> And JESUS tooke the Twelve, and said to them, Behold we goe up to Hierusalem, and al things shal be consummate which were written by the Prophets of the sonne of man. <sup>32</sup> For he shal be delivered to the Gentiles, and shal be mocked, and scourged, and spit upon: <sup>33</sup> and after they have scourged him, they wil kil him, and the third day he shal rise agayne. <sup>34</sup> And they understoode none of these things, and this word was hid from them, and they understoode not the things that were said.

<sup>35</sup> And it came to passe, when he drew nigh to Jericho, a certayne blinde man sate by the way, begging. <sup>36</sup> And when he heard the multitude passing by, he asked what this should be. <sup>37</sup> And they told him that JESUS of Nazareth

## GREAT BIBLE (1539) 1540

<sup>24</sup> When Jesus sawe that he was sory, he sayde wyth what difficulte shall they that have mony, enter into the kingdome of God? <sup>25</sup> it is easier for a camell to go thorow a nedles eye, then for a ryche man to enter into the kyngdome of God. <sup>26</sup> And they that hearde it: sayd. And who can then be saved? <sup>27</sup> And he sayde: The thynges which are unpossyble with men, are possyble wyth God.

<sup>28</sup> Then Peter sayde. Lo, we have forsaken all, and folowed the. <sup>29</sup> He sayde unto them: Verely I saye unto you: ther is no man that hath forsaken house, ether father or mother, ether brethren, or wyfe, or chyldren (for the kyngdome of Goddes sake) <sup>30</sup> whych shall not receave moch more in this worlde, and in the worlde to come, lyfe everlastynge.

<sup>31</sup> Jesus toke unto him the twelve, and sayd unto them: Beholde, we go up to Jerusalem, and all shalbe fulfylled, that are wrytten by the Prophetes, of the sonne of man. <sup>32</sup> For he shalbe delyvered unto the gentyls, and shalbe mocked, and despytfully entreated, and spytted on: <sup>33</sup> and when they have scourged him, they wyll put hym to deeth, and the thyrde daye he shall aryse agayne. <sup>34</sup> And they under stode none of these thynges. And this saying was hyd from them, so that they perceaved not the thynges which were spoken.

<sup>35</sup> And it came to passe, that as he was come nye unto Hierico, a certayne blynde man sate by the waye syde, beggyng. <sup>36</sup> And when he hearde the people passe by, he asked what it meant. <sup>37</sup> And they sayde unto hym, that

## KJ (1611) 1873

he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich *man* to enter into the kingdom of God. <sup>26</sup> And they that heard *it* said, Who then can be saved? <sup>27</sup> And he said, The *things which are* impossible with men are possible with God.

<sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, There is no *man* that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> who shall not receive manifold more in this *present* time, and in the world to come life everlasting.

<sup>31</sup> Then he took unto *him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all *things* that are written by the prophets concerning the Son of man shall be accomplished. <sup>32</sup> For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> and they shall scourge *him*, and put him to death: and the third day he shall rise again. <sup>34</sup> And they understood none of these *things*: and this saying was hid from them, neither knew they the *things* which were spoken.

<sup>35</sup> And it came to pass, *that* as he was come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> and hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him, that Jesus of Nazareth

## GENEVA BIBLE (1560) 1562

was verie heauie: for he was marveilous riche. <sup>24</sup> And when Jesus sawe him sorowful, he said, With what difficultie shal they that have riches, entre into the kingdome of God? <sup>25</sup> Surely it is easier for a camel to go through a nedles eye, then for a riche man to entre in to the kingdome of God. <sup>26</sup> Then said they that heard it, And who then can be saved? <sup>27</sup> And he said, The things which are unpossible with men, are possible with God.

<sup>28</sup> Then Peter said, Lo, we have left all, and have followed thee, <sup>29</sup> And he said unto them, Verely I say unto you, there is no man that hathe left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake, <sup>30</sup> Which shal not receive muche more in this worlde, and in the worlde to come life everlasting.

<sup>31</sup> Then Jesus toke unto hym the twelve, and said unto them, Beholde, we go up to Jerusalem, and al things shalbe fulfilled to the Sonne of man, that are written by the Prophetes. <sup>32</sup> For he shalbe delivered unto the Gentiles and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on. <sup>33</sup> And when they have scourged hym, they will put hym to death: but the third daye he shal rise againe. <sup>34</sup> But they understode none of these things, and this saying was hid from them, nether perceived thee things, which were spoken.

<sup>35</sup> And it came to passe, that as he was come nere unto Jericho, a certeine blind man sate by the way side begging. <sup>36</sup> And when he heard the people passe by, he asked what it ment. <sup>37</sup> And thei said unto him, that Jesus of Nazaret

## (RV 1881) ASV 1901

became exceeding sorrowful; for he was very rich. <sup>24</sup> And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard it said, Then who can be saved? <sup>27</sup> But he said, The things which are impossible with men are possible with God. <sup>28</sup> And Peter said, Lo, we have left our own, and followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, <sup>30</sup> who shall not receive manifold more in this time, and in the world to come eternal life.

<sup>31</sup> And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. <sup>32</sup> For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon; <sup>33</sup> and they shall scourge and kill him: and the third day he shall rise again. <sup>34</sup> And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

<sup>35</sup> And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> and hearing a multitude going by, he inquired what this meant. <sup>37</sup> And they told him, that Jesus of Nazareth passeth by.

## BISHOPS' BIBLE (1568) 1602

heard this, he was very sory: for he was very rich. <sup>24</sup> When Jesus sawe that he was very sory, he said, How hardly shall they that have money enter into the kingdome of God? <sup>25</sup> For it is easier for a Camel to goe thorow a needles eye, then for a rich man to enter into the kingdome of God? <sup>26</sup> And they that heard *it*, said, And who then can be saved? <sup>27</sup> And he said, The things which are unpossible with men, are possible with God. <sup>28</sup> Then Peter said, Loe, we have forsaken all, and followed thee. <sup>29</sup> He said unto them, Verily I say unto you, there is no man that hath forsaken house, either parents, either brethren, or wife, or children, for the kingdome of Gods sake, <sup>30</sup> Which shall not receive manifold more in this world, and in the world to come life everlasting. <sup>31</sup> Jesus tooke unto him the twelve, and said unto them, Behold, we goe up to Hierusalem, and all things shall be fulfilled to the sonne of man that are written by the prophets. <sup>32</sup> For he shalbe delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> And when they have scourged him, they will put him to death, and the third day he shall rise. <sup>34</sup> And they understoode none of all these things: and this saying was hid from them, so that they perceived not the things which were spoken. <sup>35</sup> And it came to passe, that as he was come nigh unto Jericho, a certaine blind man sate by the wayes side, begging. <sup>36</sup> And when he heard the people passe by, he asked what it meant. <sup>37</sup> And they said

## RSV (1946) 1960

came sad, for he was very rich. <sup>24</sup> Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God! <sup>25</sup> For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." <sup>26</sup> Those who heard it said, "Then who can be saved?" <sup>27</sup> But he said, "What is impossible with men is possible with God." <sup>28</sup> And Peter said, "Lo, we have left our homes and followed you." <sup>29</sup> And he said to them, "Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, <sup>30</sup> who will not receive manifold more in this time, and in the age to come eternal life."

<sup>31</sup> And taking the twelve, he said to them, "Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. <sup>32</sup> For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; <sup>33</sup> they will scourge him and kill him, and on the third day he will rise." <sup>34</sup> But they understood none of these things; this saying was hid from them, and they did not grasp what was said.

<sup>35</sup> As he drew near to Jericho, a blind man was sitting by the roadside begging; <sup>36</sup> and hearing a multitude going by, he inquired what this meant. <sup>37</sup> They told him, "Jesus of

TYNDALE (1525) 1535

Nazareth passed by. <sup>38</sup> And he cryed sayinge: Jesu the sonne of David, have thou mercy on me. <sup>39</sup> And they which went before rebuked him, that he shuld holde his peace. But he cryed so moche the moare, thou sonne of David have mercy on me. <sup>40</sup> And Jesus stode styll, and commaunded him to be brought unto him. And when he was come neare, he axed him sayinge: <sup>41</sup> What wilt thou that I do unto the? And he sayde: Lorde that I maye receave my sight. <sup>42</sup> Jesus sayde unto him: receave thy sight: thy faith hath saved the. <sup>43</sup> And immediatly he sawe, and folowed him, praysinge God. And all the people, when they sawe it, gave laude to God.

**19** And he entred in and went thorow Hierico. <sup>2</sup> And beholde, ther was a man named zacheus, which was a ruler amonge the Publicans, and was riche also. <sup>3</sup> And he made meanes to se Jesus, what he shuld be: and coulde not for the preace, because he was of alowe stature. <sup>4</sup> Wherefore he ran before, and ascended up into a wilde fygge tree, to se him: for he shulde come that waye. <sup>5</sup> And when Jesus cam to the place, he loked up, and sawe him, and sayd unto him: zache, attonce come doune, for to daye I must abyde at thy housse. <sup>6</sup> And he came doune hastelye and receaved him joyfully. And when they sawe that, they all groudged sayinge: He is gone in to tary with a man that is a synner.

<sup>8</sup> And zache stode forth and sayd unto the Lorde: beholde Lorde, the haulfe of my gooddes I geve to the poore, and if I have done eny man wronge, I will restore him fower

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passed by. <sup>38</sup> And he cried saying, JESUS sonne of David, have mercie upon me. <sup>39</sup> And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David have mercie upon me. <sup>40</sup> And JESUS standing, commaunded him to be brought unto him. And when he was come neere, he asked him, <sup>41</sup> saying, What wilt thou that I doe to thee? but he said, Lord, that I may see. <sup>42</sup> And JESUS said to him, Do thou see, thy faith hath made thee whole. <sup>43</sup> And forthwith he saw, and folowed him, magnifying God. And al the people as they saw it, gave praise to God.

**19** And entring in, he walked through Jericho. <sup>2</sup> And behold a man named Zachæus: and this was a Prince of the Publicans, and he riche. <sup>3</sup> And he sought to see JESUS what he was, and he could not for the multitude, because he was litle of stature. <sup>4</sup> And running before, he went up into a sycamore tree that he might see him: because he was to passe by it. <sup>5</sup> And when he was come to the place, JESUS looking up, saw him, and said to him Zachæus, come doune in hast: because this day I must abide in thy house. <sup>6</sup> And he in hast came doune, and received him rejoycing. <sup>7</sup> And when al saw it, they murmured, saying that he turned in, to a man that was a sinner. <sup>8</sup> But Zachæus standing, said to our Lord, Behold the halfe of my goods, Lord, I give to the poore: and if I have defrauded

GREAT BIBLE (1539) 1540

Jesu of Nazareth passed by. <sup>38</sup> And he cryed, sayinge: Jesu thou sonne of David, have mercy on me. <sup>39</sup> And they whych went before, rebuked hym, that he shulde holde his peace. But he cryed so moch the more: thou sonne of David, have mercy on me. <sup>40</sup> And Jesus stode styll, and commaunded hym to be brought unto hym. And when he was come neare, he asked hym, <sup>41</sup> sayinge: what wilt thou that I do unto the? And he sayde: Lorde, that I maye receave my syght. <sup>42</sup> And Jesus sayd unto hym: receave thy syght: thy fayth hath saved the. <sup>43</sup> And immediatly he receaved his syght, and folowed hym, praysynge God. And all the people, when they sawe it, gave prayse unto God.

**19** And he entred in, and went thorow Hierico. <sup>2</sup> And behold, ther was a man named zacheus, whych was a ruler amonge the Publicans, and was ryche also. <sup>3</sup> And he sought meanes to se Jesus, what he shuld be: and coulde not for the preace, because he was lytle of stature. <sup>4</sup> And he ran before, and clymed up into a wylde fygge tree, to se him: for he was to come that waye. <sup>5</sup> And when Jesus cam to the place, he looked up, and sawe hym, and sayd unto him: zache, come doune at once, for to daye I must abyde at thy house. <sup>6</sup> And he came doune hastelye, and receaved hym joyfully. <sup>7</sup> And when they sawe it, they all grudged, sayinge: He is gone in to tary with a man that is a synner.

<sup>8</sup> And zache stode forth, and sayd unto the Lorde: beholde Lorde, the halfe of my goodes I geve to the poore: and yf I have done eny man wronge, I restore him foure

KJ (1611) 1873

passeth by. <sup>38</sup> And he cried, saying, Jesus, *thou* Son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace: but he cried *so much the more*, *Thou* Son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup> saying, What wilt thou *that* I shall do unto thee? And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, Receive thy sight: thy faith hath saved thee. <sup>43</sup> And immediately he received his sight, and folowed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

**19** And *Jesus* entered and passed through Jericho. <sup>2</sup> And behold, *there was* a man named Zaccheus, which was *the* chief among the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus who he was; and could not for the press, because he was little of stature. <sup>4</sup> And he ran before, and climbed up into a sycamore tree to see him: for he was to pass *that way*. <sup>5</sup> And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man *that is* a sinner. <sup>8</sup> And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any *thing* from any *man* by false accusation,

## GENEVA BIBLE (1560) 1562

passed by. <sup>38</sup> Then he cryed, saying, Jesus the Sonne of David, have mercie on me. <sup>39</sup> And they which went before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of David, have mercie on me. <sup>40</sup> And Jesus stode stil, and commaunded him to be brought unto him. And when he was come nere, he asked him. <sup>41</sup> Saying, What wilt thou that I do unto thee And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, Receive thy sight: thy faith hath saved thee. <sup>43</sup> Then immediatly he received his sight, and folowed him praising God: and all the people, when they sawe (this,) gave praise unto God

**19** Now when Jesus entred and passed through Jericho. <sup>2</sup> Beholde, there was a man named Zaccheus, which (was) the chief receiver of the tribute and he was riche. <sup>3</sup> And he soght to se Jesus, who he shulde be, and colde not for the preasse, because he was of a lowe stature. <sup>4</sup> Wherefore he ran before, and climed up into a wilde figge tre, that he might se him: for he shulde come that (way.) <sup>5</sup> And when Jesus came to the place, he loked up, and sawe him. and said unto him, Zaccheus, come downe at once: for to day I must abide at thine house. <sup>6</sup> Then he came downe hastily, and received him joyfully. <sup>7</sup> And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man. <sup>8</sup> And Zaccheus stode forthe, and said unto the Lord, Beholde, Lord, the halfe of my good I give to the poore: and if I have taken from anie

## (RV 1881) ASV 1901

<sup>38</sup> And he cried, saying, Jesus, thou son of David, have mercy on me. <sup>39</sup> And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal. Thou son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him. <sup>41</sup> What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. <sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

**19** And he entered and was passing through Jericho. <sup>2</sup> And behold, a man called by name Zacchæus: and he was a chief publican, and he was rich. <sup>3</sup> And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. <sup>4</sup> And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. <sup>8</sup> And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any

## BISHOPS' BIBLE (1568) 1602

unto him, that Jesus of Nazareth passeth by. <sup>38</sup> And he cryed, saying, Jesu thou sonne of David, have mercie on me. <sup>39</sup> And they which went before, rebuked him, that he should hold his peace: but hee cryed so much the more, Thou sonne of David have mercie on me. <sup>40</sup> And Jesus staying, commanded him to be brought unto him: and when he was come neere, he asked him, <sup>41</sup> Saying, What wilt thou that I shall doe unto thee? And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus saide unto him, Receive thy sight, thy faith hath saved thee. <sup>43</sup> And immediatly he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

**19** And *Jesus* entred in, and went thorow Jericho. <sup>2</sup> And beholde, there was a man named Zacheus, which was the chiefe among the Publicanes, and was rich *also*: <sup>3</sup> And he sought *meanes* to see Jesus what he should be, and could not for the preasse, because he was litle of stature. <sup>4</sup> And he ranne before, and climed up into a wilde figge tree, to see him: for he was to come that way. <sup>5</sup> And when Jesus came to the place, he looked up, and saw him, and said unto him, Zache, come downe at once: for to day I must abide at thy house. <sup>6</sup> And he came downe hastily, and received him joyfully. <sup>7</sup> And when they all saw it, they murmured, saying, that he was gone in to tary with a man that is a sinner. <sup>8</sup> And Zache stood foorth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poore. and if I have taken from any man by forged cavillation,

## RSV (1946) 1960

Nazareth is passing by." <sup>38</sup> And he cried, "Jesus, Son of David, have mercy on me!" <sup>39</sup> And those who were in front rebuked him, telling him to be silent; but he cried out all the more. "Son of David, have mercy on me!" <sup>40</sup> And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, <sup>41</sup> "What do you want me to do for you?" He said, "Lord, let me receive my sight." <sup>42</sup> And Jesus said to him, "Receive your sight; your faith has made you well." <sup>43</sup> And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

**19** He entered Jericho and was passing through. <sup>2</sup> And there was a man named Zacchæus; he was a chief tax collector, and rich. <sup>3</sup> And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. <sup>4</sup> So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up and said to him, "Zacchæus, make haste and come down; for I must stay at your house today." <sup>6</sup> So he made haste and came down, and received him joyfully. <sup>7</sup> And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." <sup>8</sup> And Zacchæus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I re-

TYNDALE (1525) 1535

folde. <sup>9</sup> And Jesus sayd to him: this daye is healthe come unto this housse, for as moche as it also is become the chylde of Abraham. <sup>10</sup> For the sonne of man is come to seke and to save that which was looste.

<sup>11</sup> As they hearde these thynges, he added ther to a similitude, because he was nye to Hierusalem, and because also they thought that the kyngdome of God shuld shortly apere. <sup>12</sup> He sayde therefore: a certayne noble man, went into a farre countre, to receave him a kyngdome, and then to come agayne. <sup>13</sup> And he called his ten servautes, and delyvered them ten pounce sayinge unto them: by and sell till I come. <sup>14</sup> But his citesens hated him, and sent messengers after him sayinge: We will not have this man to raygne over us.

<sup>15</sup> And it came to passe, when he was come agayne and had receaved his kyngdome, he commaunded these servautes, to be called to him (to whom he gave his money) to wit what every man had done. <sup>16</sup> Then came the fyrst sayinge: Lorde, thy pounce hath encreased ten pounce. <sup>17</sup> And he sayd unto him: Well good servaunt, because thou wast faythful in a very lytell thinge, take thou auctorite over ten cities. <sup>18</sup> And the other came sayinge: Lorde thy pounce hath encreased fyve pounce. <sup>19</sup> And to the same he sayde: and be thou also ruler over fyve cities.

<sup>20</sup> And the thyrde came and sayde: Lorde, beholde here thy pounce, which I have kepte in a napkyn, <sup>21</sup> for I feared the, because thou arte a strayte man: thou takest up that thou laydest not doune, and repest that thy dydest not sowe.

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any man of any thing, I restore fourefold. <sup>9</sup> JESUS said to him, That this day salvation is made to this house: because that he also is the sonne of Abraham. <sup>10</sup> For the Sonne of man is come to seeke and to save that which was lost.

<sup>11</sup> They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the kingdom of God should be manifested. <sup>12</sup> He said therefore, A certaine noble man went into a farre countrie to take to him self a kingdom, and to returne. <sup>13</sup> And calling his ten servants, he gave them ten poundes, and said to them, Occupie til I come. <sup>14</sup> And his citizens hated him: and they sent a legacie after him, saying, We wil not have this man reigne over us. <sup>15</sup> And it came to passe after he returned, having received his kingdom: and he commaunded his servants to be called, to whom he gave the money: that he might know how much every man had gained by occupying. <sup>16</sup> And the first came, saying, Lord, thy pound hath gotten ten poundes. <sup>17</sup> And he said to him, Wel fare thee good servant, because thou hast been faithful in a litle, thou shalt have power over ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound hath made five poundes. <sup>19</sup> And he said to him, And be thou over five cities. <sup>20</sup> And an other came, saying, Lord, loe here thy pound, which I have had laid up in a napkin. <sup>21</sup> for I feared thee, because thou art an austere man: thou takest up that thou didst not set downe, and thou reapest

GREAT BIBLE (1539) 1540

folde. <sup>9</sup> Jesus sayde unto him: this daye is health happened unto thys house, because that he also is become the chylde of Abraham: <sup>10</sup> For the sonne of man is come to seke, and to save that whych was loste.

<sup>11</sup> As they hearde these thynges, he added therto a parable, because he was nye to Jerusalem, and because they thought, that the kyngdome of God shulde shortly appeare. <sup>12</sup> He sayde therefore: a certayne noble man went into a farre countre, to receive hym a kyngdome, and to come agayne. <sup>13</sup> And he called hys ten servautes, and delyvered them ten pounce, sayinge unto them: Occupye, tyll I come. <sup>14</sup> But hys cytesens hated hym, and sent a message after him, sayinge: we will not have thys man to raygne over us.

<sup>15</sup> And it came to passe, that when he had receaved his kingdome, he returned, and commaunded these servautes to be called unto hym (to whom he had geven the money) to wete how moch every man had done. <sup>16</sup> Then came the fyrst, saying: Lorde, thy pounce hath gayned ten pounce. <sup>17</sup> And he sayd unto hym: Well thou good servaunt: because thou hast bene faythfull in a very lytell thyng, have thou auctoryte over ten cyties. <sup>18</sup> And another came, sayinge: Lorde, thy pounce hath made fyve pounce. <sup>19</sup> And to the same he sayde: be thou also ruler over fyve cyties.

<sup>20</sup> And another came, saying: Lorde, beholde here is thy pounce, whych I have kepte in a napkyn: <sup>21</sup> for I feared the, because thou art a strayte man: thou takest up that thou laydest not downe, and reapest that thou dydest not

KJ (1611) 1873

I restore *him* fourfold. <sup>9</sup> And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. <sup>10</sup> For the Son of man is come to seek and to save that which was lost.

<sup>11</sup> And as they heard these *things*, he added and spake a parable, because he was nigh to Jerusalem, and *because* they thought that the kingdom of God should immediately appear. <sup>12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. <sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. <sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every *man* had gained by trading. <sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds. <sup>17</sup> And he said unto him, Well, *thou* good servant: because thou hast been faithful in a very little, have thou authority over ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds. <sup>19</sup> And he said likewise to him, Be thou also over five cities. <sup>20</sup> And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: <sup>21</sup> for I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

## GENEVA BIBLE (1560) 1562

man by forged cavillation, I restore him foure folde. <sup>9</sup> Then Jesus said to him, This day is salvation come unto this house, forasmuche as he is also become the sonne of Abraham. <sup>10</sup> For the Sonne of man is come to seke, and to save that which was lost. <sup>11</sup> And whiles they heard these things, he continued and spake a parable, because he was nere to Jerusalem, and because also they thoght that the kingdome of God shulde shortly appeare. <sup>12</sup> He said therefore, A certaine noble man went into a farre countrey, to receive for him self a kingdome, and (so) to come againe <sup>13</sup> And he called his ten servants, and delivered them ten pieces of money, and said unto them, Occupie til I come. <sup>14</sup> Now his citizens hated him, and sent an ambassage after him, saying, We wil not have this man to reigne over us. <sup>15</sup> And it came to passe, when he was come againe, and had received his kingdome, that he commaunded the servants to be called to him, to whome he gave his money, that he might knowe what everie man had gained. <sup>16</sup> Then came the first, saying, Lord, thy piece hath increased ten pieces. <sup>17</sup> And he said unto him, Wel, good servant: because thou hast bene faithful in a verie litle thing, take thou autoritie over ten cities. <sup>18</sup> And the seconde came, saying, Lord, my piece hath increased five pieces. <sup>19</sup> And to the same he said, Be thou also (ruler) over five cities. <sup>20</sup> So the other came and said, Lord, beholde thy piece, which I have laid up in a napkin. <sup>21</sup> For I feared thee, because thou art a strait man: thou takest up, that thou laidest not downe, and

## (RV 1881) ASV 1901

man, I restore fourfold. <sup>9</sup> And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham. <sup>10</sup> For the Son of man came to seek and to save that which was lost.

<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. <sup>12</sup> He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. <sup>13</sup> And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come. <sup>14</sup> But his citizens hated him, and sent an embassy after him, saying, We will not that this man reign over us. <sup>15</sup> And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. <sup>16</sup> And the first came before him, saying, Lord, thy pound hath made ten pounds more. <sup>17</sup> And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. <sup>18</sup> And the second came, saying, Thy pound, Lord, hath made five pounds. <sup>19</sup> And he said unto him also, Be thou also over five cities. <sup>20</sup> And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: <sup>21</sup> for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down,

## BISHOPS' BIBLE (1568) 1602

I restore him foure fold. <sup>9</sup> Jesus said unto him, This day is salvation come to this house: because that he is also the childe of Abraham. <sup>10</sup> For the sonne of man is come to seeke and to save that which was lost. <sup>11</sup> And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdome of God should shortly appeare. <sup>12</sup> He said therefore, A certaine noble man went into a farre countrey, to receive for himselfe a kingdome, and to come againe. <sup>13</sup> And when he had called his ten servants, he delivered them ten pieces of money, saying unto them, Occupie till I come. <sup>14</sup> But his citizens hated him, and sent a message after him, saying, We wil not have this man to reigne over us. <sup>15</sup> And it came to passe, that when he had returned, receiving his kingdome, then he commanded these servants to be called unto him, to whom he had given the money, that he might knowe how much every man had gained in occupying. <sup>16</sup> Then came the first, saying, Lord, thy piece hath gained ten pieces. <sup>17</sup> And he said unto him, Well, thou good servant: because thou hast bene faithfull in a very litle thing, have thou authoritie over ten cities. <sup>18</sup> And the second came, saying, Lorde, thy piece hath increased five pieces. <sup>19</sup> And to the same *he* said, Be thou also ruler over five cities. <sup>20</sup> And another came, saying, Lord, behold, here is thy piece, which I have laid up in a napkin: <sup>21</sup> For I feared thee, because thou art a strait man: thou takest up that thou laidest not down, and reapest that thou diddest

## RSV (1946) 1960

store it fourfold." <sup>9</sup> And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. <sup>10</sup> For the Son of man came to seek and to save the lost."

<sup>11</sup> As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately. <sup>12</sup> He said therefore, "A nobleman went into a far country to receive kingly power and then return. <sup>13</sup> Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come.' <sup>14</sup> But his citizens hated him and sent an embassy after him, saying, 'We do not want this man to reign over us.' <sup>15</sup> When he returned, having received the kingly power, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. <sup>16</sup> The first came before him, saying, 'Lord, your pound has made ten pounds more.' <sup>17</sup> And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' <sup>18</sup> And the second came, saying, 'Lord, your pound has made five pounds.' <sup>19</sup> And he said to him, 'And you are to be over five cities.' <sup>20</sup> Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; <sup>21</sup> for I was afraid of you, because you are a severe man; you take up what you

## TYNDALE (1525) 1535

<sup>22</sup> And he sayde unto him: Of thine awne mouth, judge I the thou evyll servaunt: knewest thou that I am a strayte man, takinge up that I layde not doune, and repinge that I dyd not sowe? <sup>23</sup> Wherefore then gavest not thou my money into the banke, that at my comminge I might have required mine awne with vauntage?

<sup>24</sup> And he sayd to them that stode by: take from him that ponde, and geve it him that hath ten ponde. <sup>25</sup> And they sayde unto him, Lorde he hath ten ponde. <sup>26</sup> I saye unto you, that unto all them that have, it shalbe geven: and from him that hath not, even that he hath shalbe taken from him. <sup>27</sup> Moreover those mine enemys, which wolde not that I shuld raygne over them, bringe hidder, and slee them before me. <sup>28</sup> And when he had thus spoken, he proceeded forth before, assendinge up to Jerusalem.

<sup>29</sup> And it fortunied, when he was come nye to Bethphage and Bethany, besides mounte olivete, he sent two of his disciples <sup>30</sup> sayinge: Go ye in to the towne which is over agaynst you. In the which assone as ye are come, ye shall finde a colte tyed, wheron yet never man sate. Lowse him and bringe him hider. <sup>31</sup> And if eny man axe you, why that ye loowse him: thus saye unto him, the Lorde hath nede of him.

<sup>32</sup> They that were sent, went their waye and founde, even as he had sayde unto them. <sup>33</sup> And as they were alosinge the coolte, the owners sayde unto them: why lowse ye the

## RHEIMS 1582

that which thou didst not sow. <sup>22</sup> He saith to him, By thine owne mouth I judge thee, naughtie servant. Thou didst know that I am an austere man, taking up that I set not doune, and reaping that which I sowed not: <sup>23</sup> and why didst thou not give my money to the banke, and I comming might certes with usurie have exacted it? <sup>24</sup> And he said to them that stode by, Take the pound away from him, and give it to him that hath the ten poundes. <sup>25</sup> And they said to him, Lord, he hath ten poundes. <sup>26</sup> But I say to you, that to every one that hath shal be given: and from him that hath not, that also which he hath shal be taken from him. <sup>27</sup> But as for those mine enemies that would not have me reigne over them, bring them hither: and kil them before me.

<sup>28</sup> And having said these things, he went before ascending to Hierusalem. <sup>29</sup> And it came to passe when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his Disciples, <sup>30</sup> saying, Goe into the towne which is over against, into the which as you enter, you shal finde the colt of an asse tied, on which no man ever hath sitten: loose him, and bring him. <sup>31</sup> And if any man aske you, Why loose you him? You shal say thus to him, because our Lord needeth his service. <sup>32</sup> And they that were sent, went their waies, and found as he said to them, the colt standing. <sup>33</sup> And when they loosed the colt, the owners thereof said to them, Why loose you the

## GREAT BIBLE (1539) 1540

sowe. <sup>22</sup> He sayeth unto hym: Of thyne awne mouth, wyll I jugde \* the, thou evyll servaunt. Knewest thou that I am a strayte man, takynge up that I layde not doune, and reapyng that I dyd not sowe? <sup>23</sup> And wherefore gavest not thou my money into the banke, and at my commynge I myght have required myne awne wyth vauntage?

<sup>24</sup> And he sayd unto them that stode by, take from hym that ponde, and geve it hym that hath ten ponde. <sup>25</sup> And they sayde unto hym: Lorde, he hath ten ponde. <sup>26</sup> For I saye unto you, that unto every one which hath, shalbe geven (*and he shall have abundaunce*) and from him that hath not shalbe taken awaye, even that whych he hath. Moreover, <sup>27</sup> those myne enemyes, (whyche wolde not that I shuld raygne over them) brynge hyther, and slee them before me. <sup>28</sup> And when he had thus spoken, he proceeded forth, takynge hys journey, to go up to Jerusalem.

<sup>29</sup> And it fortunied, when he was come nye to Bethphage and Bethany, besydes the mounte whych is called Olyvete, he sent two of hys discyples <sup>30</sup> sayinge: go ye into the towne, which is over agaynst you: Into the whyche assone as ye are come, ye shall fynde an asses colte tyed, wheron yet never man sate. Loose him, and bringe hym hyther. <sup>31</sup> And yf eny man aske you, why do ye loose him? thus shall ye saye unto hym: the Lorde hath nede therof.

<sup>32</sup> They that were sent, went their waye, and founde, even as he had sayd unto them. <sup>33</sup> And as they were a lossynge the colte, the owners therof sayd unto them, why

## KJ (1611) 1873

<sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: <sup>23</sup> wherefore then gavest not thou my money into the bank, that at my coming I might have required *mine own* with usury? <sup>24</sup> And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. <sup>25</sup> (And they said unto him, Lord, he hath ten pounds.) <sup>26</sup> For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. <sup>27</sup> But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

<sup>28</sup> And when he had thus spoken, he went before, ascending up to Jerusalem. <sup>29</sup> And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, <sup>30</sup> saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. <sup>31</sup> And if any *man* ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. <sup>32</sup> And they that were sent went their way, and found even as he had said unto them. <sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

## GENEVA BIBLE (1560) 1562

reapest that thou diddest not sowe.<sup>22</sup> Then he said unto him, Of thine owne mouth wil I judge thee, o evil servant. Thou knewest that I am a strait man, taking up that I laid not downe, and reaping that I did not sowe.<sup>23</sup> Wherefore then gavest not thou my money into the banke, that at my comming might have required it with vantage?<sup>24</sup> And he said to them that stode by, Take from him that piece, and give it him that hathe ten pieces.<sup>25</sup> [And they said unto him, Lord, he hathe ten pieces.]<sup>26</sup> For I say unto you, that unto all them that have, it shalbe given: and from him that hath not, even that he hathe, shalbe taken from him.<sup>27</sup> Moreover those mine enemies, which wold not that I shulde reigne over them, bring hither, and slay them before me.

<sup>28</sup> And when he had thus spoken, he went forth before, ascending up to Jerusalem.<sup>29</sup> And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called (the mount) of olives, he sent two of his disciples,<sup>30</sup> Saying, Go ye to the towne which is before (you, wherein, assone as ye are come, ye shal finde a colte tied, whereon never man sate: lose him, and bring him (hither.)<sup>31</sup> And if anie man aske you, why ye lose (him,) thus shal ye say unto him, Because the Lord hathe nede of him.<sup>32</sup> So they that were sent, went their way and founde it as he had said unto them.<sup>33</sup> And as they were losing the colte, the owners thereof said unto them, Why

## (RV 1881) ASV 1901

and reapest that which thou didst not sow.<sup>22</sup> He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;<sup>23</sup> then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?<sup>24</sup> And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.<sup>25</sup> And they said unto him, Lord, he hath ten pounds.<sup>26</sup> I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.<sup>27</sup> But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

<sup>28</sup> And when he had thus spoken, he went on before, going up to Jerusalem.

<sup>29</sup> And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,<sup>30</sup> saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.<sup>31</sup> And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.<sup>32</sup> And they that were sent went away, and found even as he had said unto them.<sup>33</sup> And as they were loosening the colt, the owners thereof said unto them, Why

## BISHOPS' BIBLE (1568) 1602

not sow.<sup>22</sup> Then he saith unto him, Of thine owne mouth will I judge thee, thou evill servant: Knewest thou that I am a strait man, taking up that I layd not downe, and reaping that I did not sow?<sup>23</sup> And wherefore gavest not thou my money into the banke, and at my comming I might have required mine owne with vantage?<sup>24</sup> And he said unto them that stood by, Take from him that piece, and give it to him that hath ten pieces.<sup>25</sup> And they said unto him, Lord, he hath ten pieces.<sup>26</sup> For I say unto you, That unto every one which hath, shalbe given: and from him that hath not, shalbe taken away even that he hath.<sup>27</sup> Moreover, those mine enemies which would not that I should reigne over them, bring hither, and slay them before me.<sup>28</sup> And when he had thus spoken, he went forward, ascending up to Hierusalem.<sup>29</sup> And it came to passe, when he was come nigh to Bethphage and Bethanie, besides the mount which is called Olivet, hee sent two of his disciples,<sup>30</sup> Saying, Goe ye into the towne which is over against you, in the which at your entring ye shall find a Colt tied, whereon yet never man sate: loose him, and bring him hither.<sup>31</sup> And if any man aske you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath neede of him.<sup>32</sup> They that were sent, went their way, and found even as he had said unto them.<sup>33</sup> And as they were a loosening the Colt, the owners thereof said unto them, Why

## RSV (1946) 1960

did not lay down, and reap what you did not sow.' <sup>22</sup> He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow?' <sup>23</sup> Why then did you not put my money into the bank, and at my coming I should have collected it with interest?' <sup>24</sup> And he said to those who stood by, 'Take the pound from him, and give it to him who has the ten pounds.' <sup>25</sup> (And they said to him, 'Lord, he has ten pounds!') <sup>26</sup> 'I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away.' <sup>27</sup> But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me.'"

<sup>28</sup> And when he had said this, he went on ahead, going up to Jerusalem. <sup>29</sup> When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup> saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. <sup>31</sup> If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'"<sup>32</sup> So those who were sent went away and found it as he had told them. <sup>33</sup> And as they were untying the colt, its owners said to them, "Why are you untying the

TYNDALE (1525) 1535

colte? <sup>34</sup> And they sayde: for the Lorde hath nede of him. <sup>35</sup> And they brought him to Jesus. And they cast their rayment on the colte, and set Jesus thereon. <sup>36</sup> And as he went, they spredde their clothes in the waye.

<sup>37</sup> And when he was now come, wheare he shuld go doune from the mounte olyvete, the whole multitude of the disciples began to rejoyce, and to lawde God with a loude voyce, for all the myracles that they had sene <sup>38</sup> sayinge: blessed be the kynge that commeth in the name of the Lorde: peace in heaven, and glory in the hyst. <sup>39</sup> And some of the Pharises of the company sayde unto him: Master rebuke thy disciples. <sup>40</sup> He answered, and sayde unto them: I tell you, yf these shuld holde their peace, the stones wolde crie.

<sup>41</sup> And when he was come neare, he behelde the citie, and wept on it <sup>42</sup> sayinge: Yf thou haddest knowen those thynges which belonge unto thy peace, even at this thy tyme. But now are they hydde from thyne eyes. <sup>43</sup> For the dayes shall come upon the, that thy enemyes shall cast a banke aboute the, and compasse the rounde, and kepe the in on every syde, <sup>44</sup> and make the even with the grounde, with thy chyl-dren which are in the. And they shall not leve in the one stone upon another, because thou knowest not the tyme of thy visitation.

RHEIMS 1582

colt? <sup>34</sup> But they said, because our Lord hath neede of him. <sup>35</sup> And they brought him to JESUS. And casting their garments upon the colt, they set JESUS thereupon. <sup>36</sup> And as he went, they spred their garments underneath in the way. <sup>37</sup> And when he approched now to the descent of mount-Olivet, al the multitudes of them that descended, began with joy to praise God with a loude voice, for al the miracles that they had seen, <sup>38</sup> saying, Blessed is he that commeth king in the name of our Lord, peace in heaven, and glorie on high. <sup>39</sup> And certaine Pharisees of the multitudes said to him, Maister, rebuke thy disciples. <sup>40</sup> To whom he said, I say to you, That if these hold their peace, the stones shal crie. <sup>41</sup> And as he drew neere, seeing the citie, he wept upon it, saying, <sup>42</sup> Because if thou also hadst knowen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eies. <sup>43</sup> For the daies shal come upon thee: and thy enemies shal compasse thee with a trenche, and inclose thee about, and straiten thee on every side, <sup>44</sup> and beate thee flat to the ground, and thy children that are in thee. and they shal not leave in thee a stone upon a stone: because thou hast not knowen the time of thy visitation.

GREAT BIBLE (1539) 1540

loose ye the colte? <sup>34</sup> And they sayde: for the Lorde hath nede of hym. <sup>35</sup> And they brought him to Jesus, and cast their rayment on the colte, and sett Jesus thereon. <sup>36</sup> And as he went, they spredde theyr clothes in the waye.

<sup>37</sup> And when he was now come nye to hye goyng downe of the mounte Olyvete, the whole multitude of the discyples began to rejoyce, and to prayse God with a loude voyce, for all the myracles that they had sene, <sup>38</sup> sayinge: blessed be the kynge that commeth in the name of the Lorde: peace in heaven, and glory in the hyst. <sup>39</sup> And some of the Pharyses of the company sayd unto hym: Master, rebuke the disciples. <sup>40</sup> He sayd unto them: I tell you, that yf these holde theyr peace, then shall the stones crye.

<sup>41</sup> And when he was come neare, he behelde the cytie, and wept on it, <sup>42</sup> sayinge: If thou haddest knowen those thynges whych belonge unto thy peace, even in thys thy daye, thou woldst take hede. But now are they hydde from thyne eyes. <sup>43</sup> For the dayes shall come upon the, that thy enemyes also shall cast a banke aboute the, and compasse the rounde, and kepe the in on every syde, <sup>44</sup> and make the even wyth the grounde, and thy chyl-dren which are in the. And they shall not leave in the one stone upon another, because thou knowest not the tyme of thy visitacyon.

KJ (1611) 1873

<sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. <sup>36</sup> And as he went, they spread their clothes in the way. <sup>37</sup> And when he was come nigh, *even* now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice for all the mighty works that they had seen; <sup>38</sup> saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. <sup>39</sup> And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. <sup>40</sup> And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

<sup>41</sup> And when he was come near, he beheld the city, and wept over it, <sup>42</sup> saying, If thou hadst known, *even* thou, at least in this thy day, the *things* which belong unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

## GENEVA BIBLE (1560) 1562

lose ye the colte? <sup>34</sup> And they said, The Lord hathe nede of him

<sup>35</sup> So they broght him to Jesus, and they cast their garments on the colte, and set Jesus thereon. <sup>36</sup> And as he went, they spred their clothes in the way. <sup>37</sup> And when he was now come nere to the going downe of the mount of olives, the whole multitude of the disciples began to rejoyce, and to praise God with a loude voice, for all the great workes that thei had sene. <sup>38</sup> Saying, Blessed (be) the King that cometh in the Name of the Lord: peace in heaven, and glorie in the hiest (places.) <sup>39</sup> Then some of the Pharises of the companie said unto him, Master, rebuke thy disciples. <sup>40</sup> But he answered, and said unto them, I tel you, that if these shulde holde their peace, the stones wolde crye.

<sup>41</sup> And when he was come nere, he behelde the citie, and wept for it, <sup>42</sup> Saying, O if thou haddest even knowen at the least in this thy day those things, which (belong) unto they peace: but now are they hid from thine eyes. <sup>43</sup> For the dayes shal come upon thee, that thine enemies shal cast a trenche about thee and compasse thee rounde, and kepe thee in on everie side, <sup>44</sup> And shal make thee eaven with the grounde, and thy children which are in thee, and they shal not leave in thee a stone upon a stone, because thou knewest not the time of thy visitation.

## (RV 1881) ASV 1901

loose ye the colt? <sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. <sup>36</sup> And as he went, they spread their garments in the way. <sup>37</sup> And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; <sup>38</sup> saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. <sup>39</sup> And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. <sup>40</sup> And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

<sup>41</sup> And when he drew nigh, he saw the city and wept over it, <sup>42</sup> saying, If thou hadst known in <sup>m</sup>this day, even thou, the things which belong unto <sup>n</sup>peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

<sup>m</sup>Some ancient authorities read *this thy day*.  
<sup>n</sup>Some ancient authorities read *thy peace*.

## BISHOPS' BIBLE (1568) 1602

loose yee the Colt? <sup>34</sup> And they sayd, For the Lord hath neede of him. <sup>35</sup> And they brought him to Jesus: and their garments being cast on the Colt, they set Jesus thereon. <sup>36</sup> And as he went, they spread their clothes in the way. <sup>37</sup> And when he was nowe come nigh to the going downe of the mount Olivet, the whole multitude of the disciples beganne rejoycing to praise God with a loud voice, for al the miracles that they had seene, <sup>38</sup> Saying, Blessed be the king that commeth in the name of the Lord, peace in heaven, and glory in the highest. <sup>39</sup> And some of the Pharisees of the company said unto him, Master, rebuke thy disciples. <sup>40</sup> He answering, said unto them, I tell you, that if these would holde their peace, then shall the stones cry immediatly. <sup>41</sup> And when he was come nere, he beheld the citie, and wept on it, <sup>42</sup> Saying, If thou hadst knowen those things which *belong* unto thy peace, even in this thy day: but nowe are they hid from thine eyes. <sup>43</sup> For the dayes shall come upon thee, that thine enemies also shall cast a banke about thee, and compasse thee round, and keepe thee in on every side, <sup>44</sup> And make thee even with the ground, and thy children which are in thee: and they shall not leave in thee one stone upon another, because

## RSV (1946) 1960

colt?" <sup>34</sup> And they said, "The Lord has need of it." <sup>35</sup> And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. <sup>36</sup> And as he rode along, they spread their garments on the road. <sup>37</sup> As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, <sup>38</sup> saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" <sup>39</sup> And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." <sup>40</sup> He answered, "I tell you, if these were silent, the very stones would cry out."

<sup>41</sup> And when he drew near and saw the city he wept over it, <sup>42</sup> saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. <sup>43</sup> For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, <sup>44</sup> and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."

## TYNDALE (1525) 1535

<sup>45</sup> And he went in to the temple, and beganne to cast out them that solde therin, and them that bought <sup>46</sup> sayinge unto them, it is wrytten: my housse is the housse of prayer: but ye have made it a den of theves. <sup>47</sup> And he taught dayly in the temple. The hye Prestes and the Scribes and the chefe of the people went about to destroye him: <sup>48</sup> but coude not fynde what to do. For all the people stacke by him, and gave him audience.

**20** And it fortun-ed in one of those dayes, as he taught the people in the temple and preached the gospell: the hye Prestes and the Scribes came with the elders <sup>2</sup> and spake upon him sayinge: Tell us by what auctorite thou doest these thinges? Ether who is he that gave the this auctorite? <sup>3</sup> He answered and sayde unto them: I also will axe you a question, and answer me. <sup>4</sup> The bapty-me of John: was it from heaven or of men? <sup>5</sup> And they thought with in them selves sayinge: yf we shall saye from heaven: he will saye: why then beleved ye him not? <sup>6</sup> But and yf we shall saye of men, all the people wyll stone us. For they be perswaded that John is a Prophete. <sup>7</sup> And they answered that they coude not tell whence it was. <sup>8</sup> And Jesus sayde unto them: nether tell I you by what auctorite I do these thinges.

<sup>9</sup> Then beganne he to put forth to the people this similitude. A certayne man planted a vyneyarde, and let it forthe to fermers, and went him selfe into a straunge countre for a

## RHEIMS 1582

<sup>45</sup> And entring into the temple, he began to cast out the sellers therein and the biers, <sup>46</sup> saying to them, Is it written, *That my house is the house of praier.* But you have *made it a denne of theeves.* <sup>47</sup> And he was teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: <sup>48</sup> and they found not what to doe to him. For al the people was suspense, hearing him.

**20** And it came to passe: in one of the daies when he was teaching the people in the temple and evangelizing, the cheefe Priests and the Scribes with the auncients assembled, <sup>2</sup> and spake saying to him, Tel us, in what power doest thou these things? or, who is he that hath given the this power? <sup>3</sup> And JESUS answering, said to them, I also wil aske you one word. Answer me. <sup>4</sup> The baptisme of John was it from heaven, or of men? <sup>5</sup> But they thought within them selves, saying, That if we say, From heaven: he wil say, Why then did you not beleeve him? <sup>6</sup> But if we say, Of men: the whole people wil stone us: for they are certaine that John is a Prophet. <sup>7</sup> And they answered that they knew not whence it was. <sup>8</sup> And JESUS said to them, Neither doe I tel you in what power I doe these things.

<sup>9</sup> And he began to say to the people this parable, A certaine man planted a vineyard, and let it out to husband-

## GREAT BIBLE (1539) 1540

<sup>45</sup> And he went into the temple, and beganne to cast out them that solde therin, and them that bought, <sup>46</sup> sayinge unto them: It is wrytten: my house is the house of prayer; but ye have made it a den of theves: <sup>47</sup> And he taught dayly in the temple. But the hye Prestes and the scribes and the chefe of the people went aboute to destroye hym: <sup>48</sup> and coude not fynde what to do. For all the people stacke by hym, whan they hearde hym.

**20** And it fortun-ed in one of those dayes (as he taught the people in the temple and preached the gospell) the hye Prestes and the Scribes came together wyth the elders, <sup>2</sup> and spake unto him sayinge: Tell us: by what auctorite doest thou these thynges? Ether who is he, that gave the thys auctorite? <sup>3</sup> Jesus answered and sayd unto them: I also will aske you one thyng, and answer me. <sup>4</sup> The bapty-me of John: was it from heaven or of men? <sup>5</sup> And they thought wyth in them selves sayinge: yf we saye from heaven, he will saye: why then beleved ye hym not? <sup>6</sup> But and yf we saye: of men, all the people wyll stone us. For they be perswaded, that John is a Prophete. <sup>7</sup> And they answered, that they coude not tell whence it was. <sup>8</sup> And Jesus sayd unto them: nether tell I you, by what auctoryte I do these thynges.

<sup>9</sup> Then beganne he to put forth to the people thys parable: A certayne man planted a vyneyarde, and let it forth to husband men, and went hym selfe into a straunge countre

## KJ (1611) 1873

<sup>45</sup> And he went into the temple, and began to cast out them that sold therein, and *them that* bought; <sup>46</sup> saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. <sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, <sup>48</sup> and could not find what they might do: for all the people were very attentive to hear him.

**20** And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, <sup>2</sup> and spake unto him, saying, Tell us, by what authority doest thou these *things*? or who is he that gave thee this authority? <sup>3</sup> And he answered and said unto them, I will also ask you one thing; and answer me: <sup>4</sup> The baptism of John, was it from heaven, or of men? <sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? <sup>6</sup> But *and* if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet. <sup>7</sup> And they answered, that *they* could not tell whence *it was*. <sup>8</sup> And Jesus said unto them, Neither tell I you by what authority I do these *things*.

<sup>9</sup> Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

## GENEVA BIBLE (1560) 1562

<sup>45</sup>He went also into the Temple, and began to cast out them that solde therein, and them that boght, <sup>46</sup>Saying unto them, It is written, Mine house is the house of prayer, but ye have made it a denne of theves. <sup>47</sup>And he taught daily in the Temple. And the high Priests and the Scribes, and the chief of the people soght to destroye him. <sup>48</sup>But they colde not finde what thei might do to him: for all the people hanged upon him when they heard him,

**20** And it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came upon him with the Elders, <sup>2</sup>And spake unto him, saying, Tell us by what autoritie thou doest these things, or who is he that hath given thee this autoritie? <sup>3</sup>And he answered and said unto them, I also wil aske you one thing: tell me therefore: <sup>4</sup>The baptisme of John was it from heaven, or of men? <sup>5</sup>And they reasoned within them selves, saying, If we shal say from heaven, he wil say, Why then beleved ye him not? <sup>6</sup>But if we shal say, Of men, all the people wil stone us: for thei be perswaded that John was a Prophet. <sup>7</sup>Therefore they answered, that they colde not tell whence it (was.) <sup>8</sup>Then Jesus said unto them, Nether tell I you by what autoritie I do these things.

<sup>9</sup>Then began he to speake to the people this parable. A certeine man planted a vineyarde, and let it forthe to housbandmen and went into a strange countrey, for a great

## (RV 1881) ASV 1901

<sup>45</sup>And he entered into the temple, and began to cast out them that sold, <sup>46</sup>saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

<sup>47</sup>And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: <sup>48</sup>and they could not find what they might do; for the people all hung upon him, listening.

**20** And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; <sup>2</sup>and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? <sup>3</sup>And he answered and said unto them, I also will ask you a question; and tell me: <sup>4</sup>The baptism of John, was it from heaven, or from men? <sup>5</sup>And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? <sup>6</sup>But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet. <sup>7</sup>And they answered, that they knew not whence it was. <sup>8</sup>And Jesus said unto them, Neither tell I you by what authority I do these things.

<sup>9</sup>And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and

## BISHOPS' BIBLE (1568) 1602

thou knowest not the time of thy visitation. <sup>45</sup>And he went into the temple, and began to cast out them that sold therein, and them that bought, <sup>46</sup>Saying unto them, It is written, My house is the house of praier: but ye have made it a den of theeves. <sup>47</sup>And he taught dayly in the Temple. But the high Priests and the Scribes, and the chiefe of the people went about to destroy him, <sup>48</sup>And could not find what to doe: for all the people did hang of him, when they heard him.

**20** And it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came upon him, with the Elders, <sup>2</sup>And spake unto him, saying, Tell us, by what autoritie doest thou these things? Either who is he that gave thee this autoritie? <sup>3</sup>He answering, said unto them, I wil also aske you one word, and answere me. <sup>4</sup>The baptisme of John, was it from heaven, or of men? <sup>5</sup>And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then beleved ye him not? <sup>6</sup>But and if we say, Of men, all the people will stone us: For they be perswaded that John is a Prophet. <sup>7</sup>And they answered, that they could not tell whence it was. <sup>8</sup>And Jesus said unto them, Neither tell I you by what autoritie I doe these things. <sup>9</sup>Then beganne he to put forth to the people this parable: A certaine man planted a vineyard, and let it forth to husbandmen, and went him-

## RSV (1946) 1960

<sup>45</sup>And he entered the temple and began to drive out those who sold, <sup>46</sup>saying to them, "It is written, 'My house shall be a house of prayer'; but you have made it a den of robbers."

<sup>47</sup>And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people sought to destroy him; <sup>48</sup>but they did not find anything they could do, for all the people hung upon his words.

**20** One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up <sup>2</sup>and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority." <sup>3</sup>He answered them, "I also will ask you a question: now tell me, <sup>4</sup>Was the baptism of John from heaven or from men?" <sup>5</sup>And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' <sup>6</sup>But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." <sup>7</sup>So they answered that they did not know whence it was. <sup>8</sup>And Jesus said to them, "Neither will I tell you by what authority I do these things."

<sup>9</sup>And he began to tell the people this parable: "A man planted a vineyard, and let it out to tenants, and went into

## TYNDALE (1525) 1535

greate season. <sup>10</sup> And when the tyme was come, he sent a servaunt to his tenautes that they shuld geve him of the frutes of the vineyarde. And the tenautes dyd bet him, and sent him away empty. <sup>11</sup> And agayne he sent yet another servaunt. And they dyd bet him, and foule entreated him also, and sent him away emptye. <sup>12</sup> Moreover, he sent the thyrde to, and him they wounded, and cast oute. <sup>13</sup> Then sayde the lorde of the vineyarde: what shall I do? I will sende my deare sonne, him peradventure \* they will reverence, when they se him.

<sup>14</sup> But when the fermers sawe him, they thought in them selves sayinge: this is the heyre, come let us kyll him, that the inheritaunce maye be oures. <sup>15</sup> And they cast him out of the vyneyarde, and kylled him. Now what shall the lorde of the vineyarde do unto them? <sup>16</sup> He will come and destroye these fermers, and will let out his vyneyarde to other. When they hearde that, they sayde: God forbyd.

<sup>17</sup> And he behelde them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused, the same is made the heed corner stone? <sup>18</sup> Whosoever stomble at that stone shalbe broken: but on whosoever it fall upon, it will grinde him to powder. <sup>19</sup> And the hie prestes and the Scribes the same howre went about to laye hondes on him, but they feared the people. For they perceaved that he had spoken this similitude agaynst them.

## RHEIMS 1582

men: and he was from home a long time. <sup>10</sup> And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him, sent him away emptye. <sup>11</sup> And againe he sent an other servant. But they beating him also and reprochfully abusing him, sent him away emptye. <sup>12</sup> And againe he sent the third: who wounding him also, cast him out. <sup>13</sup> And the lord of the vineyard said, What shal I doe? I wil send my beloved sonne: perhaps when they shal see him, they wil reverence him. <sup>14</sup> Whom when the husbandmen saw, they thought within them selves, saying, This is the heire, let us kil him, that the heritage may be ours. <sup>15</sup> And casting him forth out of the vineyard, they killed him. What therefore wil the Lord of the vineyard doe to them? <sup>16</sup> He wil come, and wil destroy these husbandmen, and wil give the vineyard to others. Which they hearing, said to him, God forbid. <sup>17</sup> But he beholding them said, What is this then that is wrytten, *The stone which the builders rejected, the same is become into the head of the corner?* <sup>18</sup> Every one that falleth upon this stone, shal be quashed: and upon whom it shal fall, it shal breake him to powder. <sup>19</sup> And the cheefe Priests and Scribes sought to lay handes upon him that houre: and they feared the people. for they knew that he spake this similitude to them.

## GREAT BIBLE (1539) 1540

for a greate season. <sup>10</sup> And when the tyme was come, he sent a servaunt to the husband men, that they shulde geve hym of the frute of the vineyarde. And they bet hym, and sent hym, away emptye. <sup>11</sup> And agayne, he sent yet another servaunt. And hym they dyd beat, and entreated hym shamefully, and sent hym away emptye. <sup>12</sup> Agayne, he sent the thyrde also, and hym they wounded, and cast hym out. <sup>13</sup> Then sayd the Lord of the vineyarde: what shall I do? I wyll sende my deare sonne: peradventure they will stande in awe of him, when they se hym.

<sup>14</sup> But when the husbandmen sawe hym, they thought within them selves, sayinge: this is the heyre, come, let us kyll hym, that the enheritaunce maye be oures. <sup>15</sup> And they cast him out of the vineyarde, and kylled him. What shall the Lord of the vineiarde therfore do unto them? <sup>16</sup> He shall come, and destroye these husbandmen, and shall let out hys vineyarde to other. When they hearde thys, they sayde: God forbyd.

<sup>17</sup> And he behelde them, and sayde: what is thys then that is wrytten: the stone that the buylders refused, the same is become the heed of the corner? <sup>18</sup> Whosoever doth stomble upon that stone, shalbe broken: but on whosoever it falleth, it wyll grynde him to powder. <sup>19</sup> And the hie prestes and the Scribes the same houre went about to laye handes on hym, and they feared the people. For they perceaved that he had spoken thys symilitude agaynst them.

## KJ (1611) 1873

<sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. <sup>11</sup> And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. <sup>12</sup> And again he sent a third: and they wounded him also, and cast *him* out. <sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. <sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. <sup>15</sup> So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? <sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. <sup>17</sup> And he beheld them. and said, What is this then that is wrytten, The stone which the builders rejected, the same is become the head of the corner? <sup>18</sup> Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. <sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

## GENEVA BIBLE (1560) 1562

season. <sup>10</sup> And at a time he sent a servant to the housband men, that they shulde give him of the frute of the vineyarde, but the housband men did beat him, and sent him away emptie. <sup>11</sup> Againe he sent yet another servant: and they did beat him, and fowle entreated him, and sent him away emptie. <sup>12</sup> Moreover, he sent the third, and him they wounded, and cast out. <sup>13</sup> Then said the Lord of the vineyarde, What shal I do? I wil send my beloved sonne: it may be that thei wil do reverence, when they se him. <sup>14</sup> But when the housbandmen sawe him, they reasoned with them selves, saying, This is the heire: come, let us kil him, that the enheritance may be ours. <sup>15</sup> So they cast him out of the vineyarde, and killed him. What shal the Lord of the vineyarde therefore do unto them? <sup>16</sup> He wil come and destroy these housbandmen, and wil give out his vineyarde to others. But when they heard it, they said, God forbid.

<sup>17</sup> And he behelde them, and said, What meaneth this then that is written, The stone that the buylders refused, that is made the head of the corner? <sup>18</sup> Whosoever shal fall upon that stone, shalbe broken: and on whomesoever it shal fall, it wil grinde him to powder. <sup>19</sup> Then the hie Priests, and the Scribes the same houre went about to lay hands on him: [but they feared the people] for they per-

## (RV 1881) ASV 1901

went into another country for a long time. <sup>10</sup> And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. <sup>11</sup> And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. <sup>12</sup> And he sent yet a third: and him also they wounded, and cast him forth. <sup>13</sup> And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him. <sup>14</sup> But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours. <sup>15</sup> And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? <sup>16</sup> He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. <sup>17</sup> But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

<sup>18</sup> Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

<sup>19</sup> And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

## BISHOPS' BIBLE (1568) 1602

self into a strange countrey for a great season. <sup>10</sup> And when the time was come, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but they, when they had beaten him, sent him away emptie. <sup>11</sup> And againe, *hee* sent yet another servant: but they, when they had beaten him also, and entreated him shamefully, sent him away emptie. <sup>12</sup> Againe, he sent the third, and when they had wounded him also, they cast him out. <sup>13</sup> Then said the lord of the vineyard, What shall I doe? I will send my deare sonne: it may be they will reverence him when they see him. <sup>14</sup> But when the husbandmen saw him, they reasoned within themselves, saying, This is the heire, come, let us kill him, that the inheritance may be ours. <sup>15</sup> And when they had cast him out of the vineyard, they killed him. What then shall the lord of the vineyard doe unto them? <sup>16</sup> He shall come and destroy those husbandmen, and shall let out his vineyard to other. When they heard *this*, they said, God forbid. <sup>17</sup> And he beheld them, and saide, What is this then that is written, The stone that the builders disallowed, the same is become the head of the corner? <sup>18</sup> Whosoever shall stumble upon that stone, shalbe broken: but on whomsoever it shall fall, it will grinde him to powder. <sup>19</sup> And the high Priests and the Scribes the same houre went about to lay hands on him, and they feared the people: for they perceived that

## RSV (1946) 1960

another country for a long while. <sup>10</sup> When the time came, he sent a servant to the tenants, that they should give him some of the fruit of the vineyard; but the tenants beat him, and sent him away empty-handed. <sup>11</sup> And he sent another servant; him also they beat and treated shamefully, and sent him away empty-handed. <sup>12</sup> And he sent yet a third; this one they wounded and cast out. <sup>13</sup> Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; it may be they will respect him.' <sup>14</sup> But when the tenants saw him, they said to themselves, 'This is the heir; let us kill him, that the inheritance may be ours.' <sup>15</sup> And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them? <sup>16</sup> He will come and destroy those tenants, and give the vineyard to others." When they heard this, they said, "God forbid!" <sup>17</sup> But he looked at them and said, "What then is this that is written:

'The very stone which the builders rejected

has become the head of the corner?'

<sup>18</sup> Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him."

<sup>19</sup> The scribes and the chief priests tried to lay hands on him at that very hour, but they feared the people; for they

## TYNDALE (1525) 1535

<sup>20</sup> And they watched him, and sent forth spies, which shuld fayne them selves perfecte, to take him in his wordes, and to deliver him unto the power and auctorite of the debite. <sup>21</sup> And they axed him saying: Master, we knowe that thou sayest and teachest right, nother considerest thou eny mannes degre, but teachest the waye of God truly. <sup>22</sup> Is it lafull for us to geve Cesar tribute or no? <sup>23</sup> He perceaved their craftines, and sayde unto them: why tempt ye me? <sup>24</sup> Shewe me a peny. Whose ymage and superscripcion hath it? They answered and sayde: Cesars. <sup>25</sup> And he sayde unto them: Geve then unto Cesar, that which belongeth unto Cesar: and to God, that which pertayneth to God. <sup>26</sup> And they coule not reprove his sayinge before the people. But they marvayled at his answer, and helde their peace.

<sup>27</sup> Then came to him certayne of the Saduces which denye that ther is eny resurreccion. <sup>28</sup> And they axed him sayinge: Master, Moses wrote unto us, yf eny mannes brother dye havinge a wyfe, and the same dye without yssue: that then his brother shulde take his wyfe, and rayse up seede unto his brother. <sup>29</sup> Ther were seven brethren, and the fyrste toke a wyfe, and dyed without chyldren. <sup>30</sup> And the seconde toke the wyfe, and he dyed chyllesse. <sup>31</sup> And the thyrde toke her, and in lyke wyse the resydue of the seven, and left no chyldren behinde them, and dyed. <sup>32</sup> Last of all the woman dyed also. <sup>33</sup> Now at the resurrection whose wyfe of them shall she be? For seven had her to wyfe.

## RHEIMS 1582

<sup>20</sup> And watching, they sent spies which should feine themselves just: that they might take him in his talke, and deliver him to the principaltie and power of the Præsident. <sup>21</sup> And they asked him, saying, Maister, we know that thou speakest and teachest rightly: and thou doest not accept person, but teachest the way of God in truth. <sup>22</sup> Is it lawfull for us to give tribute to Cæsar, or no? <sup>23</sup> But considering their guile, he said to them, Why tempt you me? <sup>24</sup> Shew me a penie. Whose image hath it and inscription? They answering said, Cæsars. <sup>25</sup> And he said to them, Render therefore the things that are Cæsars, to Cæsar: and the things that are Gods, to God. <sup>26</sup> And they could not reprehend his word before the people: and marveiling at his answer, they held their peace.

<sup>27</sup> And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him, <sup>28</sup> saying, Maister, Moyses gave us in writing, If a mans brother die having a wife, and he have no children, that his brother take her to wife, and raise up seede to his brother. <sup>29</sup> There were therefore seven brethren: and the first tooke a wife, and died without children. <sup>30</sup> And the next tooke her, and he died without children. <sup>31</sup> And the third tooke her. In like maner also al the seven, and they left no seed, and died. <sup>32</sup> Last of al the woman died also. <sup>33</sup> In the resurrection therefore, whose wife shal she be of

## GREAT BIBLE (1539) 1540

<sup>20</sup> And they watched hym, and sent forth spies, which shuld fayne them selves ryghteous men, to take him in hys wordes, and to delyver him unto the power and auctorite of the debyte. <sup>21</sup> And they asked him, saying: Master, we knowe that thou sayest and teachest ryght, nether consyderest thou the outward appearaunce of eny man, but teachest the waye of God truly. <sup>22</sup> Is it lafull for us to geve trybute unto Cesar, or no? <sup>23</sup> He perceaved theyr craftines, and sayde unto them: why tempt ye me? <sup>24</sup> Shewe me a peny. Whose ymage and superscripcion hath it? They answered and sayde: Cesars. <sup>25</sup> And he sayde unto them: geve then unto Cesar, the thynges whych belonge unto Cesar. And to God the thynges that pertayne unto God. <sup>26</sup> And they coule not reprove his sayinge before the people: and they marvayled at his answer, and helde their peace.

<sup>27</sup> Then came to hym certayne of the Saduces, which denye that ther is eny resurreccion. And they asked him <sup>28</sup> sayinge: Master, Moses wrote unto us, yf eny mannes brother dye having a wyfe, and he dye without chyldren, that then hys brother shulde take hys wyfe, and rayse up seede unto hys brother. <sup>29</sup> Ther were therfore seven brethren, and the fyrste toke a wyfe, and dyed without chyldren. <sup>30</sup> And the seconde toke her, and he dyed chyldelesse. <sup>31</sup> And the thyrde toke her: and in lykewise the residue of the seven, and left no chyldren behynde them, and dyed. <sup>32</sup> Last of all the woman dyed also. <sup>33</sup> Now in the resurreccion, whose wyfe of them shall she be? For seven had her to wyfe.

## KJ (1611) 1873

<sup>20</sup> And they watched *him*, and sent forth spies, which *should* feign themselves just *men*, that they might take hold of his words, that *so they* might deliver him unto the power and authority of the governor. <sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: <sup>22</sup> is it lawful for us to give tribute unto Cesar, or no? <sup>23</sup> But he perceived their craftiness, and said unto them, Why tempt ye me? <sup>24</sup> Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's. <sup>25</sup> And he said unto them, Render therefore unto Cesar the *things* which be Cesar's, and unto God the *things* which be God's. <sup>26</sup> And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

<sup>27</sup> Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him, <sup>28</sup> saying, Master, Moses wrote unto us, If any *man's* brother die, having a wife, and he die without children, that his brother should take *his* wife, and raise up seed unto his brother. <sup>29</sup> There were therefore seven brethren: and the first took a wife, and died without children. <sup>30</sup> And the second took her to wife, and he died childless. <sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection whose wife of

## GENEVA BIBLE (1560) 1562

ceived that he had spoken this parable against them. <sup>20</sup> And they watched (him,) and sent forth spies, whiche shulde faine them selves juste men, to take him in his talke, and to deliver him unto the power and autoritie of the governour. <sup>21</sup> And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mans persone, but teachest the way of God truely. <sup>22</sup> Is it lawfull for us to give Cesar tribute or no? <sup>23</sup> But he perceived their craftines, and said unto them, Why tempt ye me? <sup>24</sup> Shewe me a penie. Whose image and superscription hath it? They answered and said, Cesars. <sup>25</sup> Then he said unto them, Given then unto Cesar the things whiche are Cesars, and to God those which are Gods. <sup>26</sup> And they colde not reprove his saying before the people: but they marvelled at his answer, and helde their place. <sup>27</sup> Then came to him certeine of the Sadduces [whiche denie that there is anie resurrection] and they asked him, <sup>28</sup> Saying, Master, Moses wrote unto us, If anie mans brother dye having a wife, and he dye without children, that his brother shulde take (his) wife, and raise up sede unto his brother. <sup>29</sup> Now there were seven brethren, and the first toke a wife, and he dyed without children. <sup>30</sup> And the seconde toke the wife, and he dyed childeles. <sup>31</sup> Then the third toke her: and so likewise the seven dyed, and left no children. <sup>32</sup> And last of all, the woman dyed also. <sup>33</sup> Therefore at the resurrection, whose wife of them shal she be? for seven had her to

## (RV 1881) ASV 1901

<sup>20</sup> And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. <sup>21</sup> And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: <sup>22</sup> Is it lawful for us to give tribute unto Cæsar, or not? <sup>23</sup> But he perceived their craftiness, and said unto them, <sup>24</sup> Show me a denarius. Whose image and superscription hath it? And they said, Cæsar's. <sup>25</sup> And he said unto them. Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. <sup>26</sup> And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

<sup>27</sup> And there came to him certain of the Sadducees, they that say that there is no resurrection; <sup>28</sup> and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. <sup>29</sup> There were therefore seven brethren: and the first took a wife, and died childless; <sup>30</sup> and the second; <sup>31</sup> and the third took her; and likewise the seven also left no children, and died. <sup>32</sup> Afterward the woman also died. <sup>33</sup> In the resurrection therefore whose wife of them shall she be? for the

## BISHOPS' BIBLE (1568) 1602

he had spoken this similitude against them. <sup>20</sup> And they watched him, and sent forth spies, which should faine themselves righteous men, that they might take hold of his wordes, to deliver him unto the power and authoritie of the deputie. <sup>21</sup> And they asked him, saying, Master, we know that thou saiest and teachest right, neither considerest thou the outward appearance of any man, but teachest the way of God truely: <sup>22</sup> Is it lawfull for us to give tribute unto Cesar, or no? <sup>23</sup> When he had perceived \* their craftinesse, he said unto them, Why tempt ye me? <sup>24</sup> Shew me a penie: whose image and superscription hath it? They answering, said, Cesars. <sup>25</sup> And he said unto them, Give then unto Cesar the things which *belong* unto Cesar: and to God, the things that pertaine unto God. <sup>26</sup> And they could not reprove his sayings before the people: and they marvelled at his answer, and held their peace. <sup>27</sup> Then came to him certaine of the Saduces (which denie that there is any resurrection) and they asked him, <sup>28</sup> Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that then his brother should take his wife, and raise up seede unto his brother. <sup>29</sup> There were therefore seven brethren, and the first, when he had taken a wife, died without children. <sup>30</sup> And the second tooke her to wife, and he died childlesse. <sup>31</sup> And the third tooke her, and in like wise *the residue* of the seven, and left no children behinde them, and died. <sup>32</sup> Last of all, the woman died also. <sup>33</sup> Now in the resurrection, whose wife of them is she? for seven had her to

## RSV (1946) 1960

perceived that he had told this parable against them. <sup>20</sup> So they watched him, and sent spies, who pretended to be sincere, that they might take hold of what he said, so as to deliver him up to the authority and jurisdiction of the governor. <sup>21</sup> They asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. <sup>22</sup> Is it lawful for us to give tribute to Caesar, or not?" <sup>23</sup> But he perceived their craftiness, and said to them, <sup>24</sup> "Show me a coin. Whose likeness and inscription has it?" They said, "Caesar's." <sup>25</sup> He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." <sup>26</sup> And they were not able in the presence of the people to catch him by what he said; but marveling at his answer they were silent.

<sup>27</sup> There came to him some Sadducees, those who say that there is no resurrection, <sup>28</sup> and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the wife and raise up children for his brother. <sup>29</sup> Now there were seven brothers; the first took a wife, and died without children; <sup>30</sup> and the second <sup>31</sup> and the third took her, and likewise all seven left no children and died. <sup>32</sup> Afterward the woman also died. <sup>33</sup> In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

## TYNDALE (1525) 1535

<sup>34</sup> Jesus answered and sayde unto them. The chyldren of this worlde mary wyves, and are maried, <sup>35</sup> but they which shalbe made worthy to enjoye that worlde and the resurrection from deeth, nether mary wyves, nether are maried, <sup>36</sup> nor yet can dye eny moare. For they are equall unto the angels: and are the sonnes of God in as moche as they are the chyldren of the resurrection. <sup>37</sup> And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde: the Lorde God of Abraham and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not the God of the deed, but of them which live. For all live in him. <sup>39</sup> Then certayne of the Pharises answered and sayde: Master thou hast well sayde. <sup>40</sup> And after that durst they not axe him eny question at all.

<sup>41</sup> Then sayde he unto them: how saye they that Christ is Davids sonne? <sup>42</sup> And David him selfe sayth in the boke of the Psalmes: The Lorde sayde unto my Lorde, syt on my right honde, <sup>43</sup> tyll I make thyne enemys thy fote stole. <sup>44</sup> Seinge David calleth him Lorde: How is he then his sonne?

<sup>45</sup> Then in the audience of all the people, he sayde unto his disciples: <sup>46</sup> beware of the Scribes, which desyre to goo in longe clothinge: and love gretinges in the markets, and the hyst seates in the synagoges and chefe roumes at feastes, <sup>47</sup> which devoure widdowes houses, and that under a coloure of longe prayinge: the same shall receave greater damnacion.

## RHEIMS 1582

them? sithens the seven had her to wife. <sup>34</sup> And JESUS said to them, The children of this world marrie, and are given in mariage: <sup>35</sup> but they that shal be counted worthie of that world and the resurrection from the dead, neither marrie, nor take wives, <sup>36</sup> neither can they die any more, for they are equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. <sup>37</sup> But that the dead rise againe, Moyses also shewed, beside the bush, as he calleth the Lord, *The God of Abraham, and the God of Isaac, and the God of Jacob*. <sup>38</sup> For God is not of the dead, but of the living. for al live to him. <sup>39</sup> And certaine of the Scribes answering, said to him, Maister, thou hast said wel. <sup>40</sup> And further they durst not aske him any thing.

<sup>41</sup> But he said to them, How say they that Christ is the sonne of David? <sup>42</sup> and David him self saith in the booke of psalmes, *The Lord said to my Lord, Sit on my right hand, <sup>43</sup> til I put thine enemies, the foote stoole of thy feete?* <sup>44</sup> David then calleth him Lord: and how is he his sonne?

<sup>45</sup> And al the people hearing him, he said to his Disciples, <sup>46</sup> Beware of the Scribes, that wil walke in robes, and love salutations in the market-place, and the first chaires in the synagogs, and the cheefe roomes in feastes. <sup>47</sup> which devoure widowes houses: feining long praier. These shal receive greater damnacion.

## GREAT BIBLE (1539) 1540

<sup>34</sup> Jesus answered and sayd unto them. The chyldren of this worlde mary wyves, and are maryed: <sup>35</sup> but they which shalbe counted worthy of that worlde and the resurrection from the deed, do not mary wyves, <sup>36</sup> nether are maryed, nor yet can dye eny more, For they are equall unto the angels, and are the sonnes of God, in as moch as they are chyldren of the resurrection. <sup>37</sup> And that the deed shall ryse agayne: Moses also sheweth besides the busshe, when he calleth: the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not a God of deed, but of lyvyng. For all lyve unto him. <sup>39</sup> Then certayne of the Pharises answered, annd sayd: Master, thou hast wel sayd. <sup>40</sup> And after that durst they not aske him eny question at all.

<sup>41</sup> And he sayde unto them: how saye they that Chryst is Davids sonne? <sup>42</sup> And David him selfe sayeth in the boke of the Psalmes: The Lorde sayde unto my Lorde: syt thou on my ryght hande, <sup>43</sup> tyll I make thyne enemyes thy fote stole. <sup>44</sup> David therfore calleth hym Lord: and how is he then hys sonne?

<sup>45</sup> Then in the audyence of all the people, he sayde unto his disciples: <sup>46</sup> beware of the Scribes, whych wyll go in longe clothynge: and love gretynge in the markets, and the hyst seates in the synagoges, and the chefe rowmes at feastes, <sup>47</sup> whych devoure wyddowes houses, faynyng longe prayers: the same shall receave greater dampnacyon.

## KJ (1611) 1873

them is she? for seven had her to wife. <sup>34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage: <sup>35</sup> but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. <sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not a God of the dead, but of the living: for all live unto him.

<sup>39</sup> Then certain of the scribes answering said, Master, thou hast well said. <sup>40</sup> And after that they durst not ask him any question at all. <sup>41</sup> And he said unto them, How say they that Christ is David's son? <sup>42</sup> And David himself saith in the book of Psalms, The LORD said to my Lord, Sit thou on my right hand, <sup>43</sup> till I make thine enemies thy footstool. <sup>44</sup> David therefore calleth him Lord, how is he then his son?

<sup>45</sup> Then in the audience of all the people he said unto his disciples, <sup>46</sup> Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; <sup>47</sup> which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnacion.

## GENEVA BIBLE (1560) 1562

wife. <sup>34</sup> Then Jesus answered, and said unto them, The children of this worlde marie wives and are maried. <sup>35</sup> But they which shalbe counted worthie to enioye that worlde, and the resurrection from the dead, nether marie wives, nether are maried. <sup>36</sup> For they can dye no more, forasmuche as thei are equal unto the Angels, and are the Sonnes of God, since they are the children of the resurrection. <sup>37</sup> And that the dead shal rise againe, even Moses shewed it besides the bushe, when he said, The Lord (is) the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not the God of the dead, but of them which live: for all live unto him. <sup>39</sup> Then certeine of the Pharises answered and said, Master, thou hast wel said. <sup>40</sup> And after that, durst they not aske him anie thing at all.

<sup>41</sup> Then said he unto them, How say they that Christ is Davids sonne? <sup>42</sup> And David him self saith in the boke of the Psalmes, The Lord said unto my Lord, sit at my right hand, <sup>43</sup> Til I shal make thine enemies thy ftestole. <sup>44</sup> Seing David calleth him Lord, how is he then his sonne?

<sup>45</sup> Then in the audience of all the people he said unto his disciples, <sup>46</sup> Beware of the Scribes, which desire to go in long robes, and love salutation in the markets, and the hiest seates in the Synagogues, and the chief roumes at feasts: <sup>47</sup> Which devoure widowes houses, even under a colour of long praying: these shal receive greater damnation.

## (RV 1881) ASV 1901

seven had her to wife. <sup>34</sup> And Jesus said unto them, The sons of this world marry, and are given in marriage: <sup>35</sup> but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> Now he is not the God of the dead, but of the living: for all live unto him. <sup>39</sup> And certain of the scribes answering said, Teacher, thou hast well said. <sup>40</sup> For they durst not any more ask him any question.

<sup>41</sup> And he said unto them, How say they that the Christ is David's son? <sup>42</sup> For David himself saith in the book of Psalms,

The Lord said unto my Lord,  
Sit thou on my right hand,

<sup>43</sup> Till I make thine enemies the footstool of thy feet.

<sup>44</sup> David therefore calleth him Lord, and how is he his son?

<sup>45</sup> And in the hearing of all the people he said unto his disciples, <sup>46</sup> Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; <sup>47</sup> who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

## BISHOPS' BIBLE (1568) 1602

wife. <sup>34</sup> Jesus answering, sayd unto them, The children of this world marrie wives, and are married: <sup>35</sup> But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, doe not marrie wives, neither are maried: <sup>36</sup> For neither can they die any more, for they are equall unto the Angels, and are the sonnes of God, in as much as they are the children of the resurrection. <sup>37</sup> And that the dead be raised, Moses also shewed besides the bramble bush, when he calleth the Lord, the God of Abraham, and the God of Isahac, and the God of Jacob. <sup>38</sup> For he is not a God of dead, but of living: for all live unto him. <sup>39</sup> Then certaine of the Pharisees answering, said, Master, thou hast well said. <sup>40</sup> And after that, durst they not aske him any question at all. <sup>41</sup> And he said unto them, How say they that Christ is Davids sonne, <sup>42</sup> And David himselfe saith in the booke of the Psalmes, The Lord said to my Lord, Sit thou on my right hand, <sup>43</sup> Till I make thine enemies thy footstoole? <sup>44</sup> David therefore calleth him Lorde, and how is he then his sonne? <sup>45</sup> Then in the audience of all the people, he said unto his disciples, <sup>46</sup> Beware of the Scribes, which will goe in long robes, and love greetings in the markets, and the highest seates in the Synagogues, and the chiefe roumes at feasts, <sup>47</sup> Which devoure widowes houses, under colour of long prayers: the same shall receive greater damnation.

## RSV (1946) 1960

<sup>34</sup> And Jesus said to them, "The sons of this age marry and are given in marriage; <sup>35</sup> but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, <sup>36</sup> for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. <sup>38</sup> Now he is not God of the dead, but of the living; for all live to him." <sup>39</sup> And some of the scribes answered, "Teacher, you have spoken well." <sup>40</sup> For they no longer dared to ask him any question.

<sup>41</sup> But he said to them, "How can they say that the Christ is David's son? <sup>42</sup> For David himself says in the Book of Psalms,

"The Lord said to my Lord,  
Sit at my right hand,

<sup>43</sup> till I make thy enemies a stool for thy feet."

<sup>44</sup> David thus calls him Lord; so how is he his son?"

<sup>45</sup> And in the hearing of all the people he said to his disciples, <sup>46</sup> "Beware of the scribes, who like to go about in long robes, and love salutations in the market places and the best seats in the synagogues and the places of honor at feasts, <sup>47</sup> who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

## TYNDALE (1525) 1535

21 As he behelde, he sawe the ryche men, how they cast in their offeringes into the treasury. <sup>2</sup> And he sawe also a certayne poore widdowe, which cast in thyther two mites. <sup>3</sup> And he sayde: of a trueth I saye unto you, this poore wyddowe hath put in moare then they all. <sup>4</sup> For they all have of their superfluyte added unto the offeringe of God: but she, of her penury hath cast in all the substaunce that she had.

<sup>5</sup> As some spake of the temple, how it was garnished with goodly stones and jewels, he sayde: <sup>6</sup> The dayes will come, when of these thynges which ye se, shall not be lefte stone upon stone, that shall not be throwen doune. <sup>7</sup> And they axed him sayinge: Master when shall these thynges be, and what signe will therbe, when suche thynges shall come to passe.

<sup>8</sup> And he sayd: take hede, that ye be not deceived. For many will come in my name saying: I am he: and the tyme draweth neare. Folowe ye not them therfore. <sup>9</sup> But when ye heare of warre and dissencion: be not afrayd. For these thynges must fyrst come: but the ende foloweth not by and by. <sup>10</sup> Then sayd he unto them: Nacion shall ryse agaynst nacion, and kyngdome agaynst kyngdome. <sup>11</sup> and greate erthquakes shalbe in all quarters, and hunger, and pestilence: and fearfull thynges. And greate signes shal ther be from heaven.

<sup>12</sup> But before all these, they shall laye their hondes on you and persecute you, deliveringe you up to the Synagoges and into preson, and bringe you before kynges and rulers

## RHEIMS 1582

21 And beholding, he saw them that did cast their giftes into the treasury, riche persons. <sup>2</sup> And he saw also a certayne poore widow casting two brasse mites. <sup>3</sup> And he said, Verely I say to you, that this poore widow hath cast more then al. <sup>4</sup> For al these of their aboundance have cast into the giftes of God: but she of her penurie, hath cast in al her living that she had.

<sup>5</sup> And certaine saying of the temple that it was adorned with goodly stones and donaries, he said, <sup>6</sup> These things which you see, the daies wil come wherein there shal not be left a stone upon a stone that shal not be destroyed. <sup>7</sup> And they asked him, saying, Maister, When shal these things be: and what shal be the signe when they shal begin to come to passe? <sup>8</sup> Who said, See you be not seduced. for many wil come in my name, saying that I am he: and the time is at hand, goe not therfore after them. <sup>9</sup> And when you shal heare of warres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. <sup>10</sup> Then he said to them, Nation shal rise against nation, and kingdom against kingdom. <sup>11</sup> And there shal be great earth-quakes in places, and pestilences and famines, and terrours from heaven, and there shal be great signes. <sup>12</sup> But before al these things they wil lay their hands upon you: and persecute you delivering you into synagoges and prisons, drawing you to kings and presidents for my

## GREAT BIBLE (1539) 1540

21 As he behelde, he sawe the ryche men, whych cast in their offeringes into the treasury. <sup>2</sup> He sawe also a certayne poore wyddowe, whych cast in thyther two mytes. <sup>3</sup> And he sayde: of a trueth I saye unto you, that thys poore wyddow hath put in moare then they all. <sup>4</sup> For they all have of theyr superfluyte added unto the offerynges of God: but she, of her penury hath cast in all the substaunce that she had.

<sup>5</sup> And unto some that spake of the temple, how it was garnysshed with goodly stones and Jewels, he sayde. <sup>6</sup> The dayes wyll come, in the which (of these thynges which ye se) there shall not be lefte one stone upon another, that shall not be thorowen doune. <sup>7</sup> And they asked hym sayinge: Master, when shall these thynges be, and what sygne wyll ther be when soch thynges come to passe?

<sup>8</sup> And he sayde: take hede, that ye be not deceived. For many shall come in my name, and saye that they are Chryst: and the tyme draweth neare. Folowe ye not them therfore. <sup>9</sup> But when ye heare of warres and sedicions, be not afrayed. For these thynges must first come to passe, but the ende foloweth not by and by. <sup>10</sup> Then sayde he unto them. Nacion shall ryse agaynst nacion, and kyngdome agaynst kyngdome. <sup>11</sup> and greate erthquakes shalbe in all places, and hunger, and pestilence, and fearfull thynges. And greate sygnes shall ther be from heaven.

<sup>12</sup> But before all these, they shall laye handes on you, and persecute you, delyverynge you up to the Synagoges and into presons, and shall bringe you unto kynges and rulers

## KJ (1611) 1873

21 And he looked up, and saw the rich *men* casting their gifts into the treasury. <sup>2</sup> And he saw also a certain poor widow casting in thither two mites. <sup>3</sup> And he said, Of a truth I say unto you, that this poor widow hath cast in more than *they* all: <sup>4</sup> for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, <sup>6</sup> *As for these things* which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. <sup>7</sup> And they asked him, saying, Master, but when shall these *things* be? and what sign *will there be* when these *things* shall come to pass?

<sup>8</sup> And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars and commotions, be not terrified: for these *things* must first come to pass; but the end is not by and by.

<sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup> and great earth-quakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. <sup>12</sup> But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings

## GENEVA BIBLE (1560) 1562

21 And as he beholde, he sawe the riche men, which cast their giftes into the treasurie, <sup>2</sup> And he sawe also a certeine poore widowe, which cast in thither two mites. <sup>3</sup> And he said, Of a trueth I say unto you, that this poore widowe hathe cast in more then they all. <sup>4</sup> For they all have of their superfluitie cast into the offerings of God but she: of her penurie hathe cast in all the living that she had. <sup>5</sup> Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrat things, he said, <sup>6</sup> Are these the things that ye loke upon? the dayes will come wherein a stone shal not be left upon a stone, that shal not be throwen downe. <sup>7</sup> Then they asked him, saying, Master, but when shal these things be? and what signe (shal) there (be) when these things shal come to passe? <sup>8</sup> And he said, Take hede, that ye be not deceived: for many wil come in my Name, saying, I am (Christ,) and the time draweth nere: followe ye not them therefore. <sup>9</sup> And when ye heare of warres and seditions be not afraied: for these things must first come, but the end followeth not by and by. <sup>10</sup> Then said he unto them, Nacion shal rise against nacion, and kingdome against kingdome. <sup>11</sup> And great earthquakes shalbe in divers places, and hunger, and pestilence, and feareful things, and great signes shal there be from heaven. <sup>12</sup> But before all these, they shal lay their hands on you, and persecute (you,) delivering you up to the Synagogues, and into prisonnes, and bring you before

## (RV 1881) ASV 1901

21 And he looked up, and saw the rich men that were casting their gifts into the treasury. <sup>2</sup> And he saw a certain poor widow casting in thither two mites. <sup>3</sup> And he said, Of a truth I say unto you, This poor widow cast in more than they all: <sup>4</sup> for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, <sup>6</sup> As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. <sup>7</sup> And they asked him, saying, Teacher, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? <sup>8</sup> And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. <sup>9</sup> And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

<sup>10</sup> Then said he unto them, Nation shall arise against nation, and kingdom against kingdom; <sup>11</sup> and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. <sup>12</sup> But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and

## BISHOPS' BIBLE (1568) 1602

21 As he looked up, he saw the rich men, which cast their gifts into the treasurie. <sup>2</sup> Hee sawe also a certaine poore widow, casting in thither two mites. <sup>3</sup> And he said, Of a trueth, I say unto you, that this poore widowe hath put in more then they all. <sup>4</sup> For all these have of their superfluitie cast in unto the offerings of God, but she of her penurie hath cast in all the living that she had. <sup>5</sup> And unto some that spake of the Temple, how it was garnished with goodly stones and gifts, he said, <sup>6</sup> As for those things which ye behold, the dayes will come, in the which there shall not be left one stone upon another, that shall not be throwen downe. <sup>7</sup> And they asked him, saying, Master, when shall these things be? and what signe will there be, when these things shall come to passe? <sup>8</sup> And he said, Take heede that ye be not deceived: for many shall come in my name, saying, I am *Christ*, and the time draweth neere: goe ye not therefore after them. <sup>9</sup> But when ye shall heare of warres and seditions, be not afraid: for these things must first come to passe, but the ende followeth not by and by. <sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdome against kingdome: <sup>11</sup> And great earthquakes shall be in divers places, and hungers, and pestilences, and fearefull things: and great signes shall there be from heaven. <sup>12</sup> But before all these, they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, and shall bring you

## RSV (1946) 1960

21 He looked up and saw the rich putting their gifts into the treasury; <sup>2</sup> and he saw a poor widow put in two copper coins. <sup>3</sup> And he said, "Truly I tell you, this poor widow has put in more than all of them; <sup>4</sup> for they all contributed out of their abundance, but she out of her poverty put in all the living that she had."

<sup>5</sup> And as some spoke of the temple, how it was adorned with noble stones and offerings, he said, <sup>6</sup> "As for these things which you see, the days will come when there shall not be left here one stone upon another that will not be thrown down." <sup>7</sup> And they asked him, "Teacher, when will this be, and what will be the sign when this is about to take place?" <sup>8</sup> And he said, "Take heed that you are not led astray; for many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them. <sup>9</sup> And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once."

<sup>10</sup> Then he said to them, "Nation will rise against nation, and kingdom against kingdom; <sup>11</sup> there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven. <sup>12</sup> But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my

## TYNDALE (1525) 1535

for my names sake. <sup>13</sup> And this shall chaunce you for a testimoniall. <sup>14</sup> Let it sticke therfore faste in youre hertes, not once to stody before, what ye shall answe: <sup>15</sup> for I will geve you a mouth and wysdome, where agaynste, all youre adversarys shall not be able to speake nor resist. <sup>16</sup> Ye and ye shalbe betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth. <sup>17</sup> And hated shall ye be of all men for my names sake. <sup>18</sup> Yet ther shall not one here of youre heedes perisshe. <sup>19</sup> With youre pacience possesse youre soules.

<sup>20</sup> And when ye se Jerusalem beseged with an hoste, then understonde that the desolacion of the same is nye. <sup>21</sup> Then let them which are in Jewrye flye to the mountaynes. And let them which are in the middes of it, departe oute. And let not them that are in other countreys, enter ther in. <sup>22</sup> For these be the dayes of vengeance, to fulfill all that are writen. <sup>23</sup> But wo be to them that be with chylde, and to them that geve sucke in those dayes: for ther shalbe greate trouble in the londe, and wrath over all this people. <sup>24</sup> And they shall fall on the edge of the swerde, and shalbe leed captive, into all nacions. And Jerusalem shalbe troden under fote of the gentyls, untill the tyme of the gentyls be fulfilled.

<sup>25</sup> And ther shalbe signes in the sunne, and in the mone, and in the starres: and in the erth the people shalbe in soche perplexite, that they shall not tell which waye to turne them

## RHEIMS 1582

name. <sup>13</sup> and it shal happen unto you for testimonie. <sup>14</sup> Lay up this therfore in your hartes, not to premeditate how you shal answer. <sup>15</sup> For I wil give you mouth and wisdom, which al your adversaries shal not be able to resist and gainesay. <sup>16</sup> And you shal be delivered up of your parents and brethren, and kinsemen and frendes: and they wil put to death of you. <sup>17</sup> And you shal be odious to al men for my name: <sup>18</sup> and a heare of your head shal not perish. <sup>19</sup> In your patience you shal possesse your soules.

<sup>20</sup> And when you shal see Hierusalem compassed about with an armie: then know that the desolation thereof is at hand. <sup>21</sup> then they that are in Jewrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. <sup>22</sup> for these are the daies of vengeance, that al things may be fulfilled that are writen. <sup>23</sup> But wo to them that are with childe and that give sucke in those daies. for there shal be great affliction upon the land, and wrath of this people. <sup>24</sup> And they shal fall by the edge of the sword: and shal be led captive into al nations. and Hierusalem shal be troden of the Gentiles: til the times of nations be fulfilled.

<sup>25</sup> And there shal be signes in the sunne and the moone and the starres: and upon earth distresse of nations, for the

## GREAT BIBLE (1539) 1540

for my names sake. <sup>13</sup> And thys shall chaunce you for a testimoniall. <sup>14</sup> Be at a sure point therfore in your hertes, not to study before, what ye shal answe: for <sup>15</sup> I wyll geve you a mouth and wysdome, where agaynste, all your adversaries shall not be able to speake nor resist. <sup>16</sup> Moreover ye shalbe betrayd of your fathers and mothers and brethren, and kynsfolke and frendes, and some of you shall they put to deeth. <sup>17</sup> And hated shall ye be of all men for my names sake, <sup>18</sup> and ther shall not one herre of youre head perysshe. <sup>19</sup> Possesse ye youre soule by pacience.

<sup>20</sup> And when ye se Jerusalem beseged wyth an hoste, then be sure that the desolacyon, of the same is nye. <sup>21</sup> Then let them which are in Jewrye, flye to the mountaynes. And let them whych are in the myddes of it, departe out. And let not them that are in other countreys, enter therin. <sup>22</sup> For these be the dayes of vengeaunce, that all thynges which are wrytten, maye be fulfilled. <sup>23</sup> But wo unto them that be with chylde, and to them that geve sucke in those dayes; for there shalbe greate trouble in the lande, and wrath over all this people. <sup>24</sup> And they shall fall thorow the edge of the swerde, and shalbe ledd awaye captiue into all nacions. And Jerusalem shalbe troden downe of the gentyls, untill the tyme of the gentyls be fulfilled.

<sup>25</sup> And ther shalbe sygnes in the Sonne, and in the Moone, and in the starres: and in the erth the people shalbe at their wyttes ende, thorow dispayre. The see and the water

## KJ (1611) 1873

and rulers for my name's sake. <sup>13</sup> And it shall turn to you for a testimony. <sup>14</sup> Settle *it* therefore in your hearts, not to meditate before *what* ye shall answer: <sup>15</sup> for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. <sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated for all *men* for my name's sake. <sup>18</sup> But there shall not a hair of your head perish. <sup>19</sup> In your patience possess ye your souls.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. <sup>22</sup> For these be *the* days of vengeance, that all *things* which are written may be fulfilled. <sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days, for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. <sup>25</sup> And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves

## GENEVA BIBLE (1560) 1562

Kings and rulers for my Names sake. <sup>13</sup> And this shal turne to you, for a testimonial. <sup>14</sup> Lay it up therefore in your hearts, that ye premeditate not, what ye shal answer. <sup>15</sup> For I wil give you a mouth and wisdom, where against all your adversaries shal not be able to speake, nor resist. <sup>16</sup> Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and (some) of you shal they put to death. <sup>17</sup> And ye shal be hated of all men for my Names sake. <sup>18</sup> Yet there shal not one heere of your heades perish. <sup>19</sup> By your patience possesse your soules.

<sup>20</sup> And when ye se Jerusalem besieged with souldiers, then understand that the desolation thereof is nere. <sup>21</sup> Then let them which are in Judea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the cuntry, enter therein. <sup>22</sup> For these be the dayes of vengeance, to fulfil all things that are written. <sup>23</sup> But wo (be) to them that be with childe, and to them that give sucke in those dayes: for there shalbe great distresse in this land, and wrath over this people, <sup>24</sup> And they shal fall on the edge of the sworde, and shalbe led captive into all nacions, and Jerusalem shalbe troden underfote of the Gentiles, untill the tyme of the Gentiles be fulfilled. <sup>25</sup> Then there shalbe signes in the sunne, and in the moone, and in the starres, and upon the earth trouble among the nacions with perplexitie: the sea and the water

## (RV 1881) ASV 1901

governors for my name's sake. <sup>13</sup> It shall turn out unto you for a testimony. <sup>14</sup> Settle it therefore in your hearts, not to meditate beforehand how to answer: <sup>15</sup> for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. <sup>16</sup> But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated of all men for my name's sake. <sup>18</sup> And not a hair of your head shall perish. <sup>19</sup> In your patience ye shall win your souls.

<sup>20</sup> But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. <sup>21</sup> Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. <sup>22</sup> For these are days of vengeance, that all things which are written may be fulfilled. <sup>23</sup> Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

<sup>25</sup> And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the

## BISHOPS' BIBLE (1568) 1602

unto kings, and rulers, for my names sake. <sup>13</sup> And it shal turne to you for a testimoniall. <sup>14</sup> Be at a sure point therfore in your harts, not to studie before what ye shall answer. <sup>15</sup> For I wil give you a mouth and wisdom, where-against all your adversaries shall not be able to speake, nor resist. <sup>16</sup> Yea, ye shall be betrayed also of your parents, and brethren, and kinsfolks, and friends, and *some* of you shall they put to death, <sup>17</sup> And hated shall yee be of all men for my names sake. <sup>18</sup> And there shall in no case one haire of your head perish. <sup>19</sup> Possesse yee your soules by your patience. <sup>20</sup> And when ye shall see Hierusalem besieged with an hoste, then be sure that the desolation of the same is nigh. <sup>21</sup> Then let them which are in Jurie, flee to the mountaines, and let them which are in the mids of it, depart out, and let not them that are in other countreys, enter therein. <sup>22</sup> For these bee the dayes of vengeance, that all things which are written may be fulfilled. <sup>23</sup> But woe unto them that are with childe, and to them that give sucke in those dayes, for there shalbe great distresse in the land, and wrath over this people. <sup>24</sup> And they shall fall through the edge of the sword, and shall be led away captive into all nations, and Hierusalem shall be troden downe of the Gentiles, untill the time of the Gentiles be fulfilled. <sup>25</sup> And there shall be signes in the Sunne, and in the Moone, and in the Starres, and upon the earth trouble among the nations, with perplexitie, the sea and the water roaring,

## RSV (1946) 1960

name's sake. <sup>13</sup> This will be a time for you to bear testimony. <sup>14</sup> Settle it therefore in your minds, not to meditate beforehand how to answer; <sup>15</sup> for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. <sup>16</sup> You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; <sup>17</sup> you will be hated by all for my name's sake. <sup>18</sup> But not a hair of your head will perish. <sup>19</sup> By your endurance you will gain your lives.

<sup>20</sup> "But when you see Jerusalem surrounded by armies, then know that its desolation has come near. <sup>21</sup> Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it; <sup>22</sup> for these are days of vengeance, to fulfil all that is written. <sup>23</sup> Alas for those who are with child and for those who give suck in those days! For great distress shall be upon the earth and wrath upon this people; <sup>24</sup> they will fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.

<sup>25</sup> "And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the

TYNDALE (1525) 1535

selves. The see and the waters shall roore, <sup>26</sup> and mennes hertes shall fayle them for feare, and for lokinge after those thynges which shall come on the erth. For the powers of heaven shall move. <sup>27</sup> And then shall they se the sonne of man come in a clowde with power and greate glory. <sup>28</sup> When these thynges begynne to come to passe: then loke up, and lyfte up youre heddes for youre redempcion draweth neye.

<sup>29</sup> And he shewed them a similitude: beholde the fygge tree, and all other trees, <sup>30</sup> when they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then nye at hond. <sup>31</sup> So lyke wyse ye (when ye se these thynges come to passe) understonde, that the kyngdome of God is nye. <sup>32</sup> Verely I saye unto you: this generacion shall not passe, till all be fulfilled. <sup>33</sup> Heaven and erth shall passe: but my wordes shall not passe.

<sup>34</sup> Take hede to youre selves, lest youre hertes be overcome with surfettinge and dronkennes and cares of this worlde: and that, that daye come on you unwares. <sup>35</sup> For as a snare shall it come on all them that sit on the face of the erthe. <sup>36</sup> Watche therefore continually and praye, that ye maye obtayne grace to flye all this that shall come, and that ye maye stonde before the sonne of man.

<sup>37</sup> In the daye tyme, he taught in the temple, and at nyght, he went out, and had abydinge in the mount olivete. <sup>38</sup> And all the people came in the morninge to him in the temple, for to heare him.

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confusion of the sound of sea and waves, <sup>26</sup> men withering for feare and expectation, what shal come upon the whole world. for the powers of heaven shal be moved: <sup>27</sup> and then they shal see the Sonne of man comming in a cloude with great power and majestie. <sup>28</sup> But when these things begin to come to passe, looke up and lift up your heades: because your redemption is at hand. <sup>29</sup> And he spake to them a similitude. See the figtree and al trees: <sup>30</sup> When they now budde forth fruite out of them selves, you know that summer is nigh. <sup>31</sup> So you also when you shal see these things come to passe, know that the kingdom of God is nigh. <sup>32</sup> Amen I say to you, that this generation shal not passe, til al be done. <sup>33</sup> Heaven and earth shal passe: but my wordes shal not passe.

<sup>34</sup> And looke wel to your selves, lest perhaps your hartes be overcharged with surfetting and drunkenesse and cares of this life: and that day come upon you sodenly. <sup>35</sup> For as a snare shal it come upon al that sit upon the face of al the earth. <sup>36</sup> Watch therefore, praying at al times, that you may be accounted worthie to escape al these things that are to come, and to stand before the Sonne of man.

<sup>37</sup> And the daies he was teaching in the temple: but the nightes going forth, he abode in the mount that is called Olivet. <sup>38</sup> And al the people in the morning went unto him in the temple to heare him.

GREAT BIBLE (1539) 1540

shall roare, <sup>26</sup> and mennes hertes shall fayle them for feare, and for lokinge after those thynges which shall come on the erth. For the powers of heaven shall move. <sup>27</sup> And then shall they se the sonne of man come in a cloude with power and greate glory. <sup>28</sup> When these thynges begynne to come to passe: then loke up, and lyfte up youre heades, for youre redempcyon draweth nye.

<sup>29</sup> And he shewed them a symilitude: beholde the fygge tree, and all the trees, <sup>30</sup> when they shoot forth their buddes, ye se and knowe of youre awne selves, that sommer is then nye at hand. <sup>31</sup> So lykewyse ye also (when ye se these thynges come to passe) be sure, that the kyngdome of God is nye. <sup>32</sup> Verely I saye unto you: this generacion shall not passe, tyll all be fulfilled. <sup>33</sup> Heaven and erth shall passe: but my wordes shall not passe.

<sup>34</sup> Take hede to your selves, lest at anye tyme youre hertes be overcome with surfettyng and dronkennes and cares of thys lyfe, and so the daye come upon you unwares. <sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole erth. <sup>36</sup> Watch ye therfore contynually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of man.

<sup>37</sup> In the daye tyme, he taught in the temple: and at nyght, he went out, and abode in the mount that is called Olyvete. <sup>38</sup> And all the people came in the mornynge to hym in the temple, for to heare hym.

KJ (1611) 1873

roaring; <sup>26</sup> men's hearts failing them for fear, and *for* looking after those *things* which are coming on the earth: for the powers of heaven shall be shaken. <sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory. <sup>28</sup> And when these *things* begin to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh.

<sup>29</sup> And he spake to them a parable; Behold the fig tree, and all the trees; <sup>30</sup> when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see these *things* come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, This generation shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away: but my words shall not pass away.

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of *this* life, and *so* that day come upon you unawares. <sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole earth. <sup>36</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these *things* that shall come to pass, and to stand before the Son of man.

<sup>37</sup> And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. <sup>38</sup> And all the people came early in the morning to him in the temple, for to hear him.

## GENEVA BIBLE (1560) 1562

shal roare. <sup>26</sup> And mens hearts shall faile them for feare, and for loking after those thyngs which shal come on the worlde: for the powers of heaven shal be shaken. <sup>27</sup> And then shal they se the Sonne of man come in a cloude, with power and great glorie. <sup>28</sup> And when these thyngs begyn to come to passe, then loke up, and lift up your heades: for your redemption draweth nere. <sup>29</sup> And he spake to them a parable, Beholde, the figge tre, and all trees. <sup>30</sup> When they nowe shote forthe, ye seying them, knowe of your owne selves, that sommer is then nere. <sup>31</sup> So likewise ye when ye se these things come to passe, knowe ye that the kyngdome of God is nere. <sup>32</sup> Verely I saye unto you, Thys age shall not passe, til all (these) things be done. <sup>33</sup> Heaven and earth shall passe away, but my wordes shal not passe away. <sup>34</sup> Take hede to your selves, lest at any tyme your hearts be oppressed with surfeting and drunkennes, and cares of thys life, and lest that day come on you at unwares. <sup>35</sup> For as a snare shal it come on all them that dwell on the face of the whole earth. <sup>36</sup> Watche therefore, and pray continually, that ye may be counted worthie to escape al these things that shal come to passe, and that ye may stand before the Sonne of man.

<sup>37</sup> Nowe in the daye tyme he taught in the Temple, and at night he went out, and abode in the mount that is called (the mount) of olives. <sup>38</sup> And all the people came in the morning to him, to heare him in the Temple.

## (RV 1881) ASV 1901

roaring of the sea and the billows; <sup>26</sup> men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. <sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory. <sup>28</sup> But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

<sup>29</sup> And he spake to them a parable: Behold the fig tree, and all the trees: <sup>30</sup> when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. <sup>31</sup> Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. <sup>32</sup> Verily I say unto you, this generation shall not pass away, till all things be accomplished. <sup>33</sup> Heaven and earth shall pass away: but my words shall not pass away.

<sup>34</sup> But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: <sup>35</sup> for so shall it come upon all them that dwell on the face of all the earth. <sup>36</sup> But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

<sup>37</sup> And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. <sup>38</sup> And all the people came early in the morning to him in the temple, to hear him.

## BISHOPS' BIBLE (1568) 1602

<sup>26</sup> And mens hearts failing them for feare, and for looking after those things which are comming on the world: For the powers of heaven shall be shaken. <sup>27</sup> And then shall they see the sonne of man comming in a cloude, with power and great glorie. <sup>28</sup> And when these things begin to come to passe, then looke up, and lift up your heads, for your redemption draweth nigh. <sup>29</sup> And he shewed them a similitude, Behold the figge tree, and all the trees, <sup>30</sup> When they shoot forth *their buds*, yee beholding, know of your owne selves that sommer is then nigh at hand. <sup>31</sup> So likewise ye, when ye see these things come to passe, be yee sure that the kingdome of God is nigh. <sup>32</sup> Verily I say unto you, this generation shall in no wise passe, till all be fulfilled. <sup>33</sup> Heaven and earth shall passe, but my words shall in no wise passe. <sup>34</sup> Take heede to your selves, least at any time your hearts be overcome with surfetting, and drunkennesse, and cares of this life, and so that day come upon you unawares. <sup>35</sup> For as a snare shal it come on al them that dwell on the face of the whole earth. <sup>36</sup> Watch ye therefore, at all times praying, that ye may be accompted worthy to escape all these things that shall come, and that yee may stand before the sonne of man. <sup>37</sup> In the day time hee was teaching in the temple, and at night he went out, and abode in the mount that is called Olivet. <sup>38</sup> And all the people came earley in the morning to him in the temple, for to heare him.

## RSV (1946) 1960

roaring of the sea and the waves, <sup>26</sup> men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken. <sup>27</sup> And then they will see the Son of man coming in a cloud with power and great glory. <sup>28</sup> Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near."

<sup>29</sup> And he told them a parable: "Look at the fig tree, and all the trees; <sup>30</sup> as soon as they come out in leaf, you see for yourselves and know that the summer is already near. <sup>31</sup> So also, when you see these things taking place, you know that the kingdom of God is near. <sup>32</sup> Truly, I say to you, this generation will not pass away till all has taken place. <sup>33</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>34</sup> "But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; <sup>35</sup> for it will come upon all who dwell upon the face of the whole earth. <sup>36</sup> But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

<sup>37</sup> And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. <sup>38</sup> And early in the morning all the people came to him in the temple to hear him.

TYNDALE (1525) 1535

**22** The feast of swete breed drue nye which is called ester, <sup>2</sup> and the hye Prestes and Scribes sought how to kyll him, but they feared the people. <sup>3</sup> Then entred Satan into Judas, whose syr name was Iscariot (which was of the nombre of the twelve) <sup>4</sup> and he went his waye and communed with the hye prestes and officers how he myght betraye him to them. <sup>5</sup> And they were glad: and promised to geve him money. <sup>6</sup> And he consented, and sought oportunitie to betraye him unto them when the people were awaye.

<sup>7</sup> Then came the daye of swete breed, when of necessite the esterlambe must be offered. <sup>8</sup> And he sent Peter and John sayinge: go and prepare us the esterlambe, that we maye eate. <sup>9</sup> They sayde to him. Where wilt thou, that we prepare? <sup>10</sup> And he sayde unto them. Beholde when ye be entred into the cite, ther shall a man mete you bearinge a pitcher of water, him folowe into the same housse that he entreth in, <sup>11</sup> and saye unto the good man of the housse. The master sayeth unto the: where is the gest chamber, where I shall eate myne ester lambe with my disciples? <sup>12</sup> And he shall shew you a greate parloure paved. Ther make redy. <sup>13</sup> And they went and founde as he had sayde unto them: and made redy the ester lambe.

<sup>14</sup> And when the houre was come, he sate doune and the twelve Apostles with him. <sup>15</sup> And he sayde unto them: I have inwardly desyred to eate this ester lambe with you before that I suffre. <sup>16</sup> For I saye unto you: hence forth I will not eate of it eny moore, untill it be fulfilled in the

RHEIMS 1582

**22** And the festival day of the Azymes approched, which is called Pasche: <sup>2</sup> and the cheefe Priests and the Scribes sought how they might kil him: but they feared the people. <sup>3</sup> And Satan entred into Judas that was surnamed Iscariote, one of the Twelve. <sup>4</sup> And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. <sup>5</sup> And they were glad, and bargained to give him money. <sup>6</sup> And he promised. And he sought opportunitie to betray him apart from the multitudes.

<sup>7</sup> And the day of the Azymes came, wherein it was necessarie that the Pasche should be killed. <sup>8</sup> And he sent Peter and John, saying, Go and prepare us the Pasche, that we may eate. <sup>9</sup> But they said, Where wilt thou that we prepare it? <sup>10</sup> And he said to them, Behold, as you enter into the citie, there shal meete you a man caryng a pitcher of water: folow him into the house into which he entreth, <sup>11</sup> and you shal say to the good man of the house, The Maister saith to thee, Where is the inne where I may eate the Pasche with my Disciples? <sup>12</sup> And he wil shew you a great rectorie adorned: and there prepare. <sup>13</sup> And they going, found as he said to them, and prepared the Pasche.

<sup>14</sup> And when the houre was come, he sate downe, and the twelve Apostles with him. <sup>15</sup> And he said to them, With desire I have desired to eate this Pasche with you before I suffer. <sup>16</sup> For I say to you, that from this time I wil

GREAT BIBLE (1539) 1540

**22** The feast of swete breed drue nye, which is called Easter, <sup>2</sup> and the hye Prestes, and Scribes sought how they myght kyll him, for they feared the people. <sup>3</sup> Then entred Satan into Judas, whose syr name was Iscarioth (which was of the nombre of the twelve) <sup>4</sup> and he went his waye and communed with the hye prestes and officers, how he myght betraye him to them. <sup>5</sup> And they were glad and promysed to geve hym money. <sup>6</sup> And he consented, and sought oportunitie to betraye hym unto them, when the people were awaye.

<sup>7</sup> Then came the daye of swete breed, when of necessyte Passeover must be offered. <sup>8</sup> And he sent Peter and John, sayinge: go and prepare us the Passeover, that we maye eate. <sup>9</sup> They sayde unto him: Where wilt thou, that we prepare? <sup>10</sup> And he sayd unto them: Beholde, when ye entre into the cytie, ther shall a man mete you, bearynge a pytcher of water, him folowe into the same house that he entreth in, <sup>11</sup> and ye shall saye unto the good man of the house: The master sayeth unto the: where is the gest chamber, where I shall eate Passeover with my disciples? <sup>12</sup> And he shall shewe you a greate parloure paved. Ther make ready. <sup>13</sup> And they went and founde as he had sayd unto them, and they made ready the Passeover.

<sup>14</sup> And when the houre was come, he sate downe, and the. xii. Apostles wyth hym. <sup>15</sup> And he sayde unto them: I have inwardly desyred to eate thys Passeover wyth you, before that I suffre. <sup>16</sup> For I saye unto you: hence forth I wyll not eate of it eny more, untill it be fulfilled in the

KJ (1611) 1873

**22** Now the feast of unleavened bread drew nigh, which is called the Passover. <sup>2</sup> And the chief priests and scribes sought how they might kill him; for they feared the people.

<sup>3</sup> Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup> And he went his way, and communed with the chief priests and captains, how he might betray him unto them. <sup>5</sup> And they were glad, and covenanted to give him money. <sup>6</sup> And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed. <sup>8</sup> And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. <sup>9</sup> And they said unto him, Where wilt thou that we prepare? <sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. <sup>11</sup> And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? <sup>12</sup> And he shall shew you a large upper room furnished: there make ready. <sup>13</sup> And they went, and found as he had said unto them: and they made ready the passover.

<sup>14</sup> And when the hour was come, he sat down, and the twelve apostles with him. <sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer: <sup>16</sup> for I say unto you, I will not any more eat

## GENEVA BIBLE (1560) 1562

22 Nowe the feast of unleavened breade drewe nere, whiche is called the Passeover. <sup>2</sup> And the hie Priests and Scribes soght how they might kill him: for they feared the people. <sup>3</sup> Then entred Satan into Judas, who was called Iscariot, and was of the number of the twelve. <sup>4</sup> And he went his way, and communed with the hie Priests and capitaines, how he might betray him to them. <sup>5</sup> So they were glad, and agreed to give hym money. <sup>6</sup> And he consented, and soght opportunitie to betray hym unto them, when the people were away.

<sup>7</sup> Then came the day of unleavened bread when the Passeover must be sacrificed. <sup>8</sup> And he sent Peter and John, saying, Go, and prepare us the Passeover, that we may eat it. <sup>9</sup> And they said to him, Where wilt thou, that we prepare it? <sup>10</sup> Then he said unto them, Beholde, when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water: followe him into the house that he entreth in. <sup>11</sup> And saye unto the good man of the house, The Master saith unto thee, Where is the lodging where I shal eat my Passeover with my disciples? <sup>12</sup> Then he shal shewe you a great hie chamber trimmed: there make it readie. <sup>13</sup> So they went and founde as he had said unto them, and made readie the Passeover. <sup>14</sup> And when the houre was come, he sate downe, and the twelve Apostles with him. <sup>15</sup> Then he sayd unto them, I have earnestly desired to eat this Passeover with you before I suffre. <sup>16</sup> For I say unto you, Hence forthe I wil not eat of it any more, untill it be fulfilled in

## (RV 1881) ASV 1901

22 Now the feast of unleavened bread drew nigh, which is called the Passover. <sup>2</sup> And the chief priests and the scribes sought how they might put him to death; for they feared the people.

<sup>3</sup> And Satan entered into Judas who was called Iscariot, being of the number of the twelve. <sup>4</sup> And he went away, and communed with the chief priests and captains, how he might deliver him unto them. <sup>5</sup> And they were glad, and covenanted to give him money. <sup>6</sup> And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

<sup>7</sup> And the day of unleavened bread came, on which the passover must be sacrificed. <sup>8</sup> And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. <sup>9</sup> And they said unto him, Where wilt thou that we make ready? <sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. <sup>11</sup> And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>12</sup> And he will show you a large upper room furnished: there make ready. <sup>13</sup> And they went, and found as he had said unto them: and they made ready the passover.

<sup>14</sup> And when the hour was come, he sat down, and the apostles with him. <sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer: <sup>16</sup> for I say unto you, I shall not eat it, until it be fulfilled

## BISHOPS' BIBLE (1568) 1602

22 The feast of sweete bread drew nigh, which is called the Passeover. <sup>2</sup> And the high Priestes and Scribes sought howe they might kill him, for they feared the people. <sup>3</sup> Then entred Satan into Judas, whose sirname was Iscariot, being of the number of the twelve. <sup>4</sup> And hee went his way, and communed with the high priests and capitaines, how he might betray him unto them. <sup>5</sup> And they were glad, and promised to give him money. <sup>6</sup> And hee consented, and sought opportunitie to betray him unto them without tumult. <sup>7</sup> Then came the day of sweet bread, when of necessitie the Passeover must be killed. <sup>8</sup> And hee sent Peter and John, saying, Goe and prepare us the Passeover, that we may eate. <sup>9</sup> They said unto him, Where wilt thou that we should prepare it? <sup>10</sup> And he said unto them, Behold, when ye are entred into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in. <sup>11</sup> And ye shall say unto the good man of the house, The master saith unto thee, Where is the ghest chamber, where I shall eate the Passeover with my disciples? <sup>12</sup> And he shal shew you a great upper chamber prepared, there make readie. <sup>13</sup> And they went, and found as hee had said unto them, and they made readie the Passeover. <sup>14</sup> And when the houre was come, he sate downe, and the twelve Apostles with him. <sup>15</sup> And he said unto them, With hearty desire, I have desired to eate this Passeover with you before that I suffer. <sup>16</sup> For I say unto you, Hencefoorth I will not in any wise eate of it any

## RSV (1946) 1960

22 Now the feast of Unleavened Bread drew near, which is called the Passover. <sup>2</sup> And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

<sup>3</sup> Then Satan entered into Judas called Iscariot, who was of the number of the twelve; <sup>4</sup> he went away and conferred with the chief priests and captains how he might betray him to them. <sup>5</sup> And they were glad, and engaged to give him money. <sup>6</sup> So he agreed, and sought an opportunity to betray him to them in the absence of the multitude.

<sup>7</sup> Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. <sup>8</sup> So Jesus sent Peter and John, saying, "Go and prepare the passover for us, that we may eat it." <sup>9</sup> They said to him, "Where will you have us prepare it?" <sup>10</sup> He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, <sup>11</sup> and tell the householder, 'The Teacher says to you, Where is the guest room, where I am to eat the passover with my disciples?' <sup>12</sup> And he will show you a large upper room furnished; there make ready." <sup>13</sup> And they went, and found it as he had told them; and they prepared the passover.

<sup>14</sup> And when the hour came, he sat at table, and the apostles with him. <sup>15</sup> And he said to them, "I have earnestly desired to eat this passover with you before I suffer; <sup>16</sup> for I tell you I shall not eat it<sup>1</sup> until it is fulfilled in the king-

<sup>1</sup> Other ancient authorities read *never eat it again*

## TYNDALE (1525) 1535

kyngdome of God. <sup>17</sup> And he toke the cup, and gave thankes, and sayd. Take this, and devyde it amonge you. <sup>18</sup> For I saye unto you: I will not drinke of the frute of the vyne, untill the kyngdome of God be come.

<sup>19</sup> And he toke breed, gave thankes, and gave to them, sayinge: This is my body which is geven for you. This do in the remembraunce of me. <sup>20</sup> Lykewyse also, when they had supped, he toke the cup sayinge: This cup is the newe testament in my bloude, which shall for you be shedde.

<sup>21</sup> Yet beholde, the honde of him that betrayeth me, is with me on the table. <sup>22</sup> And the sonne of man goeth as it is apoynted: But wo be to that man by whom he is betrayed. <sup>23</sup> And they began to enquire amonge them selves, which of them it shulde be, that shulde do that.

<sup>24</sup> And ther was a stryfe amonge them, which of them shulde be taken for the greatest. <sup>25</sup> And he sayde unto them: the kynges of the gentyls raygne over them, and they that beare rule over them. are called gracious lordes. <sup>26</sup> But ye shall not be so. But he that is greatest amonge you, shalbe as the yongest: and he that is chefe shalbe as the minister. <sup>27</sup> For whether is greater, he that sitteth at meate: or he that serveth? Is not he that sitteth at meate? And I am amonge you, as he that ministrereth. <sup>28</sup> Ye are they which have bidden with me in my temptacions. <sup>29</sup> And I apoynt unto you a kyngdome, as my father hath apoynted to me:

## RHEIMS 1582

not eate it, til it be fulfilled in the kingdom of God. <sup>17</sup> And taking the chalice he gave thankes, and said, Take and divide among you, <sup>18</sup> for I say to you, That I wil not drinke of the generation of the vine, til the kingdom of God doe come.

<sup>19</sup> And taking bread, he gave thankes, and brake: and gave to them, saying, THIS IS MY BODY WHICH IS GIVEN FOR YOU. Doe this for a commemoration of me. <sup>20</sup> In like maner the chalice also, after he had supped, saying, THIS IS THE CHALICE THE NEW TESTAMENT IN MY BLOOD, WHICH SHAL BE SHED FOR YOU.

<sup>21</sup> But yet behold, the hand of him that betraieth me, is with me on the table. <sup>22</sup> And the Sonne of man in deede goeth according to that which is determined: but yet wo to that man by whom he shal be betrayed. <sup>23</sup> And they began to question among them selves, which of them it should be that should doe this.

<sup>24</sup> And there fel also a contention betwene them, which of them seemed to be greater. <sup>25</sup> And he said to them, The kinges of the Gentiles overrule them: and they that have power upon them, are called beneficial. <sup>26</sup> But you not so: but he that is the greater among you, let him become as the yonger: and he that is the leader, as the waiter. <sup>27</sup> For which is greater, he that sitteth at the table, or he that ministrereth? is not he that sitteth? but I am in the middes of you, as he that ministrereth: <sup>28</sup> and you are they that have remained with me in my tentations. <sup>29</sup> And I dispose to you,

## GREAT BIBLE (1539) 1540

kyngdome of God. <sup>17</sup> And he toke the cup, and gave thankes, and sayd: Take thys, and devyde it amonge you. <sup>18</sup> For I saye unto you: I wyll not dryncke of the frute of the vyne, untill the kyngdome of God come.

<sup>19</sup> And he toke breed, and whan he had geven thankes, he brake it, and gave unto them, sayinge: Thys is my body, whych is geven for you. Thys do, in the remembraunce of me. <sup>20</sup> Lykewyse also, when he had supped, he toke the cup, sayinge: Thys cup is the new testament in my bloude, whych is shedd for you.

<sup>21</sup> Yet beholde, the hande of hym that betrayeth me, is wyth me on the table. <sup>22</sup> And trulye the sonne of man goeth, as it is apoynted: But wo unto that man, by whom he is betrayed. <sup>23</sup> And they began to enquire amonge them selves whych of them it was, that shulde do it.

<sup>24</sup> And ther was a stryfe amonge them, whych of them shuld seme to be the greatest. <sup>25</sup> And he sayde unto them: the kynges of nacyons raygne over them: and they that have auctoryte upon them, are called gracious iordes. <sup>26</sup> But ye shall not be so. But he that is greatest amonge you, shalbe as the younger: and he that is chefe, shalbe as he that doth mynister. <sup>27</sup> For whether is greater, he that sytteth at meate, or he that serveth? Is not he that sytteth at meate? But I am amonge you, as he that mynistrereth. <sup>28</sup> Ye are they, whych have bydden wyth me in my temptacyons. <sup>29</sup> And I apoynt unto you a kyngdom, as my father hath apoynted

## KJ (1611) 1873

thereof, until it be fulfilled in the kingdom of God. <sup>17</sup> And he took *the* cup, and gave thanks, and said, Take this, and divide *it* among yourselves: <sup>18</sup> for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. <sup>20</sup> Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

<sup>21</sup> But behold, the hand of him that betrayeth me *is* with me on the table. <sup>22</sup> And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed. <sup>23</sup> And they began to inquire among themselves, which of them it was that should do this *thing*.

<sup>24</sup> And there was also a strife among them, which of them should be accounted the greatest. <sup>25</sup> And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. <sup>26</sup> But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. <sup>27</sup> For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. <sup>28</sup> Ye are they which have continued with me in my temptations. <sup>29</sup> And I appoint unto you a kingdom, as my

## GENEVA BIBLE (1560) 1562

the kingdome of God. <sup>17</sup> And he toke the cup, and gave thankes, and said, Take this, and deuide it among you. <sup>18</sup> For I say unto you, I will not drinke of the frute of the vine, until the kingdome of God be come. <sup>19</sup> And he toke breade, and when he had given thankes, he brake it, and gave to them, saying, This is my bodie, which is given for you: do this in the remembrance of me. <sup>20</sup> Likewise also after supper (he toke) the cup, saying, This cup (is) the newe Testament in my blood, which is shed for you. <sup>21</sup> Yet beholde, the hand of him that betrayeth me, is with me at the table. <sup>22</sup> And truely the Sonne of man goeth as it is appointed: but wo (be) to that man, by whome he is betrayed. <sup>23</sup> Then they began to enquire among them selves which of them it shulde be, that shulde do that.

<sup>24</sup> And there arose also a strife among them, which of them shulde seme to be the greatest. <sup>25</sup> But he said unto them, The Kings of the Gentiles reigne over them, and they that beare rule over them, are called Gracious Lords. <sup>26</sup> But ye (shall) not (be) so: but let the greatest among you be as the least: and the chieftest as he that serveth. <sup>27</sup> For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And I am among you as he that serveth. <sup>28</sup> And ye are they whiche have continued with me in my tentations, <sup>29</sup> Therefore I appoint unto you a kyngdome, as my Father hath appointed to me.

## (RV 1881) ASV 1901

in the kingdom of God. <sup>17</sup> And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: <sup>18</sup> for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. <sup>19</sup> And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body <sup>i</sup> which is given for you: this do in remembrance of me. <sup>20</sup> And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you. <sup>21</sup> But behold, the hand of him that betrayeth me is with me on the table. <sup>22</sup> For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! <sup>23</sup> And they began to question among themselves, which of them it was that should do this thing.

<sup>24</sup> And there arose also a contention among them, which of them was accounted to be greatest. <sup>25</sup> And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. <sup>26</sup> But ye *shall not be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. <sup>27</sup> For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am in the midst of you as he that serveth. <sup>28</sup> But ye are they that have continued with me in my temptation; <sup>29</sup> and I appoint unto you a kingdom, even as my Father

## BISHOPS' BIBLE (1568) 1602

more, untill it be fulfilled in the kingdome of God. <sup>17</sup> And when he had taken the cup, and given thankes, he said, Take this, and divide it among you. <sup>18</sup> For I say unto you, I will not in any wise drinke of the fruit of the vine, until the kingdom of God shall come. <sup>19</sup> And when he had taken bread, and given thanks, he brake *it*, and gave unto them, saying, This is my body which is given for you, this do in the remembrance of me. <sup>20</sup> Likewise also when he had supped, hee tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. <sup>21</sup> Yet behold, the hand of him that betrayeth me, is with me on the table. <sup>22</sup> And truely the sonne of man goeth as it is appointed, but woe unto that man by whom he is betrayed. <sup>23</sup> And they began to enquire among themselves, which of them it was that should doe this thing. <sup>24</sup> And there was a strife among them, which of them should seeme to be the greatest. <sup>25</sup> And hee sayd unto them, The kings of nations be lords over them, and they that have authoritie upon them, are called benefactours. <sup>26</sup> But ye shall not be so: but he that is greatest among you, shall be as the younger, and he that is chiefe, shalbe as he that doth minister. <sup>27</sup> For whether is greater, he that sitteth at meate, or he that serveth? Is not he that sitteth at meate? But I am among you as he that ministreth. <sup>28</sup> Ye are they which have continually bidden with me in my temptations. <sup>29</sup> And I appoint unto you a kingdome, as my father hath appointed

## RSV (1946) 1960

dom of God." <sup>17</sup> And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; <sup>18</sup> for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup> And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body.<sup>j</sup>" <sup>21</sup> But behold the hand of him who betrays me is with me on the table. <sup>22</sup> For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!" <sup>23</sup> And they began to question one another, which of them it was that would do this.

<sup>24</sup> A dispute also arose among them, which of them was to be regarded as the greatest. <sup>25</sup> And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. <sup>26</sup> But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. <sup>27</sup> For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.

<sup>28</sup> "You are those who have continued with me in my trials; <sup>29</sup> as my Father appointed a kingdom for me, so do I

<sup>o</sup> Some ancient authorities omit *which is given for you . . . which is poured out for you*.

<sup>j</sup> Other ancient authorities add *which is given for you. Do this in remembrance of me.* <sup>20</sup> And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood."

TYNDALE (1525) 1535

<sup>30</sup> that ye maye eate and dryncke at my table in my kyngdome, and sit on seates, and judge the twelve tribes of Israell.

<sup>31</sup> And the Lorde sayde: Simon, Simon beholde, Satan hath desired you, to sifte you, as it were wheate: <sup>32</sup> but I have prayed for the, that thy fayth fayle not. And when thou arte converted, strengthe thy brethren. <sup>33</sup> And he sayd unto him. Lorde I am redy to go with the into preson, and to deeth. <sup>34</sup> And he sayde: I tell the Peter, the cocke shall not crowe this daye, tyll thou have thrise denied that thou knewest me.

<sup>35</sup> And he sayde unto them: when I sent you without wallet and scrippe and shoes: lacked ye eny thinge? And they sayd, no. <sup>36</sup> And he sayde to them: but now he that hath a wallet let him take it up, and lykewyse his scrippe. And he that hath no swearde, let him sell his coote and bye one. <sup>37</sup> For I saye unto you, that yet that which is wrytten, must be performed in me: even with the wycked was he nombred. For those thinges which are wrytten of me, have an ende. <sup>38</sup> And they sayde: Lorde, beholde here are two swerdes. And he sayde unto them: it is ynough.

<sup>39</sup> And he came out, and went as he was wonte, to mounte olivete. And the disciples folowed him. <sup>40</sup> And when he came to the place, he sayde to them: praye, lest ye fall into temptacion.

<sup>41</sup> And he gate him selfe from them, about a stonys cast, and kneled doune, and prayed, sayinge: <sup>42</sup> Father yf thou wilt, withdrawe this cup from me. Neverthelesse, not my

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as my father disposed to me, a kingdom: <sup>30</sup> that you may eate and drinke upon my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

<sup>31</sup> And our Lord said, Simon, Simon, behold Satan hath required to have you for to sift as wheate: <sup>32</sup> BUT I HAVE PRAIED FOR THEE, that thy faith faile not: and thou once converted, confirme thy brethren. <sup>33</sup> Who said to him, Lord, with thee I am readie to goe both into prison and unto death. <sup>34</sup> And he said, I say to thee, Peter, the cocke shal not crow to day, til thou denie thrise that thou knowest me. <sup>35</sup> And he said to them, When I sent you without purse and skrippe and shoes, did you lacke any thing? But they said, Nothing. <sup>36</sup> He said therfore unto them, But now he that hath a purse, let him take it, likewise also a skrippe: and he that hath not, let him sel his coate, and bie a sword. <sup>37</sup> For I say to you, that yet this that is written, must be fulfilled in me, *And with the wicked was he reputed*. For those things that are concerning me, have an end. <sup>38</sup> But they said, Lord, Loe two swordes here. But he said to them, It is ynough. <sup>39</sup> And going forth he went according to his custome into mount-Olivet. And his Disciples also folowed him. <sup>40</sup> And when he was come to the place, he said to them, Pray, lest ye enter into tentation. <sup>41</sup> And he was pulled away from them a stonys cast: and kneeling he praied, <sup>42</sup> saying, Father, if thou wilt, transferre this chalice

GREAT BIBLE (1539) 1540

to me: <sup>30</sup> that ye maye eate and dryncke at my table in my kyngdome, and syt on seates, judgyng the twelve trybes of Israell.

<sup>31</sup> And the Lord sayde: Symon, Simon, beholde, Satan hath desyred to syfte you, as it were wheate: <sup>32</sup> but I have prayed for the, that thy fayth fayle not. And when thou arte converted, strength thy brethren. <sup>33</sup> And he sayde unto hym: Lorde, I am ready to go wyth the into preson, and to deeth. <sup>34</sup> And he said: I tell the Peter, the cocke shall not crowe thys daye, tyll thou have thryse denied that thou knewest me.

<sup>35</sup> And he sayde unto them: when I sent you wythout wallet and scrippe and shoes lacked ye eny thyng? And they sayde, no. <sup>36</sup> Then he sayde unto them: but now he that hath a wallet, let hym take it up, and lykewyse hys scrippe. And he that hath no swearde, let hym sell hys coate, and bye one. <sup>37</sup> For I saye unto you, that yet the same whych is wrytten, must be performed in me: even among the wycked was he reputed. For these thynges whych are wrytten of me, have an ende. <sup>38</sup> And they sayde: Lorde, beholde, here are two swerdes. And he sayde unto them: it is ynough.

<sup>39</sup> And he came out, and went (as he was wonte) to mounte Olyvete. And the discyples folowed hym. <sup>40</sup> And when he came to the place, he sayd unto them: praye, lest ye fall into temptacyon.

<sup>41</sup> And he gate hym selfe from them, about a stonys cast, and kneled downe, and prayed, saying: <sup>42</sup> Father, yf thou wyllt, remove thys cup from me. Neverthelesse, not my wyll,

KJ (1611) 1873

Father hath appointed unto me; <sup>30</sup> that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that *he* may sift *you* as wheat: <sup>32</sup> but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. <sup>33</sup> And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. <sup>34</sup> And he said, I tell thee, Peter, *the* cock shall not crow this day, before that thou shalt thrice deny that *thou* knowest me. <sup>35</sup> And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any *thing*? And they said, Nothing. <sup>36</sup> Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. <sup>37</sup> For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the *things* concerning me have an end. <sup>38</sup> And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

<sup>39</sup> And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. <sup>40</sup> And when he was at the place, he said unto them, Pray that *ye* enter not into temptation. <sup>41</sup> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, <sup>42</sup> saying, Father, if thou be †willing, remove this cup from me: nevertheless not my will, but thine, be

† [Gr. *willing to remove*].

## GENEVA BIBLE (1560) 1562

<sup>30</sup> That ye may eat, and drinke at my table in my kingdome, and sit on seates, and judge the twelve tribes of Israel.

<sup>31</sup> And the Lord sayd, Simon, Simon, beholde, Satan hath desired you, to wynow you, as wheate. <sup>32</sup> But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren. <sup>33</sup> And he said unto hym, Lord, I am ready to go with thee into prison, and to death. <sup>34</sup> But he said, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrise denyed that thou knewest me.

<sup>35</sup> And he said unto them, When I sent you without bagge, and scrip, and shoes, lacked ye any thing? And they said, Nothing. <sup>36</sup> Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sel his coate, and bye a sworde. <sup>37</sup> For I say unto you, That yet the same which is written, must be performed in me. Even with the wicked was he nombred: for doutles those things whiche (are written) of me, have an end. <sup>38</sup> And they sayd, Lorde, beholde, here are two swordes. And he sayd unto them, It is ynough.

<sup>39</sup> And he came out, and went [as he was wont] to the mount of olives: and his disciples also followed him. <sup>40</sup> And when he came to the place, he said to them, Pray, lest ye enter into tentation. <sup>41</sup> And he gate hym selfe from them, aboute a stones cast, and kneled downe, and prayed. <sup>42</sup> Saying, Father, if thou wilt, take away this cup from me:

## (RV 1881) ASV 1901

appointed unto me, <sup>30</sup> that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: <sup>32</sup> but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. <sup>33</sup> And he said unto him, Lord, with thee I am ready to go both to prison and to death. <sup>34</sup> And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

<sup>35</sup> And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. <sup>36</sup> And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. <sup>37</sup> For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. <sup>38</sup> And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

<sup>39</sup> And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. <sup>40</sup> And when he was at the place, he said unto them, Pray that ye enter not into temptation. <sup>41</sup> And he was parted from them about a stone's cast; and he kneeled down and prayed, <sup>42</sup> saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

## BISHOPS' BIBLE (1568) 1602

unto me, <sup>30</sup> That ye may eate and drinke at my table in my kingdome, and sit on seates, judging the twelve tribes of Israel. <sup>31</sup> And the Lord said, Simon, Simon, behold, Satan hath earnestly desired to sift you, as it were wheate: <sup>32</sup> But I have prayed for thee, that thy faith should not faile, and when thou art converted, strengthen thy brethren. <sup>33</sup> And hee sayde unto him, Lorde, I am readie to goe with thee both into prison, and to death. <sup>34</sup> And he said, I tell thee Peter, the Cocke shall in no wise crow this day, before that thou shalt thrise denie that thou knowest me. <sup>35</sup> And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they said, No. <sup>36</sup> Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip: and he that hath none, let him sell his coate, and buy a sword. <sup>37</sup> For I say unto you, that yet the same which is written must be performed in mee, which is, Even among the wicked was he reputed: For those things which are written of me, have an end. <sup>38</sup> And they said, Lord, beholde, here are two swords. And he said unto them, It is ynough. <sup>39</sup> And hee came out, and went as hee was wont to mount Olivet, and his disciples followed him. <sup>40</sup> And when hee came to the place, he sayd unto them, Pray, least ye fall into temptation. <sup>41</sup> And he was pulled away from them about a stones cast, and kneeled downe, and prayed, <sup>42</sup> Saying, Father, if thou wilt, remove this cup from mee, never-

## RSV (1946) 1960

appoint for you <sup>30</sup> that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, <sup>32</sup> but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." <sup>33</sup> And he said to him, "Lord, I am ready to go with you to prison and to death." <sup>34</sup> He said, "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me."

<sup>35</sup> And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?" They said, "Nothing." <sup>36</sup> He said to them, "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. <sup>37</sup> For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfillment." <sup>38</sup> And they said, "Look, Lord, here are two swords." And he said to them, "Is is enough."

<sup>39</sup> And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. <sup>40</sup> And when he came to the place he said to them, "Pray that you may not enter into temptation." <sup>41</sup> And he withdrew from them about a stone's throw, and knelt down and prayed, <sup>42</sup> "Father, if thou art willing, remove this cup from me;

**TYNDALE (1525) 1535**

will, but thyne be fulfilled. <sup>43</sup> And ther appered an angell unto him from heaven, confortinge him. <sup>44</sup> And he was in an agonye, and prayed somewhat longer. And his sweate was lyke droppes of bloud, tricklynge doune to the grounde. <sup>45</sup> And he rose up from prayer and came to his disciples, and founde them slepyng for sorowe, <sup>46</sup> and sayde unto them: Why slepe ye? Ryse and praye, lest ye fall into temptacion.

<sup>47</sup> Whyll he yet spake: beholde, ther came a company, and he that was called Judas, one of the twelve, went before them, and preased nye unto Jesus to kysse him. <sup>48</sup> And Jesus sayd unto him: Judas, betrayest thou the sonne of man with a kysse? <sup>49</sup> When they which were about him sawe what wolde folow, they sayd unto him. Lorde, shall we smite with swearde? <sup>50</sup> And one of them smote a servaunt of the hiest preste of all, and smote of his right eare. <sup>51</sup> And Jesus answered and sayd: Soffre ye thus farre forthe. And he touched his eare, and healed him.

<sup>52</sup> Then Jesus sayde unto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out, as unto a thefe with swearde and staves? <sup>53</sup> When I was dayly with you in the temple, ye stretched not forth hondes agaynst me. But this is even youre very houre, and the power of darchnes. <sup>54</sup> Then toke they him, and ledde him, and brought him to the hye Prestes housse. And Peter folowed a farre of.

<sup>55</sup> When they had kyndled a fyre in the myddes of the palys, and were set doune to gether Peter also sate doune

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from me. But yet not my wil, but thine be done. <sup>43</sup> And there appeared to him an Angel from heaven, strengthening him. And being in an agonie, he praied the longer. <sup>44</sup> And his sweat became as droppes of bloud triking doune upon the earth. <sup>45</sup> And when he was risen up from praier, and was come to his Disciples, he found them sleeping for pensifenes. <sup>46</sup> And he said to them, Why sleepe you? arise, pray, lest you enter into tentation.

<sup>47</sup> As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to JESUS, for to kisse him. <sup>48</sup> And JESUS said to him, Judas with a kisse doest thou betray the sonne of man? <sup>49</sup> And they that were about him, seeing what would be, said to him, Lord, Shal we strike with the sword? <sup>50</sup> And one of them smote the servant of the high Priest: and cut of his right eare. <sup>51</sup> But JESUS answering, said, Suffer ye thus farre. And when he had touched his eare, he healed him. <sup>52</sup> And JESUS said to them that were come unto him, the cheefe Priests, and magistrates of the temple, and auncients, As it were to a theefe are you come forth with swordes and clubbes? <sup>53</sup> When I was daily with you in the temple, you did not lay handes upon me, but this is your houre, and the power of darkenesse.

<sup>54</sup> And apprehending him, they led him to the high Priests house: but Peter folowed a farre of. <sup>55</sup> And a fire being kindled in the middes of the court, and they sitting

**GREAT BIBLE (1539) 1540**

but thyne be fulfilled. <sup>43</sup> And ther appeared an angell unto hym from heaven, confortynge hym. <sup>44</sup> And he was in an agoyne,\* and prayed the longer. And hys sweate was lyke droppes of bloud, trycklynge downe to the grounde. <sup>45</sup> And whan he rose up from prayer and was come to hys discyples, he founde them slepyng for hevynesse, <sup>46</sup> and sayde unto them: why slepe ye? Ryse, and praye, lest ye fall into temptacyon.

<sup>47</sup> Whyll he yet spake: beholde, ther came a company, and he that was called Judas one of the twelve, went before them, and preased nye unto Jesus, to kysse hym. <sup>48</sup> But Jesus sayde unto hym: Judas, betrayest thou the sonne of man wyth a kysse? <sup>49</sup> When they which were about hym, sawe what wolde folow, they sayde unto him: Lorde, shall we smyte with swearde. <sup>50</sup> And one of them smote a servaunt of the hye preste, and stroke of his ryght eare. <sup>51</sup> Jesus answered and sayde: suffre ye thus farre forth. And whan he touched hys eare he healed hym.

<sup>52</sup> Then Jesus sayde unto the hye prestes and rulers of the temple and the elders, which were come to hym. Ye be come out, as unto a thefe, wyth swearde and staves. <sup>53</sup> When I was dayly wyth you in the temple, ye stretched forth no handes agaynst me. But thys is even youre very houre, and the power of darchnes. <sup>54</sup> Then toke they hym, and ledde hym, and brought hym to the hye Preastes house. But Peter folowed a farre of!

<sup>55</sup> And when they had kyndled a fyre in the myddes of the palace, and were set doune together. Peter also sate

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done. <sup>43</sup> And there appeared an angel unto him from heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. <sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup> and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

<sup>47</sup> And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. <sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? <sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? <sup>50</sup> And one of them smote the servant of the high priest, and cut off his right ear. <sup>51</sup> And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. <sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

<sup>54</sup> Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among

## GENEVA BIBLE (1560) 1562

nevertheles, not my will, but thine be done. <sup>43</sup> And there appeared an Angell unto hym from heaven, comforting him. <sup>44</sup> But beyng in an agonie, he prayed more earnestly: and his sweate was lyke droppes of blood, trickling downe to the ground. <sup>45</sup> And he rose up frome prayer, and came to (his) disciples, and founde them slepyng for heavines. <sup>46</sup> And he said unto them, Why slepe ye? rise and pray, lest ye enter into tentacion.

<sup>47</sup> And while he yet spake, beholde a companie, and he that was called Judas one of the twelve, went before them, and came nere unto Jesus to kisse him. <sup>48</sup> And Jesus sayd unto hym, Judas, betrayest thou the Sonne of man with a kisse? <sup>49</sup> Now when they whiche were about hym, sawe what wolde follow, they said unto him, Lord, shal we smite with sword? <sup>50</sup> And one of them smote a servant of the hie Priest, and strake of his right eare. <sup>51</sup> Then Jesus aunswared, and sayd, Suffre (them) thus farre: and he touched hys eare, and healed him. <sup>52</sup> Then Jesus said unto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as unto a thefe with swordes and staves? <sup>53</sup> When I was daily with you in the Temple, ye stretched not forthe the hands agaynste me: but thys is your verye houre, and the power of darkenes.

<sup>54</sup> Then toke they hym, and led hym, and brought him to the hie Priests house. And Peter followed a farre of. <sup>55</sup> And when they had kindled a fyre in the middes of the hal, and were set downe together, Peter also sate downe among

## (RV 1881) ASV 1901

<sup>43</sup> <sup>p</sup> And there appeared unto him an angel from heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. <sup>45</sup> And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, <sup>46</sup> and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

<sup>47</sup> While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. <sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? <sup>49</sup> And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? <sup>50</sup> And a certain one of them smote the servant of the high priest, and struck off his right ear. <sup>51</sup> But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him. <sup>52</sup> And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

<sup>54</sup> And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of

## BISHOPS' BIBLE (1568) 1602

thelesse, not my will, but thine be done. <sup>43</sup> And there appeared an Angel unto him from heaven, comforting him. <sup>44</sup> And he was in an agonie, and he prayed more earnestly, and his sweate was like droppes of blood, trickling downe to the ground. <sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for heavinesse, <sup>46</sup> And said unto them, Why sleepe ye? Rise, and pray, least ye fall into temptation. <sup>47</sup> While hee yet spake, behold, *there came* a company, and he that was called Judas, one of the twelve, went before them, and preassed nigh unto Jesus, to kisse him. <sup>48</sup> But Jesus said unto him, Judas, betrayest thou the sonne of man with a kisse? <sup>49</sup> When they which were about him, sawe what would follow, they said unto him, Lorde, shall we smite with the sword? <sup>50</sup> And one of them smote the servant of the high Priest, and tooke away his right eare. <sup>51</sup> Jesus answered, and sayd, Suffer ye thus farre forth. And when he touched his eare, he healed him. <sup>52</sup> Then Jesus said unto the high priests and rulers of the temple, and the elders which were come to him, Bee yee come out as unto a thiefe, with swords and staves? <sup>53</sup> When I was dayly with you in the temple, ye stretched forth no hands against me: but this is even your very houre, and the power of darkenesse. <sup>54</sup> Then tooke they him, and led him, and brought him to the high Priests house, and Peter followed afarre off. <sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set downe together, Peter also sate downe among them.

## RSV (1946) 1960

nevertheless not my will, but thine, be done." <sup>43</sup> And there appeared to him an angel from heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.<sup>1</sup> <sup>45</sup> And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, <sup>46</sup> and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

<sup>47</sup> While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; <sup>48</sup> but Jesus said to him, "Judas, would you betray the Son of man with a kiss?" <sup>49</sup> And when those who were about him saw what would follow, they said, "Lord, shall we strike with the sword?" <sup>50</sup> And one of them struck the slave of the high priest and cut off his right ear. <sup>51</sup> But Jesus said, "No more of this!" And he touched his ear and healed him. <sup>52</sup> Then Jesus said to the chief priests and captains of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? <sup>53</sup> When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."

<sup>54</sup> Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; <sup>55</sup> and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.

<sup>p</sup> Many ancient authorities omit ver. 43, 44.

<sup>1</sup> Other ancient authorities omit verses 43 and 44

## TYNDALE (1525) 1535

amonge them. <sup>56</sup> And wone of the wenches behelde him as he sate by the fyer, and set good eyesight on him and sayde: this same was also with him. <sup>57</sup> Then he denyed him sayinge: woman I knowe him not. <sup>58</sup> And after a lytell whyle, another sawe him and sayde: thou arte also of them. And Peter sayde: man I am not. <sup>59</sup> And about the space of an houre after, another affirmed sayinge: verely even this felowe was with him, for he is of Galile, <sup>60</sup> and Peter sayde: man I wote not what thou sayest. And immediatly whill he yet spake, the cocke crewe. <sup>61</sup> And the Lorde tourned backe and loked upon Peter. And Peter remembred the wordes of the Lorde, how he sayde unto him, before the cocke crowe, thou shalt denye me thryse. <sup>62</sup> And Peter went out, and wepte bitterly.

<sup>63</sup> And the men that stode about Jesus, mocked him, and smoothe him, <sup>64</sup> and blyndfolded him, and smoothe his face. And axed him sayinge: arede who it is that smoothe the? <sup>65</sup> And many other thinges despytfullye sayd they agaynst him.

<sup>66</sup> And assone as it was daye the elders of the people and the hye Prestes and Scribes, came to gether, and ledde him into their counsell sayinge: <sup>67</sup> arte thou very Christ? tell us. And he sayde unto them: yf I shall tell you, ye will not beleve. <sup>68</sup> And yf also I axe you, ye will not answer me or let me go. <sup>69</sup> Herafter shall the sonne of man syt on the ryght honde of the power of God. <sup>70</sup> Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye

## RHEIMS 1582

about it, Peter was in the middes of them. <sup>56</sup> Whom when a certaine wenche saw sitting at the light, and had beheld him, she said, This fellow also was with him. <sup>57</sup> But he denied him, saying, Woman, I know him not. <sup>58</sup> And after a while an other man seeing him, said, And thou art of them. But Peter said, O man I am not. <sup>59</sup> And after the space as it were of one houre, a certaine other man affirmed, saying, Verely this fellow also was with him. for he is also a Galilæan. <sup>60</sup> And Peter said, Man I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. <sup>61</sup> And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had said, That before the cocke crow, thou shalt thrise denie me. <sup>62</sup> And Peter going forth a doores, wept bitterly.

<sup>63</sup> And the men that held him, mocked him, beating him. <sup>64</sup> And they did blindfold him, and smote his face. And they asked him saying, Prophecie, who is it that smote thee? <sup>65</sup> And blaspheming many other things they said against him.

<sup>66</sup> And when it was day, there assembled the auncients of the people and cheefe Priests and Scribes, and they brought him into their council, saying, <sup>67</sup> If thou be Christ tel us. And he said to them, If I tel you, you wil not beleeve me: <sup>68</sup> if also I aske, you wil not answer me, nor dimisse me. <sup>69</sup> But from hence forth the Sonne of man shal be sitting on the right hand of the power of God. <sup>70</sup> And they al said, Art thou then the sonne of God? Who said,

## GREAT BIBLE (1539) 1540

downe amonge them. <sup>56</sup> But whan one of the wenches behelde hym, as he sate by the fyer (and loked upon hym) she sayde: thys same felow was also wyth hym. <sup>57</sup> And he denyed hym, saying: woman: I knowe hym not. <sup>58</sup> And after a lytell whyle, another sawe hym, and sayd, thou art also of them. And Peter sayd: man I am not. <sup>59</sup> And about the space of an houre after, another affyrmed, sayinge: verely thys felowe was wyth hym also, for he is of Galile. <sup>60</sup> And Peter sayde: man I wote not what thou sayest. And immediatly whyll he yet spake, the cocke crew. <sup>61</sup> And the Lorde tourned backe, and loked upon Peter. And Peter remembred the worde of the Lord, how he had sayd unto hym: before the cocke crowe, thou shalt denye me thryse. <sup>62</sup> And Peter went out, and wepte byttrly.

<sup>63</sup> And the men that toke Jesus, mocked him, and smote him: <sup>64</sup> and whan they had blyndfolded him, they stroke hym on the face, and asked hym, saying: arede, who is it that smote the? <sup>65</sup> And many other thynges despytfullye sayd they agaynst hym.

<sup>66</sup> And assone as it was daye, the elders of the people and the hye Prestes and Scrybes, came together, and ledde hym into their counsell, sayinge: <sup>67</sup> art thou very Chryst? tell us. And he sayde unto them: yf I tell you, ye wyll not beleve. <sup>68</sup> And yf I aske you, ye wyll not answer me, nor let me go: <sup>69</sup> Her after shall the sonne of man syt on the ryght hand of the power of God. <sup>70</sup> Then sayde they all: art thou

## KJ (1611) 1873

them. <sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This *man* was also with him. <sup>57</sup> And he denied him, saying, Woman, I know him not. <sup>58</sup> And after a little while another saw him, and said, Thou art also of them. <sup>59</sup> And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean. <sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. <sup>61</sup> And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before *the* cock crow, thou shalt deny me thrice. <sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> And the men that held Jesus mocked him, and smote *him*. <sup>64</sup> And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy, who is it that smote thee? <sup>65</sup> And many other *things* blasphemously spake they against him. <sup>66</sup> And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, <sup>67</sup> Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe: <sup>68</sup> and if I also ask *you*, you will not answer me, nor let *me* go. <sup>69</sup> Hereafter shall the Son of man sit on the right hand of the power of God. <sup>70</sup> Then said they all, Art thou then the Son of God? And

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them. <sup>56</sup> And a certeine maide behelde him as he sate by the fyre, and havyng well loked on hym, said, This man was also with him. <sup>57</sup> But he denyed hym, saying, Woman, I knowe him not. <sup>58</sup> And after a lytle while, another man sawe hym, and said, Thou art also of them. But Peter said, Man, I am not. <sup>59</sup> And about the space of an houre after a certeine other affirmed, saying, Verely even this man was with him: for he is also a Galilean. <sup>60</sup> And Peter sayd, Man, I knowe not what thou sayest. And immediatly while he yet spake, the cocke crewe. <sup>61</sup> Then the Lorde turned backe, and loked upon Peter: and Peter remembred the word of the Lorde, howe he had sayd unto hym, Before the cocke crowe, thou shalt denye me thrise. <sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> And the men that helde Jesus, mocked him, and stroke him. <sup>64</sup> And when they had blinde folded him, they smote him on the face, and asked hym, saying, Prophecie who it is that smote thee. <sup>65</sup> And manie other thynges blasphemously spake they against him. <sup>66</sup> And assoone as it was daye, the Elders of the people, and the hie Priests and the Scribes came together, and led hym into theyr Council. <sup>67</sup> Saying, Art thou the Christe? tell us. And he said unto them, If I tell you, ye wil not beleve it. <sup>68</sup> And if also I aske you, ye will not aunswer me, nor let me go. <sup>69</sup> Hereafter shal the Sonne of man sit at the right hand of the power of God. <sup>70</sup> Then sayd they all, Art thou then the Sonne of God? And he said to them, Ye saye that I am.

## (RV 1881) ASV 1901

them. <sup>56</sup> And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. <sup>57</sup> But he denied, saying, Woman, I know him not. <sup>58</sup> And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. <sup>59</sup> And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilæan. <sup>60</sup> But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. <sup>61</sup> And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. <sup>62</sup> And he went out, and wept bitterly.

<sup>63</sup> And the men that held *Jesus* mocked him, and beat him. <sup>64</sup> And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? <sup>65</sup> And many other things spake they against him, reviling him.

<sup>66</sup> And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, <sup>67</sup> If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: <sup>68</sup> and if I ask *you*, ye will not answer. <sup>69</sup> But from henceforth shall the Son of man be seated at the right hand of the power of God. <sup>70</sup> And they all said, Art thou then the Son of God? And he said unto

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<sup>56</sup> But when a certain wench beheld him as hee sate by the fire, and earnestly looked upon him, *she* said, This same fellow was also with him. <sup>57</sup> And hee denied him saying, Woman, I know him not. <sup>58</sup> And after a while another sawe him, and sayd, Thou art also of them. And Peter sayde, Man, I am not. <sup>59</sup> And about the space of an houre after, another affirmed, saying, Verely this fellow was with him also: for he is of Galilee. <sup>60</sup> And Peter sayd, Man, I wote not what thou sayest. And immediatly while he yet spake, the Cocke crew. <sup>61</sup> And the Lord turned backe, and looked upon Peter: and Peter remembred the word of the Lord, how hee had sayd unto him, Before the Cocke crowe, thou shalt denie me thrise. <sup>62</sup> And Peter went out and wept bitterly. <sup>63</sup> And the men that helde Jesus, mocked him, and smote him. <sup>64</sup> And when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is it that smote thee? <sup>65</sup> And many other things blasphemously spake they against him. <sup>66</sup> And as-soone as it was day, the elders of the people, and the high priests, and the Scribes came together, and led him into their councell, saying, <sup>67</sup> Art thou very Christ? Tell us. And he said unto them, If I tell you, you will not beleeve in any wise. <sup>68</sup> And if I aske you, you wil not in any wise answere me, nor let me goe. <sup>69</sup> Hereafter \* shall the sonne of man sit on the right hand of the power of God. <sup>70</sup> Then said they al, Art thou then the sonne of God? He sayd, Ye say that

## RSV (1946) 1960

<sup>56</sup> Then a maid, seeing him as he sat in the light and gazing at him, said, "This man also was with him." <sup>57</sup> But he denied it, saying, "Woman, I do not know him." <sup>58</sup> And a little later some one else saw him and said, "You also are one of them." But Peter said, "Man, I am not." <sup>59</sup> And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; for he is a Galilean." <sup>60</sup> But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, the cock crowed. <sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." <sup>62</sup> And he went out and wept bitterly.

<sup>63</sup> Now the men who were holding Jesus mocked him and beat him; <sup>64</sup> they also blindfolded him and asked him, "Prophecy! Who is it that struck you?" <sup>65</sup> And they spoke many other words against him, reviling him.

<sup>66</sup> When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said, <sup>67</sup> "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe; <sup>68</sup> and if I ask you, you will not answer. <sup>69</sup> But from now on the Son of man shall be seated at the right hand of the power of God." <sup>70</sup> And they all said, "Are you the Son of God, then?" And he said to them,

## TYNDALE (1525) 1535

saye that I am. <sup>71</sup>Then sayde they: what nede we eny further witnes? We oure selves have herde of his awne mouthe.

**23** And the whole multitude of them arose, and ledde him unto Pylate. <sup>2</sup>And they beganne to accuse him sayinge: We have founde this felowe pervertynge the people, and forbydyngge to paye tribute to Cesar: sayinge, that he is Christ a kynge. <sup>3</sup>And Pylate apposed him sayinge: arte thou the kynge of the Jewes? He answered him and sayde: thou sayest it. <sup>4</sup>Then sayde Pylate to the hye prestes, and to the people: I fynde no faute in this man. <sup>5</sup>And they were the moore feare sayinge. He moveth the people, teachinge thorow out Jewry, and beganne at Galile, even to this place.

<sup>6</sup>When Pylate hearde mencion of Galile he axed whether the man were of Galile. <sup>7</sup>And assone as he knewe that he was of Herodes jurisdiction he sent him to Herode, which was also at Jerusalem in those dayes. <sup>8</sup>And when Herode sawe Jesus, he was excedinglie glad. For he was desyrous to se him of a longe season, because he had hearde many thynges of him, and trusted to have sene some miracle done by him. <sup>9</sup>Then questeoned he with him of many thynges. But he answered him not one worde. <sup>10</sup>The hye Prestes and Scribes, stode forth and accused him straitly. <sup>11</sup>And Herod with his men of warre, despysed him, and mocked him, and arrayed him in whyte, and sent him agayne to Pylate. <sup>12</sup>And the same daye Pylate and Herod were made frendes to gether. For before they were at variaynce.

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You say that I am. <sup>71</sup>But they said, What neede we testimonie any further? For our selves have heard of his owne mouth.

**23** And all the multitude of them rising up, led him to Pilate. <sup>2</sup>And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tributes to Cæsar, and saying that he is Christ the king. <sup>3</sup>And Pilate asked him, saying, Art thou the king of the Jewes? But he answering said, Thou sayest. <sup>4</sup>And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. <sup>5</sup>But they were more earnest, saying, He stirreth the people teaching through out al Jewrie, beginning from Galilee even hither. <sup>6</sup>But Pilate hearing Galilee, asked if the man were of Galilee. <sup>7</sup>And when he understoode that he was of Herods jurisdiction, he sent him backe to Herod, who was also him self at Hierusalem in those daies.

<sup>8</sup>And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, for because he heard many thynges of him; and he hoped to see some signe wrought by him. <sup>9</sup>And he asked him in many wordes. But he answered him nothing. <sup>10</sup>And there stode the cheefe Priests and the Scribes constantly accusing him. <sup>11</sup>And Herod with his armie set him at naught: and he mocked him, putting on him a white garment, and sent him backe to Pilate. <sup>12</sup>And Herod and Pilate were made frendes that day. for before they were enemies one to an other.

## GREAT BIBLE (1539) 1540

then the sonne of God? He sayd: ye saye that I am. <sup>71</sup>And they sayde: what nede we eny further wytnes? For we oure selves have herde of hys awne mouth.

**23** And the whole multitude of them arose, and led hym unto Pylate. <sup>2</sup>And they beganne to accuse him, sayinge: we founde thys felowe pervertinge the people, and forbyddyngge to paye tribute to Cesar: sayinge, that he is Chryst a kynge: <sup>3</sup>And Pylate apposed him, sayinge: art thou the kynge of the Jewes? He answered hym, and sayde: thou sayest it. <sup>4</sup>Then sayde Pylate to the hye Prestes, and to the people: I fynde no faute in this man. <sup>5</sup>And they were the more feare, sayinge: He moveth the people, teaching thorow out all Jewry, and beganne at Galile, even to thys place.

<sup>6</sup>When Pylate hearde mencyon of Galile, he asked, whether the man were of Galile. <sup>7</sup>And assone as he knewe that he belonged unto Herodes jurisdiction, he sent him to Herode, whych was also at Jerusalem at that tyme. <sup>8</sup>And when Herode sawe Jesus, he was exceedyng glad, For he was desyrous to se hym of a longe season, because he had hearde many thynges of hym, and he trusted to have sene some myracle done by hym. <sup>9</sup>Then he questyoned with him many wordes. But he answered hym nothyng. <sup>10</sup>The hye Prestes and Scribes, stode forth, accused hym straitly. <sup>11</sup>And Herod wyth hys men of warre, despysed hym: and whan he had mocked hym, he arayed hym in whyte clothynge, and sent hym agayne to Pylate. <sup>12</sup>And the same daye Pylate and Herod were made frendes together. For before, they were a variaunce.

## KJ (1611) 1873

he said unto them, Ye say that I am. <sup>71</sup>And they said, What need we any further witness? for we ourselves have heard of his own mouth.

**23** And the whole multitude of them arose, and led him unto Pilate. <sup>2</sup>And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King. <sup>3</sup>And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. <sup>4</sup>Then said Pilate to the chief priests and *to* the people, I find no fault in this man. <sup>5</sup>And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. <sup>6</sup>When Pilate heard of Galilee, he asked whether the man were a Galilean. <sup>7</sup>And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. <sup>8</sup>And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because *he* had heard many *things* of him; and he hoped to have seen some miracle done by him. <sup>9</sup>Then he questioned *with* him in many words; but he answered him nothing. <sup>10</sup>And the chief priests and scribes stood and vehemently accused him. <sup>11</sup>And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. <sup>12</sup>And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

## GENEVA BIBLE (1560) 1562

<sup>71</sup> Then said they, What nede we anie further witnes? for we our selves have heard it of his owne mouth.

**23** Then the whole multitude of them arose, and led him unto Pilate. <sup>2</sup> And they began to accuse hym, saying, We have founde this man perverting the people, and forbyddynge to paye tribute to Cesar, saying, That he is Christ a King. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jewes? And he answered him, and said, Thou saist it. <sup>4</sup> Then said Pilate to the hie Priests, and to the people, I finde no faute in this man. <sup>5</sup> But they were the more fierce, saying, He moveth the people, teaching through out all Judea, beginning at Galile, even to this place. <sup>6</sup> Now when Pilate heard of Galile, he asked whether the man were a Galilean. <sup>7</sup> And when he knewe that he was of Herodes jurisdiction, he sent him to Herode, which was also at Jerusalem in those daies. <sup>8</sup> And when Herode sawe Jesus, he was exceedingly glad: for he was desirous to se him of a long season, because he had heard manie things of him, and trusted to have sene some signe done by him. <sup>9</sup> Then questioned he with him of manie things: but he answered him nothing. <sup>10</sup> The hie Priests also and Scribes stode forthe and accused him vehemently. <sup>11</sup> And Herode with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate. <sup>12</sup> And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

## (RV 1881) ASV 1901

them. Ye say that I am. <sup>71</sup> And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

**23** And the whole company of them rose up, and brought him before Pilate. <sup>2</sup> And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. <sup>4</sup> And Pilate said unto the chief priests and the multitudes, I find no fault in this man. <sup>5</sup> But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. <sup>6</sup> But when Pilate heard it, he asked whether the man were a Galilæan. <sup>7</sup> And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

<sup>8</sup> Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. <sup>9</sup> And he questioned him in many words; but he answered him nothing. <sup>10</sup> And the chief priests and the scribes stood, vehemently accusing him. <sup>11</sup> And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

## BISHOPS' BIBLE (1568) 1602

I am. <sup>71</sup> And they said, What neede we any further witnesse? For we our selves have heard of his owne mouth.

**23** And the whole multitude of them arose, and led him unto Pilate. <sup>2</sup> And they began to accuse him, saying, Wee found this felow perverting the people, and forbidding to give tribute to Cesar, saying that hee is Christ a king. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jewes? Hee answered him, and sayd, Thou sayest it. <sup>4</sup> Then sayd Pilate to the high Priests, and to the people, I finde no fault in this man. <sup>5</sup> And they were the more fierce, saying, He moveth the people, teaching thorowout all Jurie, and began at Galilee, even to this place. <sup>6</sup> When Pilate heard *mention* of Galilee, he asked whether the man were of Galilee. <sup>7</sup> And assoone as he knew that he belonged unto Herods jurisdiction, he sent him to Herode, which was also at Hierusalem at that time. <sup>8</sup> And when Herod saw Jesus, hee was exceeding glad, for he was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to have seene some miracle done by him. <sup>9</sup> Then he questioned with him many words, but he answered him nothing. <sup>10</sup> The high priests and Scribes stood forth, and accused him straitly. <sup>11</sup> And Herod with his men of warre despised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. <sup>12</sup> And the same day Pilate and Herod were made friends together, for before they were at variance betweene them-

## RSV (1946) 1960

"You say that I am." <sup>71</sup> And they said, "What further testimony do we need? We have heard it ourselves from his own lips."

**23** Then the whole company of them arose, and brought him before Pilate. <sup>2</sup> And they began to accuse him, saying, "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." <sup>3</sup> And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." <sup>4</sup> And Pilate said to the chief priests and the multitudes, "I find no crime in this man." <sup>5</sup> But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

<sup>6</sup> When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup> And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. <sup>8</sup> When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. <sup>9</sup> So he questioned him at some length; but he made no answer. <sup>10</sup> The chief priests and the scribes stood by, vehemently accusing him. <sup>11</sup> And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

TYNDALE (1525) 1535

<sup>13</sup> And Pylate called to gether the hye Prestes and the rulers, and the people, <sup>14</sup> and sayde unto them: Ye have brought this man unto me, as one that perverted the people. And beholde I have examined him before you, and have founde no faute in this man, of those thinges where of ye accuse him. <sup>15</sup> No nor yet Herode. For I sent you to him: and lo nothinge worthy of deeth is done to him. <sup>16</sup> I will therfore chasten him, and let him lowse. <sup>17</sup> For of necessity, he must have let one lowse unto them at that feast.

<sup>18</sup> And all the people cryed atonce sayinge: awaye with him, and deliver to us Barrabas: <sup>19</sup> which for insurreccion made in the cite, and murther, was cast into preson. <sup>20</sup> Pylate spake agayne to them wyllynge to let Jesus lowse. <sup>21</sup> And they cryed sayinge: Crucify him, Crucify him. <sup>22</sup> He sayde unto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him, and let him lowse. <sup>23</sup> And they cryed with loude voyce, and required that he myght be crucified. And the voyce of them and of the hye Prestes prevayled.

<sup>24</sup> And Pylate gave sentence that it shuld be as they required <sup>25</sup> and let lowse unto them, him that for insurreccion and murther, was cast into preson, whom they desyred: and delyvered Jesus to do with him what they wolde. <sup>26</sup> And as they ledde him awaye, they caught one Symon of Syrene, commynge out of the felde: and on him layde they the crosse, to beare it after Jesus.

RHEIMS 1582

<sup>13</sup> And Pilate calling together the cheefe Priests and magistrates, and the people, <sup>14</sup> said to them, You have presented unto me this man, as averting the people, and behold I examining him before you, have found no cause in this man of those things wherein you accuse him. <sup>15</sup> No, nor Herod neither. for I sent you to him, and behold, nothinge worthe of death is done to him. <sup>16</sup> I wil chasten him therfore and dimisse him.

<sup>17</sup> And he of necessitie had to release unto them upon the feast day, one. <sup>18</sup> But the whole multitude together cried out, saying, Dispatch him, and release us Barabbas. <sup>19</sup> who was for a certaine sedition made in the citie and murder, cast into prison. <sup>20</sup> And Pilate againe spake to them, desirous to release JESUS. <sup>21</sup> But they cried againe, saying, Crucifie, crucifie him. <sup>22</sup> And he the third time said to them, Why, what evil hath this man done? I finde no cause of death in him. I wil correct him therfore and let him goe. <sup>23</sup> But they were instant with loude voices requiring that he might be crucified. And their voices prevailed. <sup>24</sup> And Pilate adjudged their petition to be done. <sup>25</sup> And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but JESUS he delivered to their pleasure.

<sup>26</sup> And when they led him, they tooke one Simon of Cyrene comming from the countrie: and they laid the

GREAT BIBLE (1539) 1540

<sup>13</sup> And Pylate called together the hye Prestes and the rulers, and the people, <sup>14</sup> and sayde unto them: ye have brought thys man unto me, as one that perverteth the people. And beholde, I examyn hym before you, and fynde no faute in thys man, of those thynges where of ye accuse hym: <sup>15</sup> No nor yet Herode. For I sent you to hym: and lo, nothyng worthy of deeth is done to hym. <sup>16</sup> I wyll therfore chasten hym, and let hym losse. <sup>17</sup> For of necessity, he must have let one losse unto them at the feast.

<sup>18</sup> And all the people cryed at once, sayinge: awaye wyth hym, and delyver to us Barrabas: <sup>19</sup> (whych for a certayne insurreccyon made in the cytie and for murther, was cast in preson) <sup>20</sup> Pylate spake agayne to them wyllynge to let Jesus losse, <sup>21</sup> But they cryed, sayinge: Crucifye hym, Crucifye hym. <sup>22</sup> He sayde unto them the thyrde tyme: What evyll hath he done? I fynde no cause of deeth in him. I wyll therfore chasten him, and let him go. <sup>23</sup> And they cryed wyth loude voyces, requirynge that he myght be crucyfied. And the voyces: of them and of the hye Prestes prevayled.

<sup>24</sup> And Pylate gave sentence, that it shuld be as they requyred <sup>25</sup> and he let losse unto them, hym that (for insurreccyon and murther) was cast into preson, whom they had desyred, and he delyvered unto them Jesus, to do with hym what they wolde. <sup>26</sup> And as they ledde hym awaye, they caught one Symon of Syren, commynge out of the felde: and on hym layde they the crosse, that he myght beare it after Jesus.

KJ (1611) 1873

<sup>13</sup> And Pilate, when he had called together the chief priests and the rulers and the people, <sup>14</sup> said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined *him* before you, have found no fault in this man *touching those things* whereof ye accuse him: <sup>15</sup> no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. <sup>16</sup> I will therefore chastise him, and release *him*.

<sup>17</sup> (For of necessity he must release one unto them at the feast.) <sup>18</sup> And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: <sup>19</sup> (who for a certain sedition made in the city, and *for* murder, was cast into prison.) <sup>20</sup> Pilate therefore, willing to release Jesus, spake again to *them*. <sup>21</sup> But they cried, saying, Crucify *him*, crucify him. <sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

<sup>23</sup> And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. <sup>24</sup> And Pilate gave sentence that it should be as they required. <sup>25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

<sup>26</sup> And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him

## GENEVA BIBLE (1560) 1562

<sup>13</sup>Then Pilate called together the hie Priests, and the rulers, and the people, <sup>14</sup>And said unto them, Ye have brought this man unto me, as one that perverteth the people: and beholde, I have examined him before you, and have founde no faute in this man, of those things whereof ye accuse him: <sup>15</sup>No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done to him. <sup>16</sup>I wil therefore chastise him, and let him lowse. <sup>17</sup>[For of necessitie he must have let one lowse unto them at the feast.] <sup>18</sup>Then all the multitude cryed at once, saying, Away with him, and deliver to us Barrabbas: <sup>19</sup>Which for a certeine insurrection made in the citie, and murther was cast in prison. <sup>20</sup>Then Pilate spake againe to them, willing to let Jesus lowse. <sup>21</sup>But they cryed, saying, Crucifie, crucifie him. <sup>22</sup>And he said unto them the third time, But what evil bathe he done? I finde no cause of death in him: I wil therefore chastise him and let him lowse. <sup>23</sup>But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests prevailed. <sup>24</sup>So Pilate gave sentence, that it shulde be as they required. <sup>25</sup>And he let lowse unto them him that for insurrection and murther was cast into prison, whome thei desired, and delivered Jesus to do with him what they wolde.

<sup>26</sup>And as they led him awaye, they caught one Simon of Cyrene, comming out of the field, and on him they laid

## (RV 1881) ASV 1901

<sup>13</sup>And Pilate called together the chief priests and the rulers and the people, <sup>14</sup>and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: <sup>15</sup>no, nor yet Herod: for <sup>a</sup>he sent him back unto us; and behold, nothing worthy of death hath been done by him. <sup>16</sup>I will therefore chastise him, and release him.<sup>r</sup> <sup>18</sup>But they cried out all together, saying, Away with this man, and release unto us Barabbas:—<sup>19</sup>one who for a certain insurrection made in the city, and for murder, was cast into prison. <sup>20</sup>And Pilate spake unto them again, desiring to release Jesus; <sup>21</sup>but they shouted, saying, Crucify, crucify him. <sup>22</sup>And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. <sup>23</sup>But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. <sup>24</sup>And Pilate gave sentence that what they asked for should be done. <sup>25</sup>And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

<sup>26</sup>And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

<sup>a</sup> Many ancient authorities read *I sent you to him*.

<sup>r</sup> Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner*. Others add the same words after ver. 19.

## BISHOPS' BIBLE (1568) 1602

selves. <sup>13</sup>And Pilate, when hee had called together the high Priestes, and the rulers, and the people, <sup>14</sup>Sayd unto them, Yee have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, of those things whereof ye accuse him, <sup>15</sup>No, nor yet Herod: for I sent you to him, and loe, nothing worthie of death is done to him. <sup>16</sup>I will therefore chasten him, and let him loose. <sup>17</sup>For of necessitie he must have let one loose unto them at the feast. <sup>18</sup>And all the people cried aloud, saying, Away with him, and deliver to us Barabbas, <sup>19</sup>Which for a certaine insurrection made in the citie, and for murder was cast in prison. <sup>20</sup>Pilate therfore spake againe to them, willing to let Jesus loose. <sup>21</sup>But they cryed, saying, Crucifie him, crucifie him. <sup>22</sup>He sayd unto them the third time, What evil hath he done? I have found no cause of death in him, I will therefore chasten him, and let him goe. <sup>23</sup>And they were instant with loud voices, requiring that hee might bee crucified, and the voices of them, and of the high Priestes, prevailed. <sup>24</sup>And Pilate gave sentence that it should be as they required. <sup>25</sup>And hee let loose unto them, him that for insurrection and murder was cast into prison, whom they had desired, and he delivered Jesus to their will. <sup>26</sup>And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layd the crosse,

## RSV (1946) 1960

<sup>13</sup>Pilate then called together the chief priests and the rulers and the people, <sup>14</sup>and said to them, "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; <sup>15</sup>neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; <sup>16</sup>I will therefore chastise him and release him."<sup>m</sup>

<sup>18</sup>But they all cried out together, "Away with this man, and release to us Barabbas"—<sup>19</sup>a man who had been thrown into prison for an insurrection started in the city, and for murder. <sup>20</sup>Pilate addressed them once more, desiring to release Jesus; <sup>21</sup>but they shouted out, "Crucify, crucify him!" <sup>22</sup>A third time he said to them, "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him." <sup>23</sup>But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. <sup>24</sup>So Pilate gave sentence that their demand should be granted. <sup>25</sup>He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

<sup>26</sup>And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on

<sup>m</sup> Here, or after verse 19, other ancient authorities add verse 17, *Now he was obliged to release one man to them at the festival*.

## TYNDALE (1525) 1535

<sup>27</sup> And there folowed him a greate company of people and of wemen, which wemen bewayled and lamented him. <sup>28</sup> But Jesus turned backe unto them, and sayde: Doughters of Jerusalem, wepe not for me: but wepe for youre selves, and for youre chyldren. <sup>29</sup> For beholde, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare and the pappes which never gave sucke. <sup>30</sup> Then shall they beginne to saye to the mountaynes, fall on us: and to the hylles, cover us. <sup>31</sup> For yf they do this to a grene tree, what shalbe done to the drye?

<sup>32</sup> And ther were two evyll doers ledde with him to be slayne. <sup>33</sup> And when they were come to the place, which is called Calvary, there they crucified him, and the evyll doers, one on the right honde, and the other on the lefte. <sup>34</sup> Then sayde Jesus: father forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes. <sup>35</sup> And the people stode and behelde.

And the rulers mocked him with them saying: he holpe other men, let him helpe him selfe, yf he be Christ the chosen of God. <sup>36</sup> The soudiers also mocked him, and came and gave him veneger <sup>37</sup> and sayde: yf thou be that kynge of the Jewes, save thy selfe. <sup>38</sup> And his superscripcion was written over him, in Greke, in Latin, and Hebreu: This is the kynge of the Jewes.

<sup>39</sup> And one of the evyll doers which hanged, rayled on

## RHEIMS 1582

crosse upon him to carie after JESUS. <sup>27</sup> And there folowed him a great multitude of people, and of women which bewailed and lamented him. <sup>28</sup> But JESUS turning to them, said, Daughters of Hierusalem, weepe not upon me, but weepe upon your selves, and upon your children. <sup>29</sup> For behold the daies shal come, wherein they wil say, Blessed are the barren, and the wombes that have not borne, and the pappes that have not given sucke. <sup>30</sup> Then shal they begin to say to the mountaines, Fal upon us; and to the hilles, Cover us. <sup>31</sup> For if in the greene wood they doe these things, in the drie what shal be done?

<sup>32</sup> And there were led also other two malefactours with him, to be executed. <sup>33</sup> And after they came to the place which is called Calvarie, there they crucified him: and the theeves, one on the right hand, and the other on the left. <sup>34</sup> And JESUS said, Father, forgive them, for they know not what they doe. But they deviding his garments, did cast lottes.

<sup>35</sup> And the people stode expecting, and the princes with them derided him, saying. Others he hath saved, let him save him self, if this be Christ, the elect of God. <sup>36</sup> And the souldiers also mocked him comming to him, and offering him vinegre, <sup>37</sup> saying, If thou be the king of the Jewes, save thy self. <sup>38</sup> And there was also a superscription written over him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE JEWES. <sup>39</sup> And one of those theeves that were hanged, blasphemed him, saying, If thou be

## GREAT BIBLE (1539) 1540

<sup>27</sup> And there folowed hym a greate company of people, and of wemen whych bewayled and lamented hym. <sup>28</sup> But Jesus turned backe unto them, and sayd: Ye daughters of Jerusalem, wepe not for me: but wepe for youre selves, and for youre chyldren. <sup>29</sup> For beholde, the dayes wyl come, in the which they shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. <sup>30</sup> Then shall they begynne to saye to the mountaynes: fall on us: and to the hylles, cover us. <sup>31</sup> For yf they do thys in a grene tree, what shalbe done in the drye?

<sup>32</sup> And ther were two evyll doers ledde with hym to be slayne. <sup>33</sup> And after that they were come to the place (which is called Calvary) ther they crucified him, and the evyl doers, one on the ryght hande, and the other on the lefte. <sup>34</sup> Then sayd Jesus: father forgeve them, for they wote not what they do. And they parted his rayment, and cast lottes. <sup>35</sup> And the people stode, and behelde.

And the rulers mocked him wyth them, saying: he saved other men, let him save him selfe, yf he be very Christ, the chosen of God. <sup>36</sup> The soudyers also mocked hym, and came, and offred hym veneger, <sup>37</sup> and sayd: yf thou be the kynge of the Jewes, save thy selfe. <sup>38</sup> And a superscripcyon was wrytten over hym, with lettres of Greke, and Latin, and Hebrew: This is the kynge of the Jewes.

<sup>39</sup> And one of the evyll doers whych were hanged, rayled on him, sayinge: If thou be Chryst, save thy selfe and us.

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they laid the cross, that *he* might bear *it* after Jesus. <sup>27</sup> And there followed him a great company of people, and of women, which also bewailed and lamented him. <sup>28</sup> But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>29</sup> For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. <sup>30</sup> Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these *things* in a green tree, what shall be done in the dry? <sup>32</sup> And there were also two other, malefactors, led with him to be put to death.

<sup>33</sup> And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup> Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. <sup>35</sup> And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. <sup>36</sup> And the soldiers also mocked him, coming to *him*, and offering him vinegar, <sup>37</sup> and saying, If thou be the King of the Jews, save thyself. <sup>38</sup> And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the malefactors which were hanged railed on him, saying If thou be Christ, save thyself and us.

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the crosse, to beare it after Jesus. <sup>27</sup> And there followed him a great multitude of people, and of women, which women bewailed and lamented him. <sup>28</sup> But Jesus turned backe unto them, and said, Daughters of Jerusalem, wepe not for me, but wepe for your selves, and for your children. <sup>29</sup> For beholde, the daies wil come, when men shal say, Blessed (are) the barren, and the wombes that never bare, and the pappes which never gave sucke. <sup>30</sup> Then shal they beginne to say to the mountaines, Fall on us: and to the hilles, Cover us. <sup>31</sup> For if they do these things to a grene tre, what shalbe done to the drye? <sup>32</sup> And there were two others, which were evil doers, led with him to be slayne. <sup>33</sup> And when they were come to the place, which is called calverie, there thei crucified him, and the evil doers: one at the right hand and the other at the left. <sup>34</sup> Then said Jesus, Father, forgive them: for they knowe not what they do. And thei parted his rayment, and cast lots, <sup>35</sup> And the people stode, and behelde: and the rulers mocked him with them, saying, He saved others: let him save him self, if he be the Christ, the Chosen of God. <sup>36</sup> The souldiers also mocked him, and came and offred him vineger, <sup>37</sup> And said, If thou be the King of the Jewes, save thyself. <sup>38</sup> And a superscription was also written over him, in Greke lettres, and in Latin, and in Hebrew, THIS IS THE KING OF THE JEWES.

<sup>39</sup> And one of the evil doers, which were hanged, railed on him, saying, If you be the Christ, save thy self and us.

## (RV 1881) ASV 1901

<sup>27</sup> And there followed him a great multitude of the people, and of women who bewailed and lamented him. <sup>28</sup> But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>29</sup> For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. <sup>30</sup> Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these things in the green tree, what shall be done in the dry?

<sup>32</sup> And there were also two others, malefactors, led with him to be put to death.

<sup>33</sup> And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. <sup>34</sup> And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. <sup>35</sup> And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. <sup>36</sup> And the soldiers also mocked him, coming to him, offering him vinegar, <sup>37</sup> and saying, If thou art the King of the Jews, save thyself. <sup>38</sup> And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

<sup>a</sup> Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

## BISHOPS' BIBLE (1568) 1602

that hee might beare it after Jesus. <sup>27</sup> And there followed him a great companie of people, and of women, which also bewailed and lamented him. <sup>28</sup> But Jesus turning backe unto them, sayd, *Yee* daughters of Hierusalem, weepe not for me, but weepe for your selves, and for your children. <sup>29</sup> For behold, the dayes are comming, in the which they shall say, Happie are the barren, and the wombes that never bare, and the paps which never gave sucke. <sup>30</sup> Then shall they beginne to say to the mountaines, Fall on us, and to the hilles, Cover us. <sup>31</sup> For if they doe these things in a moist tree, what shall be done in the drie? <sup>32</sup> And there were other two evill doers led with him, to be put to death. <sup>33</sup> And after that they were come to the place which is called Calvarie, there they crucified him, and the evill doers, one on the right hand, and the other on the left. <sup>34</sup> Then sayd Jesus, Father, forgive them, for they wote not what they doe: And they parted his raiment, and cast lots. <sup>35</sup> And the people stode beholding, and the rulers mocked him with them, saying, He saved other *men*, let him save himselfe, if hee be verie Christ, the chosen of God. <sup>36</sup> The souldiers also mocked him, comming to him, and offering him vineger, <sup>37</sup> And saying, If thou bce the king of the Jewes, save thy selfe. <sup>38</sup> And a superscription was written over him with letters of Greeke, and Latin, and Hebrew, THIS IS THE KING OF THE JEWES. <sup>39</sup> And one of the evill doers, which were hanged, railed on him, saying, If

## RSV (1946) 1960

him the cross, to carry it behind Jesus. <sup>27</sup> And there followed him a great multitude of the people, and of women who bewailed and lamented him. <sup>28</sup> But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup> For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' <sup>30</sup> Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' <sup>31</sup> For if they do this when the wood is green, what will happen when it is dry?"

<sup>32</sup> Two others also, who were criminals, were led away to be put to death with him. <sup>33</sup> And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. <sup>34</sup> And Jesus said, "Father, forgive them; for they know not what they do."<sup>a</sup> And they cast lots to divide his garments. <sup>35</sup> And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" <sup>36</sup> The soldiers also mocked him, coming up and offering him vinegar, <sup>37</sup> and saying, "If you are the King of the Jews, save yourself!" <sup>38</sup> There was also an inscription over him,<sup>o</sup> "This is the King of the Jews."

<sup>39</sup> One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!"

<sup>n</sup> Other ancient authorities omit the sentence *And Jesus . . . what they do*  
<sup>o</sup> Other ancient authorities add in letters of Greek and Latin and Hebrew

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him sayinge: If thou be Christ save thy selfe and us. <sup>40</sup> The other answered and rebuked him sayinge. Nether fearest thou God, because thou arte in the same damnacion? <sup>41</sup> We are ryghteously punessed, for we receave accordynge to oure dedes: But this man hath done nothyng amyse. <sup>42</sup> And he sayde unto Jesus: Lorde remember me when thou comest into thy kyngdome. <sup>43</sup> And Jesus sayde unto him: Verely I saye unto the, to daye shalt thou be with me in Paradyse.

<sup>44</sup> And it was about the sixt houre. And ther came a darcknes over all the londe, untill the nynth houre, <sup>45</sup> and the sonne was darckened. And the vayle of the temple dyd rent even thorow the myddes. <sup>46</sup> And Jesus cryed with a greate voyce and sayd: Father, into thy hondes I comende my sprete. And when he thus had sayd he gave up the goost. <sup>47</sup> When the Centurion sawe what had happened, he glorified God sayinge: Of a suretie this man was perfecte. <sup>48</sup> And all the people that came to gether to that syght, beholdynge the thynges which were done: smoothe their brestes, and returned home. And all his acquayntaunce, and the wemen, that folowed him from Galile, stode a farre of beholdynge these thynges.

<sup>50</sup> And beholde ther was a man named Joseph, a counsellour, and was a good man and a juste, <sup>51</sup> and dyd not consent to the counsell and dede of them, which was of Aramathia, a cite of the Jewes: which same also wayted for the kyngdome of God: <sup>52</sup> he went unto Pylate and

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Christ, save thy self, and us. <sup>40</sup> But the other answering, rebuked him, saying, Neither doest thou feare God, where as thou art in the same damnation? <sup>41</sup> And we in deede justly, for we receive worthie of our doings: but this man hath done no evil. <sup>42</sup> And he said to JESUS, Lord, remember me when thou shalt come into thy kingdom. <sup>43</sup> And JESUS said to him, Amen I say to thee: this day thou shalt be with me in paradise.

<sup>44</sup> And it was almost the sixt houre: and there was made darkenesse upon the whole earth until the ninthe houre. <sup>45</sup> And the sunne was darkened: and the veile of the temple was rent in the middes. <sup>46</sup> And JESUS crying with a loude voice, said, *Father, into thy handes I commend my spirit.* And saying this, he gave up the ghost.

<sup>47</sup> And the Centurion seeing that which was done, glorified God, saying, In deede this man was just. <sup>48</sup> And al the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. <sup>49</sup> And al his acquaintance stode a far of: and the women that had folowed him from Galilee, seeing these things.

<sup>50</sup> And behold a man named Joseph, which was a senator, a good man and a just, <sup>51</sup> he had not consented to their counsell and doings, of Arimathea a citie of Jewrie, who also him self expected the kingdom of God. <sup>52</sup> This

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<sup>40</sup> But the other answered and rebuked him, sayinge: Fear-est thou not God, seyng thou art in the same dampnacyon? <sup>41</sup> We are ryghteously punysshed, for we receave accordynge to oure dedes: But thys man hath done nothyng amyse. <sup>42</sup> And he sayde unto Jesus. Lorde, remember me, when thou comest into thy kyngdome. <sup>43</sup> And Jesus sayde unto hym: Verely I saye unto the: to daye shalt thou be wyth me in Paradyse.

<sup>44</sup> And it was about the syxte houre. And ther was darcknes over all the earth, untill the nynth houre, <sup>45</sup> and the sonne was darckned. And the vayle of the temple dyd rent, even thorow the myddes. <sup>46</sup> And whan Jesus had cryed with a loude voyce, he sayd: Father, into thy handes I comende my sprete. And when he thus had sayd, he gave up the goost. <sup>47</sup> When the Centurion sawe what had happened, he gloryfied God sayinge. Verely, this was a righteous man. <sup>48</sup> And all the people that came together to that syght, and sawe the thynges whych had happened, smote theyr brestes, and returned. <sup>49</sup> And all hys acquayntaunce and the wemen that folowed hym from Galile, stode a farre of, beholdynge these thynges.

<sup>50</sup> And beholde ther was a man (named Joseph) a counsellour, and he was a good man and a juste: <sup>51</sup> the same had not consented to the counsell and dede of them, whych was of Aramathia, a cytie of the Jewes, whych same also wayted for the kyngdome of God: <sup>52</sup> he went unto Pylate, and

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<sup>40</sup> But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this *man* hath done nothing amiss. <sup>42</sup> And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

<sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. <sup>45</sup> And the sun was darkened, and the vail of the temple was rent in the midst. <sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

<sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup> And all the people that came together to that sight, beholding the *things* which were done, smote their breasts, and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these *things*.

<sup>50</sup> And behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: <sup>51</sup> (the same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. <sup>52</sup> This *man* went unto

## GENEVA BIBLE (1560) 1562

<sup>40</sup> But the other answered, and rebuked him, saying, Fearest thou not God, seing thou art in the same condemnation? <sup>41</sup> We are in dede righteously (here): for we receive things worthie of that we have done: but this man hath done nothing amisse. <sup>42</sup> And he said unto Jesus, Lord, remember me, when thou comest into thy kingdome. <sup>43</sup> Then Jesus said unto him, Verely I say unto thee, to day shalt thou be with me in Paradise.

<sup>44</sup> And it was about the sixt houre: and there was a darkenes over all the land, until the ninth houre. <sup>45</sup> And the sunne was darkened, and the vaile of the Temple rent through the middes. <sup>46</sup> And Jesus cryed with a loude voyce, and said, Father, into thine hands I commend my spirit. And when he thus had said, He gave up the gost.

<sup>47</sup> Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was juste. <sup>48</sup> And all the people that came together to that sight, beholding the things, which were done, smote their brests, and returned, <sup>49</sup> And all his acquaintance stode a farre of, and the women that followed him from Galile, beholding these things.

<sup>50</sup> And beholde, there was a man named Joseph, which was a counsellor, a good man and a just. <sup>51</sup> He did not consent to the counsel and dede of them, (which was) of Arimathea, a citie of the Jewes: who also him self waited for the kingdome of God. <sup>52</sup> He went unto Pilate, and

## (RV 1881) ASV 1901

<sup>40</sup> But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>42</sup> And he said, Jesus, remember me when thou comest <sup>t</sup>in thy kingdom. <sup>43</sup> And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

<sup>44</sup> And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, <sup>45</sup> the sun's light failing: and the veil of the temple was rent in the midst. <sup>46</sup> And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. <sup>47</sup> And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup> And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. <sup>49</sup> And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

<sup>50</sup> And behold, a man named Joseph, who was a counsellor, a good and righteous man <sup>51</sup> (he had not consented to their counsel and deed), a *man* of Arimathea, a city of the Jews, who was looking for the kingdom of God: <sup>52</sup> this

## BISHOPS' BIBLE (1568) 1602

thou be Christ, save thy selfe and us. <sup>40</sup> But the other answering, rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation? <sup>41</sup> And we truly are righteously *punished*, for we receive according to our deeds, but this man hath done nothing amisse. <sup>42</sup> And he sayd unto Jesus, Lord, remember me when thou comest into thy kingdome. <sup>43</sup> And Jesus said unto him, Verely I say unto thee, to day shalt thou be with me in paradise. <sup>44</sup> And it was about the sixt houre, and there was a darke-nesse over all the earth, untill the ninth houre. <sup>45</sup> And the Sunne was darkened, and the vaile of the temple was rent, even thorow the middes. <sup>46</sup> And when Jesus had cried with a loude voice, hee sayd, Father, into thy hands I will commend my spirit: and when he thus had said, he gave up the ghost. <sup>47</sup> When the Centurion saw what was done, he glorified God, saying, Verely this was a righteous man. <sup>48</sup> And all the people that came together to that sight, when they sawe the things which were done, smote their breasts, and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things. <sup>50</sup> And beholde, there was a man named Joseph, a counsellor, and hee was a good man, and a just, <sup>51</sup> (The same had not consented to the counsell and deed of them) which was of Arimathea, a citie of the Jewes, which same also waited for the kingdome of God. <sup>52</sup> He

## RSV (1946) 1960

<sup>40</sup> But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?" <sup>41</sup> And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." <sup>42</sup> And he said, "Jesus, remember me when you come in your kingly power." <sup>43</sup> And he said to him, "Truly, I say to you, today you will be with me in Paradise."

<sup>44</sup> It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, <sup>45</sup> while the sun's light failed;<sup>r</sup> and the curtain of the temple was torn in two. <sup>46</sup> Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he breathed his last. <sup>47</sup> Now when the centurion saw what had taken place, he praised God, and said, "Certainly this man was innocent!" <sup>48</sup> And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. <sup>49</sup> And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

<sup>50</sup> Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, <sup>51</sup> who had not consented to their purpose and deed, and he was looking for the kingdom of God. <sup>52</sup> This man went to Pilate and asked for the body of

<sup>t</sup> Some ancient authorities read *into thy kingdom*.

<sup>r</sup> Or *the sun was eclipsed*. Other ancient authorities read *the sun was darkened*.

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begged the boddy of Jesus, <sup>53</sup>and toke it doune, and wrapped it in a lynnyn clooth, and layed it in an hewen tounge, wherin was never man before layed <sup>54</sup>And that daye was the Saboth even, and the Saboth drue on. <sup>55</sup>The wemen that folowed after which came with him from Galile, behelde the sepulchre and how his body was layed. <sup>56</sup>And they returned and prepared odoures and oyntmentes: but rested the Saboth daye, accordynge to the commaundement.

**24** On the morowe after the Saboth, erly in the mornynge, they came unto the tounge and brought the odoures which they had prepared and other wemen with them. <sup>2</sup>And they founde the stone rowled away from the sepulchre, <sup>3</sup>and went in: but founde not the body of the Lorde Jesu. <sup>4</sup>And it happened, as they were amased therat: Beholde two men stode by them in shynynge vestures. <sup>5</sup>And as they were a frayde, and bowed doune their faces to the erth: they sayd to them: why seke ye the lyvinge amonge the deed? He is not here: but is rysen. <sup>6</sup>Remember how he spake unto you, when he was yet with you in Galile, sayinge: <sup>7</sup>that the sonne of man must be delivered into the hondes of synfull men, and be crucified, and the thyrde daye ryse agayne.

<sup>8</sup>And they remembred his wordes, <sup>9</sup>and returned from the sepulchre, and tolde all these thynges unto the eleven and to all the remanaunt. <sup>10</sup>It was Mary Magdalen and Joanna, and Mary Jacobi, and other that were with them,

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man came to Pilate, and asked the body of JESUS. <sup>53</sup>And taking it doune, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. <sup>54</sup>And it was the day of Parascève, and the Sabboth drew neere. <sup>55</sup>And the women that were come with him from Galilee, folowing after, saw the monument, and how his body was laid. <sup>56</sup>And returning they prepared spices and ointments: and on the Sabboth they rested according to the commaundement.

**24** And in the first of the Sabboth very early they came to the monument, carying the spices which they had prepared. <sup>2</sup>And they found the stone rolled backe from the monument. <sup>3</sup>And going in, they found not the body of our Lord JESUS. <sup>4</sup>And it came to passe: as they were astonied in their minde at this, behold two men stode beside them in glistering appareil. <sup>5</sup>And when they feared and cast doune their countenance toward the ground, they said unto them, Why seeke you the living with the dead? <sup>6</sup>he is not here, but is risen. remember how he spake to you, when he yet was in Galilee, <sup>7</sup>saying, That the Sonne of man must be delivered into the handes of sinners and be crucified, and the third day rise agayne. <sup>8</sup>And they remembred his wordes. <sup>9</sup>And going backe from the monument, they told al these things to those eleven, and to al the rest. <sup>10</sup>And it was Marie Magdalene, and Joane, and Marie of James, and the rest that were with them, which said

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begged the boddy of Jesus, <sup>53</sup>and toke it doune and wrapped it in a lynnyn clooth, and layed it in a sepulchre that was hewen in stone, wherin never man before was layed. <sup>54</sup>And that daye was the preparynge of the Sabboth, and the Sabboth drue on. <sup>55</sup>The wemen that folowed after, whych had come wyth hym from Galile, behelde the sepulchre, and how his body was layed. <sup>56</sup>And they returned and prepared swete odoures and oyntmentes: but rested the Sabboth daye, accordynge to the commaundement.

**24** But upon the fyrst daye of the Sabbothes, very early in the mornynge, they came unto the sepulchre, and brought the swete odoures whych they had prepared, and other wemen wyth them. <sup>2</sup>And they founde the stone rowled away from the sepulchre, <sup>3</sup>and they went in: but founde not the body of the Lorde Jesu. <sup>4</sup>And it happened, as they were amased therat, Beholde, two men stode by them in shynynge garmentes. <sup>5</sup>And as they were afrayde, and bowed doune theyr faces to the erth, they sayde unto them: why seke ye the lyvyng amonge the deed? <sup>6</sup>He is not here: but is rysen. Remember, how he spake unto you, when he was yet in Galile, <sup>7</sup>sayinge: that the sonne of man must be delyvered into the handes of synfull men, and be crucyfied, and the thyrde daye ryse agayne.

<sup>8</sup>And they remembred hys wordes, <sup>9</sup>and returned from the sepulchre, and tolde all these thynges unto those eleven, and to all the remnaunt. <sup>10</sup>It was Mary Magdalen, and Joanna, and Mary Jacobi, and other that were wyth them,

KJ (1611) 1873

Pilate, and begged the body of Jesus. <sup>53</sup>And he took it down, and wrapped it in linen, and laid it in a sepulchre *that* was hewn in stone, wherein never man before was laid. <sup>54</sup>And *that* day was the preparation, and the sabbath drew on.

<sup>55</sup>And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. <sup>56</sup>And they returned, and prepared spices and ointments; and rested the sabbath day according to

**24** the commandment. <sup>1</sup>Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. <sup>2</sup>And they found the stone rolled away from the sepulchre. <sup>3</sup>And they entered in, and found not the body of the Lord Jesus. <sup>4</sup>And it came to pass, as they were *much* perplexed thereabout, behold, two men stood by them in shining garments: <sup>5</sup>and as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? <sup>6</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, <sup>7</sup>saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. <sup>8</sup>And they remembered his words, <sup>9</sup>and returned from the sepulchre, and told all these *things* unto the eleven, and *to* all the rest. <sup>10</sup>It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them,

## GENEVA BIBLE (1560) 1562

asked the bodie of Jesus, <sup>53</sup> And toke it downe, and wrapped it in a linnen cloth, and laid it in a tounge hewen out of a rocke, where in was never man yet laid. <sup>54</sup> And that day was the Preparacion, and the Sabbath drewe on. <sup>55</sup> And the women also that followed after, which came with him from Galile, behelde the sepulchre, and how his bodie was laid. <sup>56</sup> And thei returned and prepared odores, and ointments, and rested the Sabbath (day) according to the commandement.

**24** Now the first (day) of the weke early in the morning, they came unto the sepulchre,\* and broght the odores, which they had prepared, and certeine (women) with them. <sup>2</sup> And they founde the stone rolled away from the sepulchre, <sup>3</sup> And went in, but founde not the bodie of the Lord Jesus. <sup>4</sup> And it came to passe, that as they were amased thereat, beholde, two men suddenly stode by them in shining vestures. <sup>5</sup> And as they were afrayed, and bowed downe their faces to the earth, they said to them, Why seeke ye him that liveth, among the dead? <sup>6</sup> He is not here, but is risen: remember how he spake unto you, when he was yet in Galile, <sup>7</sup> Saying, that the sonne of man must be delivered into the hands of sinful men, and be crucified, and the third daye rise againe. <sup>8</sup> And they remembred his wordes, <sup>9</sup> And returned from the sepulchre, and tolde all these things unto the eleven, and to all the remnant. <sup>10</sup> Now it was Marie Magdalene and Joanna, and Marie the (mother) of James, and other women with them, which

## (RV 1881) ASV 1901

man went to Pilate, and asked for the body of Jesus. <sup>53</sup> And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. <sup>54</sup> And it was the day of the Preparation, and the sabbath drew on. <sup>55</sup> And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. <sup>56</sup> And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the comandment. <sup>1</sup> But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. <sup>2</sup> And they found the stone rolled away from the tomb. <sup>3</sup> And they entered in, and found not the body <sup>u</sup>of the Lord Jesus. <sup>4</sup> And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: <sup>5</sup> and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? <sup>6</sup> <sup>v</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, <sup>7</sup> saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. <sup>8</sup> And they remembered his words, <sup>9</sup> and returned <sup>w</sup>from the tomb, and told all these things to the eleven, and to all the rest. <sup>10</sup> Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the

<sup>u</sup> Some ancient authorities omit *of the Lord Jesus*.

<sup>v</sup> Some ancient authorities omit *He is not here, but is risen*.

<sup>w</sup> Some ancient authorities omit *from the tomb*.

## BISHOPS' BIBLE (1568) 1602

went unto Pilate, and begged the body of Jesus. <sup>53</sup> And when he had taken it downe, he wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherein never man before was layd. <sup>54</sup> And that day was the preparing of the Sabbath, and the Sabbath drew on. <sup>55</sup> The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was layd. <sup>56</sup> And they returned, and prepared sweete odours and ointments, but rested the Sabbath day, according to the commandement.

**24** But upon the first day of the Sabbath, very early in the morning, they came unto the sepulchre, bringing the sweete odours, which they had prepared, and other women with them. <sup>2</sup> And they found the stone rolled away from the sepulchre. <sup>3</sup> And they went in, but found not the bodie of the Lord Jesu, <sup>4</sup> And it came to passe, as they were amazed thereat, beholde, two men stood by them in shining garments. <sup>5</sup> And as they were afraid, and bowed down their faces to the earth, they sayde unto them, Why seeke ye the living among the dead? <sup>6</sup> He is not here, but is risen: Remember how he spake unto you when he was yet in Galilee, <sup>7</sup> Saying, The Sonne of man must bee delivered into the hands of sinful men, and be crucified, and the third day rise. <sup>8</sup> And they remembred his words, <sup>9</sup> And returned from the sepulchre, and told all these things unto those eleven, and to all the remnant. <sup>10</sup> It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, which told these things unto the Apostles.

## RSV (1946) 1960

Jesus. <sup>53</sup> Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid. <sup>54</sup> It was the day of Preparation, and the sabbath was beginning. <sup>55</sup> The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; <sup>56</sup> then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

**24** But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. <sup>2</sup> And they found the stone rolled away from the tomb, <sup>3</sup> but when they went in they did not find the body.<sup>f</sup> <sup>4</sup> While they were perplexed about this, behold, two men stood by them in dazzling apparel; <sup>5</sup> and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead?" <sup>6</sup> Remember how he told you, while he was still in Galilee, <sup>7</sup> that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." <sup>8</sup> And they remembered his words, <sup>9</sup> and returning from the tomb they told all this to the eleven and to all the rest. <sup>10</sup> Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told

<sup>f</sup> Other ancient authorities add *of the Lord Jesus*.

<sup>u</sup> Other ancient authorities add *He is not here, but has risen*.

## TYNDALE (1525) 1535

which tolde these thynges unto the Apostles, <sup>11</sup> and their wordes semed unto them fayned thynges, nether beleved they them. <sup>12</sup> Then aroose Peter and ran unto the sepulcre, and stowped in and sawe the linnen cloothes layde by them selfe, and departed wondrynge in him selfe at that which had happened.

<sup>13</sup> And beholde, two of them went that same daye to a towne which was from Jerusalem about threscore forlonges, called Emaus: <sup>14</sup> and they talked to geder of all these thynges that had happened. <sup>15</sup> And it chaused, as they commened to geder and reasoned, that Jesus him selfe drue neare, and went with them. <sup>16</sup> But their eyes were holden that they coulede not knowe him. <sup>17</sup> And he sayde unto them: What maner of comunicacions are these that ye have one to another as ye walke, and are sadde. <sup>18</sup> And the one of them named Cleophas, answered and sayd unto him: arte thou only a straunger in Jerusalem, and haste not knowen the thynges which have chaused therin in these dayes? <sup>19</sup> To whom he said: what thynges?

And they sayd unto him: of Jesus of Nazareth which was a Prophet, myghtie in dede and worde, before God, and all the people. <sup>20</sup> And how the hye Prestes, and oure rulers delivered him to be condempned to deeth: and have crucified him. <sup>21</sup> But we trusted that it shuld have bene he that shuld have delivered Israel. And as touchynge all these thynges to daye is even the thyrdaye, that they were done.

## RHEIMS 1582

these things to the Apostles. <sup>11</sup> And these wordes seemed before them as dotage, and they did not beleve them.

<sup>12</sup> But Peter rising up ranne to the monument: and stouping downe he saw the linnen clothes lying alone, and went away marveiling with him self at that which was done.

<sup>13</sup> And behold, two of them went the same day into a towne which was the space of sixtie furlonges from Hierusalem, named Emmaus. <sup>14</sup> And they talked betwixt them selves of al those things that had chaunced. <sup>15</sup> And it came to passe: while they talked and reasoned with them selves, Jesus also him self approching went with them. <sup>16</sup> but their eies were held that they might not know him. <sup>17</sup> And he said to them, What are these communications that you conferre one with an other walking, and are sad? <sup>18</sup> And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Hierusalem, and hast not knowen the things that have been done in it, these daies? <sup>19</sup> To whom he said, What thynges? And they said, concerning Jesus of Nazareth, who was a man a Prophet, mightie in worke and worde before God and al the people. <sup>20</sup> And how our cheefe Priestes and Princes delivered him into condemnation of death, and crucified him. <sup>21</sup> but we hoped that it was he that should redeeme Israel: and now besides al this, to day is the third day since these things were done.

## GREAT BIBLE (1539) 1540

whych tolde these thynges unto the Apostles. <sup>11</sup> And theyr wordes semed unto them fayned thynges, nether beleved they them. <sup>12</sup> Then arose Peter and ran unto the sepulchre, and loked in, and sawe the linnen clothes layde by them selfe, and departed, wondrynge in hym selfe at that whych had happened.

<sup>13</sup> And beholde, two of them went that same daye to a towne (called Emaus) which was from Jerusalem about thre skore forlonges, <sup>14</sup> and they talked together of all these thynges that had happened. <sup>15</sup> And it chaused, that whyle they communed together and reasoned, Jesus hym selfe drue neare, and went wyth them. <sup>16</sup> But theyr eyes were holden, that they shulde not knowe hym. <sup>17</sup> And he sayde unto them: What maner of comunycacyons are these that ye have one to another, as ye walke, and are sadd? <sup>18</sup> And the one of them (whose named was Cleophas) answered, and sayde to hym: art thou onely a straunger in Jerusalem, and hast not knowen the thynges whych have chaused there, in these dayes? <sup>19</sup> He sayde unto them: what thynges?

And they sayd unto hym: of Jesus of Nazareth, whych was a Prophet, myghtye in dede and worde before God and all the people: <sup>20</sup> and how the hye Prestes, and oure rulers delyvered hym to be condempned to deeth: and have crucified hym. <sup>21</sup> But we trusted that it had bene he whych shuld have redeemed Israel. And as touchynge all these thynges, to daye is even the thyrdaye, that they were done.

## KJ (1611) 1873

which told these *things* unto the apostles. <sup>11</sup> And their words seemed to them as idle tales, and they believed them not. <sup>12</sup> Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

<sup>13</sup> And behold, two of them went *that* same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. <sup>14</sup> And they talked together of all these *things* which had happened. <sup>15</sup> And it came to pass, that while they communed *together* and reasoned, Jesus himself drew near, and went with them. <sup>16</sup> But their eyes were holden that *they* should not know him. <sup>17</sup> And he said unto them, What *manner of* communications *are* these that ye have one to another, as ye walk, and are sad? <sup>18</sup> And the one *of them*, whose name *was* Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the *things* which are come to pass there in these days? <sup>19</sup> And he said unto them, What *things*? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: <sup>20</sup> and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. <sup>21</sup> But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the

## GENEVA BIBLE (1560) 1562

tolde these things unto the Apostles. <sup>11</sup> But their wordes semed unto them, as a fained thing, nether beleved they them. <sup>12</sup> Then arose Peter, and ran unto the sepulchre, and loked in, and sawe the linnen clothes laid by them selves, and departed wondering in him self at that which was come to passe.

<sup>13</sup> And beholde, two of them went that same day to a towne which was from Jerusalem about thre score furlongs, called Emmaus. <sup>14</sup> And they talked together of all these things that were done. <sup>15</sup> And it came to passe, as they communed together, and reasoned, that Jesus him self drewe nere, and went with them. <sup>16</sup> But their eyes were holden, that they colde not knowe him. <sup>17</sup> And he said unto them, What maner of communications are these that ye have one to another as ye walke, and are sad? <sup>18</sup> And the one [named Cleophas] answered and said unto him, Art thou onely a stranger in Jerusalem, and hast not knowen the things which are come to passe therein in these dayes? <sup>19</sup> And he said unto them, What things? And they said unto him, Of Jesus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people, <sup>20</sup> And how the hie Priests, and our rulers delivered him to be condemned to death, and have crucified him. <sup>21</sup> But we trusted that it had bene he that shulde have delivered Israel, and as touching all these things, to day is the third day, that

## (RV 1881) ASV 1901

apostles. <sup>11</sup> And these words appeared in their sight as idle talk; and they disbelieved them. <sup>12</sup> But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

<sup>13</sup> And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. <sup>14</sup> And they communed with each other of all these things which had happened. <sup>15</sup> And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. <sup>16</sup> But their eyes were holden that they should not know him. <sup>17</sup> And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. <sup>18</sup> And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? <sup>19</sup> And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: <sup>20</sup> and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these

## BISHOPS' BIBLE (1568) 1602

<sup>11</sup> And their wordes seemed to them fayned things, neither beleved they them. <sup>12</sup> Then arose Peter, and ranne unto the sepulchre, and when he had looked in, hee sawe the linnen clothes layd by themselves, and departed, wondring in himselfe at that which was come to passe. <sup>13</sup> And behold, two of them went that same day to a village called Emaus, which was from Hierusalem about threescore furlongs. <sup>14</sup> And they talked together of all these things that had come to passe. <sup>15</sup> And it came to passe, that while they communed together, and reasoned, Jesus himselfe drew neere, and went with them. <sup>16</sup> But their eyes were holden, that they should not know him. <sup>17</sup> And he sayd unto them, What manner of communications are these that yee have one to another as ye walke, and are sad? <sup>18</sup> And the one of them, whose name was Cleophas, answering, sayd unto him, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges which are come to passe there in these dayes? <sup>19</sup> He saide unto them, What thinges? And they said unto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and word before God and all the people, <sup>20</sup> And how the high Priests and our rulers delivered him to bee condemned to death, and have crucified him. <sup>21</sup> But we trusted that it had bene he which should have redeemed Israel: and as touching all these things, to day is even the

## RSV (1946) 1960

this to the apostles; <sup>11</sup> but these words seemed to them an idle tale, and they did not believe them.<sup>v</sup>

<sup>13</sup> That very day two of them were going to a village named Emmaus, about seven miles<sup>w</sup> from Jerusalem, <sup>14</sup> and talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him. <sup>17</sup> And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. <sup>18</sup> Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" <sup>19</sup> And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, <sup>20</sup> and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we had hoped that he was the one to redeem Israel. Yes, and besides all

<sup>v</sup> Other ancient authorities add verse 12, *But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home wondering at what had happened*

<sup>w</sup> Greek sixty stadia; some ancient authorities read a hundred and sixty stadia

<sup>\*</sup> Some ancient authorities omit ver. 12.

## TYNDALE (1525) 1535

<sup>22</sup>Ye and certayne wemen also of oure company made us astonyed, which came erly unto the sepulcre, <sup>23</sup>and founde not his body: and came sayinge, that they had sene a vision of angels, which sayde that he was alyve. <sup>24</sup>And certayne of them which were with us, went their waye to the sepulcre, and founde it even so as the wemen had sayde: but him they sawe not.

<sup>25</sup>And he sayde unto them: O foles and slowe of herte to beleve all that the Prophetes have spoken. <sup>26</sup>Ought not Christ to have suffred these thynges, and to enter into his glory? <sup>27</sup>And he began at Moses, and at all the Prophetes, and interpreted unto them in all scriptures which were written of him. <sup>28</sup>And they drue nye unto the toun which they went to. And he made as though he wolde have gone further. <sup>29</sup>But they constrayned him sayinge, abyde with us, for it draweth towardes nyght, and the daye is farre passed. And he went in, to tary with them.

<sup>30</sup>And it came to passe as he sate at meate with them, he toke breed, blessed it, brake and gave to them. <sup>31</sup>And their eyes were opened and they knewe him: and he vanysshed out of their syght. <sup>32</sup>And they sayde betwene them selves: dyd not oure hertes burne with in us, whyll he talked with us by the waye, and as he opened to us the scriptures? <sup>33</sup>And they roose up the same houre, and returned agayne to Jerusalem, and founde the eleven gadered to geder, and them that were with them, <sup>34</sup>which sayde: the Lorde is rysen in dede, and hath apered to Simon.

## RHEIMS 1582

<sup>22</sup>But certaine women also of ours, made us afraid: who before it was light, were at the monument, <sup>23</sup>and not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. <sup>24</sup>And certaine men of ours went to the monument: and they found it so as the women said, but him they found not. <sup>25</sup>And he said to them, O folish, and slow of hart to beleve, in al things which the Prophets have spoken. <sup>26</sup>Ought not Christ to have suffred these things, and so to enter into his glorie? <sup>27</sup>And beginning from Moyses and al the Prophets, he did interpret to them in al the scriptures the things that were concerning him. <sup>28</sup>And they drew nigh to the towne whither they went: and he made semblaunce to goe further. <sup>29</sup>And they forced him, saying, Tary with us, because it is toward night, and the day is now farre spent. And he went in with them. <sup>30</sup>And it came to passe, whiles he sate at the table with them, he tooke bread, and blessed and brake, and did reach to them. <sup>31</sup>And their eies were opened, and they knew him: and he vanished out of their sight. <sup>32</sup>And they said one to the other, Was not our hart burning in us, whiles he spake in the way, and opened unto us the scriptures? <sup>33</sup>And rising up the same houre they went backe into Hierusalem: and they found the eleven gathered together, and those that were with them, <sup>34</sup>saying, That our Lord is risen in dede, and hath appeared to

## GREAT BIBLE (1539) 1540

<sup>22</sup>Yee, and certayne wemen also of oure company made us astonnyed, which came early unto the sepulchre, <sup>23</sup>and founde not hys body: and came, sayinge, that they had sene a visyon of angels, whych sayd that he was alyve. <sup>24</sup>And certayne of them whych were wyth us, went to the sepulchre, and founde it even so as the wemen had sayde: but hym they sawe not.

<sup>25</sup>And he sayde unto them: O fooles and slowe of herte, to beleve all that the Prophetes have spoken. <sup>26</sup>Ought not Chryst to have suffred these thynges, and to enter into hys glory? <sup>27</sup>And he began at Moses, and all the Prophetes, and interpreted unto them in all scriptures whych were wrytten of hym. <sup>28</sup>And they drue nye unto the towne, whych they went unto. And he made, as though he wold have gone further. <sup>29</sup>And they constrayned hym sayinge: abyde wyth us, for it draweth towardes nyght, and the daye is farre passed. And he went into tary wyth them.

<sup>30</sup>And it came to passe, as he sate at meate wyth them, he toke bread, and blessed it, and brake, and gave to them. <sup>31</sup>And their eyes were opened, and they knewe hym: and he vanysshed out of their syght. <sup>32</sup>And they sayd betwene them selves: dyd not oure hertes burne wyth in us, whyll he talked wyth us by the waye, and opened to us the scryptures? <sup>33</sup>And they rose up the same houre, and returned agayne to Jerusalem, and founde the eleven gathered together, and them what were wyth them, <sup>34</sup>saying: the

## KJ (1611) 1873

third day since these *things* were done. <sup>22</sup>Yea, and certain women *also* of our company made us astonished, which were early at the sepulchre; <sup>23</sup>and when they found not his body, they came, saying, that *they* had also seen a vision of angels, which said that he was alive. <sup>24</sup>And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. <sup>25</sup>Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup>ought not Christ to have suffered these *things*, and to enter into his glory? <sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the *things* concerning himself. <sup>28</sup>And they drew nigh unto the village, whither they went: and he made as though *he* would have gone further. <sup>29</sup>But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them. <sup>30</sup>And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. <sup>31</sup>And their eyes were opened, and they knew him; and he vanished out of their sight. <sup>32</sup>And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? <sup>33</sup>And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup>saying, The Lord is risen indeed, and hath appeared to

## GENEVA BIBLE (1560) 1562

they were done. <sup>22</sup> Yea, and certeine women among us made us astonied, which came early unto the sepulchre. <sup>23</sup> And when they founde not his bodie, they came, saying, that they had also sene a vision of Angels, which said that he was alive. <sup>24</sup> Therefore certeine of them which were with us, went to the sepulchre, and founde it even so as the women had said, but him they sawe not. <sup>25</sup> Then he said unto them, O fooles and slowe of heart to beleve all that the Prophetes have spoken, <sup>26</sup> Oght not Christ to have suffered these things and to enter into his glorie? <sup>27</sup> And he began at Moses, and at all the Prophetes, and interpreted unto them in all the Scriptures the things which were (written) of him. <sup>28</sup> And they drewe nere unto the towne, which they went to, but he made as thogh he wolde have gone further. <sup>29</sup> But they constrained him, saying, Abide with us: for it is towards night, and the day is farre spent. So he went in to tarie with them. <sup>30</sup> And it came to passe, as he sate at table with them, he toke the bread, and gave thanks, and brake it, and gave it to them. <sup>31</sup> Then their eyes were opened, and thei knewe him: but he was taken out of their sight. <sup>32</sup> And they said betwene them selves, Did not our hearts burne with in us, while he talked with us by the way, and when he opened to us the Scriptures? <sup>33</sup> And they rose up the same houre, and returned to Jerusalem, and founde the Eleven gathered together, and them that were with them, <sup>34</sup> Which said, The Lord is risen

## (RV 1881) ASV 1901

things came to pass. <sup>22</sup> Moreover certain women of our company amazed us, having been early at the tomb; <sup>23</sup> and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. <sup>24</sup> And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. <sup>25</sup> And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Behooved it not the Christ to suffer these things, and to enter into his glory? <sup>27</sup> And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. <sup>28</sup> And they drew nigh unto the village, whither they were going: and he made as though he would go further. <sup>29</sup> And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. <sup>30</sup> And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave to them. <sup>31</sup> And their eyes were opened, and they knew him; and he vanished out of their sight. <sup>32</sup> And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? <sup>33</sup> And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup> saying, The Lord is risen in

## BISHOPS' BIBLE (1568) 1602

third day since they were done. <sup>22</sup> Yea, and certaine women also of our companie made us astonied, which came early unto the sepulchre, <sup>23</sup> And when they found not his body, they came, saying that they had seene a vision of Angels, which say that he was alive. <sup>24</sup> And certaine of them which were with us, went to the sepulchre, and found it even so as the woman had sayde, but him they saw not. <sup>25</sup> And he saide unto them, O fooles, and slow of heart, to beleeve all that the Prophets have spoken: <sup>26</sup> Ought not Christ to have suffered these things, and to enter into his glory? <sup>27</sup> And he began at Moses, and all the Prophets, and throughly interpreted unto them in all the Scriptures, those things which were written of himselfe. <sup>28</sup> And they drewe nigh unto the village, which they went unto, and he made as though he would have gone further. <sup>29</sup> And they constrained him, saying, Abide with us, for it draweth toward night, and the day is farre passed: And he went in to tarie with them. <sup>30</sup> And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gave to them. <sup>31</sup> And their eyes were opened, and they knew him, and he vanished out of their sight. <sup>32</sup> And they said one unto another, Did not our hearts burne within us, while hee talked with us by the way, and opened to us the Scriptures? <sup>33</sup> And they rose up the same houre, and returned *again*e to Hierusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup> Saying, The Lord is risen in deede, and hath appeared to Simon.

## RSV (1946) 1960

this, it is now the third day since this happened. <sup>22</sup> Moreover, some women of our company amazed us. They were at the tomb early in the morning <sup>23</sup> and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup> Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." <sup>25</sup> And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

<sup>28</sup> So they drew near to the village to which they were going. He appeared to be going further, <sup>29</sup> but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. <sup>30</sup> When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. <sup>31</sup> And their eyes were opened and they recognized him; and he vanished out of their sight. <sup>32</sup> They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" <sup>33</sup> And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, <sup>34</sup> who said, "The Lord has risen indeed, and has

## TYNDALE (1525) 1535

<sup>35</sup> And they tolde what thinges was done in the waye, and how they knewe him in breakynge of breed.

<sup>36</sup> As they thus spake Jesus him selfe stode in the myddes of them, and sayde unto them: peace be with you.

<sup>37</sup> And they were abasshed and afrayde, supposynge that they had sene a sprete. <sup>38</sup> And he sayde unto them: Why are ye troubled, and why do thoughtes aryse in youre hertes?

<sup>39</sup> Beholde my hondes and my fete, that it is even my selfe. Handle me and se: for spretes have not flesshe and bones, as ye se me have. <sup>40</sup> And when he had thus spoken, he shewed them his hondes and his fete. <sup>41</sup> And whyll they yet beleved not for joye and wondred, he sayde unto them: Have ye here eny meate? <sup>42</sup> And they gave him a pece of a broyled fysshe, and of an hony combe. <sup>43</sup> And he toke it, and ate it before them.

<sup>44</sup> And he sayde unto them. These are the wordes which I spake unto you whyll I was yet with you: that all must be fulfilled which were written of me in the lawe of Moses and in the Prophetes, and in the Psalmes. <sup>45</sup> Then opened he their wyttes, that they myght understand the scriptures, <sup>46</sup> and sayde unto them: Thus is it written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye, <sup>47</sup> and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions, and must beginne at Jerusalem. <sup>48</sup> And ye are witnesses of

## RHEIMS 1582

Simon. <sup>35</sup> And they told the things that were done in the way: and how they knew him in the breaking of bread.

<sup>36</sup> And whiles they speake these things, JESUS stode in the middes of them, and he saith to them, Peace be to you: it is I. feare not. <sup>37</sup> But they being troubled and frighted, imagined that they saw a spirit. <sup>38</sup> And he said to them, Why are you troubled, and cogitations arise into your harts? <sup>39</sup> See my handes, and feete, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to have. <sup>40</sup> And when he had said this, he shewed them his handes and feete. <sup>41</sup> But they yet not beleaving and marveiling for joy, he said, Have you here any thing to be eaten? <sup>42</sup> But they offred him a peece of fish broiled, and a honie combe. <sup>43</sup> And when he had eaten before them, taking the remaines he gave to them.

<sup>44</sup> And he said to them, These are the wordes which I spake to you, when I was yet with you, that al things must nedes be fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalmes, of me. <sup>45</sup> Then he opened their understanding, that they might understand the Scriptures. <sup>46</sup> and he said to them, That so it is written, and so it behoved Christ to suffer, and to rise agayne from the dead the third day: <sup>47</sup> and penance to be preached in his name and remission of sinnes unto al nations, beginning from Hierusalem. <sup>48</sup> And you are witnesses of these things.

## GREAT BIBLE (1539) 1540

Lorde is rysen in dede, and hath apered to Symon. <sup>35</sup> And they tolde, what thynges were done in the waye, and how they knewe hym, in breakynge of bread.

<sup>36</sup> As they thus spake Jesus hym selfe stode in the myddes of them, and sayeth unto them: peace be unto you. (*It is I, feare not.*) <sup>37</sup> But they were abasshed and afrayde, and supposyd that they had sene a sprete. <sup>38</sup> And he sayde unto them: why are ye troubled, and why do thoughtes aryse in youre hertes? <sup>39</sup> Beholde my handes and my fete, that it is even I my selfe. Handle me and se: for a sprete hath not flesshe and bones, as ye se me have. <sup>40</sup> And when he had thus spoken, he shewed them hys handes and hys fete. <sup>41</sup> And whyll they yet beleved not for joye, and wondred, he sayd unto them: Have ye here eny meate? <sup>42</sup> And they offred hym a pece of a broyled fysshe, and of an hony combe. <sup>43</sup> And he toke it, and dyd eate before them:

<sup>44</sup> And he sayde unto them. These are the wordes whych I spake unto you, whyll I was yet with you: that all must nedes be fulfylled, whych were wrytten of me in the lawe of Moses and in the Prophetes, and in the Psalmes. <sup>45</sup> Then opened he theyr wyttes, that they myght understand the scriptures, <sup>46</sup> and sayde unto them: Thus is it wrytten, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye, <sup>47</sup> and that repentaunce and remysyon of synnes shulde be preached in hys name amonge all nacyons, and must begynne at Jerusalem. <sup>48</sup> And ye are

## KJ (1611) 1873

Simon. <sup>35</sup> And they told what *things were done* in the way, and how he was known of them in breaking of bread.

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

<sup>37</sup> But they were terrified and affrighted, and supposed that *they* had seen a spirit. <sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

<sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. <sup>40</sup> And when he had thus spoken, he shewed them *his* hands and *his* feet. <sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? <sup>42</sup> And they gave him a piece of a broiled fish, and of a honeycomb. <sup>43</sup> And he took *it*, and did eat before them. <sup>44</sup> And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all *things* must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

<sup>45</sup> Then opened he their understanding, that *they* might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of

## GENEVA BIBLE (1560) 1562

in dede, and hath appeared to Simon. <sup>35</sup> Then they tolde what things (were) done in the way, and how he was knownen of them in breaking of bread.

<sup>36</sup> And as they spake these things, Jesus him self stode in the middes of them, and said unto them, Peace (be) to you. <sup>37</sup> But they were abashed and afraid, supposing that they had sene a spirit. <sup>38</sup> Then he said unto them, Why are ye troubled? and wherefore do doutes arise in your hearts? <sup>39</sup> Beholde mine hands and my fete: for it is I myself: handle me, and se: for a spirit hath not flesh and bones, as ye se me have. <sup>40</sup> And when he had thus spoken, he shewed them (his) hands and fete. <sup>41</sup> And while they yet beleved not for joye, and wondered, he said unto them, Have ye here any meat? <sup>42</sup> And they gave him a piece of a broiled fish, and of an honie combe, <sup>43</sup> And he toke it, and did eat before them. <sup>44</sup> And he said unto them, These are the wordes, which I spake unto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes. <sup>45</sup> Then opened he their understanding, that they might understand the Scriptures, <sup>46</sup> And said unto them, Thus is it written, and thus it behoved Christ to suffre, and to rise againe from the dead the thirde day, <sup>47</sup> And that repentance, and remission of sinnes shulde be preached in his Name among all nacions, beginning at Jerusalem. <sup>48</sup> Now

## (RV 1881) ASV 1901

deed, and hath appeared to Simon. <sup>35</sup> And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

<sup>36</sup> And as they spake these things, he himself stood in the midst of them, <sup>37</sup> and saith unto them, Peace *be* unto you. <sup>37</sup> But they were terrified and affrighted, and supposed that they beheld a spirit. <sup>38</sup> And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? <sup>39</sup> See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. <sup>40</sup> <sup>z</sup> And when he had said this, he showed them his hands and his feet. <sup>41</sup> And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? <sup>42</sup> And they gave him a piece of a broiled fish<sup>a</sup>. <sup>43</sup> And he took it, and ate before them.

<sup>44</sup> And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. <sup>45</sup> Then opened he their mind, that they might understand the scriptures; <sup>46</sup> and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; <sup>47</sup> and that repentance <sup>b</sup> and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. <sup>48</sup> Ye are witnesses of these things.

<sup>y</sup> Some ancient authorities omit *and saith unto them, Peace be unto you*.

<sup>z</sup> Some ancient authorities omit *ver.* 40.

<sup>a</sup> Many ancient authorities add *and a honeycomb*.

<sup>b</sup> Some ancient authorities read *unto*.

## BISHOPS' BIBLE (1568) 1602

<sup>35</sup> And they tolde what things were done in the way, and how he was knownen of them in the breaking of the bread. <sup>36</sup> And as they thus spake, Jesus himselfe stood in the mids of them, and saith unto them, Peace be unto you. <sup>37</sup> But they were abashed and afraide, and supposed that they had seene a spirit. <sup>38</sup> And hee sayde unto them, Why are yee troubled, and why doe thoughts arise in your heartes? <sup>39</sup> Behold my hands and my feete, that it is even I my selfe: handle me and see, for a spirit hath not flesh and bones, as ye see me have. <sup>40</sup> And when he had thus spoken, he shewed them his hands and his feete. <sup>41</sup> And while they yet beleved not for joy, and wondered, he said unto them, Have he <sup>\*</sup> here any meate? <sup>42</sup> And they offered him a piece of a broyled fish, and of an hony combe. <sup>43</sup> And he tooke it, and did eate before them. <sup>44</sup> And he saide unto them, These are the wordes which I spake unto you, while I was yet with you, that all must *needes* be fulfilled which were written of me in the law of Moses, and in the Prophetes, and in the Psalmes. <sup>45</sup> Then opened he their wits, that they might understand the Scriptures, <sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from death the third day: <sup>47</sup> And that repentance and remission of sins should be preached in his Name among all nations, and must begin at Hierusalem. <sup>48</sup> And

## RSV (1946) 1960

appeared to Simon!" <sup>35</sup> Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

<sup>36</sup> As they were saying this, Jesus himself stood among them.<sup>x</sup> <sup>37</sup> But they were startled and frightened, and supposed that they saw a spirit. <sup>38</sup> And he said to them, "Why are you troubled, and why do questionings rise in your hearts? <sup>39</sup> See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have."<sup>y</sup> <sup>41</sup> And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" <sup>42</sup> They gave him a piece of broiled fish, <sup>43</sup> and he took it and ate before them.

<sup>44</sup> Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." <sup>45</sup> Then he opened their minds to understand the scriptures, <sup>46</sup> and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, <sup>47</sup> and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of

<sup>\*</sup> Other ancient authorities add *and said to them, "Peace to you!"*

<sup>y</sup> Other ancient authorities add *verse 40, And when he had said this, he showed them his hands and his feet*

**TYNDALE (1525) 1535**

these thinges. <sup>49</sup> And beholde, I will sende the promes of my fater apon you. But tary ye in the cite of Jerusalem, untill ye be endewed with power from an hye.

<sup>50</sup> And he ledde them out into Bethany, and lyfte up his hondes and blessedthem.\* <sup>51</sup> And it cam to passe, as he blessed them, he departed from them, and was caryed up into heven. <sup>52</sup> And they worshipped him, and returned to Jerusalem with greate joye, <sup>53</sup> and were continually in the temple, praysinge and laudinge God. Amen.

**RHEIMS 1582**

<sup>49</sup> And I send the promes of my Father upon you: but you, tarie in the citie, til you be endued with power from high.

<sup>50</sup> And he brought them forth abroad into Bethania: and lifting up his handes he blessed them. <sup>51</sup> And it came to passe, whiles he blessed them, he departed from them, and was caried into heaven. <sup>52</sup> And they adoring went backe into Hierusalem with great joy: <sup>53</sup> and they were alwaies in the temple praising and blessing God.

**GREAT BIBLE (1539) 1540**

wytresses of these thynges. <sup>49</sup> And beholde, I will sende the promes of my fater upon you. But tary ye in the cytie of Jerusalem, untill ye be endewed wyth power from an hye.

<sup>50</sup> And he led them out into Bethany, and lyfte up hys handes, and blessed them. <sup>51</sup> And it cam to passe, as he blessed them, he departed from them, and was caryed up into heaven. <sup>52</sup> And they worshypped hym, and returned to Jerusalem wyth greate joy, <sup>53</sup> and were contynually in the temple praysynge and laudyng God, Amen.

**KJ (1611) 1873**

these *things*. <sup>49</sup> And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

<sup>50</sup> And he led them out as far as to Bethany, and he lift up his hands, and blessed them. <sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy: <sup>53</sup> and were continually in the temple, praising and blessing God. Amen.

## GENEVA BIBLE (1560) 1562

ye are witnesses of these things. <sup>49</sup> And beholde, I wil send the promes of my Father upon you: but tary ye in the cite of Jerusalem, until ye be endued with power from an hie. <sup>50</sup> Afterwarde he led them out into Bethania, and lift up his hands, and blessed them. <sup>51</sup> And it came to passe, that as he blessed them, he departed from them, and was caryed up into heaven. <sup>52</sup> And they worshipped him, and returned to Jerusalem with great joye, <sup>53</sup> And were continually in the Temple, praising, and lauding God, Amen.

## (RV 1881) ASV 1901

<sup>49</sup> And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

<sup>50</sup> And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. <sup>51</sup> And it came to pass, while he blessed them, he parted from them, <sup>c</sup>and was carried up into heaven. <sup>52</sup> And they <sup>d</sup>worshipped him, and returned to Jerusalem with great joy: <sup>53</sup> and were continually in the temple, blessing God.

<sup>c</sup> Some ancient authorities omit *and was carried up into heaven*.

<sup>d</sup> Some ancient authorities omit *worshipped him, and*.

## BISHOPS' BIBLE (1568) 1602

ye are witnesses of these things. <sup>49</sup> And beholde, I will send the promise of my father upon you: But tarie ye in the cite of Hierusalem, untill yee be endued with power from on high. <sup>50</sup> And he led them out into Bethanie, and lift up his hands, and blessed them. <sup>51</sup> And it came to passe, as he blessed them, he departed from them, and was caried up into heaven. <sup>52</sup> And when they had worshipped him, they returned to Hierusalem, with great joy: <sup>53</sup> And were continually in the Temple, praising and lauding God. Amen.

## RSV (1946) 1960

these things. <sup>49</sup> And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

<sup>50</sup> Then he led them out as far as Bethany, and lifting up his hands he blessed them. <sup>51</sup> While he blessed them, he parted from them.<sup>a</sup> <sup>52</sup> And they<sup>b</sup> returned to Jerusalem with great joy, <sup>53</sup> and were continually in the temple blessing God.

<sup>a</sup> Other ancient authorities add *and was carried up into heaven*

<sup>b</sup> Other ancient authorities add *worshipped him, and*



Tyndale (1525) 1535  
THE GOSPELL OF SAYNCTE JOHN.

Great Bible (1539) 1540  
THE GOSPELL OF SANYCTE JOHN.

Geneva Bible (1560) 1562  
THE HOLY GOSPEL OF JESUS CHRIST,  
ACCORDING TO JOHN

Bishops' Bible (1568) 1602  
THE GOSPEL BY SAINT JOHN.

Rheims 1582  
THE HOLY GOSPEL OF JESUS CHRIST  
ACCORDING TO JOHN.

King James Version (1611) 1873  
THE GOSPEL ACCORDING TO S. JOHN.

American Standard Version (1881) 1901  
THE GOSPEL:—ACCORDING TO JOHN

Revised Standard Version (1946) 1960  
THE GOSPEL ACCORDING TO JOHN

## TYNDALE (1525) 1535

**1** In the begynnyng was the worde, and the worde was with God: and the worde was god. <sup>2</sup>The same was in the begynnyng with god <sup>3</sup>All thinges were made by it, and without it, was made nothinge that was made. <sup>4</sup>In it was lyfe, and the lyfe was the lyght of men, <sup>5</sup>and the lyght shyneth in the darcknes but the darcknes comprehended it not.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>The same cam as a witnes to beare witnes of the lyght, that all men through him myght beleve. <sup>8</sup>He was not that lyght: but to beare witnes of the lyght. <sup>9</sup>That was a true lyght which lyghteth all men that come into the worlde. <sup>10</sup>He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not.

<sup>11</sup>He cam amonge his (awne) and his awne receaved him not. <sup>12</sup>But as many as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name: <sup>13</sup>which were borne, not of bloude nor of the will of the flesshe, nor yet of the will of man: but of God.

<sup>14</sup>And the worde was made flesshe and dwelt amonge us, and we sawe the glory of it, as the glory of the only begotten sonne of the father, which worde was full of grace and verite.

<sup>15</sup>John bare witnes of him and cryed sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was yer then I. <sup>16</sup>And of his fulnes have all we receaved, even (grace) for grace. <sup>17</sup>For the lawe was geven by Moses, but grace and trueth came by Jesus Christ.

## RHEIMS 1582

**1** In the beginning was the WORD, and the WORD was with God, and God was the WORD. <sup>2</sup>This was in the beginning with God. <sup>3</sup>All things were made by him: and without him was made nothing. That which was made, <sup>4</sup>in him was life, and the life was the light of men: <sup>5</sup>and the light shineth in darkenesse, and the darkenesse did not comprehend it. <sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>This man came for testimonie: to give testimonie of the light, that al might beleve through him. <sup>8</sup>He was not the light, but to give testimonie of the light. <sup>9</sup>It was the true light, which lighteneth every man that commeth into this world. <sup>10</sup>He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup>He came into his owne, and his owne received him not. <sup>12</sup>But as many as received him, he gave them power to be made the sonnes of God, to those that beleve in his name. <sup>13</sup>Who, not of blood, nor of the wil of flesh, nor of the wil of man, but of God are borne. <sup>14</sup>AND THE WORD WAS MADE FLESH, and dwelt in us (and we saw the glorie of him, glorie as it were of the only-begotten of the Father) full of grace and veritie. <sup>15</sup>John giveth testimonie of him, and crieth saying, This was he of whom I spake, He that shal come after me, is made before me: because he was before me. <sup>16</sup>And of his fulnes al we have received, and grace for grace. <sup>17</sup>For the law was given by Moyses, grace

## GREAT BIBLE (1539) 1540

**1** In the begynnyng was the worde, and the worde was wyth God: and God was the worde. <sup>2</sup>The same was in the begynnyng wyth God. <sup>3</sup>All thinges were made by it, and wythout it, was made nothyng that was made. <sup>4</sup>In it was lyfe, and the lyfe was the lyght of men, <sup>5</sup>and the lyght shyneth in darcknes, and the darcknes comprehended it not.

<sup>6</sup>There was sent from God a man, whose name was John. <sup>7</sup>The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleve. <sup>8</sup>He was not that lyght: but was sent to beare wytnes of the lyght. <sup>9</sup>That lyght was the true lyght, whych lyghteth every man that cometh into the worlde. <sup>10</sup>He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

<sup>11</sup>He cam amonge hys awne, and hys awne receaved him not. <sup>12</sup>But as many as receaved hym to them gave he power to be the sonnes of God: even them that beleved on hys name: <sup>13</sup>whych were borne, not of bloude nor of the wyll of the flesshe, nor yet of the wyll of man: but of God.

<sup>14</sup>And the same worde became flesshe, and dwelt amonge us: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

<sup>15</sup>John beareth wytnes of hym, and cryeth sayinge: Thys was he of whom I spake: which though he came after me, went before me, for he was before me. <sup>16</sup>And of hys fulnes have all we receaved, even grace for grace. <sup>17</sup>For the lawe was geven by Moses, but grace and trueth came by Jesus

## KJ (1611) 1873

**1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All *things* were made by him; and without him was not any *thing* made that was made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shineth in darkness; and the darkness comprehended it not.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>The same came for a witness, to bear witness of the Light, that all *men* through him might believe. <sup>8</sup>He was not *that* Light, but *was sent* to bear witness of *that* Light. <sup>9</sup>*That* was the true Light, which lighteth every man *that* cometh into the world. <sup>10</sup>He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup>He came unto his own, and his own received him not. <sup>12</sup>But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup>which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup>And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. <sup>15</sup>John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. <sup>16</sup>And of his fulness have all we received, and grace for grace. <sup>17</sup>For the law was given by Moses, *but* grace

## GENEVA BIBLE (1560) 1562

1 In the beginning was the Worde, and the Worde was with God and that Worde was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by it, and without it was made nothing that was made. <sup>4</sup>In it was lif, and the lif was the light of men. <sup>5</sup>And the light shineth in the darkenes, and the darkenes comprehended it not.

<sup>6</sup>There was a man sent from God, whose name (was) John. <sup>7</sup>The same came for a witnes, to beare witnes of the light, that all men through him might beleve. <sup>8</sup>He was not that light, but (was sent) to beare witnes of the light. <sup>9</sup>That was the true light, which lighteth everie man that cometh into the worlde. <sup>10</sup>He was in the worlde, and the worlde was made by him: and the world knewe him not. <sup>11</sup>He came unto his owne, and his owne received him not. <sup>12</sup>But as many as received him, to them he gave power to be the sonnes of God, (even) to them that beleve in his Name, <sup>13</sup>Which are borne not of blood, nor of the wil of the flesh, nor of the wil of man, but of God. <sup>14</sup>And the Worde was made flesh, and dwelt among us, [and we sawe the glorie thereof, as the glorie of the onely begotten (Sonne) of the Father] ful of grace and trueth.

<sup>15</sup>John bare witnes of him, and cryed, saying This was he of whome I said, He that commeth after me, is preferred before me: for he was before me. <sup>16</sup>And of his fulnes have all we received, and grace for grace. <sup>17</sup>For the Lawe was given by Moses, but grace and trueth came by

## (RV 1881) ASV 1901

1 In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made through him; and without him was not anything made that hath been made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shineth in the darkness; and the darkness apprehended it not. <sup>6</sup>There came a man, sent from God, whose name was John. <sup>7</sup>The same came for witness, that he might bear witness of the light, that all might believe through him. <sup>8</sup>He was not the light, but *came* that he might bear witness of the light. <sup>9</sup>There was the true light, *even the light* which lighteth every man, coming into the world. <sup>10</sup>He was in the world, and the world was made through him, and the world knew him not. <sup>11</sup>He came unto his own, and they that were his own received him not. <sup>12</sup>But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: <sup>13</sup>who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup>And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. <sup>15</sup>John beareth witness of him, and crieth, saying, "This was he of whom I said, He that cometh after me is become before me: for he was before me. <sup>16</sup>For of his fulness we all received, and grace for grace. <sup>17</sup>For the law was given through Moses; grace and truth came

<sup>a</sup> Some ancient authorities read (*this was he that said*).

## BISHOPS' BIBLE (1568) 1602

1 In the beginning was the Word, and the Word was with God, and God was that Word. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by it and without it, was made nothing that was made. <sup>4</sup>In it was life, and the life was the light of men. <sup>5</sup>And the light shineth in the darknesse, and the darknesse comprehendeth it not. <sup>6</sup>There was a man sent from God, whose name was John: <sup>7</sup>The same came for a witenesse, that hee should beare witenesse of the light, that all men through him might beleewe. <sup>8</sup>He was not that light, but *was sent* to beare witenesse of the light. <sup>9</sup>That *light* was the true light, which lighteth every man that commeth into the world. <sup>10</sup>He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup>Hee came into his owne, and his owne received him not. <sup>12</sup>But as many as received him, to them gave he power to be the sonnes of God, *even* to them that beleewed on his Name, <sup>13</sup>Which were borne not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. <sup>14</sup>And the same worde became flesh, and dwelt among us (and we saw the glory of it, as the glory of the onely begotten Sonne *that came* from the Father) full of grace and trueth. <sup>15</sup>John beareth witenesse of him, and cryed, saying, This was he of whome I spake, He that commeth after me, is preferred before me, for he was before me. <sup>16</sup>And of his fulnesse have all we received, and grace for grace. <sup>17</sup>For the Lawe was given by Moses, but grace and trueth came by Jesus

## RSV (1946) 1960

1 In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God; <sup>3</sup>all things were made through him, and without him was not anything made that was made. <sup>4</sup>In him was life, and the life was the light of men. <sup>5</sup>The light shines in the darkness, and the darkness has not overcome it.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>He came for testimony, to bear witness to the light, that all might believe through him. <sup>8</sup>He was not the light, but came to bear witness to the light.

<sup>9</sup>The true light that enlightens every man was coming into the world. <sup>10</sup>He was in the world, and the world was made through him, yet the world knew him not. <sup>11</sup>He came to his own home, and his own people received him not. <sup>12</sup>But to all who received him, who believed in his name, he gave power to become children of God; <sup>13</sup>who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

<sup>14</sup>And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. <sup>15</sup>(John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") <sup>16</sup>And from his fulness have we all received, grace upon grace. <sup>17</sup>For the law was given through Moses; grace and truth

## TYNDALE (1525) 1535

<sup>18</sup>No man hath sene God at eny tyme. The only begotten sonne, which is in the bosome of the father, he hath declared him.

<sup>19</sup>And this is the recorde of John: When the Jewes sent Prestes and Levites from Jerusalem, to axe him, what arte thou? <sup>20</sup>And he confessed and denyed not and sayde playnly: I am not Christ. <sup>21</sup>And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. <sup>22</sup>Then sayd they unto him: what arte thou that we maye geve an answer to them that sent us: What sayest thou of thy selfe? <sup>23</sup>He sayde: I am the voyce of a cryar in the wildernes, make strayght the waye of the Lorde, as sayde the Prophete Esaias.

<sup>24</sup>And they which were sent, were of the Pharises. <sup>25</sup>And they axed him, and sayde unto him: why baptised thou then yf thou be not Christ, nor Helyas, nether a Prophet? <sup>26</sup>John answered them sayinge: I baptise with water: but one is come amonge you, whom ye knowe not, <sup>27</sup>he it is that cometh after me, whiche was before me, whose sho latchet I am not worthy to unlose. <sup>28</sup>These things were done in Bethabara beyonde Jordan where John dyd baptise.

<sup>29</sup>The nexte daye John sawe Jesus commynge unto him, and sayde: beholde the lambe of God, which taketh awaye the synne of the worlde. <sup>30</sup>This is he of whom I sayde. After me cometh a man, which was before me, for he was

## RHEIMS 1582

and veritie was made by JESUS Christ. <sup>18</sup>God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the father, he hath declared.

<sup>19</sup>And this is Johns testimonie, when the Jewes sent from Hierusalem Priests and Levites to him, that they should aske him, Who art thou? <sup>20</sup>And he confessed, and did not denie: and he confessed, That I am not CHRIST. <sup>21</sup>And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. <sup>22</sup>They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what saiest thou of thy self? <sup>23</sup>He said, *I am the voyce of one crying in the desert, make straight the way of our Lord*, as Esaie the Prophet said. <sup>24</sup>And they that were sent, were of the Phari-sees. <sup>25</sup>And they asked him, and said to him, Why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? <sup>26</sup>John answered them, saying, I baptize in water: but there hath stood in the middes of you whom you know not. <sup>27</sup>The same is he that shal come after me, that is made before me: whose latchet of his shoe I am not worthie to unloose. <sup>28</sup>These things were done in Bethania beyond Jordan, where John was baptizing.

<sup>29</sup>The next day John saw JESUS comming to him, and he saith, *Behold the lambe of God, behold him that taketh away the sinne of the world*. <sup>30</sup>This is he of whom I said, After me there commeth a man, which is made before me:

## GREAT BIBLE (1539) 1540

Christ. <sup>18</sup>No man hath sene God at eny tyme. The onely begotten sonne, whych is in the bosome of the father, he hath declared hym.

<sup>19</sup>And thys is the recorde of John: when the Jewes sent Prestes and Levites from Jerusalem, to aske hym, what art thou? <sup>20</sup>And he confessed and denyed not, and sayde playnly. I am not Chryst. <sup>21</sup>And they asked him: what then? art thou Helyas? And he sayeth: I am not. Arte thou that Prophete? And he answered no. <sup>22</sup>Then sayde they unto hym: what art thou, that we maye geve an answer to them that sent us. What sayest thou of thy selfe? <sup>23</sup>He sayde I am the voyce of a criar in the wildernes, make strayght the waye of the Lorde, as sayde the Prophete Esaias.

<sup>24</sup>And they whych were sent, were of the Pharyses: <sup>25</sup>And they asked him, and sayde unto him: why baptisest thou then, yf thou be not Christ, nor Helias, nether that Prophet? <sup>26</sup>John answered them sayinge I baptise with water: but there stondeth one amonge you, whom ye knowe not, <sup>27</sup>he it is which though he came after me, was before me, whose sho latchet I am not worthy to unlose. <sup>28</sup>These thynges were done in Bethabara beyonde Jordan where John dyd baptise.

<sup>29</sup>The nexte daye, John seeth Jesus comminge unto hym, and sayeth beholde the lambe of God, whych taketh awaye the synne of the worlde. <sup>30</sup>Thys is he of whom I said: After me cometh a man, whych went before me, for he was

## KJ (1611) 1873

and truth came by Jesus Christ. <sup>18</sup>No *man* hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

<sup>19</sup>And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup>And he confessed, and denied not; but confessed, I am not the Christ. <sup>21</sup>And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou *that* prophet? And he answered, No. <sup>22</sup>Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup>He said, *I am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. <sup>24</sup>And they which were sent were of the Pharisees. <sup>25</sup>And they asked him, and said unto him, Why baptizest thou then, if thou be not *that* Christ, nor Elias, neither *that* prophet? <sup>26</sup>John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; <sup>27</sup>he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. <sup>28</sup>These *things* were done in Bethabara beyond Jordan, where John was baptizing.

<sup>29</sup>The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. <sup>30</sup>This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

## GENEVA BIBLE (1560) 1562

Jesus Christ. <sup>18</sup> No man hathe sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hathe declared him.

<sup>19</sup> Then this is the recorde of John, when the Jewes sent Priests and Levites from Jerusalem, to aske him, Who art thou? <sup>20</sup> And he confessed and denied not, and said plainly, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. <sup>22</sup> Then said they unto him, Who art thou that we may give an answer to them that sent us? what saist thou of thy self? <sup>23</sup> He said, I am the voyce of him that cryeth in the wildernes, Make straight the way of the Lord, as said the Prophet Esaias. <sup>24</sup> Now they whiche were sent, were of the Pharises. <sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ nether Elias, nor the Prophet? <sup>26</sup> John answered them, saying, I baptize with water: but there is one among you, whome ye knowe not. <sup>27</sup> He it is that commeth after me, whiche is preferred before me, whose shoe latchet I am not wortheie unlose. <sup>28</sup> These things were done in Bethabara beyonde Jordan, where John did baptize.

<sup>29</sup> The next day John seeth Jesus comming unto him, and saith, Behold the lambe of God, which taketh away the sinne of the world. <sup>30</sup> This is he of whome I said, After me cometh a man, whiche is preferred before me: for he was

## (RV 1881) ASV 1901

through Jesus Christ. <sup>18</sup> No man hath seen God at any time; <sup>b</sup> the only begotten Son, who is in the bosom of the Father, he hath declared him.

<sup>19</sup> And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? <sup>20</sup> And he confessed, and denied not; and he confessed, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. <sup>22</sup> They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup> He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. <sup>24</sup> And they had been sent from the Pharisees. <sup>25</sup> And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? <sup>26</sup> John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, <sup>27</sup> even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. <sup>28</sup> These things were done in <sup>c</sup>Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! <sup>30</sup> This is he of whom I said, After me cometh a man who is become before me: for he was before me.

## BISHOPS' BIBLE (1568) 1602

Christ. <sup>18</sup> No man hath seene God at any time, the onely begotten Sonne, which is in the bosome of the Father, he hath declared him. <sup>19</sup> And this is the record of John, when the Jewes sent Priests and Levites from Hierusalem to aske him, What art thou? <sup>20</sup> And he confessed, and denied not, and said plainly, I am not that Christ. <sup>21</sup> And they asked him, What then? Art thou Elias? And hee sayeth, I am not. Art thou that Prophet? And he answered, No. <sup>22</sup> Then said they unto him, What art thou, that we may give an answer to them that sent us? What sayest thou of thy selfe? <sup>23</sup> Hee sayd, I am the voice of a cryer in the wilderness: Make straight the way of the Lord, as sayd the Prophet Esaias. <sup>24</sup> And they which were sent, were of the Pharisees. <sup>25</sup> And they asked him, and sayd unto him, Why baptizest thou then, if thou bee not that Christ, nor Elias, neither a Prophet? <sup>26</sup> John answered them, saying, I baptize with water, but there standeth one among you, whome ye know not, <sup>27</sup> He it is, which though he came after me, was before mee, whose shoes latchet I am not worthy to unloose. <sup>28</sup> These things were done in Bethabara beyond Jordane, where John was baptizing. <sup>29</sup> The next day, John seeth Jesus comming unto him, and sayth, Behold the Lambe of God, which taketh away the sinne of the world. <sup>30</sup> This is hee of whome I sayde, After me commeth a man, which is preferred before mee: for he was

## RSV (1946) 1960

came through Jesus Christ. <sup>18</sup> No one has ever seen God; the only Son, <sup>b</sup> who is in the bosom of the Father, he has made him known.

<sup>19</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" <sup>20</sup> He confessed, he did not deny, but confessed, "I am not the Christ." <sup>21</sup> And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." <sup>22</sup> They said to him then, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" <sup>23</sup> He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

<sup>24</sup> Now they had been sent from the Pharisees. <sup>25</sup> They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the prophet?" <sup>26</sup> John answered them, "I baptize with water; but among you stands one whom you do not know, <sup>27</sup> even he who comes after me, the thong of whose sandal I am not worthy to untie." <sup>28</sup> This took place in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is he of whom I said, 'After me comes

<sup>b</sup> Many very ancient authorities read *God only begotten*.

<sup>c</sup> Many ancient authorities read *Bethabarah*, some *Betharabah*.

<sup>b</sup> Other ancient authorities read *God*

## TYNDALE (1525) 1535

yer then I, <sup>31</sup> and I knew him not: but that he shuld be declared to Israel, therfore am I come baptisynge with water.

<sup>32</sup> And John bare recorde sayinge: I sawe the sprete descende from heven, lyke unto a dove, and abyde upon him, <sup>33</sup> and I knewe him not. But he that sent me to baptise in water, the same sayde unto me: upon whom thou shalt se the sprete descende and tary styll on him, the same is he which baptiseth with the holy goost. <sup>34</sup> And I sawe and bare recorde that this is the sonne of god.

<sup>35</sup> The next daye after, John stode agayne, and two of his disciples. <sup>36</sup> And he behelde Jesus as he walked by, and sayde: beholde the lambe of God. <sup>37</sup> And the two disciples hearde him speake, and folowed Jesus. <sup>38</sup> And Jesus turned about, and sawe them folowe, and sayde unto them: What seke ye? They sayde unto him: Rabbi (which is to saye by interpretacion, Master) where dwellest thou? <sup>39</sup> He sayde unto them: come and se. They came and sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

<sup>40</sup> One of the two which hearde John speake and folowed Jesus, was Andrew Simon Peters brother. <sup>41</sup> The same founde his brother Simon fyrst, and sayde unto him: we have founde Messias, which is by interpretacion, annoynted: <sup>42</sup> and brought him to Jesus. And Jesus behelde him and sayde: thou arte Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacion, a stone.

## RHEIMS 1582

because he was before me. <sup>31</sup> And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. <sup>32</sup> And John gave testimonie, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the holy Ghost. <sup>34</sup> And I saw: and I gave testimonie that this is the sonne of God.

<sup>35</sup> The next day againe John stode, and two of his disciples. <sup>36</sup> And beholding JESUS walking, he saith, Behold the lambe of God. <sup>37</sup> And the two Disciples heard him speaking, and they folowed JESUS. <sup>38</sup> And JESUS turning, and seeing them following him, saith to them, What seeke you? Who said to him, Rabbi (which is called by interpretation, Maister) where dwellest thou? <sup>39</sup> He saith to them, Come and see. They came, and saw where he abode and they taried with him that day: and it was about the tenth houre. <sup>40</sup> And Andrew the brother of Simon Peter was one of the two that had heard of John, and folowed him. <sup>41</sup> He findeth first his brother Simon, and saith to him, We have found MESSIAS, which is being interpreted, CHRIST. <sup>42</sup> And he brought him to JESUS. And JESUS looking upon him, said, Thou art Simon the sonne of Jona: thou shalt

## GREAT BIBLE (1539) 1540

before me, <sup>31</sup> and I knewe him not: but that he shuld be declared to Israell, therfore am I come baptysinge with water.

<sup>32</sup> And John bare recorde, sayinge: I sawe the sprete descende from heaven, lyke unto a dove, and abode upon him, <sup>33</sup> and I knewe hym not. But he that sent me to baptise in water, the same sayde unto me: upon whom thou shalt se the sprete descende, and tary styll on hym, the same is he whych baptiseth wyth the holy goost. <sup>34</sup> And I sawe, and bare recorde, that he is the sonne of God.

<sup>35</sup> The nexte daye after, John stode agayne, and two of his disciples, <sup>36</sup> and he behelde Jesus as he walked by, and sayeth: beholde the lambe of God. <sup>37</sup> And the two disciples hearde hym speake, and they folowed Jesus. <sup>38</sup> And Jesus turned about, and sawe them folowe hym, and sayeth unto them: what seke ye? They sayd unto hym: Rabbi (whych is to saye yf one interprete it Master) where dwellest thou? <sup>39</sup> He sayeth unto them: come and se. They came, and sawe where he dwelt: and abode with hym that daye. For it was about the tenth houre.

<sup>40</sup> One of the two which hearde John speake, and folowed him, was Andrew Simon Peters brother. <sup>41</sup> The same founde hys brother Simon fyrst, and sayeth unto him: we have founde Messias (whych is by interpretacion, annoynted) <sup>42</sup> and brought him to Jesus. And Jesus behelde hym, and sayde: thou art Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacion a stone.

## KJ (1611) 1873

<sup>31</sup> And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

<sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. <sup>34</sup> And I saw, and bare record that this is the Son of God.

<sup>35</sup> Again the next day after John stood, and two of his disciples; <sup>36</sup> and looking upon Jesus as he walked, he saith, Behold the Lamb of God. <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? <sup>39</sup> He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. <sup>40</sup> One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup> He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. <sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

## GENEVA BIBLE (1560) 1562

before me. <sup>31</sup> And I knew him not: but because he shuld be declared to Israel, therefore am I come, baptizing with water. <sup>32</sup> So John bare recorde, saying, I sawe the Spirit come downe from heaven, like a dove, and it abode upon him. <sup>33</sup> And I knewe him not: but he that sent me to baptize with water, he said unto me, Upon whome thou shalt se the Spirit come downe and tary stil on him, that is he whiche baptizeth with the holie Gost. <sup>34</sup> And I sawe, and bare recorde that this is the Sonne of God.

<sup>35</sup> The next day, John stode againe, and two of his disciples: <sup>36</sup> And he behelde Jesus walking by, and said, Beholde the lambe of God. <sup>37</sup> And the two disciples heard him speake, and folowed Jesus. <sup>38</sup> Then Jesus turned about, and sawe them followe, and said unto them, What seke ye? And they said unto him, Rabbi [which is to say by interpretation, Master] where dwellest thou? <sup>39</sup> He said unto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre. <sup>40</sup> Andrewe, Simon Peters brother, was one of the two which had heard it of John, and that folowed him. <sup>41</sup> The same founde his brother Simon first, and said unto him, We have founde the Messias, whiche is by interpretation, the Christ. <sup>42</sup> And he brought him to Jesus. And Jesus behelde him, and said, Thou art Simon the sonne of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

## (RV 1881) ASV 1901

<sup>31</sup> And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. <sup>32</sup> And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. <sup>34</sup> And I have seen, and have borne witness that this is the Son of God.

<sup>35</sup> Again on the morrow John was standing, and two of his disciples; <sup>36</sup> and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? <sup>39</sup> He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. <sup>40</sup> One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup> He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). <sup>42</sup> He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

## BISHOPS' BIBLE (1568) 1602

before me. <sup>31</sup> And I knewe him not: but that he should be declared to Israel, therefore am I come baptizing with water. <sup>32</sup> And John bare record saying, I saw the Spirite descending from heaven, like unto a Dove, and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same sayde unto me, Upon whome thou shalt see the Spirite descending, and taryng still on him, the same is hee which baptizeth with the holy Ghost. <sup>34</sup> And I sawe, and bare record, that this is the sonne of God. <sup>35</sup> The next day after, John stood againe, and two of his disciples. <sup>36</sup> And when he beheld Jesus walking, hee sayth, Behold the Lambe of God. <sup>37</sup> And the two disciples heard him speake, and they followed Jesus. <sup>38</sup> And Jesus, when hee turned about, and sawe them following *him*, sayeth unto them, What seeke yee? They sayde unto him, Rabbi, (which is to say if one interprete it, Master) where dwellest thou? <sup>39</sup> He sayth unto them, Come and see. They came, and saw where he dwelt, and abode with him that day: for it was about the tenth houre. <sup>40</sup> One of the two which heard John speake, and folowed him, was Andrew, Simon Peters brother. <sup>41</sup> The same findeth his brother Simon first, and sayth unto him, We have found the Messias, which is by interpretation, the anointed. <sup>42</sup> And brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the sonne of Jona, thou shall bee called Cephas, which is by interpretation,

## RSV (1946) 1960

a man who ranks before me, for he was before me.' <sup>31</sup> I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel." <sup>32</sup> And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. <sup>33</sup> I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' <sup>34</sup> And I have seen and have borne witness that this is the Son of God."

<sup>35</sup> The next day again John was standing with two of his disciples; <sup>36</sup> and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" <sup>37</sup> The two disciples heard him say this, and they followed Jesus. <sup>38</sup> Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?" <sup>39</sup> He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. <sup>40</sup> One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup> He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter).

## TYNDALE (1525) 1535

<sup>43</sup>The daye folowyngc Jesus wolde go into Galile, and founde Philip, and sayde unto him, folowe me. <sup>44</sup>Philip was of Bethsayda the cite of Andrew and Peter. <sup>45</sup>And Philip founde Nathanael, and sayde unto him. We have founde him of whom Moses in the lawe, and the Prophetes dyd wryte. Jesus the sonne of Joseph of Nazareth. <sup>46</sup>And Nathanael sayde unto him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se.

<sup>47</sup>Jesus sawe Nathanael commynge to him, and sayde of him. Beholde a ryght Israelite, in whom is no gyle. <sup>48</sup>Nathanael sayd unto him: where knewest thou me? Jesus answered, and sayde unto him: Before that Philip called the, when thou wast under the fygge tree, I sawe the. <sup>49</sup>Nathanaell answered and sayde unto him: Rabbi, thou arte the sonne of God, thou arte the kynge of Israel. <sup>50</sup>Jesus answered and sayd unto him: Because I sayde unto the, I sawe the under the fygge tree, thou belevest. Thou shalt se greater thinges then these. <sup>51</sup>And he sayde unto him: Verely, verely, I saye unto you: hereafter shall ye se heven open, and the angels of God ascendynge and descendynge over the sonne of man.

**2** And the thryde daye, was ther a maryage in Cana a cite of Galile: and the mother of Jesus was there. <sup>2</sup>And Jesus was called also and his disciples unto the maryage. <sup>3</sup>And when the wyne fayled, the mother of Jesus sayde unto him: they have no wyne. <sup>4</sup>Jesus sayde unto her: woman, what have I to do with the? myne houre is not yet come. <sup>5</sup>His mother sayde unto the ministres: whatso-

## RHEIMS 1582

be called *Cephas*, which is interpreted, *Peter*. <sup>43</sup>On the morow he would goe forth into Galilee, and he findeth Philippe. And *JESUS* saith to him, Follow me. <sup>44</sup>And Philippe was of Bethsaida, the citie of Andrew and Peter. <sup>45</sup>Philippe findeth Nathanael, and saith to him, Him whom Moyses in the law, and the Prophets wrote of: we have found *JESUS* the sonne of Joseph, of Nazareth. <sup>46</sup>And Nathanael said to him, From Nazareth can there be any good? Philippe saith to him, Come and see. <sup>47</sup>*JESUS* saw Nathanael coming to him, and he saith of him, Behold an Israelite in very deede, in whom there is no guile. <sup>48</sup>Nathanael saith to him, How knowest thou me? *JESUS* answered and said to him, Before that Philippe did cal thee, when thou wast under the figtree, I saw thee. <sup>49</sup>Nathanael answered him, and saith, Rabbi, thou art the sonne of God, thou art the king of Israel. <sup>50</sup>*JESUS* answered, and said to him, Because I said unto thee, I saw thee under the figtree, thou beleevest: greater then these things shalt thou see. <sup>51</sup>And he saith to him, Amen Amen I say to you, You shal see the heaven opened, and the Angels of God ascending and descending, upon the Sonne of man.

**2** And the third day there was a mariage made in Cana of Galilee: and the mother of *JESUS* was there. <sup>2</sup>And *JESUS* also was called, and his Disciples, to the mariage. <sup>3</sup>And the wine failing, the mother of *JESUS* saith to him, They have no wine. <sup>4</sup>And *JESUS* saith to her, What is to me and thee woman? my houre commeth not yet. <sup>5</sup>His mother saith to the ministers, Whatsoever he shal say to

## GREAT BIBLE (1539) 1540

<sup>43</sup>The daye folowyng. Jesus wolde go into Galile, and founde Philip, and sayeth unto him: folowe me <sup>44</sup>Philip was of Bethsaida the citie of Andrew and Peter. <sup>45</sup>Philip founde Nathanael, and sayeth unto him: We have founde hym, of whome Moses in the lawe and the Prophetes dyd wryte, Jesus the sonne of Joseph of Nazareth. <sup>46</sup>And Nathanael sayd unto him can there eny good thyng come out of Nazareth? Philip sayeth unto him come and se.

<sup>47</sup>Jesus sawe Nathanael comynge to him, and sayeth of him: Beholde a ryght Israelyte, in whom is no gyle. <sup>48</sup>Nathanael sayeth unto him: whence knowest thou me? Jesus answered, and sayde unto him. Before that Philip called the, when thou wast under the fygge tree, I sawe the. <sup>49</sup>Nathanael answered and sayd unto him: Rabbi, thou art even the very sonne of God, thou art the kyng of Israel. <sup>50</sup>Jesus answered, and sayde unto him: Because I sayde unto the, I sawe the under the fygge tree, thou belevest. Thou shalt se greater thynges then these. <sup>51</sup>And he sayeth unto him: Verely, verely, I saye unto you: hereafter shall ye se heaven open, and the angels of God ascendynge and descendynge over the sonne of man.

**2** And the thyrd daye, was ther a mariage in Cana a cytie of Galile, and the mother of Jesus was there. <sup>2</sup>And Jesus was called (and his disciples) unto the mariage <sup>3</sup>And when the wyne fayled, the mother of Jesus sayeth unto him: they have no wyne. <sup>4</sup>Jesus sayeth unto her: woman what have I to do wyth the, myne houre is not yet come. <sup>5</sup>His mother sayeth unto the ministres: whatsoever

## KJ (1611) 1873

<sup>43</sup>The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. <sup>44</sup>Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup>And Nathanael said unto him, Can there any good *thing* come out of Nazareth? Philip saith unto him, Come and see. <sup>47</sup>Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. <sup>48</sup>Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. <sup>49</sup>Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. <sup>50</sup>Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater *things* than these. <sup>51</sup>And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

**2** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: <sup>2</sup>and both Jesus was called, and his disciples, to the marriage. <sup>3</sup>And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup>Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup>His mother saith unto the servants, Whatsoever he

## GENEVA BIBLE (1560) 1562

<sup>43</sup> The day following, Jesus wolde go into Galile, and founde Philippe, and said unto him Folowe me.

<sup>44</sup> Now Philippe was of Bethsaida, the citie of Andrewe and Peter. <sup>45</sup> Philippe founde Nathanael, and said unto him, We have founde him, of whome Moses did write in the Law, and the Prophetes, Jesus of Nazaret the sonne of Joseph. <sup>46</sup> Then Nathanael said unto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se. <sup>47</sup> Jesus sawe Nathanael coming to him, and said of him, Beholde, in dede an Israelite, in whome is no guile. <sup>48</sup> Nathanael said unto him, Whence knewest thou me? Jesus answered, and said unto him, Before that Philippe called thee, when thou wast under the figge tre, I sawe thee. <sup>49</sup> Nathanael answered, and said unto him, Rabbi, thou art the Sonne of God: thou art the King of Israel. <sup>50</sup> Jesus answered, and said unto him, Because I said unto thee, I sawe thee under the figge tre, belevest thou? thou shalt se greater things then these. <sup>51</sup> And he said unto him, Verely, verely, I say unto you, hereafter shal ye se heaven open, and the Angels of God ascending, and descending upon the Sonne of man.

**2** And the thirde day, was there a mariage in Cana (a towne) of Galile, and the mother of Jesus was there. <sup>2</sup> And Jesus was called also, and his disciples unto the mariage. <sup>3</sup> Now when the wine failed, the mother of Jesus said unto him, They have no wine. <sup>4</sup> Jesus said unto her, Woman, what have I to do with thee? mine houre is not yet come. <sup>5</sup> His mother said unto the servants, Whatsoever he

## (RV 1881) ASV 1901

<sup>43</sup> On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. <sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. <sup>46</sup> And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. <sup>47</sup> Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! <sup>48</sup> Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. <sup>49</sup> Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. <sup>50</sup> Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. <sup>51</sup> And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

**2** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: <sup>2</sup> and Jesus also was bidden, and his disciples, to the marriage. <sup>3</sup> And when the wine failed, the mother of Jesus saith unto him, They have no wine. <sup>4</sup> And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto

## BISHOPS' BIBLE (1568) 1602

a stone. <sup>43</sup> The day following, Jesus would go forth into Galilee, and findeth Philip, and sayeth unto him, Follow me. <sup>44</sup> Philip was of Bethsaida, out of the citie of Andrew and Peter. <sup>45</sup> Philip findeth Nathanael, and sayth unto him, Wee have found *him* of whome Moses in the Law and the Prophets did write, Jesus of Nazareth the sonne of Joseph. <sup>46</sup> And Nathanael sayd unto him, Can there any good thing come out of Nazareth? Philip sayth unto him, Come and see. <sup>47</sup> Jesus sawe Nathanael comming to him, and sayth of him, Behold a right Israelite, in whome is no guile. <sup>48</sup> Nathanael sayeth unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, being under the figge tree, I saw thee. <sup>49</sup> Nathanael answered, and sayth unto him, Rabbi, thou art even the *very* Sonne of God, thou art the king of Israel. <sup>50</sup> Jesus answered, and sayd unto him, Because I sayde unto thee, I sawe thee under the figgetree, thou belevest: thou shalt see greater things then these. <sup>51</sup> And he sayth unto him, Verely, verely I say unto you, hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the sonne of man.

**2** And the third day was there a mariage in Cana *a citie* of Galilee, and the mother of Jesus was there. <sup>2</sup> And both Jesus was called and his disciples unto the mariage. <sup>3</sup> And when they wanted wine, the mother of Jesus sayth unto him, They have no wine. <sup>4</sup> Jesus sayeth unto her, Woman, what have I to doe with thee? mine houre is not yet come. <sup>5</sup> His mother sayeth unto the ministers,

## RSV (1946) 1960

<sup>43</sup> The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" <sup>48</sup> Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup> Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup> Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." <sup>51</sup> And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

**2** On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; <sup>2</sup> Jesus also was invited to the marriage, with his disciples. <sup>3</sup> When the wine failed, the mother of Jesus said to him, "They have no wine." <sup>4</sup> And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." <sup>5</sup> His mother said to the servants, "Do whatever he tells you."

## TYNDALE (1525) 1535

ever he sayeth unto you, do it. <sup>6</sup> And ther were stondynge there, sixe waterpottes of stone after the maner of the purifyng of the Jewes, containynge two or thre fyrkins a pece.

<sup>7</sup> And Jesus sayde unto them: fyll the water pottes with water. And they fylled them up to the brym. <sup>8</sup> And he sayde unto them: drawe out now, and beare unto the governor of the feaste. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was turned unto wyne, and knewe not whence it was (but the mynistres whych drue the water knewe) He calleth the brydegrome, <sup>10</sup> and sayde unto him: All men at the begynnyng, set forth good wyne, and when men be dronke, then that which is worsse. But thou hast kept backe the good wyne, untill now.

<sup>11</sup> This begynnyng of miracles dyd Jesus in Cana of Galile, and shewed his glory, and his disciples beleved on him. <sup>12</sup> After that he descended into Capernaum, and his mother, and his brethren, and his disciples: but contynued not manye dayes there.

<sup>13</sup> And the Jewes ester was even at honde, and Jesus went up to Jerusalem, <sup>14</sup> and founde syttyng in the temple those that solde oxen and shepe and doves and chaungers of money. <sup>15</sup> And he made a scourge of small cordes, and drave them all out of the temple, with the shepe and oxen, and powred oute the changers money, and overthru the tables, <sup>16</sup> and sayde unto them that solde doves: Have these thinges hence, and make not my fathers housse

## RHEIMS 1582

you, doe ye. <sup>6</sup> And there were set there sixe water-pottes of stone, according to the purification of the Jewes, holding every one two or three measures. <sup>7</sup> Jesus saith to them, Fill the water-pottes with water. And they filled them up to the toppe. <sup>8</sup> And Jesus saith to them, Draw now, and carie to the cheefe steward. And they caried it. <sup>9</sup> And after the cheefe steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawne the water: the cheefe steward calleth the bridegrome, <sup>10</sup> and saith to him, Every man first setteth the good wine; and when they have wel drunke, then that which is worse. But thou hast kept the good wine until now. <sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glorie, and his Disciples beleved in him.

<sup>12</sup> After this he went downe to Capharnaum him self and his mother, and his brethren, and his disciples: and there they remained not many daies. <sup>13</sup> And the Pasche of the Jewes was at hand, and Jesus went up to Hierusalem: <sup>14</sup> and he found in the temple them that sold oxen and sheepe and doves, and the bankers sitting. <sup>15</sup> And when he had made as it were a whippe of litle coardes, he cast them al out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables he overthrew. <sup>16</sup> And to them that sold doves, he said, Take away these things hence, and make not the house of my

## GREAT BIBLE (1539) 1540

he sayeth unto you, do it. <sup>6</sup> And ther were standynge there, syxe waterpottes of stone after the maner of the purifyng of the Jewes, containynge two or thre fyrkins a pece.

<sup>7</sup> Jesus sayeth unto them: fyll the water pottes with water. And they fylled them up to brym. <sup>8</sup> And he sayeth unto them: drawe out now, and beare unto the governor of the feaste And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was turned unto wyne, and knewe not whence it was (but the mynistres whych drue the water knewe) He calleth the brydegome,\* <sup>10</sup> and sayeth unto hym: Every man at the begynnyng doth sett forth good wyne, and when men be droncke, then that whych is worse. But thou hast kept the good wyne, untill now.

<sup>11</sup> Thys begynnyng of myracles dyd Jesus in Cana of Galile, and shewed hys glory, and his disciples beleved on him. <sup>12</sup> After this he wente downe to Capernaum, he and his mother, and his brethren, and his disciples, and there continued not manye dayes.

<sup>13</sup> And the Jewes ester was even at hande, and Jesus went up to Jerusalem, <sup>14</sup> and founde syttyng in the temple, those that solde oxen and shepe and doves, and chaungers of money. <sup>15</sup> And when he had made (as it were) a scourge of smal coardes, he drove them all out of the temple, with the shepe and oxen, and powred out the chaungers money, and overthru the tables, <sup>16</sup> and sayde unto them that solde doves: Have these thinges hence, and make not my fathers house an house of marchaundyse.

## KJ (1611) 1873

saith unto you, do it. <sup>6</sup> And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. <sup>7</sup> Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup> And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water *that was* made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, <sup>10</sup> and saith unto him, Every man at the beginning doth set forth good wine; and when *men* have well drunk, then that which is worse: *but* thou hast kept the good wine until now. <sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

<sup>12</sup> After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. <sup>13</sup> And the Jews' passover was at hand, and Jesus went up to Jerusalem, <sup>14</sup> and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup> and when he had made a scourge of small cords, he drove *them* all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup> and said unto them that sold doves, Take these *things* hence; make not

## GENEVA BIBLE (1560) 1562

saith unto you, do it. <sup>6</sup> And there were set there, six waterpottes of stone, after the maner of the purifying of the Jewes, containing two or thre firkins a piece. <sup>7</sup> And Jesus said unto them, Fill the waterpottes with water. Then they filled them up to the brim. <sup>8</sup> Then he said unto them, Drawe out now and beare unto the governour of the feast. So they bare it. <sup>9</sup> Now when the governour of the feast had tasted the water that was made wine, [for he knewe not whence it was: but the servants, whiche drew the water, knewe] the governour of the feast called the bridegrome, <sup>10</sup> And said unto him, All men at the beginning set forthe good wine, and when men have wel drunke, then that which is worse: (but) thou hast kept backe the good wine until now. <sup>11</sup> This beginning of miracles did Jesus in Cana (a towne) of Galilee, and shewed forthe his glorie: and his disciples beleved on him. <sup>12</sup> After that he went downe into Capernaum he and his mother and his brethren, and his disciples: but they continued not manie dayes there. <sup>13</sup> For the Jewes Passeover was at hand. There fore Jesus went up to Jerusalem. <sup>14</sup> And he founde in the Temple those that solde oxen, and shepe, and doves, and changers of money, sitting (there.) <sup>15</sup> Then he made a scourge of smale cordes, and drave them all out of the Temple with the shepe, and oxen and powred out the changers money, and overthrewe the tables, <sup>16</sup> And said unto them that solde doves, Take these things hence: make not my Fathers house, an house

## (RV 1881) ASV 1901

you, do it. <sup>6</sup> Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. <sup>7</sup> Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup> And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. <sup>9</sup> And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, <sup>10</sup> and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. <sup>11</sup> This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. <sup>12</sup> After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples; and there they abode not many days.

<sup>13</sup> And the passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup> and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; <sup>16</sup> and to them that sold the doves he said, Take these things hence; make not my Father's house a house of mer-

## BISHOPS' BIBLE (1568) 1602

Whatsoever he sayth unto you, doe it. <sup>6</sup> And there were set there sixe water pottes of stone, after the manner of the purifying of the Jewes, conteyning two or three firkins apiece. <sup>7</sup> Jesus sayeth unto them, Fill the water pots with water. And they filled them up to the brimme. <sup>8</sup> And he sayth unto them, Draw out now, and beare unto the governour of the feast. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was made wine (and knewe not whence it was, but the ministers which drew the water knew) the governour of the feast calleth the bridegrome, <sup>10</sup> And saith unto him, Every man at the beginning doth set forth good wine, and when the guesstes have well drunke, then that which is worse: but thou hast kept the good wine untill now. <sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory: and his disciples beleved on him. <sup>12</sup> After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes. <sup>13</sup> And the Jewes Passeover was at hand, and Jesus went up to Hierusalem, <sup>14</sup> And found sitting in the temple those that sold oxen, and sheepe, and doves, and changers of money. <sup>15</sup> And when he had made *as it were* a scourge of small cordes, hee drove them all out of the Temple, with the sheepe and oxen, and powred out the chaungers money, and overthrewe the tables: <sup>16</sup> And said unto them that sold doves, Have these things hence, and make not

## RSV (1946) 1960

<sup>6</sup> Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. <sup>7</sup> Jesus said to them, "Fill the jars with water." And they filled them up to the brim. <sup>8</sup> He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. <sup>9</sup> When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom <sup>10</sup> and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." <sup>11</sup> This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.

<sup>12</sup> After this he went down to Capernaum, with his mother and his brothers and his disciples; and there they stayed for a few days.

<sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business. <sup>15</sup> And making a whip of cords, he drove them all, with the sheep and oxen, out of the temple; and he poured out the coins of the money-changers and overturned their tables. <sup>16</sup> And he told those who sold the pigeons, "Take these things away; you shall not make

## TYNDALE (1525) 1535

an housse of marchaundyse. <sup>17</sup> And his disciples remembred, how that it was written: the zeles of thyne housse hath even eaten me.

<sup>18</sup> Then answered the Jewes and sayde unto him: what token shewest thou unto us, seynge that thou dost these thynges? <sup>19</sup> Jesus answered and sayd unto them: destroye this temple, and in thre dayes I will reare it up agayne. <sup>20</sup> Then sayde the Jewes: xlii. yeres was this temple abyldinge: and wilt thou reare it up in thre dayes? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> Assone therfore as he was rysen from deeth agayne, his disciples remembred that he thus sayde. And they beleved the scripture, and the wordes which Jesus had sayde.

<sup>23</sup> When he was at Jerusalem at ester in the feaste, many beleved on his name, when they sawe his miracles which he dyd. <sup>24</sup> But Jesus put not him selfe in their hondes, <sup>25</sup> because he knewe all men, and neded not, that any man shuld testify of man. For he knewe what was in man.

**3** Ther was a man of the Pharises named Nycodemus a ruler amonge the Jewes. <sup>2</sup> The same cam to Jesus by nyght, and sayde unto him. Rabbi, we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest, except God were with him. <sup>3</sup> Jesus answered and sayde unto him: Verely verely I saye unto the: except a man be boren a newe, he cannot se the kyngdom of God. <sup>4</sup> Nycodemus sayde unto him: how can a man be boren when he is olde? can he

## RHEIMS 1582

father, a house of marchandise. <sup>17</sup> And his Disciples remembred that it is written, *The zeale of thy house hath eaten me.* <sup>18</sup> The Jewes therfore answered and said to him, What signe doest thou shew us, that thou doest these things? <sup>19</sup> Jesus answered and said to them, Dissolve this temple, and in three daies I wil raise it. <sup>20</sup> The Jewes therfore said, In fourtie and sixe yeres was this temple built, and wilt thou raise it in three daies? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> Therfore when he was risen againe from the dead, his Disciples remembred, that he said this, and they beleved the scripture and the word that Jesus did say. <sup>23</sup> And when he was at Hierusalem in the Pasche, upon the festival day, many beleved in his name, seeing his signes which he did. <sup>24</sup> But Jesus did not commit him self unto them, for that he knew al, <sup>25</sup> and because it was not needefull for him that any should give testimonie of man: for he knew what was in man.

**3** And there was a man of the Pharisees, named Nicodemus, a prince of the Jewes. <sup>2</sup> This man came to Jesus by night, and said to him, Rabbi, we know that thou art come from God a maister, for no man can doe these signes which thou doest, unles God be with him. <sup>3</sup> Jesus answered, and said to him, Amen, Amen I say to thee, Unles a man be borne againe, he can not see the kingdom of God. <sup>4</sup> Nicodemus said to him, How can a man be borne, when he is old? can he enter into his mothers wombe

## GREAT BIBLE (1539) 1540

<sup>17</sup> And his disciples remembred it that is wrytten: the zeles of thyne house hath even eaten me.

<sup>18</sup> Then answered the Jewes and sayde unto him: what token shewest thou unto us, seinge that thou dost these thynges? <sup>19</sup> Jesus answered and sayde unto them: destroye thys temple, and in thre dayes I wyll reare it up. <sup>20</sup> Then sayde the Jewes. xlii. yeres was thys temple a byldynge: and wylt thou reare it up in thre dayes? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> Assone therfore as he was rysen from deeth agayne, his disciples remembred that he thus had sayde. And they beleved the scripture, and the wordes which Jesus had sayde

<sup>23</sup> When he was in Jerusalem at Easter in the feast daye, many beleved on his name, when they sawe his myracles whych he dyd. <sup>24</sup> But Jesus dyd not commit him selfe unto them, because he knewe all men, <sup>25</sup> and neded not, that eny man shuld testifie of him. For he knewe what was in man.

**3** Ther was a man of the Pharises named Nycodemus, a ruler of the Jewes. <sup>2</sup> The same cam to Jesus by nyght, and sayde unto him: Rabbi, we knowe that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were with him. <sup>3</sup> Jesus answered and sayd unto him: Verely, verely, I saye unto the, except a man be borne from above, he cannot se the kyngdom of God. <sup>4</sup> Nicodemus sayeth unto hym how can a man be borne when he is olde? can he enter

## KJ (1611) 1873

my Father's house a house of merchandise. <sup>17</sup> And his disciples remembered that it was written, *The zeal of thine house hath eaten me up.*

<sup>18</sup> Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. <sup>23</sup> Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. <sup>24</sup> But Jesus did not commit himself unto them, because he knew all men, <sup>25</sup> and needed not that any should testify of man: for he knew what was in man.

**3** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup> the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. <sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his

## GENEVA BIBLE (1560) 1562

of marchandise. <sup>17</sup> And his disciples remembred, that it was written, The zeale of thine house hath eaten me up. <sup>18</sup> Then answered the Jewes, and said unto him What signe shewest thou unto us, that thou doest these things? <sup>19</sup> Jesus answered and said unto them, Destroye this temple, and in thre dayes I wil raise it up againe. <sup>20</sup> Then said the Jewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it up in thre dayes. <sup>21</sup> But he spake of the temple of his bodie. <sup>22</sup> Assone therefore as he was risen from the dead, his disciples remembred that he thus said unto them: and they beleved the Scripture, and the worde which Jesus had said. <sup>23</sup> Now when he was at Jerusalem at the Passeover in the feast, many beleved in his Name, when they sawe his miracles which he did. <sup>24</sup> But Jesus did not commit him self unto them because he knewe them all, <sup>25</sup> And had no nede that any shulde testifie of man: for he knewe what was in man.

3 There was now a man of the Pharises named Nicodemus, a ruler of the Jewes. <sup>2</sup> He came to Jesus by night, and said unto him Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him. <sup>3</sup> Jesus answered, and said unto him, Verely, verely I say unto thee, except a man be borne againe, he can not se the kingdome of God. <sup>4</sup> Nichodemus said unto him, How can a man be borne which is olde? can he enter into his mothers

## (RV 1881) ASV 1901

chandise. <sup>17</sup> His disciples remembered that it was written, Zeal for thy house shall eat me up. <sup>18</sup> The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

<sup>23</sup> Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. <sup>24</sup> But Jesus did not trust himself unto them, for that he knew all men, <sup>25</sup> and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup> the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. <sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's

## BISHOPS' BIBLE (1568) 1602

my fathers house an house of marchandise. <sup>17</sup> And his disciples remembred that it was written, The zeale of thine house hath even eaten me. <sup>18</sup> Then answered the Jewes, and sayd unto him, What token shewest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered, and sayde unto them, Destroy this temple, and in three dayes I will reare it up. <sup>20</sup> Then sayde the Jewes, Fourtie and sixe yeres was this Temple a building, and wilt thou reare it up in three dayes? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from death, his disciples remembred that he thus had sayd: and they beleved the Scripture, and the words which Jesus had sayd. <sup>23</sup> When he was in Hierusalem at the Passeover, in the feast day, many beleved on his name, when they saw his miracles which he did. <sup>24</sup> But Jesus did not commit himselfe unto them, because he knew all men, <sup>25</sup> And needed not that any should testifie of man: for he knew what was in man.

3 There was a man of the Pharises, named Nicodemus, a ruler of the Jewes: <sup>2</sup> The same came to Jesus by night, and sayd unto him, Rabbi, wee knowe that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. <sup>3</sup> Jesus answered, and sayd unto him, Verely, verely I say unto thee, except a man be borne from above, he cannot see the kingdome of God. <sup>4</sup> Nicodemus sayth unto him, How can a man be borne when he is olde? can he enter the

## RSV (1946) 1960

my Father's house a house of trade." <sup>17</sup> His disciples remembered that it was written, "Zeal for thy house will consume me." <sup>18</sup> The Jews then said to him, "What sign have you to show us for doing this?" <sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" <sup>21</sup> But he spoke of the temple of his body. <sup>22</sup> When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken.

<sup>23</sup> Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs which he did; <sup>24</sup> but Jesus did not trust himself to them, <sup>25</sup> because he knew all men and needed no one to bear witness of man; for he himself knew what was in man.

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him." <sup>3</sup> Jesus answered him, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." <sup>4</sup> Nicodemus said to him, "How can a man be born when he is old? Can he enter a

## TYNDALE (1525) 1535

enter into his moders wombe and be boren agayne? <sup>5</sup> Jesus answered: verely, verely I saye unto the: except that a man be boren of water and of the sprete, he cannot enter into the kyngdome of God. <sup>6</sup> That which is boren of the flesshe, is flesshe: and that which is boren of the sprete, is sprete. <sup>7</sup> Marvayle not that I sayd to the, ye must be boren a newe. <sup>8</sup> The wynde bloweth where he lysteth, and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

<sup>9</sup> And Nycodemus answered and sayde unto him: how can these thynges be? <sup>10</sup> Jesus answered and sayde unto him: arte thou a master in Israel, and knowest not these thynges? <sup>11</sup> Verely, verely, I saye unto the, we speake that we knowe, and testify that we have sene: and ye receave not oure witnes. <sup>12</sup> If when I tell you erthly thynges, ye beleve not: how shuld ye beleve yf I shall tell you of heavenly thynges?

<sup>13</sup> And no man ascendeth up to heaven, but he that came doune from heaven, that is to saye, the sonne of man which is in heaven.

<sup>14</sup> And as Moses lyfte up the serpent in the wildernes, even so must the sonne of man be lyfte up, <sup>15</sup> that none that beleveth in him perisse: but have eternall lyfe.

<sup>16</sup> For God so loveth the worlde, that he hath given his only sonne, that none that beleve in him, shuld perisse: but shuld have everlastinge lyfe. <sup>17</sup> For God sent not his sonne into the worlde, to condempne the worlde: but that

## RHEIMS 1582

again and be borne? <sup>5</sup> JESUS answered, Amen, Amen I say to thee, Unles a man be borne againe of water and the Spirit, he can not enter into the kingdom of God. <sup>6</sup> That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. <sup>7</sup> Marvel not, that I said to thee, You must be borne againe. <sup>8</sup> The spirit breatheth where he wil: and thou hearest his voice, but thou knowest not whence he commeth and whither he goeth: so is every one that is borne of the Spirit. <sup>9</sup> Nicodemus answered, and said to him, How can these things be done? JESUS answered, and said to him, Thou art a maister in Israel, and art thou ignorant of these things? <sup>11</sup> Amen, Amen I say to thee, that we speake that which we know, and that which we have seen we testifie, and our testimonie you receive not. <sup>12</sup> If I have spoken to you earthly things, and you beleve not: how if I shal speake to you heavenly things, wil you beleve? <sup>13</sup> And no man hath ascended into heaven, but he that descended from heaven, the Sonne of man which is in heaven. <sup>14</sup> And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: <sup>15</sup> that every one which beleeveth in him, perish not, but may have life everlasting. <sup>16</sup> For so God loved the world, that he gave his only-begotten sonne: that every one that beleeveth in him, perish not, but may have life everlasting. <sup>17</sup> For God sent not his sonne into the world, to judge the world, but that

## GREAT BIBLE (1539) 1540

into hys mothers wombe and be borne agayne? <sup>5</sup> Jesus answered verely, verely, I saye unto the: except a man be borne of water and of the sprete, he cannot enter into the kyngdom of God, <sup>6</sup> That whych is borne of the flesshe, is flesshe, and that which is borne of the sprete, is sprete. <sup>7</sup> Marvayle not thou that I sayd to the, ye must be borne from above. <sup>8</sup> The wynde bloweth where it lysteth, and thou hearest the sounde therof but canst not tell whence it commeth and whether it goeth. So is every one that is borne of the sprete.

<sup>9</sup> Nicodemus answered and sayde unto hym how can these thynges be? <sup>10</sup> Jesus answered and sayde unto hym: art thou a master in Israel, and knowest not these thynges? <sup>11</sup> Verely, verely I saye unto the: we speake that we do knowe, and testify that we have sene: and ye receave not oure wytnes. <sup>12</sup> If I have tolde you earthly thynges, and ye beleve not: how shall ye beleve, yf I tell you of heavenly thynges.

<sup>13</sup> And no man ascendeth up to heaven, but he that came doune from heaven, even the sonne of man whych is in heaven:

<sup>14</sup> And as Moses lyfte up the serpent in the wyl dernes, even so must the sonne of man be lyfte up, <sup>15</sup> that whosoever beleveth in him, perysshe not, but have eternall lyfe.

<sup>16</sup> For God so loved the worlde, that he gave is \* only begotten sonne, that whosoever beleveth in him, shulde not perisse, but have everlastyng lyfe. <sup>17</sup> For God sent not his sonne into the worlde, to condempne the worlde but that

## KJ (1611) 1873

mother's womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again. <sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be? <sup>10</sup> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? <sup>11</sup> Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. <sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? <sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup> that whosoever believeth in him should not perish, but have eternal life. <sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

## GENEVA BIBLE (1560) 1562

wombe againe, and be borne? <sup>5</sup> Jesus answered, Verely, verely I say unto thee except that a man be borne of water and of the Spirit, he can not enter into the kingdome of God. <sup>6</sup> That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit. <sup>7</sup> Marveile not that I said to thee, Ye must be borne againe. <sup>8</sup> The winde bloweth where it listeth, and thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is everie man that is borne of the Spirit. <sup>9</sup> Nicodemus answered, and said unto him, How can these things be? <sup>10</sup> Jesus answered, and said unto him, Art thou a teacher of Israel, and knowest no these things? <sup>11</sup> Verely, verely I say unto thee, we speake that we knewe, and testifie, that we have sene but ye receive not our witnes. <sup>12</sup> If when I tel you earthlie things, ye beleve not, how shulde ye beleve, if I shal tell you of heavenlie things? <sup>13</sup> For no man ascendeth up to heaven, but he that hath descended from heaven, the Sonne of man which is in heaven. <sup>14</sup> And as Moses lift up the serpent in the wildernes, so must the Sonne of man be lift up, <sup>15</sup> That whosoever beleveth in him, shuld not perish, but have eternal life. <sup>16</sup> For God so loved the worlde, that he hath given his onely begotten Sonne, that whosoever beleveth in him, shulde not perish, but have everlasting life. <sup>17</sup> For God sent not his Sonne into the worlde that he shulde condemne the worlde, but that the

## (RV 1881) ASV 1901

womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born anew. <sup>8</sup> The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be? <sup>10</sup> Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? <sup>11</sup> Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. <sup>12</sup> If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? <sup>13</sup> And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, <sup>14</sup> who is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; <sup>15</sup> that whosoever believeth may in him have eternal life.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. <sup>17</sup> For God sent not the Son into the world to judge the world; but that the world should be

<sup>a</sup> Many ancient authorities omit *who is in heaven*.

## BISHOPS' BIBLE (1568) 1602

second time into his mothers wombe, and be borne? <sup>5</sup> Jesus answered, Verely, verely I say unto thee, except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. <sup>6</sup> That which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit. <sup>7</sup> Marveile not thou that I sayd unto thee, Ye must be borne from above. <sup>8</sup> The winde bloweth where it lusteth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: So is every one that is borne of the Spirit. <sup>9</sup> Nicodemus answered, and sayd unto him, How can these things be? <sup>10</sup> Jesus answered, and sayde unto him, Art thou a master of Israel, and knowest not these things? <sup>11</sup> Verely, verely I say unto thee, We speake that wee doe knowe, and testifie that wee have seene: and ye receive not our witnesse. <sup>12</sup> If I have told you earthly things, and ye beleeve not: how shall ye beleeve if I tell you of heavenly things? <sup>13</sup> And no man hath ascended up to heaven, but he that came downe from heaven, *even* the sonne of man which is in heaven. <sup>14</sup> And as Moses lift up the serpent in the wilderness: even so must the sonne of man be lifted up: <sup>15</sup> That whosoever beleeveth in him, should not perish, but have eternall life. <sup>16</sup> For God so loved the worlde, that hee gave his onely begotten sonne: that whosoever beleeveth in him, should not perish, but have everlasting life. <sup>17</sup> For God sent not his sonne into the world to condemne the worlde: but

## RSV (1946) 1960

second time into his mother's womb and be born?" <sup>5</sup> Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not marvel that I said to you, 'You must be born anew.' <sup>8</sup> The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." <sup>9</sup> Nicodemus said to him, "How can this be?" <sup>10</sup> Jesus answered him, "Are you a teacher of Israel, and yet you do not understand this? <sup>11</sup> Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. <sup>12</sup> If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? <sup>13</sup> No one has ascended into heaven but he who descended from heaven, the Son of man." <sup>14</sup> And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, <sup>15</sup> that whoever believes in him may have eternal life."

<sup>16</sup> For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup> For God sent the Son into the world, not to condemn the world, but that the world might be saved

<sup>a</sup> Other ancient authorities add *who is in heaven*

## TYNDALE (1525) 1535

the worlde through him, myght be saved. <sup>18</sup> He that beleveth on him, shall not be condempned. But he that beleveth not, is condempned all redy, because he beleveth not in the name of the only sonne of God. <sup>19</sup> And this is the condempnacion: that lyght is come into the worlde, and the men loved darcknes more then lyght, because their dedes were evyll. <sup>20</sup> For every man that evyll doeth, hateth the lyght: nether commeth to lyght lest his dedes shuld be reproved. <sup>21</sup> But he that doth trueth, commeth to the lyght that his dedes myght be knowen, how that they are wrought in God.

<sup>22</sup> After these thinges cam Jesus and his disciples into the Jewes londe, and ther he haunted with them and baptised. <sup>23</sup> And John also baptised in Enon besydes Salim, because ther was moche water there, and they came and were baptised. <sup>24</sup> For John was not yet cast into preson.

<sup>25</sup> And ther arose a question bitwene Johns disciples and the Jewes about purifyinge. <sup>26</sup> And they came unto John, and sayde unto him: Rabbi, he that was with the beyonde Jordan, to whom thou barest witnes. Beholde the same baptiseth, and all men come to him. <sup>27</sup> John answered, and sayde: a man can receave nothings at all except it be geven him from heaven. <sup>28</sup> Ye youre selves are witnesses, how that I sayde: I am not Christ, but am sent before him. <sup>29</sup> He that hath the bryde, is the brydegrome. But the frende of the brydegrome, which stondest by and heareth him rejoyseth greatly of the brydegromes

## RHEIMS 1582

the world may be saved by him. <sup>18</sup> He that beleeveth in him, is not judged. but he that doeth not beleve, is already judged: because he hath not beleved in the name of the only-begotten sonne of God. <sup>19</sup> And this is the judgment: because the light is come into the world, and men have loved the darknesse rather then the light: for their workes were evil. <sup>20</sup> For every one that doeth il, hateth the light, and commeth not to the light, that his workes may not be controuled. <sup>21</sup> But he that doeth veritie, commeth to the light, that his workes may be made manifest, because they were done in God.

<sup>22</sup> After these things JESUS came and his Disciples into the countrie of Jewrie: and there he abode with them, and baptized. <sup>23</sup> And John also was baptizing in Ænon beside Salim: because there was much water there, and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> And there rose a question of Johns disciples with the Jewes concerning purification. <sup>26</sup> And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou didst give testimonie, behold he baptizeth, and al come to him. <sup>27</sup> John answered and said, A man can not receive any thing, unlesse it be given him from heaven. <sup>28</sup> Your selves doe beare me witnesse, that I said, I am not CHRIST: but that I am sent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the frende of the bridegrome that standeth and heareth him, rejoyceth with joy for the voice of the bridegrome. This my joy ther-

## GREAT BIBLE (1539) 1540

the world through him myght be saved. <sup>18</sup> He that beleveth on him, is not condemned. But he that beleveth not, is condemned all ready, because he hath not beleved in the name of the onely begotten sonne of God, <sup>19</sup> And thys is the condemnation: that lyght is come into the world, and men loved darcknes more then light, because their dedes were evyll. <sup>20</sup> For every one that evyll doeth, hateth the lyght: nether commeth to the lyght, lest his dedes shuld be reproved. <sup>21</sup> But he that doth trueth, commeth to the lyght, that hys dedes maye be knowen, how that they are wrought in God.

<sup>22</sup> After these thinges cam Jesus and his disciples into the land of Jewry and ther he taried with them. and baptysed, <sup>23</sup> And John also baptised in Enon besydes Salim, because ther was moch water there, and they came and were baptised. <sup>24</sup> For John was not yet cast into preson.

<sup>25</sup> And ther arose a question betwene Johns disciples and the Jewes, aboute purifyinge. <sup>26</sup> And they came unto John, and sayde unto him: Rabbi, he that was wyth the beyonde Jordan (to whom thou barest wytnes) beholde the same baptiseth and all men come to hym. <sup>27</sup> John answered, and sayde: a man can receave nothings, except it be geven him from heaven. <sup>28</sup> Ye youre selves are witnesses how that I sayd: I am not Christ, but am sent before him. <sup>29</sup> He that hath the bryde, is the brydegrome. But the frende of the brydegrome, whych standeth and heareth hym, rejoyseth greatly because of the brydegromes voyce. This my

## KJ (1611) 1873

<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. <sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup> But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. <sup>23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> Then there arose a question between some of John's disciples and the Jews about purifying. <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. <sup>27</sup> John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my

## GENEVA BIBLE (1560) 1562

worlde through him might be saved. <sup>18</sup> He that beleveth in him, shal not be condemned: but he that beleveth not, is condemned already, because he beleveth not in the Name of the onely begotten Sonne of God. <sup>19</sup> And this in the condemnation, that light is come into the worlde, and men loved darkenes rather then light, because their dedes were evil. <sup>20</sup> For everie man that evil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproved. <sup>21</sup> But he that doeth trueth, commeth to the light, that his dedes might be made manifest, that they are wrought according to God.

<sup>22</sup> After these things, came Jesus and his disciples into the land of Judea, and there taried with them, and baptized. <sup>23</sup> And John also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> Then there arose a question betwene Johns disciples and the Jewes, about purifying. <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyonde Jordan, to whome thou barest witnes, behold, he baptized, and all men come to him. <sup>27</sup> John answered, and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye your selves are my witnesses, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, rejoyceth greatly, because of the bridegromes voice. This my joye

## (RV 1881) ASV 1901

saved through him. <sup>18</sup> He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. <sup>19</sup> And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup> For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. <sup>21</sup> But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. <sup>23</sup> And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> There arose therefore a questioning on the part of John's disciples with a Jew about purifying. <sup>26</sup> And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. <sup>27</sup> John answered and said, A man can receive nothing, except it have been given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. <sup>29</sup> He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bride-

## BISHOPS' BIBLE (1568) 1602

that the worlde through him might be saved. <sup>18</sup> He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, because he hath not beleved in the name of the onely begotten sonne of God. <sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darknesse rather then light: because their deedes were evill. <sup>20</sup> For every one that evill doeth, hateth the light, neither commeth to the light, least his deeds should be reproved. <sup>21</sup> But he that doeth trueth, commeth to the light, that his deeds may be made manifest, that they are wrought in God. <sup>22</sup> After these things, came Jesus and his disciples into the land of Jurie, and there he taried with them, and baptized. <sup>23</sup> And John also was baptizing in Aenon, neere to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> And there arose a question betwene Johns disciples and the Jewes, about purifying. <sup>26</sup> And they came unto John, and sayd unto him, Rabbi, he that was with thee beyond Jordane, to whom thou barest witnesse, behold, the same baptizeth, and all men come to him. <sup>27</sup> John answered, and sayd, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye your selves are witnesses, how that I said, I am not that Christ, but am sent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the friend of the bridegroom, which standeth and heareth him, rejoyceth greatly because of the bridegromes voice: This my joy therefore

## RSV (1946) 1960

through him. <sup>18</sup> He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God. <sup>19</sup> And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. <sup>21</sup> But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.

<sup>22</sup> After this Jesus and his disciples went into the land of Judea; there he remained with them and baptized. <sup>23</sup> John also was baptizing at Aenon near Salim, because there was much water there; and people came and were baptized. <sup>24</sup> For John had not yet been put in prison.

<sup>25</sup> Now a discussion arose between John's disciples and a Jew over purifying. <sup>26</sup> And they came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is, baptizing, and all are going to him." <sup>27</sup> John answered, "No one can receive anything except what is given him from heaven. <sup>28</sup> You yourselves bear me witness, that I said, I am not the Christ, but I have been sent before him. <sup>29</sup> He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice;

## TYNDALE (1525) 1535

voyce. This my joye is fulfilled. <sup>30</sup> He must increace: and I muste decreace.

<sup>31</sup> He that commeth from an hye is above all: He that is of the erth, is of the erth, and speaketh of the erth. He that commeth from heaven, is above all, <sup>32</sup> and what he hath sene and hearde: that he testifieth: but no man receaveth his testimoneye. <sup>33</sup> Howbeit, he that hath received his testimoneye hath set to his seale that God is true. <sup>34</sup> For he whom God hath sent, speaketh the wordes of God. For God geveth not the sprete by measure. <sup>35</sup> The father loveth the sonne, and hath geven all thinges into his honde. <sup>36</sup> He that beleveth on the sonne, hath everlastynge lyfe: and he that beleveth not the sonne, shall not se lyfe, but the wrath of God abydeh on him.

**4** Assone as the Lorde had knowledge, how the Pharises had hearde, that Jesus made and baptised moo disciples then John <sup>2</sup> (though that Jesus him selfe baptised not: but his disciples) <sup>3</sup> he left Jewry, and departed agayne into Galile. <sup>4</sup> And it was so that he must nedes go thorowe Samaria. <sup>5</sup> Then came he to a cite of Samaria called Sichar, besydes the possession that Jacob gave to his sonne Joseph. <sup>6</sup> And there was Jacobs well. Jesus then weryed in his jorney, sate thus on the well.

And it was about the sixte houre: <sup>7</sup> and there came a woman of Samaria to drawe water. And Jesus sayde unto her: geve me drinke. <sup>8</sup> For his disciples were gone away

## RHEIMS 1582

fore is filled. <sup>30</sup> He must increase, and I diminishe. <sup>31</sup> He that commeth from above, is above al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that commeth from heaven, is above al. <sup>32</sup> And what he hath seen and heard, that he testifieth: and his testimonie no man receiveth. <sup>33</sup> He that hath received his testimonie, hath signed that God is true. <sup>34</sup> For he whom God hath sent, speaketh the wordes of God. for God doth not give the spirit by measure. <sup>35</sup> The Father loveth the Sonne: and he hath given al things in his hand. <sup>36</sup> He that beleeveth in the Sonne, hath life everlasting: but he that is incredulous to the Sonne, shal not see life, but the wrath of God remaineth upon him.

**4** When JESUS therfore understoode that the Pharisees heard that JESUS maketh mo Disciples, and baptizeth, then John, <sup>2</sup> (howbeit JESUS did not baptize, but his Disciples) <sup>3</sup> he left Jewrie, and went againe into Galilee. <sup>4</sup> and he had of necessitie to passe through Samaria. <sup>5</sup> He commeth therfore into a cite of Samaria which is called Sichar: beside the maner that Jacob gave to Joseph his sonne. <sup>6</sup> And there was there the fountaine of Jacob. JESUS therfore wearied of his journey, sate so upon the fountaine. It was about the sixt houre.

<sup>7</sup> There commeth a woman of Samaria to draw water, JESUS saith to her, Give me to drinke. <sup>8</sup> For his Disciples

## GREAT BIBLE (1539) 1540

joye therfore is fulfilled. <sup>30</sup> He must increace: but I must decreace.

<sup>31</sup> He that commeth from an hye, is above all: He that is of the erth, is earthly, and speaketh of the erth. He that commeth from heaven, is above all, <sup>32</sup> and what he hath sene and hearde: that he testifieth: and no man receaveth hys testimoneye. <sup>33</sup> He that hath received hys testimonie hath set to hys seale, that God is true. <sup>34</sup> For he whom God hath sent, speaketh the wordes of God: For God geveth not the sprete by measure unto him. <sup>35</sup> The father loveth the sonne and hath geven all thynges into hys hande <sup>36</sup> He that beleveth on the sonne hath everlastinge lyfe: He that beleveth not the sonne, shall not se lyfe, but the wrath of God abydeh on him.

**4** As sone as the Lord knewe, how the Pharises had hearde, that Jesus made and baptised moo disciples then John <sup>2</sup> (though that Jesus him selfe baptised not: but his disciples) <sup>3</sup> he lefte Jewry, and departed agayne into Galile. <sup>4</sup> For it was so that he must nedes goo thorowe Samaria <sup>5</sup> Then came he to a cytie of Samaria (which is called Sichar) Besydes the possessyon that Jacob gave to his sonne Joseph, <sup>6</sup> And there was Jacobs well. Jesus then beyng werye of hys jorney, sate thus on the well. And it was about the syxte houre: <sup>7</sup> and there came a woman of Samaria to drawe water. Jesus sayeth unto her: geve me drinke. <sup>8</sup> For his disciples were gone away unto the towne,

## KJ (1611) 1873

joy therefore is fulfilled. <sup>30</sup> He must increase, but I *must* decrease. <sup>31</sup> He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. <sup>32</sup> And what he hath seen and heard, that he testifieth; and no *man* receiveth his testimony. <sup>33</sup> He that hath received his testimony hath set to *his* seal that God is true. <sup>34</sup> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. <sup>35</sup> The Father loveth the Son, and hath given all *things* into his hand. <sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

**4** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized *moe* disciples than John, <sup>2</sup> (though Jesus himself baptized not, but his disciples,) <sup>3</sup> he left Judea, and departed again into Galilee. <sup>4</sup> And he must needs go through Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup> (For his disciples were gone away unto the city to

## GENEVA BIBLE (1560) 1562

therefore is fulfilled. <sup>30</sup> He must increase, but I (must) decrease. <sup>31</sup> He that is come from on high, is above all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heaven, is above all. <sup>32</sup> And what he hath sene and heard, that he testifieth: but no man receiveth his testimonie. <sup>33</sup> He that hath received his testimonie, hath sealed that God is true. <sup>34</sup> For he whome God hath sent, speaketh the wordes of God: for God giveth (him) not the Spirit by measure. <sup>35</sup> The Father loveth the Sonne, and hath given all things into his hand. <sup>36</sup> He that beleeveth in the Sonne, hath ever lasting life, and he that obeith not the Sonne, shal not se life, but the wrath of God abideth on him.

4 Now when the Lord knewe, how the Pharises had heard, that Jesus made and baptized mo disciples then John, <sup>2</sup> [Thogh Jesus him self baptized not: but his disciples.] <sup>3</sup> He left Judea, and departed againe into Galilee. <sup>4</sup> And he must nedes go through Samaria. <sup>5</sup> Then came he to a citie of Samaria called Sychar, nere unto the possession that Jacob gave to his sonne Joseph. <sup>6</sup> And there was Jacobs well. Jesus then wearied in the jorney, sate thus on the well: it was about the sixt houre. <sup>7</sup> There came a woman of Samaria to drawe water. Jesus said unto her, Give me drinke. <sup>8</sup> For his disciples were gone away into

## (RV 1881) ASV 1901

groom's voice: this my joy therefore is made full. <sup>30</sup> He must increase, but I must decrease.

<sup>31</sup> He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: <sup>e</sup> he that cometh from heaven is above all. <sup>32</sup> What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. <sup>33</sup> He that hath received his witness hath set his seal to *this*, that God is true. <sup>34</sup> For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. <sup>35</sup> The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup> (although Jesus himself baptized not, but his disciples), <sup>3</sup> he left Judæa, and departed again into Galilee. <sup>4</sup> And he must needs pass through Samaria. <sup>5</sup> So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: <sup>6</sup> and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup> For his disciples were gone away into the city to buy food.

## BISHOPS' BIBLE (1568) 1602

is fulfilled. <sup>30</sup> He must encrease, but I must decrease. <sup>31</sup> He that commeth from on high, is above all: hee that is of the earth, is earthly, and speaketh of the earth: hee that commeth from heaven, is above all: <sup>32</sup> And what hee hath seene and heard, that hee testifieth, and no man receiveth his testimonie. <sup>33</sup> Hee that hath received his testimonie, hath set to his seale, that God is true. <sup>34</sup> For hee whome God hath sent, speaketh the wordes of God: For God giveth not the spirit by measure *unto him*. <sup>35</sup> The father loveth the sonne, and hath given all things into his hand. <sup>36</sup> He that beleeveth on the sonne, hath everlasting life: he that beleeveth not the sonne, shall not see life: but the wrath of God abideth on him.

4 After that the Lord knew how the Pharisees had heard that Jesus made and baptized moe disciples then John, <sup>2</sup> (Though that Jesus himselfe baptized not, but his disciples:) <sup>3</sup> Hee left Jury, and departed againe into Galilee. <sup>4</sup> For *it was so that* he must needs go thorow Samaria. <sup>5</sup> Then commeth hee to a city of Samaria, which is called Sychar, neere to the possession that Jacob gave to his sonne Joseph. <sup>6</sup> And there was Jacobs well. Jesus then beeing weary of his journey, sate thus on the well: and it was about the sixth houre. <sup>7</sup> And there commeth a woman of Samaria to draw water: Jesus sayth unto her, Give me drinke. <sup>8</sup> For his disciples were gone away unto

## RSV (1946) 1960

therefore this joy of mine is now full. <sup>30</sup> He must increase, but I must decrease."

<sup>31</sup> He who comes from above is above all; he who is of the earth belongs to the earth, and of the earth he speaks; he who comes from heaven is above all. <sup>32</sup> He bears witness to what he has seen and heard, yet no one receives his testimony; <sup>33</sup> he who receives his testimony sets his seal to this, that God is true. <sup>34</sup> For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit; <sup>35</sup> the Father loves the Son, and has given all things into his hand. <sup>36</sup> He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him.

4 Now when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup> (although Jesus himself did not baptize, but only his disciples), <sup>3</sup> he left Judea and departed again to Galilee. <sup>4</sup> He had to pass through Samaria. <sup>5</sup> So he came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. <sup>6</sup> Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

<sup>7</sup> There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." <sup>8</sup> For his disciples had

<sup>e</sup> Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard*.

## TYNDALE (1525) 1535

unto the tounne to bye meate. <sup>9</sup>Then sayde the woman of Samaria unto him: how is it, that thou beinge a Jewe, axest drincke of me, which am a Samaritane? for the Jewes medle not with the Samaritans. <sup>10</sup>Jesus answered and sayde unto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geve me drincke, thou woldest have axed of him, and he wolde have geven the water of lyfe. <sup>11</sup>The woman sayde unto him. Syr thou hast nothyng to drawe with, and the well is depe: from whence then hast thou that water of lyfe? <sup>12</sup>Arte thou greater then oure father Jacob which gave us the well, and he him selfe drancke therof, and his chyl dren, and his catell?

<sup>13</sup>Jesus answered and sayde unto hyr: whosoever drinketh of this water, shall thirst agayne. <sup>14</sup>But whosoever shall drincke of the water that I shall geve him, shall never be more a thyrst: but the water that I shall geve him, shalbe in him a well of water, springinge up into everlastinge lyfe. <sup>15</sup>The woman sayd unto him: Syr geve me of that water, that I thyrst not, nether come hither to drawe. <sup>16</sup>Jesus sayde unto her. Go and call thy husband, and come hyther. <sup>17</sup>The woman answered and sayd to him: I have no husband. Jesus sayde to her: Thou hast well sayd, I have no husband. <sup>18</sup>For thou haste had five husbendes, and he whom thou now hast, is not thy husband. That saydest thou truely.

<sup>19</sup>The woman sayde unto him: Syr I perceave that thou arte a Prophet. <sup>20</sup>Oure fathers worshipped in this mountayne: and ye saye that in Jerusalem is the place where

## RHEIMS 1582

were gone into the cite, to bie meates. <sup>9</sup>Therefore that Samaritane woman saith to him, How doest thou being a Jewe, aske of me to drinke, which am a Samaritane woman? For the Jewes do not communicate with the Samaritanes. <sup>10</sup>JESUS answered, and said to her, If thou didst know the gift of God, and who he is that saith unto thee, Give me to drinke: thou perhaps wouldest have asked of him, and he would have given thee living water. <sup>11</sup>The woman saith to him, Sir, neither hast thou wherein to draw, and the wel is deepe: whence hast thou the living water? <sup>12</sup>art thou greater then our father Jacob, who gave us the wel, and him self drancke of it, and his children, and his cattel? <sup>13</sup>JESUS answered, and said to her, Every one that drinketh of this water, shal thirst againe: but he that shal drinke of the water that I wil give him, shal not thirst for ever, <sup>14</sup>but the water that I wil give him, shal become in him a fountaine of water springing up unto life everlasting. <sup>15</sup>The woman saith to him, Lord give me this water, that I may not thirst, nor come hither to draw.

<sup>16</sup>Jesus saith to her, Goe, call thy husband, and come hither. <sup>17</sup>The woman answered and said, I have no husband. JESUS saith to her, Thou hast said wel, that I have no husband. <sup>18</sup>For thou hast had five husbands: and he whom thou now hast, is not thy husband. this thou hast said truely.

<sup>19</sup>The woman saith to him, Lord, I perceive that thou art a Prophet. <sup>20</sup>Our fathers adored in this mountaine, and you say, that at Hierusalem is the place where men must

## GREAT BIBLE (1539) 1540

to bye meate. <sup>9</sup>Then sayeth the woman of Samaria unto him: howe is it, that thou beinge a Jewe, askest drincke of me, which am a Samaritane? For the Jewes medle not with the Samaritans. <sup>10</sup>Jesus answered and sayde unto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geve me drincke, thou woldest have asked of him, and he wolde have geven the water of lyfe. <sup>11</sup>The woman sayeth unto him: Syr, thou hast nothyng to drawe wyth, and the well is depe: from whence then hast thou that water of lyfe? <sup>12</sup>Art thou greater then oure father Jacob which gave us the well, and he him selfe drancke therof, and his children, and his catell?

<sup>13</sup>Jesus answered, and sayde unto hyr: whosoever drincketh of thys water, shall thirst agayne. <sup>14</sup>But whosoever drincketh of the water that I shall geve him, shall never bemore a thyrst: but the water that I shall geve him, shalbe in him a well of water, spryngynge up into everlastinge lyfe. <sup>15</sup>The woman sayeth unto him: Syr, geve me of that water, that I thyrst not, nether come hyther to drawe. <sup>16</sup>Jesus sayeth unto her: Go, call thy husband, and come hyther. <sup>17</sup>The woman answered and sayde unto him: I have no husband. Jesus sayde unto her: Thou hast well sayd, I have no husband. <sup>18</sup>For thou hast had fyve husbendes, and he whom thou now hast, is not thy husband. In that saydest thou truely.

<sup>19</sup>The woman sayeth unto hym: Syr, I perceave that thou art a prophet. <sup>20</sup>Oure fathers worshypped in thys mountayne and ye saye that in Jerusalem is the place,

## KJ (1611) 1873

buy meat.) <sup>9</sup>Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. <sup>10</sup>Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup>The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? <sup>12</sup>Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup>Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup>but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. <sup>15</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup>Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup>The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup>for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. <sup>19</sup>The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshipped in this mountain; and ye say, that in

## GENEVA BIBLE (1560) 1562

the citie, to bye meat. <sup>9</sup>Then said the woman of Samaria unto him, How is it, that thou being a Jewe, askest drinke of me, which am a woman of Samaria For the Jewes medle not with the Samaritans. <sup>10</sup>Jesus answerest and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me drinke, thou woldest have asked of him, and he wolde have given thee water of life. <sup>11</sup>The woman said unto him, Syr, thou hast nothing to drawe with, and the well is depe: from whence then hast thou that water of life? <sup>12</sup>Art thou greater then our Father, Jacob, which gave us the well, and he him self dranke thereof, and his children, and his cattel? <sup>13</sup>Jesus answered, and said unto her, Whosoever drinketh of this water, shal thirst againe: <sup>14</sup>But whosoever drinketh of the water that I shal give him, shal never be more a thirst: but the water that I shal give him, shalbe in him a well of water, springing up into everlasting life. <sup>15</sup>The woman said unto him, Syr, give me of that water, that I may no thirst, nether come hither to drawe. <sup>16</sup>Jesus said unto her, Go, call thine housband, and come hither. <sup>17</sup>The woman answered, and said I have no housband. Jesus said to her, Thou hast wel said, I have no housband. <sup>18</sup>For thou hast had five housbands, and he whome thou now hast, is not thine housband that saidest thou truely. <sup>19</sup>The woman said unto him, Syr, I se that thou art a Prophet. <sup>20</sup>Our fathers worshiped in this mountaine, and ye say, that in Jerusalem is the place

## (RV 1881) ASV 1901

<sup>9</sup>The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (<sup>1</sup>For Jews have no dealings with Samaritans.) <sup>10</sup>Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup>The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? <sup>12</sup>Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? <sup>13</sup>Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: <sup>14</sup>but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. <sup>15</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. <sup>16</sup>Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup>The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: <sup>18</sup>for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. <sup>19</sup>The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshipped in this mountain; and ye say, that in

## BISHOPS' BIBLE (1568) 1602

the towne to buy meat. <sup>9</sup>Then saith the woman of Samaria unto him, How is it that thou, beeing a Jewe, askest drinke of me, which am a woman of Samaria? For the Jewes meddle not with the Samaritanes. <sup>10</sup>Jesus answered, and sayde unto her, If thou knewest the gift of God, and who it is that sayeth to thee, Give mee drinke: thou wouldest have asked of him, and hee would have given thee water of life. <sup>11</sup>The woman sayeth unto him, Syr, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life? <sup>12</sup>Art thou greater then our father Jacob, which gave us the well, and he himselve dranke thereof, and his children, and his cattel? <sup>13</sup>Jesus answered, and sayd unto her, Whosoever drinketh of this water, shal thirst againe: <sup>14</sup>But whosoever drinketh of the water that I shall give him, shal never be more athirst: but the water that I shall give him, shall bee in him a well of water springing up into everlasting life. <sup>15</sup>The woman sayeth unto him, Syr, give me of that water that I thirst not, neither come hither to draw. <sup>16</sup>Jesus sayeth unto her, Goe, call thy husband, and come hither. <sup>17</sup>The woman answered, and said unto him, I have no husband. Jesus sayd unto her. Thou hast well said, I have no husband. <sup>18</sup>For thou hast had five husbands: and hee whome thou now hast, is not thy husband: In that saydest thou truely. <sup>19</sup>The woman sayth unto him, Syr, I perceive that thou art a Prophet. <sup>20</sup>Our fathers worshipped in this mountaine, and yee say, that in Hierusalem is the place where

## RSV (1946) 1960

gone away into the city to buy food. <sup>9</sup>The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. <sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup>The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water?" <sup>12</sup>Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" <sup>13</sup>Jesus said to her, "Every one who drinks of this water will thirst again, <sup>14</sup>but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." <sup>15</sup>The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw."

<sup>16</sup>Jesus said to her, "Go, call your husband, and come here." <sup>17</sup>The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; <sup>18</sup>for you have had five husbands, and he whom you now have is not your husband; this you said truly." <sup>19</sup>The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup>Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to

<sup>1</sup> Some ancient authorities omit *For Jews have no dealings with Samaritans.*

## TYNDALE (1525) 1535

men ought to worshippe. <sup>21</sup> Jesus sayde unto her: woman beleve me, the houre cometh, when ye shall nether in this mountayne nor yet at Jerusalem, worshippe the father. <sup>22</sup> Ye worshippe ye wot not what: we knowe what we worshippe. For salvation commeth of the Jewes. <sup>23</sup> But the houre commeth and now is, when the true worshippers shall worshippe the father in sprete, and in trouthe. For verely suche the father requyreth to worshippe him. <sup>24</sup> God is a sprete, and they that worshippe him, must worshippe him in sprete and trouthe.

<sup>25</sup> The woman sayde unto him: I wot well Messias shall come, which is called Christ. When he is come, he will tell us all thinges. <sup>26</sup> Jesus sayde unto hir: I that speake unto the am he. <sup>27</sup> And even at that poynte, came his disciples, and marvelled that he talked with the woman. Yet no man sayde unto him: what meanest thou, or why talkest thou with her? <sup>28</sup> The woman then lefte her waterpot, and went her waye into the cite, and sayde to the men. <sup>29</sup> Come se a man which tolde me all thinges that ever I dyd. Is not he Christ? <sup>30</sup> Then they went out of the cite, and came unto him.

<sup>31</sup> And in the meane whyle his disciples prayed him sayinge: Master, eate. <sup>32</sup> He sayde unto them: I have meate to eate, that ye knowe not of. <sup>33</sup> Then sayde the disciples bitwene them selves: hath eny man brought him meate? <sup>34</sup> Jesus sayde unto them: my meate is to do the will of

## RHEIMS 1582

adore. <sup>21</sup> JESUS saith to her, Woman beleeve me, that the houre shal come, when you shal neither in this mountaine, nor in Hierusalem adore the Father. <sup>22</sup> You adore that you know not: we adore that we know, for salvation is of the Jewes. <sup>23</sup> But the houre commeth, and now it is, when the true adorsers shal adore the Father in spirit and veritie, for the Father also seeketh such, to adore him. <sup>24</sup> God is a spirit, and they that adore him, must adore in spirit and veritie. <sup>25</sup> The woman saith to him, I know that MESSIAS commeth, (which is called CHRIST): therfore when he commeth, he wil shew us al thinges. <sup>26</sup> JESUS saith to her, I am he, that speake with thee.

<sup>27</sup> And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for al that said, What seekest thou, or why talkest thou with her?

<sup>28</sup> The woman therfore left her water-pot: and she went into the citie, and saith to those men, <sup>29</sup> Come, and see a man that hath told me al things whatsoever I have done. Is not he CHRIST? <sup>30</sup> They went forth therfore out of the citie, and came to him.

<sup>31</sup> In the meane time the Disciples desired him, saying, Rabbi eate. <sup>32</sup> But he said to them, I have meate to eate which you know not. <sup>33</sup> The Disciples therfore said one to an other, Hath any man brought him for to eate? <sup>34</sup> JESUS saith to them, My meate is to doe the wil of him that sent

## GREAT BIBLE (1539) 1540

where men ought to worshyppe. <sup>21</sup> Jesus sayeth unto her: woman beleve me, the houre commeth, when ye shall (nether in this mountayne, nor yet at Jerusalem) worshyppe the fathers. <sup>22</sup> Ye worsshyp ye wote not what: we knowe what we worshyppe.

For salvaciom \* commeth of the Jewes. <sup>23</sup> But the houre commeth and now is, when the true worshyppers shall worshyppe the father in sprete, and in the treuth. For such the father also requyreth to worshyppe hym. <sup>24</sup> God is a sprete: and they that worshyppe hym, must worshyppe hym in sprete and in the treuth.

<sup>25</sup> The woman sayeth unto him: I wote, that Messias shall come, whych is called Chryst. When he is come, he wyll tell us all thynges. <sup>26</sup> Jesus sayeth unto hyr. I that speake unto the am he. <sup>27</sup> And immediatly came hys disciples, and marveyled that he talked with the woman. Yet no man said: what meanest thou or why talkest thou with her? <sup>28</sup> The woman then lefte her waterpot, and went her waye into the cytie, and sayeth to the men: <sup>29</sup> Come, se a man whych tolde me all thynges that ever I dyd. Is not he Christ? <sup>30</sup> Then they went out of the cytie, and came unto him.

<sup>31</sup> In the meane whyle his disciples prayed him, saying: Master, eate. <sup>32</sup> He sayde unto them: I have meate to eate, that ye knowe not of. <sup>33</sup> Therfore sayde the disciples amonge them selves: hath eny man brought him ought to eate? <sup>34</sup> Jesus sayeth unto them: my meate is to do the will

## KJ (1611) 1873

Jerusalem is the place where *men* ought to worship. <sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup> Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and *in* truth: for the Father seeketh such to worship him. <sup>24</sup> God *is* a Spirit: and they that worship him must worship *him* in spirt and *in* truth. <sup>25</sup> The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all *things*. <sup>26</sup> Jesus saith unto her, I that speak unto thee am *he*.

<sup>27</sup> And upon this came his disciples, and marvelled that he talked with *the* woman: yet no *man* said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which told me all *things* that ever I did: is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him.

<sup>31</sup> In the mean while *his* disciples prayed him, saying, Master, eat. <sup>32</sup> But he said unto them, I have meat to eat that ye know not of. <sup>33</sup> Therefore said the disciples one to another, Hath any *man* brought him *ought* to eat? <sup>34</sup> Jesus saith unto them, My meat is to do the will of him that sent

## GENEVA BIBLE (1560) 1562

where men ought to worship. <sup>21</sup> Jesus said unto her, Woman, beleve me, the houre cometh, when ye shal nether in this mountaine, nor at Jerusalem worship the Father. <sup>22</sup> Ye worship that which ye knowe not: we worship that which we knowe: for salvation is of the Jewes. <sup>23</sup> But the houre cometh, and now is, when the true worshippers shal worshippe the Father in spirit, and trueth: for the Father requireth even suche to worship him. <sup>24</sup> God is a Spirit, and they that worship him must worship him in spirit and trueth. <sup>25</sup> The woman said unto him, I know wel that Messias shal come, which is called Christ: when he is come, he wil tell us all things. <sup>26</sup> Jesus said unto her, I am he, that speak unto thee.

<sup>27</sup> And upon that came his disciples, and marveled that he talketh with a woman: yet no man said unto him, What askest thou? or why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the Citie, and said to the men, <sup>29</sup> Come, se a man whiche hathe tolde me all things that ever I did: is not he the Christ? <sup>30</sup> Then they went out of the Citie, and came unto him.

<sup>31</sup> In the meane while, the disciples prayed him, saying, Master, eat. <sup>32</sup> But he said unto them, I have meat to eat, that ye knowe not of. <sup>33</sup> Then said the disciples betwene them selves Hathe anie man brought him meat? <sup>34</sup> Jesus said unto them, My meat is that I may do the wil of him that

## (RV 1881) ASV 1901

Jerusalem is the place where men ought to worship. <sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. <sup>22</sup> Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. <sup>24</sup> God is a Spirit: and they that worship him must worship in spirit and truth. <sup>25</sup> The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. <sup>26</sup> Jesus saith unto her, I that speak unto thee am he.

<sup>27</sup> And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? <sup>28</sup> So the woman left her waterpot, and went away into the city, and saith to the people, <sup>29</sup> Come, see a man, who told me all things that ever I did: can this be the Christ? <sup>30</sup> They went out of the city, and were coming to him. <sup>31</sup> In the mean while the disciples prayed him, saying, Rabbi, eat. <sup>32</sup> But he said unto them, I have meat to eat that ye know not. <sup>33</sup> The disciples therefore said one to another, Hath any man brought him ought to eat? <sup>34</sup> Jesus saith unto them, My meat is to do the will of him that sent me, and to accom-

## BISHOPS' BIBLE (1568) 1602

men ought to worship. <sup>21</sup> Jesus sayeth unto her, Woman, beleeve me, the houre commeth, when yee shall neither in this mountaine, nor yet at Hierusalem worship the father. <sup>22</sup> Ye worship ye wote not what: we know what we worship: for salvation commeth of the Jewes. <sup>23</sup> But the houre commeth, and nowe is, when the true worshippers shall worship the father in spirit, and in trueth: for such the father also requireth to worship him. <sup>24</sup> God is a spirite, and they that worshippe him, must worshippe him in spirite, and in the trueth. <sup>25</sup> The woman sayth unto him, I wote that Messias commeth, which is called Christ: when he is come, he will tell us all things. <sup>26</sup> Jesus sayeth unto her, I that speake unto thee, am he. <sup>27</sup> And immediately came his disciples, and marveled that he talked with the woman: Yet no man sayd, What seekest thou, or, Why talkest thou with her? <sup>28</sup> The woman then left her water potte, and went her way into the citie, and sayth to the men, <sup>29</sup> Come, see a man which told me all things that ever I did: Is not he that Christ? <sup>30</sup> Then they went out of the citie, and came unto him. <sup>31</sup> In the meane while his disciples prayed him, saying, Master, eate. <sup>32</sup> He sayde unto them, I have meat to eate that ye wote not of. <sup>33</sup> Therefore sayde his disciples one to another, Hath any man brought him ought to eate? <sup>34</sup> Jesus sayth unto them, My meat is that I doe the will of him that sent me, and

## RSV (1946) 1960

worship." <sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth." <sup>25</sup> The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." <sup>26</sup> Jesus said to her, "I who speak to you am he."

<sup>27</sup> Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" <sup>28</sup> So the woman left her water jar, and went away into the city, and said to the people, <sup>29</sup> "Come, see a man who told me all that I ever did. Can this be the Christ?" <sup>30</sup> They went out of the city and were coming to him.

<sup>31</sup> Meanwhile the disciples besought him, saying, "Rabbi, eat." <sup>32</sup> But he said to them, "I have food to eat of which you do not know." <sup>33</sup> So the disciples said to one another, "Has any one brought him food?" <sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me, and to accom-

## TYNDALE (1525) 1535

them that sent me. And to fynnishe his worke. <sup>35</sup> Saye not ye: there are yet foure monethes, and then commeth harvest? Beholde I saye unto you, lyfte up youre eyes, and loke on the regions: for they are white all redy unto harvest. <sup>36</sup> And he that repeth receaveth rewarde, and gaddereth frute unto life eternall: that both he that soweth, and he that repeth myght rejoyse to gether. <sup>37</sup> And herin is the sayinge true, that one soweth and another repeth. <sup>38</sup> I sent you to reape that wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours.

<sup>39</sup> Many of the Samaritans of that cite beleved on him, for the sayinge of the woman, which testified: he tolde me all thinges that ever I dyd. <sup>40</sup> Then when the Samaritans were come unto him, they besought him, that he wolde tary with them. And he abode there two dayes. <sup>41</sup> And many moo beleved because of his awne wordes, <sup>42</sup> and sayde unto the woman: Now we beleve not because of thy sayinge. for we have herde him oure selves, and knowe that this is even in dede Christ the savioure of the worlde.

<sup>43</sup> After two dayes he departed thence, and went awaye into Galile. <sup>44</sup> And Jesus him selfe testified that a Prophete hath none honoure in his awne countre. <sup>45</sup> Then assone as he was come into Galile, the Galileans receaved him which had sene all the thinges that he dyd at Jerusalem at the feast. For they went also unto the feast daye. <sup>46</sup> And Jesus came agayne into Cana of Galile, wher he turned water into wyne.

And ther was a certayne ruler, whose sonne was sicke

## RHEIMS 1582

me, to perfit his worke. <sup>35</sup> Doe not you say that yet there are foure moneths, and harvest commeth? Behold I say to you, lift up your eies, and see the countries, that they are white already to harvest. <sup>36</sup> And he that reapeth, receiveth hire, and gathereth fruite unto life everlasting: that both he that soweth, and he that reapeth, may rejoyce together. <sup>37</sup> For in this is the saying true: that it is one man that soweth, and it is an other that reapeth. <sup>38</sup> I have sent you to reape that which you laboured not: others have laboured, and you have entred into their labours.

<sup>39</sup> And of that citie many beleved in him of the Samaritans, for the word of the woman giving testimonie, that he told me al things whatsoever I have done. <sup>40</sup> Therfore when the Samaritans were come to him, they desired him that he would tarie there. And he taried there two daies. <sup>41</sup> And many moe beleved for his owne word. <sup>42</sup> And they said to the woman, That now not for thy saying doe we beleve: for our selves have heard, and doe know that this is the Saviour of the world in deede.

<sup>43</sup> And after the two daies he departed thence: and went into Galilee. <sup>44</sup> For JESUS him self gave testimonie that a Prophet hath not honour in his owne countre. <sup>45</sup> Therfore when he was come into Galilee, the Galilæans received him, whereas they had seen al things that he had done at Hierusalem in the festival day: for them selves also came to the festival day.

<sup>46</sup> He came againe therfore into Cana of Galilee, Where he made water wine. And there was a certaine lord whose

## GREAT BIBLE (1539) 1540

of him that sent me, and to fynnishe his worcke. <sup>35</sup> Saye not ye: there are yet foure monethes, and then commeth harvest? Beholde I saye unto you: lyfte up youre eyes, and loke on the regions: for they are whyte all ready unto harvest. <sup>36</sup> And he that reapeth, receaveth rewarde, and gathereth frute unto lyfe eternall: that both he that soweth, and he that reapeth, myght rejoyse together. <sup>37</sup> And herin is the saying true, that one soweth and another reapeth. <sup>38</sup> I sent you to reape that wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours.

<sup>39</sup> Many of the Samaritans of that cytie beleved on him, for the saying of the woman, which testified that he tolde her all that ever she dyd. <sup>40</sup> So, when the Samaritans were come unto him, they besought him, that he wolde tary with them. And he abode there two dayes. <sup>41</sup> And many moo beleved because of his awne wordes, <sup>42</sup> and sayde unto the woman. Now we beleve, not because of thy sayinge: for we have herde him oure selves, and knowe that thys is even Christ, the savioure of the worlde.

<sup>43</sup> After two dayes he departed thence, and went awaye into Galile. <sup>44</sup> For Jesus hym selfe testified, that a Prophete hath none honoure in his awne countre. <sup>45</sup> Then, as sone as he was come into Galile, the Galileans receaved him: whan they had sene all the thynges that he dyd at Jerusalem at the daye of the feast. For they went also unto the feast daye <sup>46</sup> So Jesus cam agayne into Cana of Galile wher he turned the water into wyne.

And ther was a certayne ruler, whose sonne was sycke

## KJ (1611) 1873

me, and to finish his work. <sup>35</sup> Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. <sup>36</sup> And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. <sup>37</sup> And herein is *that* saying true, One soweth, and another reapeth. <sup>38</sup> I sent you to reap *that* whereon ye bestowed no labour: other *men* laboured, and ye are entered into their labours. <sup>39</sup> And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup> So when the Samaritans were come unto him, they besought him that *he* would tarry with them: and he abode there two days. <sup>41</sup> And many moe believed because of his own word; <sup>42</sup> and said unto the woman, *Now* we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

<sup>43</sup> Now after two days he departed thence, and went into Galilee. <sup>44</sup> For Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup> Then when he was come into Galilee, the Galileans received him, having seen all *the things* that he did at Jerusalem at the feast: for they also went unto the feast. <sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Cap-

## GENEVA BIBLE (1560) 1562

sent me, and finish his worke. <sup>35</sup> Say not ye, There are yet foure moneths, and (then) cometh harvest? Beholde, I say unto you, Lift up your eyes, and loke on the regions for they are white already unto harvest. <sup>36</sup> And he that reapeth, receiveth wages, and gathereth frute unto life eternal, that bothe he that soweth, and he that reapeth, might rejoyce together. <sup>37</sup> For herein is the saying true, that one soweth and another reapeth. <sup>38</sup> I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours. <sup>39</sup> Now manie of the Samaritans of that citie beleved in him, for the saying of the woman which testified, He hathe tolde me all things that ever I did. <sup>40</sup> Then when the Samaritans were come unto him, they besoght him, that he wolde tarie with them: and he abode there two dayes, <sup>41</sup> And manie mo beleved because of his owne worde. <sup>42</sup> And thei said unto the woman, Now we beleve, not because of thy saying: for we have heard him our selves, and knowe that this is in dede the Christ the Saviour of the worlde.

<sup>43</sup> So two dayes after he departed thence, and went into Galile. <sup>44</sup> For Jesus him self had testified that a Prophet hathe none honour in his owne countrey. <sup>45</sup> Then when he was come into Galile, the Galileans received him, which had sene all the things that he did at Jerusalem at the feast: for they went also unto the feast. <sup>46</sup> And Jesus came againe into Cana a (towne) of Galile, where he had made of water wine. And there was a certeine ruler, whose sonne

## (RV 1881) ASV 1901

plish his work. <sup>35</sup> Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. <sup>36</sup> He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. <sup>37</sup> For herein is the saying true, One soweth, and another reapeth. <sup>38</sup> I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

<sup>39</sup> And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. <sup>40</sup> So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. <sup>41</sup> And many more believed because of his word; <sup>42</sup> and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

<sup>43</sup> And after the two days he went forth from thence into Galilee. <sup>44</sup> For Jesus himself testified, that a prophet hath no honor in his own country. <sup>45</sup> So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

<sup>46</sup> He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman,

## BISHOPS' BIBLE (1568) 1602

finish his worke. <sup>35</sup> Say not yee, There are yet foure moneths, and then commeth harvest? Beholde, I say unto you, Lift up your eyes, and looke on the regions: for they are white alreadie unto harvest. <sup>36</sup> And he that reapeth, receiveth wages, and gathereth fruit unto life eternall: that both hee that soweth, and he that reapeth, might rejoyce together. <sup>37</sup> And herein is the saying true, That one soweth, and another reapeth. <sup>38</sup> I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours. <sup>39</sup> Many of the Samaritanes of that citie beleved on him, for the saying of the woman, which testified, That he told me all that ever I did. <sup>40</sup> So, when the Samaritanes were come unto him, they besought him that hee would tarrie with them: and he abode there two daies. <sup>41</sup> And many moe beleved, of his owne worde: <sup>42</sup> And sayd unto the woman, Now wee belevee, not because of thy saying: for wee have heard him our selves, and knowe that this is even that Christ, the Saviour of the world. <sup>43</sup> After two dayes hee departed thence, and went *away* into Galilee. <sup>44</sup> For Jesus himselfe testified, that a Prophet hath none honour in his owne countrey. <sup>45</sup> Then when hee was come into Galilee, the Galileans received him, when they had seene all the things that hee did at Hierusalem at the Feast: For they went also unto the Feast day. <sup>46</sup> So Jesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine

## RSV (1946) 1960

comply his work. <sup>35</sup> Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. <sup>36</sup> He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup> For here the saying holds true, 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

<sup>39</sup> Many Samaritans from that city believed in him because of the woman's testimony, "He told me all that I ever did." <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. <sup>41</sup> And many more believed because of his word. <sup>42</sup> They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

<sup>43</sup> After the two days he departed to Galilee. <sup>44</sup> For Jesus himself testified that a prophet has no honor in his own country. <sup>45</sup> So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast, for they too had gone to the feast.

<sup>46</sup> So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an of-

## TYNDALE (1525) 1535

at Capernaum. <sup>47</sup> Assone as the same herde that Jesus was come out of Jewry into Galile, he went unto him, and besought him, that he wolde descende, and heale his sonne: For he was even readie to dye. <sup>48</sup> Then sayde Jesus unto him: excepte ye se signes and wondres, ye cannot beleve. <sup>49</sup> The ruler sayde unto him: Syr come awaye or ever that my chylde dye. <sup>50</sup> Jesus sayde unto him: Goo thy waye, thy sonne liveth. And the man beleved the wordes that Jesus had spoken unto him, and went his waye. <sup>51</sup> And anone as he went on his waye, his servauntes met him, and tolde him sayinge: thy chylde liveth. <sup>52</sup> Then enquiryed he of them the houre when he beganne to amende. And they sayde unto him: Yester daye the seventh houre, the fever lefte him. <sup>53</sup> And the father knew that it was the same houre in which Jesus sayde unto him: Thy sonne liveth. And he beleved, and all his housholde. <sup>54</sup> This is agayne the seconde myracle that Jesus dyd, after he was come oute of Jewry into Galile.

5 After that ther was a feast of the Jewes, and Jesus went up to Jerusalem. <sup>2</sup> And ther is at Jerusalem, by the slaughterhousse, a pole called in the Ebrue tonge,

## RHEIMS 1582

sonne was sicke at Capharnaum. <sup>47</sup> He having heard that JESUS came from Jewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne. for he began to die. <sup>48</sup> JESUS therefore said to him, Unlesse you see signes and wonders, you beleve not. <sup>49</sup> The lord saith to him, Lord, come downe before that my sonne die. <sup>50</sup> JESUS saith to him, Goe, thy sonne liveth. The man beleved the word that JESUS said to him, and went. <sup>51</sup> And as he was now going downe, his servants mette him: and they brought word, saying, That his sonne lived. <sup>52</sup> He asked therefore of them the houre, wherein he was amended. And they said to him, That yesterday at the seventh houre the fever left him. <sup>53</sup> The father therefore knew that it was in the same houre wherein JESUS said to him, Thy sonne liveth. and him self beleved and his whole house. <sup>54</sup> This againe the second signe did JESUS, when he was come from Jewrie into Galilee.

5 After these things there was a festival day of the Jewes, and JESUS went up to Hierusalem. <sup>2</sup> And there is at Hierusalem upon Probatika a pond which in hebrew

## GREAT BIBLE (1539) 1540

at Capernaum. <sup>47</sup> As sone as the same herde that Jesus was come out of Jewry into Galile, he went unto him, and besought him, that he wolde come downe, and heale his sonne. For he was even at the poynt of death. <sup>48</sup> Then sayde Jesus unto him: excepte ye se signes and wondres, ye wyll not beleve. <sup>49</sup> The ruler sayeth unto him: Syr, come downe, or ever that my sonne dye. <sup>50</sup> Jesus sayeth unto hym: Go thy waye, thy sonne lyveth. The man beleved the worde that Jesus had spoken unto him. And he went his waye. <sup>51</sup> And as he was now going downe, the servauntes mett him, and tolde him, sayinge: thy sonne lyveth. <sup>52</sup> Then enquiryed he of them the houre, when he beganne to amende. And they sayd unto him: Yester daye at the seventh houre, the fever lefte him. <sup>53</sup> So the father knewe, that it was the same houre, in the which Jesus sayde unto him: Thy sonne lyveth. And he beleved, and all his housholde. <sup>54</sup> This is agayne the seconde myracle, that Jesus dyd, whan he was come out of Jewry into Galile.

5 After thys was there a feast daye of the Jewes, and Jesus went up to Jerusalem. <sup>2</sup> And ther is at Jerusalem, by the slaughterhouse, a pole (which is called in the

## KJ (1611) 1873

ernaum. <sup>47</sup> When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, Go *thy way*; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went *his way*. <sup>51</sup> And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. <sup>52</sup> Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. <sup>54</sup> This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

5 After this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew

## GENEVA BIBLE (1560) 1562

was sicke at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besoght him that he wolde go downe, and heale his sonne: for he was even ready to dye. <sup>48</sup> Then said Jesus unto him, Except ye se signes and wonders, ye wil not beleve. <sup>49</sup> The ruler said unto him, Sir, go downe before my sonne dye. <sup>50</sup> Jesus said unto him, Go thy way, thy sonne liveth: and the man beleved the worde that Jesus had spoken unto him, and went his way. <sup>51</sup> And as he was now going downe, his servants met him, saying, Thy sonne liveth. <sup>52</sup> Then enquired he of them the houre when he began to amende. And they said unto him, Yesterday the seventh houre the fever left him. <sup>53</sup> Then the father knewe, that it was the same houre in the which Jesus, had said unto him, Thy sonne liveth. And he beleved, and all his houshold. <sup>54</sup> This seconde miracle did Jesus againe, after he was come out of Judea into Galile.

5 After that, there was a feast of the Jewes and Jesus went up to Jerusalem. <sup>2</sup> And there is at Jerusalem by the place of the shepe, a poole called in Ebrewe Bethesda,

## (RV 1881) ASV 1901

whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. <sup>48</sup> Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. <sup>51</sup> And as he was now going down, his servants met him, saying, that his son lived. <sup>52</sup> So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. <sup>54</sup> This is againe the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was <sup>a</sup> a feast of the Jews; and Jesus went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew <sup>b</sup> Bethesda, having five porches.

## BISHOPS' BIBLE (1568) 1602

ruler, whose sonne was sicke at Capernaum. <sup>47</sup> When the same heard that Jesus was come out of Jurie into Galilee, hee went unto him, and besought him that hee would come downe, and heale his sonne: for he was even at the point of death. <sup>48</sup> Then sayde Jesus unto him, Except yee see signes and wonders, yee will in no wise belevee. <sup>49</sup> The ruler sayeth unto him, Syr, come downe or ever that my sonne die. <sup>50</sup> Jesus sayeth unto him, Goe thy way, thy sonne liveth. And the man beleved the worde that Jesus had spoken unto him, and hee went his way. <sup>51</sup> And as he was now going downe, the servants met him, and told him, saying, Thy sonne liveth. <sup>52</sup> Then enquired hee of them the houre when hee began to amend: and they sayde unto him, Yesterday at the seventh houre the fever left him. <sup>53</sup> So the father knewe, that it was *done* the same houre, in the which Jesus sayde unto him, Thy sonne liveth: and he beleved, and all his houshold. <sup>54</sup> This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

5 After this, there was a feast day of the Jewes, and Jesus went up to Hierusalem. <sup>2</sup> And there is at Hierusalem by the sheep *market*, a poole, which is called

## RSV (1946) 1960

ficial whose son was ill. <sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. <sup>48</sup> Jesus therefore said to him, "Unless you see signs and wonders you will not believe." <sup>49</sup> The official said to him, "Sir, come down before my child dies." <sup>50</sup> Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and went his way. <sup>51</sup> As he was going down, his servants met him and told him that his son was living. <sup>52</sup> So he asked them the hour when he began to mend, and they said to him, "Yesterday at the seventh hour the fever left him." <sup>53</sup> The father knew that was the hour when Jesus had said to him, "Your son will live"; and he himself believed, and all his household. <sup>54</sup> This was now the second sign that Jesus did when he had come from Judea to Galilee.

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem by the Sheep Gate a pool, in

<sup>a</sup> Many ancient authorities read *the feast*.

<sup>b</sup> Some ancient authorities read *Bethsaida*, others *Bethzatha*.

## TYNDALE (1525) 1535

Bethseda, having fyve porches, <sup>3</sup> in which laye a greate multitude of sicke folcke, of blinde, halt and wyddered, waytinge for the movinge of the water. <sup>4</sup> For an angell went doune at a certayne ceason into the pole and troubled the water. Whosoever then fyrst after the steringe of the water, stepped in, was made whoale of whatsoever disease he had. <sup>5</sup> And a certayne man was theare, which had bene diseased. xxxviii. yeres. <sup>6</sup> When Jesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayde unto him. Wilt thou be made whoale? <sup>7</sup> The sicke man answered him: Syr I have no man when the water is troubled, to put me in to the pole. But in the meane tyme, whill I am about to come, another steppeth doune before me.

<sup>8</sup> And Jesus sayde unto him: ryse, take up thy beed, and walke. <sup>9</sup> And immediatly the man was made whole, and toke up his beed, and went. And the same daye was the Saboth daye. <sup>10</sup> The Jewes therfore sayde to him that was made whole. It is the Saboth daye, it is not lafull for the to cary thy beed. <sup>11</sup> He answered them: he that made me whole, sayde unto me: take up thy beed, and get the hence. <sup>12</sup> Then axed they him: what man is that which sayde unto the, take up thy beed and walke. <sup>13</sup> And he that was healed, wist not who it was. For Jesus had gotten him selfe awaye, because that ther was preace of people in the place.

<sup>14</sup> And after that, Jesus founde him in the temple, and sayd unto him: beholde thou arte made whole, synne no

## RHEIMS 1582

is surnamed Bethsaida, having five porches. <sup>3</sup> In these lay a great multitude of sicke persons, of blinde, lame, withered, expecting the stirring of the water. <sup>4</sup> And an Angel of our Lord descended at a certayne time into the pond: and the water was stirred. And he that had gone downe first into the pond after the stirring of the water, was made whole of whatsoever infirmitie he was holden. <sup>5</sup> And there was a certayne man there that had been eight and thirtie yeres in his infirmitie. <sup>6</sup> Him when JESUS had seen lying, and knew that he had now a long time, he saith to him, Wilt thou be made whole? <sup>7</sup> The sicke man answered him, Lord, I have no man, when the water is troubled, to put me into the pond. For whiles I come, an other goeth downe before me. <sup>8</sup> JESUS saith to him, Arise, take up thy bed, and walke. <sup>9</sup> And forthwith he was made whole: and he tooke up his bed, and walked. And it was the Sabboth that day. <sup>10</sup> The Jewes therfore said to him that was healed, It is the Sabboth, thou maist not take up thy bed. <sup>11</sup> He answered them, He that made me whole, he said to me, Take up thy bed, and walke. <sup>12</sup> They asked him therfore, What is that man that said to thee, Take up thy bed, and walke? <sup>13</sup> But he that was made whole, knew not who it was. For JESUS shronke aside from the multitude standing in the place. <sup>14</sup> Afterward JESUS findeth him in the temple, and said to him, Behold thou art made whole: sinne nomore,

## GREAT BIBLE (1539) 1540

Ebrue tonge, Bethseda) having fyve porches, <sup>3</sup> in which laye a greate multitude of sycke folcke, of blinde, halt, and wythered, waytinge for the movinge of the water. <sup>4</sup> For an angell went doune at a certayne ceason into the pole, and stered the water. Whosoever then fyrst (after the steringe of the water) stepped in, was made whoale of whatsoever disease he had. <sup>5</sup> And a certayne man was there, whych had bene dyseased. xxxviii. yeres. <sup>6</sup> When Jesus sawe him lye, and knewe that he now longe tyme had bene dyseased, he sayeth unto him: Wylt thou be made whole? <sup>7</sup> The sycke man answered hym: Syr, I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whyle I am aboute to come, another steppeth downe before me.

<sup>8</sup> Jesus sayeth unto hym ryse, take up thy bed, and walke. <sup>9</sup> And immediatly the man was made whole, and toke up hys bed, and walked. And the same daye was the Saboth. <sup>10</sup> The Jewes therfore sayde unto hym that was made whole: It is the Saboth daye, it is not lafull for the to cary thy bed. <sup>11</sup> He answered them: he that made me whole, sayde unto me: take up thy bed, and walke. <sup>12</sup> Then asked they hym: what man is that, whych sayd unto the, take up thy bed and walke? <sup>13</sup> And he that was healed, wist not who it was. For Jesus had gotten him selfe awaye, because that ther was preace of people in that place.

<sup>14</sup> Afterwarde, Jesus founde him in the temple, and sayde unto him: beholde, thou art made whole, synne nomore,

## KJ (1611) 1873

tongue Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of impotent *folk*, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup> For an angel went down at a *certain* season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. <sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years. <sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? <sup>7</sup> The impotent *man* answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, Rise, take up thy bed, and walk. <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. <sup>10</sup> The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. <sup>11</sup> He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup> Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup> And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse *thing* come unto

## GENEVA BIBLE (1560) 1562

having five porches: <sup>3</sup> In the which lay a great multitude of sicke folke, of blinde, balte, and withered, waiting for the moving of the water. <sup>4</sup> For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of what soever disease he had. <sup>5</sup> And a certeine man was there which had bene diseased eight and thirtie yeres. <sup>6</sup> When Jesus sawe him lie, and knewe that he now long time had bene diseased he said unto him, Wilt thou be made whole? <sup>7</sup> The sicke man answered him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me. <sup>8</sup> Jesus said unto him, Rise: take up thy bed, and walke. <sup>9</sup> And immediatly the man was made whole, and toke up his bed, and walked: and the same day was the Sabbath. <sup>10</sup> The Jewes therefore said to him that was made whole, It is the Sabbath (day:) it is not lawful for thee to carie thy bed. <sup>11</sup> He answered them, He that made me whole, he said unto me, Take up thy bed, and walke. <sup>12</sup> Then asked they him, What man is that whiche said unto thee, Take up thy bed, and walke? <sup>13</sup> And he that was healed, knewe not who it was: for Jesus had conveyed him self away from the multitude that was in that place. <sup>14</sup> And after that, Jesus founde him in the Temple, and said unto him, Beholde, thou art mad whole, sinne no more, lest a worse thing come unto thee.

## (RV 1881) ASV 1901

<sup>3</sup> In these lay a multitude of them that were sick, blind, halt, withered<sup>i</sup>. <sup>5</sup> And a certain man was there, who had been thirty and eight years in his infirmity. <sup>6</sup> When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? <sup>7</sup> The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, Arise, take up thy bed, and walk. <sup>9</sup> And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. <sup>10</sup> So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. <sup>11</sup> But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup> They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? <sup>13</sup> But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall

<sup>i</sup> Many ancient authorities insert, wholly or in part, *waiting for the moving of the water*; <sup>4</sup> *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden*.

## BISHOPS' BIBLE (1568) 1602

in the Hebrue tongue *Bethesda*, having five porches: <sup>3</sup> In which lay a great multitude of sicke folke, of blind, halt, and withered, wayting for the mooving of the water. <sup>4</sup> For an Angel went downe at a certeine season into the poole, and troubled the water: Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. <sup>5</sup> And a certeine man was there, which had beene diseased thirtie and eight yeeres. <sup>6</sup> When Jesus saw him lye, and knewe that he now long time had beene diseased, hee sayeth unto him, Wilt thou be made whole? <sup>7</sup> The sicke man answered him, Syr, I have no man when the water is troubled, to put mee into the poole: but in the meane time, while I am about to come, another steppeth downe before me. <sup>8</sup> Jesus sayeth unto him, Rise, take up thy bed, and walke. <sup>9</sup> And immediatly the man was made whole, and tooke up his bedde, and walked: And on the same day was the Sabbath. <sup>10</sup> The Jewes therefore sayd unto him that was made whole, It is the Sabbath day, it is not lawfull for thee to cary thy bed. <sup>11</sup> Hee answered them, Hee that made me whole, said unto me, Take up thy bed, and walke. <sup>12</sup> Then asked they him, What man is that which sayde unto thee, Take up thy bedde, and walke? <sup>13</sup> And he that was healed, wist not who it was: for Jesus had gotten himselfe away, because that there was a prease of people in that place. <sup>14</sup> Afterward Jesus findeth him in the temple, and sayd unto him, Behold, thou art made whole: sinne no more, least a worse thing

## RSV (1946) 1960

Hebrew called Bethzatha,<sup>j</sup> which has five porticoes. <sup>3</sup> In these lay a multitude of invalids, blind, lame, paralyzed.<sup>k</sup> <sup>5</sup> One man was there, who had been ill for thirty-eight years. <sup>6</sup> When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" <sup>7</sup> The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." <sup>8</sup> Jesus said to him, "Rise, take up your pallet, and walk." <sup>9</sup> And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. <sup>10</sup> So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." <sup>11</sup> But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" <sup>12</sup> They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" <sup>13</sup> Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. <sup>14</sup> Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall

<sup>j</sup> Other ancient authorities read *Bethesda*, others *Bethsaida*.  
<sup>k</sup> Other ancient authorities insert, wholly or in part, *waiting for the moving of the water*; <sup>4</sup> *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whoever stepped in first after the troubling of the water was healed of whatever disease he had*.

## TYNDALE (1525) 1535

moore, lest a worsse thinge happen unto the. <sup>15</sup>The man departed, and tolde the Jewes that it was Jesus, which had made him whole. <sup>16</sup>And therfore the Jewes dyd persecute Jesus, and sought the meanes to slee him, because he had done these thinges on the Saboth daye. <sup>17</sup>And Jesus answered them: my father worketh hiddere to, and I worke. <sup>18</sup>Therefore the Jewes sought the moare to kill him, not only because he hath broken the Saboth: but sayde also that God was his father and made him selfe equall with God.

<sup>19</sup>Then answered Jesus and sayde unto them: verely, verely, I saye unto you: the sonne can do nothings of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. <sup>20</sup>For the father loveth the sonne, and sheweth him all thinges, whatsoever he him selfe doeth. And he will shewe him greater workes then these, because ye shulde marvayle. <sup>21</sup>For lykwyse as the father rayseth up the deed, and quickeneth them, even so the sonne quickeneth whom he will. <sup>22</sup>Nether judgeth the father eny man: but hath committed all judgement unto the sonne, <sup>23</sup>because that all men shuld honoure the sonne, even as they honoure the father. He that honoureth not the sonne, the same honoureth not the father which hath sent him. <sup>24</sup>Verely, verely I saye unto you: He that heareth my wordes, and beleveth on him that sent me, hath everlastinge lyfe, and shall not come in to damnacion: but is scaped from deeth unto lyfe.

## RHEIMS 1582

lest some worse thing chaunce to thee. <sup>15</sup>That man went his way, and told the Jewes that it was JESUS that made him whole. <sup>16</sup>Thereupon the Jewes persecuted JESUS, because he did these things on the Sabboth.

<sup>17</sup>But JESUS answered them, My father worketh until now: and I doe worke. <sup>18</sup>Thereupon therefore the Jewes sought the more to kil him: because he did not only breake the Sabboth, but also he said God was his father, making him self æqual to God. <sup>19</sup>JESUS therfore answered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of him self, but that which he seeth the Father doing. For what things soever he doeth, these the Sonne also doeth in like maner. <sup>20</sup>For the Father loveth the Sonne, and sheweth him al things that him self doeth, and greater workes then these wil he shew him, that you may marvel. <sup>21</sup>For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth whom he wil. <sup>22</sup>For neither doth the Father judge any man: but al judgement he hath given to the Sonne, <sup>23</sup>that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who sent him. <sup>24</sup>Amen, amen I say to you, that he which heareth my word, and beleeveth him that sent me, hath life everlasting. and he commeth not into judgement, but shal

## GREAT BIBLE (1539) 1540

lest a worsse thinge happen unto the. <sup>15</sup>The man departed and tolde the Jewes, that it was Jesus, which had made hym whole. <sup>16</sup>And therfore the Jewes dyd persecute Jesus, and sought the meanes to slee him, because he had done these thynges on the Sabboth daye. <sup>17</sup>And Jesus answered them.

My father worketh hitherto, and I worke. <sup>18</sup>Therefore, the Jewes sought the more to kyll him, not onely because he had broken the Sabboth: but sayde also that God was hys father and made hym selfe equall with God.

<sup>19</sup>Then answered Jesus, and sayde unto them: verely, verely, I saye unto you the sonne can do nothings of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. <sup>20</sup>For the father loveth the sonne, and sheweth hym all thinges that he hym selfe doeth. And he will shewe him greater workes then these, because ye shuld marvayle. <sup>21</sup>For lykewyse as the father rayseth up the deed, and quyckeneth them, even so the sonne quyckeneth whom he wyll. <sup>22</sup>Nether judgeth the father eny man: but hath commytted all judgement unto the sonne, <sup>23</sup>because that all men shuld honoure the sonne even as they honoure the father. He that honoureth not the sonne, the same honoureth not the father which hath sent hym. <sup>24</sup>Verely, verely I saye unto you. He that heareth my worde, and beleveth on him that sent me, hath everlasting lyfe, and shall not come into damnacyon: but is scaped from deeth unto lyfe.

## KJ (1611) 1873

thee. <sup>15</sup>The man departed, and told the Jews that it was Jesus, which had made him whole.

<sup>16</sup>And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these *things* on the sabbath day. <sup>17</sup>But Jesus answered them, My Father worketh hitherto, and I work. <sup>18</sup>Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. <sup>19</sup>Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what *things* soever he doeth, these also doeth the Son likewise. <sup>20</sup>For the Father loveth the Son, and sheweth him all *things* that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup>For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. <sup>22</sup>For the Father judgeth no *man*, but hath committed all judgment unto the Son: <sup>23</sup>that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>24</sup>Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into con-

## GENEVA BIBLE (1560) 1562

<sup>15</sup>The man departed, and tolde the Jewes that it was Jesus, which had made him whole <sup>16</sup>And therefore the Jewes did persecute Jesus, and sought to slay him, because he had done these things on the Sabbath (day.) <sup>17</sup>But Jesus answered them, My Father worketh hitherto, and I worke. <sup>18</sup>Therefore the Jewes sought the more to kill him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God. <sup>19</sup>Then answered Jesus, and said unto them, Verely, verely I say unto you, The Sonne can do nothing of him self, save that he seeth the Father do: for whatsoever things he doeth, the same things doeth the Sonne also. <sup>20</sup>For the Father loveth the Sonne, and sheweth him all things, whatsoever he him self doeth, and he will shewe him greater workes then these, that ye shulde marveile. <sup>21</sup>For likewise as the Father raiseth up the dead, and quickeneth them, so the Sonne quickeneth whome he wil. <sup>22</sup>For the Father judgeth no man, but hath committed all judgement unto the Sonne. <sup>23</sup>Because that al men shulde honour the Sonne, as they honour the Father: he that honoreth not the Sonne, the same honoreth not the Father, which hath sent him. <sup>24</sup>Verely, verely, I say unto you, he that heareth my word, and beleeveth in hym that sent me, hath everlasting life, and shal not come into condemna-

## (RV 1881) ASV 1901

thee. <sup>15</sup>The man went away, and told the Jews that it was Jesus who had made him whole. <sup>16</sup>And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. <sup>17</sup>But Jesus answered them, My Father worketh even until now, and I work. <sup>18</sup>For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

<sup>19</sup>Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. <sup>20</sup>For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. <sup>21</sup>For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. <sup>22</sup>For neither doth the Father judge any man, but he hath given all judgment unto the Son; <sup>23</sup>that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. <sup>24</sup>Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death

## BISHOPS' BIBLE (1568) 1602

come unto thee. <sup>15</sup>The man departed, and tolde the Jewes that it was Jesus which had made him whole. <sup>16</sup>And therefore did the Jewes persecute Jesus, and sought *the meanes* to slay him, because he had done these things on the Sabbath day. <sup>17</sup>Jesus answered them, My father worketh hitherto, and I worke. <sup>18</sup>Therefore the Jewes sought the more to kill him, not onely because hee had broken the Sabbath, but sayde also, that God was his father, and making himselfe equali with God. <sup>19</sup>Then answered Jesus, and sayde unto them, Verely, verely I say unto you, The sonne can doe nothing of himselfe, but that hee seeth the father doe: for whatsoever he doeth, that also doth the sonne likewise. <sup>20</sup>For the father loveth the sonne, and sheweth him all things that he himselfe doth: and he will shewe him greater workes then these, because ye should marveile. <sup>21</sup>For likewise as the father raiseth up the dead, and quickneth them: even so the sonne quickeneth whome he will. <sup>22</sup>Neither judgeth the father any man: but hath committed all judgement unto the sonne, <sup>23</sup>Because that all men should honour the sonne, even as they honour the father. Hee that honoureth not the sonne, *the same* honoureth not the father which hath sent him. <sup>24</sup>Verely, verely I say unto you, Hee that heareth my worde, and beleeveth on him that sent me, hath everlasting life, and shall not come into damnation: but is

## RSV (1946) 1960

you." <sup>15</sup>The man went away and told the Jews that it was Jesus who had healed him. <sup>16</sup>And this was why the Jews persecuted Jesus, because he did this on the sabbath. <sup>17</sup>But Jesus answered them, "My Father is working still, and I am working." <sup>18</sup>This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God.

<sup>19</sup>Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. <sup>20</sup>For the Father loves the Son, and shows him all that he himself is doing; and greater works than these will he show him, that you may marvel. <sup>21</sup>For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. <sup>22</sup>The Father judges no one, but has given all judgment to the Son, <sup>23</sup>that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him. <sup>24</sup>Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.

## TYNDALE (1525) 1535

<sup>25</sup> Verely, verely I saye unto you: the tyme shall come, and now is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall live. <sup>26</sup> For as the father hath life in him selfe: so lyke wyse hath he geuen to the sonne to have life in him selfe: <sup>27</sup> and hath geuen him power also to judge, in that he is the sonne of man. <sup>28</sup> Marvayle not at this: the houre shall come in the which all that are in the graves, shall heare his voice, <sup>29</sup> and shall come forth: they that have done good unto the resurreccion of lyfe: and they that have done evyll, unto the resurrection of dampnacion

<sup>30</sup> I can of myne awne selfe do nothinge at all. As I heare, I judge, and my judgement is just, because I seke not myne awne will, but the will of the father which hath sent me. <sup>31</sup> If I beare witnes of my selfe, my witnes is not true. <sup>32</sup> Ther is another that beareth witnes of me, and I am sure that the witnes whiche he beareth of me, is true.

<sup>33</sup> Ye sent unto John, and he bare witnes unto the trueth. <sup>34</sup> But I receave not the recorde of man. Neverthelesse, these thinges I saye, that ye myght be safe. <sup>35</sup> He was a burninge, and a shyninge lyght, and ye wolde for a season have rejoyced in his lyght. <sup>36</sup> But I have greater witnes then the witnes of John. For the workes which the father hath geuen me to fynisse: the same workes which I do, beare witnes of me, that the father sent me. <sup>37</sup> And the father him selfe which hath sent me, beareth witnes of me. Ye have not hearde his voyce at any tyme nor ye have sene

## RHEIMS 1582

passee from death into life. <sup>25</sup> Amen, amen I say to you, that the houre commeth, and now it is, when the dead shall heare the voice of the Sonne of God, and they that have heard, shall live. <sup>26</sup> For as the Father hath life in him self: so he hath given to the Sonne also to have life in him self: <sup>27</sup> and he hath given him power to doe judgement also, because he is the Sonne of man. <sup>28</sup> Marvel not at this, because the houre commeth wherein al that are in the graves, shall heare his voice, <sup>29</sup> and they that have done good things, shall come forth into the resurrection of life: but they that have done evil, into the resurrection of judgement. <sup>30</sup> I can not of my self doe any thing. As I heare, so I judge: and my judgement is just. because I seeke not my wil, but the wil of him that sent me. <sup>31</sup> If I give testimonie of my self, my testimonie is not true. <sup>32</sup> There is an other that giveth testimonie of me: and I know that the testimonie is true which he giveth of me.

<sup>33</sup> You sent to John: and he gave testimonie to the truth. <sup>34</sup> But I receive not testimonie of man: but I say these things that you may be saved. <sup>35</sup> He was the lampe burning and shining. And you would for a time rejoyce in his light. <sup>36</sup> But I have a greater testimonie then John. For the workes which the Father hath given me to perfit them: the very workes them selves which I doe, give testimonie of me, that the Father hath sent me. <sup>37</sup> And the Father that sent me, him self hath given testimonie of me. neither have

## GREAT BIBLE (1539) 1540

<sup>25</sup> Verely, verely, I saye unto you the houre shall come, and nowe it is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall lyve. <sup>26</sup> For as the father hath lyfe in hym selfe, so lykewyse hath he geven to the sonne to have lyfe in hym selfe: <sup>27</sup> and hath geuen him power also to judge, because he is the sonne of man. <sup>28</sup> Marvayle not at this: for the houre shal come, in the which, all that are in the graves, shall heare hys voyce, <sup>29</sup> and shall come forth: they that have done good, unto the resurreccion of lyfe: and they that have done evyll, unto the resurreccion of damnacion.

<sup>30</sup> I can of myne awne selfe do nothing. As I heare, I judge, and my judgment is just, because I seke not myne awne wyll, but the wyll of the father whych hath sent me. <sup>31</sup> If I shulde beare wytnes of my selfe, my wytnes were not true. <sup>32</sup> Ther is another that beareth witnes of me: and I am sure, that the wytnes whiche he beareth of me, is true.

<sup>33</sup> Ye sent unto John, and he bare wytnes unto the trueth. <sup>34</sup> But I receave not the recorde of man. Neverthelesse, these thinges I saye that ye myght be safe. <sup>35</sup> He was a burnynge, and a shyninge lyght, and ye wolde for a season have rejoyced in hys lyght. <sup>36</sup> But I have greater wytnes, then the wytnes of John. For the worckes which the father hath geuen me to finyshe, the same workes that I do, beare wytnes of me, that the father hath sent me. <sup>37</sup> And the father him selfe which hath sent me hath borne witnes of me. Ye have not hearde hys voyce at any tyme nor sene

## KJ (1611) 1873

demnation; but is passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup> and hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. <sup>31</sup> If I bear witness of myself, my witness is not true. <sup>32</sup> There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup> Ye sent unto John, and he bare witness unto the truth. <sup>34</sup> But I receive not testimony from man: but these things I say, that ye might be saved. <sup>35</sup> He was a burning and a shining light: and ye were willing for a season to rejoyce in his light. <sup>36</sup> But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup> And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

## GENEVA BIBLE (1560) 1562

cion, but hathe passed frome death unto life. <sup>25</sup> Verely, verely, I saye unto you, the houre shall come, and nowe is, when the dead shall heare the voyce of the Sonne of GOD: and they that heare it, shal live. <sup>26</sup> For as the Father hathe life in him self, so likewise hathe he given to the Sonne to have life in him self. <sup>27</sup> And hathe given him power also to execute judgement, in that he is the Sonne of man. <sup>28</sup> Marveile not at thys: for the houre shall come in the which all that are in the graves, shal heare his voyce. <sup>29</sup> And they shall come forth, that have done good, unto the resurrection of life: but they that have done evill, unto the resurrection of condemnacion. <sup>30</sup> I can do nothyng of mine owne selfe: as I heare, I judge: and my judgement is just, because I seke not mine owne wil, but the will of the Father who hathe sent me. <sup>31</sup> If I shulde beare witnes of my life, my witnes were not true. <sup>32</sup> There is another that beareth witnes of me, and I knowe that the witnes, whiche he beareth of me, is true. <sup>33</sup> Ye sent unto John, and he bare witnes unto the trueth. <sup>34</sup> But I receyve not the recorde of man: nevertheles these thyngs I saye, that ye might be saved. <sup>35</sup> He was a burnyng, and a shynyng candle and ye wolde for a season have rejoiced in his light. <sup>36</sup> But I have greater witnes then the witnes of John: for the workes whiche the Father that hathe given me to finish, the same workes that I do, beare witnes of me, that the Father sent me. <sup>37</sup> And the Father hym selfe, whiche hathe sent me, beareth witnes of me. Ye have not heard hys voyce at anie

## (RV 1881) ASV 1901

into life. <sup>25</sup> Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. <sup>26</sup> For as the Father hath life in himself, even so gave he to the Son also to have life in himself: <sup>27</sup> and he gave him authority to execute judgment, because he is a son of man. <sup>28</sup> Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, <sup>29</sup> and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

<sup>30</sup> I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. <sup>31</sup> If I bear witness of myself, my witness is not true. <sup>32</sup> It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup> Ye have sent unto John, and he hath borne witness unto the truth. <sup>34</sup> But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. <sup>35</sup> He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. <sup>36</sup> But the witness which I have is greater than *that of* John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup> And the Father that sent me, he hath borne witness of me. Ye have neither heard

## BISHOPS' BIBLE (1568) 1602

escaped from death unto life. <sup>25</sup> Verely, verely I say unto you. The houre is comming, and nowe is, when the dead shall heare the voice of the sonne of God: and they that heare, shall live. <sup>26</sup> For as the Father hath life in himself: so likewise hath he given to the Sonne to have life in himself: <sup>27</sup> And hath given him power also to judge, because he is the sonne of man. <sup>28</sup> Marveile not at this: for the houre is comming, in the which al that are in the graves shall heare his voice, <sup>29</sup> And shall come foorth, they that have done good, unto the resurrection of life, and they that have done evill, unto the resurrection of damnation. <sup>30</sup> I can of mine owne selfe doe nothing: as I heare, I judge: and my judgement is just, because I seeke not mine owne will, but the will of the father, which hath sent me. <sup>31</sup> If I beare witness of my selfe, my witness is not true. <sup>32</sup> There is another that beareth witness of me, and I am sure that the witness which he witnesseth of me, is true. <sup>33</sup> Ye sent unto John, and he bare witness unto the trueth. <sup>34</sup> But I receive not the record of man: neverthesse, these things I say, that ye might be saved. <sup>35</sup> He was a burning and a shining light: and ye would for a season have rejoiced in his light. <sup>36</sup> But I have greater witness then *the witness* of John: for the workes which the father hath given me to finish, the same workes that I doe, beare witness of me, that the father hath sent me. <sup>37</sup> And the father himselfe which hath sent mee, hath borne witness of me. Ye have not heard his voice at

## RSV (1946) 1960

<sup>25</sup> "Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup> For as the Father has life in himself, so he has granted the Son also to have life in himself, <sup>27</sup> and has given him authority to execute judgment, because he is the Son of man. <sup>28</sup> Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice <sup>29</sup> and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.

<sup>30</sup> "I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of him who sent me. <sup>31</sup> If I bear witness to myself, my testimony is not true; <sup>32</sup> there is another who bears witness to me, and I know that the testimony which he bears to me is true. <sup>33</sup> You sent to John, and he has borne witness to the truth. <sup>34</sup> Not that the testimony which I receive is from man; but I say this that you may be saved. <sup>35</sup> He was a burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup> But the testimony which I have is greater than that of John; for the works which the Father has granted me to accomplish, these very works which I am doing, bear me witness that the Father has sent me. <sup>37</sup> And the Father who sent me has himself borne witness to me. His voice you have never heard, his

## TYNDALE (1525) 1535

his shape: <sup>38</sup>therto his wordes have ye not abydinge in you. For whome he hath sent: him ye beleve not.

<sup>39</sup>Search the scriptures, for in them ye thinke ye have eternall lyfe: and they are they which testify of me. <sup>40</sup>And yet will ye not come to me, that ye myght have lyfe. <sup>41</sup>I receave not prayse of men. <sup>42</sup>But I knowe you, that ye have not the love of God in you. <sup>43</sup>I am come in my fathers name, and ye receave me not. If another shall come in his awne name, him will ye receave. <sup>44</sup>How can ye beleve which receave honoure one of another, and seke not the honoure that commeth of God only?

<sup>45</sup>Do not thinke that I will accuse you to my father. Ther is one that accuseth you: even Moses in whom ye trust. <sup>46</sup>For had ye beleved Moses, ye wold have beleved me: for he wrote of me. <sup>47</sup>But seinge ye beleve not his writinge: how shuld ye beleve my wordes.

**6** After these things Jesus went his waye over the see of Galile nye to a cite called Tiberias. <sup>2</sup>And a greate multitude folowed him, because they had sene his myracles which he dyd on them that were diseased. <sup>3</sup>And Jesus went up into a mountayne, and there he sate with his disciples. <sup>4</sup>And ester, a feast of the Jewes, was nye <sup>5</sup>Then Jesus lyfte up his eyes, and sawe a greate company come unto him, and sayde unto Philip: whence shall we bye bredd that these myght eate. <sup>6</sup>This he sayde to prove him: for he him self knewe what he wolde do.

## RHEIMS 1582

you heard his voice at any time, nor seen his shape, <sup>38</sup>and his word you have not remaining in you: because whom he hath sent, him you beleve not. <sup>39</sup>Search the scriptures, for you thinke in them to have life everlasting: and the same are they that give testimonie of me: <sup>40</sup>and you wil not come to me that you may have life. <sup>41</sup>Glorie of men I receive not. <sup>42</sup>But I have knowen you, that the love of God you have not in you. <sup>43</sup>I am come in the name of my Father, and you receive me not: if an other shal come in his owne name, him you wil receive. <sup>44</sup>How can you beleve, that receive glorie one of an other: and the glorie which is of God only, you seeke not? <sup>45</sup>Thinke not that I wil accuse you to the Father. there is that accuseth you, Moyses, in whom you trust. <sup>46</sup>For if you did beleve Moyses: you would perhaps beleve me also. for of me he hath written. <sup>47</sup>And if you doe not beleve his writings: how wil you beleve my wordes?

**6** After these things Jesus went beyond the sea of Galilee, which is of Tiberias: <sup>2</sup>and a great multitude folowed him, because they saw the signes which he did upon those that were sicke. <sup>3</sup>JESUS therfore went up into the mountaine, and there he sate with his Disciples. <sup>4</sup>And the Pasche was at hand, the festival day of the Jewes. <sup>5</sup>When JESUS therfore had lifted up his eies, and saw that a very great multitude commeth to him, he saith to Philippe, Whence shal we bie bread: that these may eate? <sup>6</sup>And this he said, tempting him. for him self knew what

## GREAT BIBLE (1539) 1540

hys shape, <sup>38</sup>hys word have ye not abydinge in you. For whom he hath sent, him ye beleve not.

<sup>39</sup>Search the scriptures, for in them ye thinke ye have eternall lyfe and they are they which testify of me. <sup>40</sup>And yet wyll ye not come to me, that ye myght have lyfe. <sup>41</sup>I receave not a prayse of men. <sup>42</sup>But I knowe you, that ye have not the love of God in you. <sup>43</sup>I am come in my fathers name and ye receave me not. If another come in hys awne name, hym wyll ye receave: <sup>44</sup>How can ye beleve, which receave honoure one of another, and seke not the honoure that commeth of God onely?

<sup>45</sup>Do not thyncke that I wyll accuse you to my father. Ther is one that accuseth you: even Moses in whom ye trust. <sup>46</sup>For had ye beleved Moses, ye wolde have beleved me for he wrote of me. <sup>47</sup>But yf ye beleve not hys wrytinges: how shall ye beleve my wordes?

**6** After these things Jesus went hys waye over the see of Galile whych is the see of Tiberias <sup>2</sup>and a great multitude folowed him, because they sawe his myracles whych he dyd on them that were diseased. <sup>3</sup>And Jesus went up into a mountayne, and there he sate wyth hys disciples. <sup>4</sup>And easter, a feast of the Jewes was nye. <sup>5</sup>When Jesus then lyfte up his eyes, and sawe a great company come unto him, he sayeth unto Philip: whence shall we bye breed, that these maye eate? <sup>6</sup>This he sayd to prove hym: for he him self knewe, what he wolde do.

## KJ (1611) 1873

<sup>38</sup>And ye have not his word abiding in you: for whom he hath sent, him ye believe not. <sup>39</sup>Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup>And ye will not come to me, that ye might have life. <sup>41</sup>I receive not honour from men. <sup>42</sup>But I know you, that ye have not the love of God in you. <sup>43</sup>I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. <sup>44</sup>How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? <sup>45</sup>Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. <sup>46</sup>For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup>But if ye believe not his writings, how shall ye believe my words?

**6** After these *things* Jesus went over the sea of Galilee, *which is the sea* of Tiberias. <sup>2</sup>And a great multitude followed him, because they saw his miracles which he did on them that were diseased. <sup>3</sup>And Jesus went up into a mountain, and there he sat with his disciples. <sup>4</sup>And the passover, a feast of the Jews, was nigh. <sup>5</sup>When Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>6</sup>And this he said to prove him: for he himself

## GENEVA BIBLE (1560) 1562

tyme, nether have ye sene hys shape. <sup>38</sup> And his worde have ye not abiding in you: for whom he hath sent, him ye beleve not. <sup>39</sup> Searche the Scriptures: for in them ye thinke to have eternall life, and they are they which testifie of me. <sup>40</sup> But ye will not come to me, that ye myght have life. <sup>41</sup> I receive not praise of men. <sup>42</sup> But I knowe you, that ye have not the love of God in you. <sup>43</sup> I am come in my Fathers Name, and ye receive me not: if another shall come in hys owne name, him wil ye receive. <sup>44</sup> How can ye beleve, whiche receive honour one of another, and seke not the honour that cometh of God alone! <sup>45</sup> Do not thinke that I will accuse you to my Father: there is one that accuseth you, (even) Moses, in whome ye trust. <sup>46</sup> For had ye beleved Moses, ye wolde have beleved me: for he wrote of me. <sup>47</sup> But if ye beleve not his writings, how shal ye beleve my wordes!

**6** After these things, Jesus went his way over the sea of Galilee, (or) of Tiberias. <sup>2</sup> And a great multitude followed him, because they sawe his miracles, whiche he did on them that were diseased. <sup>3</sup> Then Jesus went up into a mountaine, and there he sate with his disciples. <sup>4</sup> Nowe the Passeover, a feast of the Jewes, was nere. <sup>5</sup> Then Jesus lift up (his) eyes, and seing that a great multitude came unto him, he said unto Philippe, Whence shall we bye breade, that these might eat? <sup>6</sup> [And this he said to prove

## (RV 1881) ASV 1901

his voice at any time, nor seen his form. <sup>38</sup> And ye have not his word abiding in you: for whom he sent, him ye believe not. <sup>39</sup> Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; <sup>40</sup> and ye will not come to me, that ye may have life. <sup>41</sup> I receive not glory from men. <sup>42</sup> But I know you, that ye have not the love of God in yourselves. <sup>43</sup> I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. <sup>44</sup> How can ye believe, who receive glory one of another, and the glory that *cometh* from <sup>1</sup>the only God ye seek not? <sup>45</sup> Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. <sup>46</sup> For if ye believed Moses, ye would believe me; for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?

**6** After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. <sup>2</sup> And a great multitude followed him, because they beheld the signs which he did on them that were sick. <sup>3</sup> And Jesus went up into the mountain, and there he sat with his disciples. <sup>4</sup> Now the passover, the feast of the Jews, was at hand. <sup>5</sup> Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? <sup>6</sup> And this he said to prove him: for he himself knew what he would do.

<sup>1</sup> Some ancient authorities read *the only one*.

## BISHOPS' BIBLE (1568) 1602

any time, nor seene his shape. <sup>38</sup> And his word have ye not abiding in you: for whome he hath sent, him ye beleve not. <sup>39</sup> Search the Scriptures, for in them yee thinke yee have eternall life, and they are they which testifie of me. <sup>40</sup> And yet will ye not come to me, that yee might have life. <sup>41</sup> I receive not the praise of men. <sup>42</sup> But I knowe you, that ye have not the love of God in you. <sup>43</sup> I am come in my fathers name, and yee receive me not: if another shall come in his owne name, him will ye receive. <sup>44</sup> How can ye beleve, which receive honour one of another, and seeke not the honour that commeth of God onely? <sup>45</sup> Doe not thinke that I will accuse you to my father: there is one that accuseth you, even Moses, in whome ye trust. <sup>46</sup> For had ye beleved Moses, ye would have beleved me: for he wrote of me. <sup>47</sup> But if yee beleve not his writings, how shall ye beleve my wordes?

**6** After these things, Jesus went his way over the Sea of Galilee, which is the Sea of Tiberias: <sup>2</sup> And a great multitude followed him, because they saw his miracles which hee did on them that were diseased. <sup>3</sup> And Jesus went up into a mountaine, and there he sate with his disciples. <sup>4</sup> And the Passeover, a feast of the Jewes, was nigh. <sup>5</sup> When Jesus then lift up his eyes, and sawe a great company come unto him, he sayth unto Philip, Whence shall we buy bread, that these may eate? <sup>6</sup> (This he sayd to proove him: for hee himselfe knew what he would doe.)

## RSV (1946) 1960

form you have never seen; <sup>38</sup> and you do not have his word abiding in you, for you do not believe him whom he has sent. <sup>39</sup> You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; <sup>40</sup> yet you refuse to come to me that you may have life. <sup>41</sup> I do not receive glory from men. <sup>42</sup> But I know that you have not the love of God within you. <sup>43</sup> I have come in my Father's name, and you do not receive me; if another comes in his own name, him you will receive. <sup>44</sup> How can you believe, who receive glory from one another and do not seek the glory that comes from the only God? <sup>45</sup> Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. <sup>46</sup> If you believed Moses, you would believe me, for he wrote of me. <sup>47</sup> But if you do not believe his writings, how will you believe my words?"

**6** After this Jesus went to the other side of the Sea of Galilee, which is the Sea of Tiberias. <sup>2</sup> And a multitude followed him, because they saw the signs which he did on those who were diseased. <sup>3</sup> Jesus went up into the hills, and there sat down with his disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was at hand. <sup>5</sup> Lifting up his eyes, then, and seeing that a multitude was coming to him, Jesus said to Philip, "How are we to buy bread, so that these people may eat?" <sup>6</sup> This he said to test him, for he

## TYNDALE (1525) 1535

<sup>7</sup> Philip answered him, two hondred peny worthe of breed are not sufficient for them, that every man have a lytell. <sup>8</sup> Then sayd unto him one of his disciples. Andrew Simon Peters brother. <sup>9</sup> There is a lad here, which hath fyve barly loves and two fisshes: but what is that amonge so many? <sup>10</sup> And Jesus sayde: Make the people sit doune: Ther was moche grasse in the place. And the men sate doune, in nombre, about fyve thousand. <sup>11</sup> And Jesus toke the breed, and gave thankes, and gave to the disciples, and his disciples to them that were set doune. And lyke wyse of the fysshes as moche as they wolde.

<sup>12</sup> When they had eate ynough he sayd unto his disciples: gather up the broken meate that remayneth: that nothings be loost. <sup>13</sup> And they gadered it to gether, and filled twelve baskettes with the broken meate, of the five barly loves: which broken meate remayned unto them that had eaten. <sup>14</sup> Then the men, when they had sene the myracle that Jesus dyd, sayde: this is of a trueth the Prophet that shulde come into the worlde.

<sup>15</sup> When Jesus perceaved that they wolde come, and take him up to make him kynge, he departed agayne into a mountayne him selfe alone.

<sup>16</sup> And when even was come, his disciples went unto the see <sup>17</sup> and entred into a shyppe and went over the see unto Capernaum. And anone it was darcke, and Jesus was not come to them. <sup>18</sup> And the see arose with a greate wynde

## RHEIMS 1582

he would doe? <sup>7</sup> Philippe answered him, Two hundred penie worth of bread is not sufficient for them, that every man may take a litle peece. <sup>8</sup> One of his Disciples, Andrew the brother of Simon Peter, saith to him, <sup>9</sup> There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? <sup>10</sup> JESUS therefore saith, Make the men to sit doune. And there was much grasse in the place. The men therefore sate doune, in number about five thousand. <sup>11</sup> JESUS therefore tooke the loaves: and when he had given thankes, he distributed to them that sate, in like maner also of the fishes as much as they would. <sup>12</sup> And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. <sup>13</sup> They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. <sup>14</sup> Those men therefore when they had seen what a signe JESUS had done, said, That this is the Prophet in deede that is to come into the world. <sup>15</sup> JESUS therefore when he knew that they would come to take him, and make him king, he fled againe into the mountaine him self alone.

<sup>16</sup> And when even was come, his Disciples went doune to the sea. <sup>17</sup> And when they were gone up into the shippe, they came beyond the sea into Capharnaum, and now it was darke, and JESUS was not come unto them <sup>18</sup> And the

## GREAT BIBLE (1539) 1540

<sup>7</sup> Philip answered him two hundred peny worthe of breed are not sufficient for them, that every man maye take a lytell. <sup>8</sup> One of his disciples (Andrew, Simon Peters brother) sayeth unto him: <sup>9</sup> There is a lad here, whych hath fyve barly loves and two fysshes: but what are they amonge so many? <sup>10</sup> And Jesus sayde. Make the people syt doune. Ther was moch grasse in the place. So the men sate doune in nombre, about fyve thousand. <sup>11</sup> And Jesus toke the breed: And whan he had geven thankes, he gave to the disciples, and the disciples to them that were set doune: And lyke wyse of the fysshes as moch as they wolde:

<sup>12</sup> When they had eaten ynough, he sayeth unto his disciples: gather up the broken meate whych remayneth: that nothyng be lost. <sup>13</sup> And they gathered it together, and fylled twelve baskettes with the broken meate of the fyve barly loaves: whych broken meate remayned unto them that had eaten. <sup>14</sup> Then those men (when they had sene the myracle that Jesus dyd) sayd: this is of a trueth the same Prophete, that shulde come into the worlde.

<sup>15</sup> When Jesus therfore perceaved, that they wolde come, and take hym up to make hym kyng, he departed agayne into a mountayne him selfe alone.

<sup>16</sup> And when even was now come, hys disciples went doune unto the see, <sup>17</sup> and gat up into a shippe, and came over the see unto Capernaum. And it was now darcke, and Jesus was not come to them. <sup>18</sup> And the see arose with a

## KJ (1611) 1873

knew what he would do. <sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup> And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, *in* number about five thousand. <sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup> Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup> Then *those* men, when they had seen the miracle that Jesus did, said, This is of a truth *that* prophet that should come into the world.

<sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. <sup>16</sup> And when even was *now* come, his disciples went down unto the sea, <sup>17</sup> and entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them. <sup>18</sup> And the sea arose by reason of a great wind

## GENEVA BIBLE (1560) 1562

hym: for he hym selfe knewe what he wolde do.] <sup>7</sup>Philippe answered him, Two hundreth peny worthe of bread is not sufficient for them, that everie one of them may take a litle. <sup>8</sup>Then said unto him one of his disciples, Andrewe, Simon Peters brother. <sup>9</sup>There is a litle boye here, which hath five barlie loaves, and two fishes: but what are they among so manie? <sup>10</sup>And Jesus said, Make the people sit down. [Now there was muche grasse in that place] Then the men sate downe in nomber, about five thousand. <sup>11</sup>And Jesus toke the bread, and gave thankes, and gave to the disciples, and the disciples to them that were set downe: and likewise of the fishes as muche as they wolde. <sup>12</sup>And when they were satisfied, he said unto hys disciples, Gather up the broken meat which remaineth, that nothing be lost. <sup>13</sup>Then they gathered it together, and filled twelve baskets with the broken meat of the five barlie loaves, which remaineth unto them that had eaten. <sup>14</sup>Then the men when they had sene the miracle that Jesus did, sayd. This is of a trueth the Prophete that shulde come into the worlde. <sup>15</sup>When Jesus therefore perceived that they wolde come, and take hym to make hym a King, he departed againe into a mountaine him self alone.

<sup>16</sup>When even was now come, his disciples went downe unto the sea. <sup>17</sup>And entred into a ship, and went over the sea towards Capernaum: and now it was darke, and Jesus was not come to them. <sup>18</sup>And the sea arose with a great

## (RV 1881) ASV 1901

<sup>7</sup>Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. <sup>8</sup>One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup>There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? <sup>10</sup>Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. <sup>11</sup>Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. <sup>12</sup>And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. <sup>13</sup>So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. <sup>14</sup>When therefore the people saw the <sup>k</sup>sign which he did, they said, This is of a truth the prophet that cometh into the world.

<sup>15</sup>Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

<sup>16</sup>And when evening came, his disciples went down unto the sea; <sup>17</sup>and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. <sup>18</sup>And the sea was rising

## BISHOPS' BIBLE (1568) 1602

<sup>7</sup> Philip answered him, Two hundred penyworth of bread are not sufficient for them, that every man may take a little. <sup>8</sup> One of his disciples, Andrewe, Simon Peters brother, sayth unto him, <sup>9</sup> There is a little lad here, which hath five barley loaves, and two fishes: but what are they among so many? <sup>10</sup> And Jesus sayde, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about five thousand. <sup>11</sup> And Jesus tooke the bread, and when hee had given thankes, hee distributed to the Disciples, and the Disciples to them that were set downe, and likewise of the fishes, as much as they would. <sup>12</sup> And when they were filled, he said unto his disciples, Gather up the broken meate that remaineth, that nothing be lost. <sup>13</sup> And they gathered it together, and filled twelve baskets with the broken meate of the five barley loaves, which *broken meate* remained unto them that had eaten. <sup>14</sup> Then those men, when they had seene the miracle that Jesus did, said, This is of a trueth the same Prophet that should come into the world. <sup>15</sup> When Jesus therefore perceived that they would come and take him up by force, to make him King, he departed againe into a mountaine himselfe alone. <sup>16</sup> And when even was now come, his disciples went downe unto the Sea, <sup>17</sup> And gate up into a ship, and went over the Sea towards Capernaum: and it was now darke, and Jesus was not come to them. <sup>18</sup> And the Sea arose with a great winde

## RSV (1946) 1960

himself knew what he would do. <sup>7</sup> Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little." <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> "There is a lad here who has five barley loaves and two fish; but what are they among so many?" <sup>10</sup> Jesus said, "Make the people sit down." Now there was much grass in the place; so the men sat down, in number about five thousand. <sup>11</sup> Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup> And when they had eaten their fill, he told his disciples, "Gather up the fragments left over, that nothing may be lost." <sup>13</sup> So they gathered them up and filled twelve baskets with fragments from the five barley loaves, left by those who had eaten. <sup>14</sup> When the people saw the sign which he had done, they said, "This is indeed the prophet who is to come into the world!"

<sup>15</sup> Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself.

<sup>16</sup> When evening came, his disciples went down to the sea, <sup>17</sup> got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. <sup>18</sup> The sea rose because a strong wind was blow-

<sup>k</sup> Some ancient authorities read *signs*.

## TYNDALE (1525) 1535

that blew. <sup>19</sup> And when they had rowen aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and drawe nye unto the shyp, and were afrayed. <sup>20</sup> And he sayde unto them: It is I, be not a frayde. <sup>21</sup> Then wolde they have receaved him into the shyp, and the shyp was by and by at the londe whither they went.

<sup>22</sup> The daye folowinge, the people which stode on the other syde of the see, sawe that ther was none other shyp theare, save that one wherinto his disciples were entred, and that Jesus went not in with his disciples in the shyp: but that his disciples were gone awaye alone. <sup>23</sup> Howbe it, ther came other shyppes from Tiberias nye unto the place, where they ate breed, when the Lorde had blessed. <sup>24</sup> Then when the people sawe that Jesus was not there nether his disciples, they also toke shippinge, and came to Capernaum sekinge for Jesus.

<sup>25</sup> And when they had founde him on the other side of the see, they sayd unto him: Rabbi, when camest thou hider? <sup>26</sup> Jesus answered them and sayde: verely, verely I saye unto you: ye seke me, not because ye sawe the myracles: but because ye ate of the loves, and were filled. <sup>27</sup> Laboure not for the meate which perissheth, but for the meate that endureth unto everlastinge lyfe, which meate the sonne of man shall geve unto you. For him hath God the father sealed.

<sup>28</sup> Then sayde they unto him: what shall we do that we myght worke the workes of God? <sup>29</sup> Jesus answered and sayde unto them: This is the worke of God, that ye beleve

## RHEIMS 1582

sea arose, by reason of a great winde that blew. <sup>19</sup> When they had rowed therfore about five and twentie or thirtie furlonges, they see JESUS walking upon the sea, and to draw nigh to the shippe, and they feared. <sup>20</sup> But he saith to them, It is I, feare not. <sup>21</sup> They would therfore have taken him into the shippe: and forthwith the shippe was at the land to which they went.

<sup>22</sup> The next day, the multitude that stode beyond the sea, saw that there was no other boate there but one, and that JESUS had not entred into the boate with his Disciples, but that his Disciples only were departed: <sup>23</sup> but other boates came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks. <sup>24</sup> When therfore the multitude saw that JESUS was not there, nor his Disciples, they went up into the boates, and came to Capharnaum seeking JESUS. <sup>25</sup> And when they had found him beyond the sea, they said to him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them, and said, Amen, amen I say to you, you seeke me not because you have scene signes, but because you did eate of the loaves, and were filled. <sup>27</sup> Worke not the meate that perisheth, but that endureth unto life everlasting, which the Sonne of man wil give you. For him the Father, God, hath signed. <sup>28</sup> They said therfore unto him, What shal we doe that we may worke the workes of God? <sup>29</sup> JESUS answered, and said to them, This is the worke of God, that you beleve in him

## GREAT BIBLE (1539) 1540

greate wynde that blewe. <sup>19</sup> So when they had rowen about a. xxv. or. xxx. furlonges, they sawe Jesus walkyng in the see, and drawing nye unto the shippe, and they were afrayed. <sup>20</sup> But he sayeth unto them: It is I, be not afrayde. <sup>21</sup> Then wold they have receaved him into the shyp, and immediatly the shyp was at the lande whyther they went.

<sup>22</sup> The daye folowyng when the people (whych stode on the other syde of the see) sawe, that ther was none other shyp there, save that one wher into his disciples were entred, and that Jesus went not in wyth his disciples into the shyp: but that his disciples were gone awaye alone <sup>23</sup> (Howbeit, ther cam other shyppes from Tiberias nye unto the place, where they dyd eate bred, after that the Lord had geven thanks) <sup>24</sup> when the people therfore, sawe that Jesus was not there, nether hys disciples, they also toke shyping, and came to Capernaum, sekyng for Jesus.

<sup>25</sup> And when they had founde hym on the other syde of the see, they sayde unto hym: Rabbi, when camest thou hyther? <sup>26</sup> Jesus answered them, and sayde: verely, verely I saye unto you: ye seke me, not because ye sawe the myracles but because ye dyd eate of the loaves, and were fylled.

<sup>27</sup> Laboure not for the meate whych perissheth, but for that whych endureth unto everlastinge lyfe, whych meate the sonne of man shall geve unto you. For hym hath God the father sealed.

<sup>28</sup> Then sayde they unto him: what shal we do, that we myght worcke the worckes of God? <sup>29</sup> Jesus answered and sayde unto them: This is the worcke of God, that ye beleve

## KJ (1611) 1873

that blew. <sup>19</sup> So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup> But he saith unto them, It is I; be not afraid. <sup>21</sup> Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

<sup>22</sup> The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; <sup>23</sup> (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) <sup>24</sup> when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. <sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw *the* miracles, but because ye did eat of the loaves, and were filled. <sup>27</sup> Labour not for the meat which perisheth, but for *that* meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, This is the work of God, that ye believe on *him* whom

## GENEVA BIBLE (1560) 1562

winde that blewe. <sup>19</sup> And when they had rowed about five and twentie, or thirtie furlongs, they sawe Jesus walking on the sea, and drawing nere unto the ship: so they were afraied. <sup>20</sup> But he said unto them, It is I: be not afraied. <sup>21</sup> Then willingly they received him into the ship, and the ship was by and by at the land, whether they went.

<sup>22</sup> The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, save that one, where into his disciples were entred, and that Jesus went not with his disciples in the ship, but that his disciples were gone alone. <sup>23</sup> And that there came other shippes from Tiberias nere unto the place where they ate the bread, after the Lord had given thanks. <sup>24</sup> Now when the people sawe that Jesus was not there, nether his disciples, thei also toke shipping, and came to Capernaum, seking for Jesus. <sup>25</sup> And when they had founde him on the other side of the sea, thei said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them, and said, Verely, verely I say unto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled. <sup>27</sup> Laboure not for the meat which perisheth, but for the meat that endureth unto everlasting life, which the Sonne of man shal give unto you: for him hathe God the Father sealed. <sup>28</sup> Then said they unto him, What shal we do, that we might worke the workes of God? <sup>29</sup> Jesus answered, and said unto them, This is the worke of God,

## (RV 1881) ASV 1901

by reason of a great wind that blew. <sup>19</sup> When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. <sup>20</sup> But he saith unto them, It is I; be not afraid. <sup>21</sup> They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

<sup>22</sup> On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone. <sup>23</sup> (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): <sup>24</sup> when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. <sup>25</sup> And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. <sup>27</sup> Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. <sup>28</sup> They said therefore unto him, What must we do, that we may work the works of God? <sup>29</sup> Jesus answered and said unto them, This is the work of God, that ye believe on him

## BISHOPS' BIBLE (1568) 1602

that blew. <sup>19</sup> So when they had rowed about xxv. or xxx. furlongs, they sawe Jesus walking on the Sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup> But hee saith unto them, It is I, be not afraide. <sup>21</sup> And they would have received him into the ship, and immediatly the ship was at the land whither they went. <sup>22</sup> The day folowing, when the people which stood on the other side of the Sea, saw that there was none other ship there, save that one where-into his disciples were entered, and that Jesus went not in with his disciples into the ship, but that his disciples were gone *away* alone: <sup>23</sup> Howbeit, there came other ships from Tiberias, nigh unto the place where they did eate bread, after that the Lord had given thanks. <sup>24</sup> When the people therefore saw that Jesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Jesus. <sup>25</sup> And when they had found him on the other side of the Sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them, and said, Verily, verily I say unto you, Ye seeke mee, not because ye saw the miracles, but because yee did eate of the loaves, and were filled. <sup>27</sup> Labour not for the meate which perisheth, but for that meate which endureth unto everlasting life, which *meate* the Sonne of man shall give unto you: for him hath God the Father sealed. <sup>28</sup> Then saide they unto him, What shall wee do, that we might worke the workes of God? <sup>29</sup> Jesus answered, and saide unto them, This is the worke of God, that ye beleewe on him

## RSV (1946) 1960

ing. <sup>19</sup> When they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near to the boat. They were frightened, <sup>20</sup> but he said to them, "It is I; do not be afraid." <sup>21</sup> Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.

<sup>22</sup> On the next day the people who remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. <sup>23</sup> However, boats from Tiberias came near the place where they ate the bread after the Lord had given thanks. <sup>24</sup> So when the people saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

<sup>25</sup> When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" <sup>26</sup> Jesus answered them, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. <sup>27</sup> Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." <sup>28</sup> Then they said to him, "What must we do, to be doing the works of God?" <sup>29</sup> Jesus answered them, "This is the work of God, that you believe in

## TYNDALE (1525) 1535

on him, whom he hath sent. <sup>30</sup> They sayde unto him: what signe shewest thou then, that we maye se and beleve the? What doest thou worke? <sup>31</sup> Oure fathers dyd eate Manna in the desert, as it is wrytten: He gave them breed from heaven to eate. <sup>32</sup> Jesus sayde unto them: verely, verely I saye unto you: Moses gave you not breed from heaven: but my father geveth you the true breed from heaven. <sup>33</sup> For the breed of God is he which commeth doune from heaven, and geveth lyfe unto the worlde.

<sup>34</sup> Then sayde they unto him: Lorde, ever more geve us this breed. <sup>35</sup> And Jesus sayde unto them: I am that breed of lyfe. He that commeth to me, shall not honger: and he that beleveth on me shall never thirst. <sup>36</sup> But I sayed unto you: that ye have sene me, and yet beleve not. <sup>37</sup> All that the father geveth me shall come to me: and him that cometh to me, I cast not away. <sup>38</sup> For I came doune from heaven: not to do myne awne will, but his will which hath sent me. <sup>39</sup> And this is the fathers will which hath sent me, that of all which he hath geven me, I shulde loose no thinge: but shuld rayse it up agayne at the last daye. <sup>40</sup> And this is the wyll of him that sent me: that every man which seith the sonne and beleveth on him, have everlastinge lyfe. And I will rayse him up at the last daye.

<sup>41</sup> The Jewes then murmured at him, because he sayd: I am that breed which is come doune from heaven. <sup>42</sup> And they sayde: Is not this Jesus the sonne of Joseph, whose father and mother we knowe? How is it then that he

## RHEIMS 1582

whom he hath sent. <sup>30</sup> They said therfore to him, What signe therfore doest thou, that we may see, and may beleeve thee? what workest thou?

<sup>31</sup> Our fathers did eate Manna in the desert, as it is wrytten, *Bread from heaven he gave them to eate*. <sup>32</sup> JESUS therfore said to them, Amen, amen I say to you, Moyses gave you not the bread from heaven, but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God it is that descendeth from heaven, and giveth life to the world. <sup>34</sup> They said therfore unto him, Lord, give us alwaies this bread. <sup>35</sup> And JESUS said to them, I am the bread of life, he that commeth to me, shal not hunger: and he that beleeveth in me, shal never thirst. <sup>36</sup> But I said to you that both you have seen me and you beleeve not. <sup>37</sup> Al that the Father giveth me, shal come to me: and him that commeth to me I wil not cast forth. <sup>38</sup> Because I descended from heaven, not to doe mine owne wil, but the wil of him that sent me. <sup>39</sup> For this is the wil of him that sent me, the Father: that al that he hath given me I leese not thereof, but raise it in the last day. <sup>40</sup> And this is the wil of my father that sent me: that every one that seeth the Sonne, and beleeveth in him, have life everlasting, and I wil raise him in the last day.

<sup>41</sup> The Jewes therfore murmured at him, because he had said, I am the bread which descended from heaven: <sup>42</sup> and they said, Is not this JESUS the sonne of Joseph, whose father and mother we know? How then saith he, That I de-

## GREAT BIBLE (1539) 1540

on him, whom he hath sent, <sup>30</sup> They sayde therfore unto him what sygne shewest thou then, that we maye se, and beleve the? What doest thou worcke? <sup>31</sup> Oure fathers dyd eate Manna in the desert as it is wrytten: He gave them breed from heaven to eate. <sup>32</sup> Then Jesus sayde unto them: verely, verely I saye unto you: Moses gave you not that breed from heaven: but my father geveth you the true breed from heaven. <sup>33</sup> For the breed of God is he, whych commeth downe from heaven, and geveth lyfe unto the worlde.

<sup>34</sup> Then sayd they unto him: Lord, evermore geve us this breed. <sup>35</sup> And Jesus sayd unto them. I am the breed of lyfe. He that commeth to me shall not honger: and he that beleveth on me shall never thirst. <sup>36</sup> But I sayde unto you: that ye also have sene me, and yet ye beleve not. <sup>37</sup> All that the father geveth me shall come to me: and he that commeth to me, I cast not away. <sup>38</sup> For I came downe from heaven: not to do that I will, but that he will, whych hath sent me. <sup>39</sup> And this is the fathers wyll whych hath sent me, that of all whych he hath geven me, I shall loose nothinge: but rayse them up agayne at the last daye. <sup>40</sup> And thys is the will of him that sent me: that every one whych seeth the sonne and beleveth on him, have everlasting lyfe. And I wyll rayse him up at the last daye. <sup>41</sup> The Jewes then murmured at him, because he sayd: I am that breed (*of lyfe*) whych came downe from heaven. <sup>42</sup> And they sayde: Is not this Jesus the sonne of Joseph, whose father and mother we knowe? How is it then that he sayeth, I came

## KJ (1611) 1873

he hath sent. <sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup> Our fathers did eat manna in the desert; as it is wrytten. He gave them bread from heaven to eat. <sup>32</sup> Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not *that* bread from heaven; but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up *again* at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at* the last day.

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how *is it* then *that* he saith, I came

## GENEVA BIBLE (1560) 1562

that ye beleve in him, whome he hathe sent. <sup>30</sup> They said therefore unto him, What signe shewest thou then, that we maye se it, and beleve thee? what doest thou worke? <sup>31</sup> Our fathers did eat Manna in the desert, as it is written, He gave them bread from heaven to eat. <sup>32</sup> Then Jesus said unto them, Verely, verely I say unto you Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which cometh downe from heaven, and giveth life unto the worlde. <sup>34</sup> Then thei said unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me, shal not hunger, and he that beleveth in me, shal never thrust. <sup>36</sup> But I said unto you, that ye also have sene me, and beleve not. <sup>37</sup> All that the Father giveth me, shal come to me: and him that cometh to me, I cast not away. <sup>38</sup> For I came downe from heaven, not to do mine owne wil, but his wil which hathe sent me. <sup>39</sup> And this is the Fathers wil whiche hathe sent me, that of all which he hathe given me, I shulde lose nothing, but shulde raise it up againe at the last day. <sup>40</sup> And this is the wil of him that sent me, that everie man which seeth the Sonne, and beleveth in him, shulde have everlasting life: and I wil raise him up at the last day. <sup>41</sup> The Jewes then murmured at him, because he said, I am the bread, which is come downe from heaven. <sup>42</sup> And they said, Is not this Jesus the sonne of Joseph, whose father and mother we know how then saith he, I came downe from heaven?

## (RV 1881) ASV 1901

whom he hath sent. <sup>30</sup> They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? <sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. <sup>32</sup> Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. <sup>33</sup> For the bread of God is that which cometh down out of heaven, and giveth life unto the world. <sup>34</sup> They said therefore unto him, Lord, evermore give us this bread. <sup>35</sup> Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. <sup>36</sup> But I said unto you, that ye have seen me, and yet believe not. <sup>37</sup> All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. <sup>38</sup> For I am come down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. <sup>40</sup> For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

<sup>41</sup> The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he

## BISHOPS' BIBLE (1568) 1602

whom he hath sent. <sup>30</sup> They said therefore unto him, What signe shewest thou then, that wee may see, and beleve thee? What doest thou worke? <sup>31</sup> Our fathers did eate Manna in the desert, as it is written, He gave them bread from heaven to eate. <sup>32</sup> Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which commeth downe from heaven, and giveth life unto the world. <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that commeth to me, shall not hunger in any wise: and he that beleeveth on me, shall never thirst. <sup>36</sup> But I say unto you, that ye also have seen me, and yet ye beleve not. <sup>37</sup> All that the Father giveth me, shall come to me, and him that commeth to me, I will in no wise cast out. <sup>38</sup> For I came downe from heaven, not to doe mine owne will, but the will of him that sent me. <sup>39</sup> And this is the Fathers will which hath sent me, that of all which he hath given mee, I shall lose nothing, but raise it up againe at the last day. <sup>40</sup> And this is the will of him that sent mee, that every one which seeth the Sonne, and beleeveth on him, may have everlasting life: and I will raise him up at the last day. <sup>41</sup> The Jewes then murmured at him, because he said, I am the bread of life which came downe from heaven. <sup>42</sup> And they saide, Is not this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe is it then that he saith, I came downe from heaven?

## RSV (1946) 1960

him whom he has sent." <sup>30</sup> So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform? <sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" <sup>32</sup> Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is that which comes down from heaven, and gives life to the world." <sup>34</sup> They said to him, "Lord, give us this bread always."

<sup>35</sup> Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. <sup>36</sup> But I said to you that you have seen me and yet do not believe. <sup>37</sup> All that the Father gives me will come to me; and him who comes to me I will not cast out. <sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me; <sup>39</sup> and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. <sup>40</sup> For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

<sup>41</sup> The Jews then murmured at him, because he said, "I am the bread which came down from heaven." <sup>42</sup> They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come

## TYNDALE (1525) 1535

sayeth, I came doune from heaven? <sup>43</sup> Jesus answered and sayde unto them. Murmur not betwene youre selves. <sup>44</sup> No man can come to me except the father which hath sent me, drawe him. And I will rayse him up at the last daye. <sup>45</sup> It is written in the prophetes, that they shalbe all taught of God. Every man therfore that hath hearde and hath learned of the father commeth unto me. <sup>46</sup> Not that eny man hath sene the father, save he which is of God: the same hath sene the father.

<sup>47</sup> Verely, verely I saye unto you, he that beleveth on me, hath everlastinge lyfe. <sup>48</sup> I am that breed of lyfe. <sup>49</sup> Your fathers dyd eate Manna in the wildernes and are deed? <sup>50</sup> This is that breed which commeth from heaven that he which eateth of it, shuld also not dye. <sup>51</sup> I am that lyvinge breed which came doune from heaven. If eny man eate of this breed, he shall live for ever. And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

<sup>52</sup> And the Jewes strove amonge them selves sayinge: How can this felowe geve his flesshe to eate? <sup>53</sup> Then Jesus sayde unto them: Verely, verely I saye unto you, except ye eate the flesshe of the sonne of man, and drinke his bloude, ye shall not have lyfe in you. <sup>54</sup> Whosoever eateth my flesshe and drinketh my bloude, hath eternall lyfe: and I will rayse him up at the last daye. <sup>55</sup> For my flesshe is meate in dede: and my bloude is drinke in dede. <sup>56</sup> He that eateth my flesshe and drinketh my bloude,

## RHEIMS 1582

scended from heaven? <sup>43</sup> Jesus therefore answered and said to them, Murmure not one to an other: <sup>44</sup> no man can come to me, unles the Father that sent me, draw him: and I wil raise him up in the last day. <sup>45</sup> It is written in the Prophets, *And al shal be docible of God*. Every one that hath heard of the Father, and hath learned, commeth to me. <sup>46</sup> Not that any man hath seen the Father, but he which is of God: this hath seen the Father. <sup>47</sup> Amen, amen I say to you, he that beleeveith in me, hath life everlasting. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers did eate Manna in the desert: and they died. <sup>50</sup> This is the bread that descendeth from heaven: that if any man eate of it, he die not. <sup>51</sup> I am the living bread, that came downe from heaven. If any man eate of this bread, he shal live for ever: and the bread which I wil give, is my flesh for the life of the world.

<sup>52</sup> The Jewes therefore strove among them selves, saying, How can this man give us his flesh to eate? <sup>53</sup> Jesus therefore said to them, Amen, amen I say to you, Unles you eate the flesh of the Sonne of man, and drinke his blood, you shal not have life in you. <sup>54</sup> He that eateth my flesh, and drinketh my blood, hath life everlasting: and I wil raise him up in the last day. <sup>55</sup> For my flesh, is meate in deede: and my blood is drinke in deede. <sup>56</sup> He that eateth my flesh, and drinketh my blood, abideth in me, and I in

## GREAT BIBLE (1539) 1540

downe from heaven? <sup>43</sup> Jesus answered and sayd unto them. Murmur not amonge youre selves.

<sup>44</sup> No man can come to me, except the father which hath sent me, drawe hym: And I wyll rayse hym up at the last daye. <sup>45</sup> It is written in the Prophetes: and they shalbe all taught of God. Every man therfore that hath hearde, and hath learned of the father, commeth unto me. <sup>46</sup> Not that eny man hath sene the father, save he which is of God: the same hath sene the father.

<sup>47</sup> Verely, verely, I saye unto you: he that putteth his trust in me, hath everlastinge lyfe. <sup>48</sup> I am that breed of lyfe. <sup>49</sup> Your fathers dyd eate Manna in the wyldernes, and are deed? <sup>50</sup> Thys is that breed, whych commeth downe from heaven, that a man maye eate therof, and not dye. <sup>51</sup> I am that lyvinge bread, whych came downe from heaven. If eny man eate of this bread, he shall live for ever And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

<sup>52</sup> The Jewes therefore strove amonge them selves, saying: How can this felowe geve us that flessch of his, to eate? <sup>53</sup> Then Jesus sayde unto them: Verely, verely, I saye unto you, except ye eate the flesshe of the sonne of man, and drinke his bloude: ye have no lyfe in you. <sup>54</sup> Whoso eateth my flesshe and dryncketh my bloude, hath eternall lyfe, and I wyll rayse him up at the last daye. <sup>55</sup> For my flesshe is meate in dede: and my bloude is drinke in dede. <sup>56</sup> He that eateth my flesshe and drinketh my bloude, dwelleth in

## KJ (1611) 1873

down from heaven? <sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves. <sup>44</sup> No *man* can come to me, except the Father which hath sent me draw him: and I will raise him up *at* the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every *man* therefore that hath heard, and hath learned of the Father, cometh unto me. <sup>46</sup> Not that any *man* hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup> I am *that* bread of life. <sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down from heaven: If any *man* eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. <sup>52</sup> The Jews therefore strove amongst themselves, saying, How can this *man* give us *his* flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up *at* the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh,

## GENEVA BIBLE (1560) 1562

<sup>43</sup> Jesus then answered, and said unto them, Murmure not among your selves. <sup>44</sup> No man can come to me, except the Father which hathe sent me, drawe him: and I wil raise him up at the last day. <sup>45</sup> It is written in the Prophetes, And they shalbe all taught of God. Everie man therefore that hathe heard, and hathe learned of the Father, cometh unto me, <sup>46</sup> Not that anie man hathe sene the Father, save he which is of God, he hathe sene the Father. <sup>47</sup> Verely, verely I say unto you, He that beleveth in me, hathe everlasting life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers did eat Manna in the wildernes, and are dead. <sup>50</sup> This is the bread, whiche cometh downe from heaven, that he which eateth of it, shuld not dye. <sup>51</sup> I am the living bread, which came downe from heaven: if anie man eat of this bread, he shal live for ever: and the bread that I wil give, is my flesh, which I wil give for the life of the worlde. <sup>52</sup> Then the Jewes strove among them selves, saying, How can this man give us (his) flesh to eat? <sup>53</sup> Then Jesus said unto them, Verely, verely I say unto you, Except ye eat the flesh of the Sonne of man, and drinke his blood, ye have no life in you. <sup>54</sup> Whosoever eateth my flesh, and drinketh my blood, hathe eternal life, and I wil raise him up at the last day. <sup>55</sup> For my flesh is meat in dede, and my blood is drinke in dede. <sup>56</sup> He that eateth my flesh, and drinketh my blood,

## (RV 1881) ASV 1901

now say, I am come down out of heaven? <sup>43</sup> Jesus answered and said unto them, Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. <sup>45</sup> It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. <sup>46</sup> Not that any man hath seen the Father, save he that is from God, he hath seen the Father. <sup>47</sup> Verily, verily, I say unto you, He that believeth hath eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

<sup>52</sup> The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? <sup>53</sup> Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. <sup>54</sup> He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh and

## BISHOPS' BIBLE (1568) 1602

<sup>43</sup> Jesus answered, and saide unto them, Murmure not among your selves. <sup>44</sup> No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth unto me, <sup>46</sup> Not that any man hath seene the Father, save he which is of God, the same hath seene the Father. <sup>47</sup> Verily, verily I say unto you, He that putteth his trust in me, hath everlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eat Manna in the wilderness, and are dead. <sup>50</sup> This is that bread which commeth downe from heaven, that if any man eate thereof, *hee* should not die. <sup>51</sup> I am that living bread, which came down from heaven. If any man eate of this bread, he shall live for ever: and the bread that I wil give, is my flesh, which I will give for the life of the world. <sup>52</sup> The Jewes therefore strove amongst themselves, saying, Howe can this fellow give us that flesh of his to eate? <sup>53</sup> Then Jesus said unto them, Verily, verily I say unto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day. <sup>55</sup> For my flesh is meat in deed, and my blood is drinke in deed. <sup>56</sup> Hee that eateth my flesh, and drinketh

## RSV (1946) 1960

down from heaven?" <sup>43</sup> Jesus answered them, "Do not murmur among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me. <sup>46</sup> Not that any one has seen the Father except him who is from God; he has seen the Father. <sup>47</sup> Truly, truly, I say to you, he who believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread which comes down from heaven, that a man may eat of it and not die. <sup>51</sup> I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."

<sup>52</sup> The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" <sup>53</sup> So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; <sup>54</sup> he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. <sup>55</sup> For my flesh is food indeed, and my blood is drink indeed. <sup>56</sup> He who eats my flesh and drinks my blood abides

## TYNDALE (1525) 1535

dwelleth in me and I in him. <sup>57</sup> As the livinge father hath sent me, even so lyve I by my father: and he that eateth me shall live by me. <sup>58</sup> This is the breed which cam from heaven: not as youre fathers have eaten Manna and are deed. He that eateth of this breed, shall live ever.

<sup>59</sup> These thinges sayde he in the synagoge as he taught in Capernaum. <sup>60</sup> Many therfore of his disciples, when they had herde this, sayde: this is an herde sayinge: who can abyde the hearinge of it? <sup>61</sup> Jesus knew in him selfe, that his disciples murmured at it, and sayde unto them: Doth this offende you? <sup>62</sup> What and yf ye shall se the sonne of man ascende up where he was before? <sup>63</sup> It is the sprete that quyeneth, the flesshe proffeteth nothinge. The wordes that I speake unto you, are spret and lyfe. <sup>64</sup> But there are some of you that beleve not. For Jesus knewe from the beginnunge, which they were that beleved not, and who shuld betraye him. <sup>65</sup> And he sayde: therfore sayde I unto you: that no man cancome unto me, except it were geven unto him of my father.

<sup>66</sup> From that tyme many of his disciples went backe, and walked no moare with him. <sup>67</sup> Then sayde Jesus to the twelve: will ye also go awaye? <sup>68</sup> Then Simon Peter answered: Master to whom shall we go? Thou haste the wordes of eternall lyfe, <sup>69</sup> and we beleve and knowe that thou arte Christ the sonne of the lyvinge God. <sup>70</sup> Jesus answered them: Have not I chosen you twelve, and yet

## RHEIMS 1582

him. <sup>57</sup> As the living father hath sent me, and I live by the father: and he that eateth me, the same also shal live by me. <sup>58</sup> This is the bread that came downe from heaven. Not as your fathers did eate Manna, and died. He that eateth this bread, shal live for ever. <sup>59</sup> These things he said teaching in the Synagogue, in Capharnaum.

<sup>60</sup> Many therefore of his Disciples hearing it, said, This saying is hard, and who can heare it? <sup>61</sup> But JESUS knowing with him self that his Disciples murmured at this, he said to them, Doth this scandalize you? <sup>62</sup> If then you shal see the Sonne of man ascend where he was before? <sup>63</sup> It is the spirit that quickeneth, the flesh profiteth nothing. The wordes that I have spoken to you, be spirit and life. <sup>64</sup> But there be certaine of you that beleve not. For JESUS knew from the beginning who they were that did not beleve, and who he was that would betray him. <sup>65</sup> And he said, Therefore did I say to you, that no man can come to me, unles it be given him of my Father. <sup>66</sup> After this many of his Disciples went backe: and now they walked not with him.

<sup>67</sup> Jesus therefore said to the Twelve, What, wil you also depart? <sup>68</sup> Simon Peter therefore answered him, Lord, to whom shal we goe? thou hast the wordes of eternal life. <sup>69</sup> And we beleve and have knowen that thou art Christ the sonne of God. <sup>70</sup> Jesus answered them, Have not I

## GREAT BIBLE (1539) 1540

me and I in him. <sup>57</sup> As the lyvinge father hath sent me, and I live for the father: Even so he that eateth me, shall lyve by the meanes of me. <sup>58</sup> That is that breed, which came downe from heaven: not as youre fathers dyd eate Manna, and are deed. He that eateth of this breed, shall lyve ever.

<sup>59</sup> These thinges sayd he in the synagoge, as he taught in Capernaum. <sup>60</sup> Many therfore of his disciples (when they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? <sup>61</sup> Jesus knewe in him selfe, that his disciples murmured at it, and he said unto them: Doth this offende you? <sup>62</sup> What and yf ye shall se the sonne of man ascende up thither where he was before? <sup>63</sup> It is the sprete that quyeneth, the flessch proffyteth nothinge. The wordes that I speake unto you, are sprete and lyfe. <sup>64</sup> But there are some of you that beleve not. For Jesus knewe from the begynninge, which they were, that beleved not, and who shulde betraye him: <sup>65</sup> And he said: therfore sayde I unto you: that noman can come unto me, except it were geven unto hym of my father.

<sup>66</sup> From that tyme many of his disciples went backe, and forsoke him, and walked nomore with hym. <sup>67</sup> Then sayde Jesus to the twelve: wyll ye also goo awaye? <sup>68</sup> Then Simon Peter answered him: Lord, to whom shall we go? Thou haste the wordes of eternall lyfe <sup>69</sup> and we beleve and are sure that thou art Chryst the sonne of the lyvinge God. <sup>70</sup> Jesus answereth them: Have not I chosen you twelve,

## KJ (1611) 1873

and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. <sup>58</sup> This is *that* bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth *of* this bread shall live for ever. <sup>59</sup> These *things* said he in the synagogue, as he taught in Capernaum.

<sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it? <sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> *What* and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no *man* can come unto me, except it were given unto him of my Father.

<sup>66</sup> From that *time* many of his disciples went back, and walked no more with him. <sup>67</sup> Then said Jesus unto the twelve, Will ye also go away? <sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. <sup>69</sup> And we believe and are sure that thou art *that* Christ, the Son of the living God. <sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one

## GENEVA BIBLE (1560) 1562

dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent me, so live I by the Father, and he that eateth me, even he shall live by me. <sup>58</sup> This is the bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever. <sup>59</sup> These things spake he in the Synagogue as he taught in Capernaum. <sup>60</sup> Manie therefore of his disciples [when thei heard this] said, This is an hard saying: who can heare it? <sup>61</sup> But Jesus knowing in him self, that his disciples murmured at this, said unto them, Doeth this offende you? <sup>62</sup> (What) then if ye shulde se the Sonne of man ascende up where he was before? <sup>63</sup> It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake unto you, are spirit and life. <sup>64</sup> But there are some of you that beleve not: for Jesus knewe from the beginning, which they were that beleved not, and who shulde betraye him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father. <sup>66</sup> From that time, manie of his disciples went backe, and walked no more with him. <sup>67</sup> Then said Jesus to the twelve, Wil ye also go away? <sup>68</sup> Then Simon Peter answered him, Master to whome shall we go? Thou hast the wordes of eternal life: <sup>69</sup> And we beleve and knowe that thou art the Christ the Sonne of the living God. <sup>70</sup> Jesus answered them, Have not I chosen you twelve and one of

## (RV 1881) ASV 1901

drinketh my blood abideth in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. <sup>58</sup> This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever. <sup>59</sup> These things said he in the synagogue, as he taught in Capernaum.

<sup>60</sup> Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear it? <sup>61</sup> But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? <sup>62</sup> *What* then if ye should behold the Son of man ascending where he was before? <sup>63</sup> It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. <sup>65</sup> And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

<sup>66</sup> Upon this many of his disciples went back, and walked no more with him. <sup>67</sup> Jesus said therefore unto the twelve, Would ye also go away? <sup>68</sup> Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. <sup>69</sup> And we have believed and know that thou art the Holy One of God. <sup>70</sup> Jesus answered them, Did not I choose

## BISHOPS' BIBLE (1568) 1602

my blood, dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent mee, and I live by the Father: Even so, he that eateth mee, shall live by *the meanes* of me. <sup>58</sup> This is that bread which came downe from heaven: not as your fathers did eat Manna, and are dead: hee that eateth of this bread, shall live ever. <sup>59</sup> These things saide he in the Synagogue, as he taught in Capernaum. <sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can abide the hearing of it? <sup>61</sup> When Jesus knewe in himselfe that his disciples murmured at it, hee saide unto them, Doeth this offend you? <sup>62</sup> *What* and if ye shall see the Sonne of man ascend up thither where he was before? <sup>63</sup> It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speake unto you, are Spirit and life. <sup>64</sup> But there are some of you that beleeve not. For Jesus knew from the beginning, which they were that beleved not, and who should betray him. <sup>65</sup> And he said, Therefore saide I unto you, that no man can come unto mee, except it were given unto him of my Father. <sup>66</sup> From that time many of his disciples went backe, and walked no more with him. <sup>67</sup> Then said Jesus unto the Twelve, Will ye also goe away? <sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the wordes of eternall life: <sup>69</sup> And wee beleeve and are sure that thou art that Christ, the Sonne of the loving God. <sup>70</sup> Jesus answered them, Have not I chosen you Twelve,

## RSV (1946) 1960

in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. <sup>58</sup> This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever." <sup>59</sup> This he said in the synagogue, as he taught at Capernaum.

<sup>60</sup> Many of his disciples, when they heard it, said, "This is a hard saying; who can listen to it?" <sup>61</sup> But Jesus, knowing in himself that his disciples murmured at it, said to them, "Do you take offense at this?" <sup>62</sup> Then what if you were to see the Son of man ascending where he was before? <sup>63</sup> It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life. <sup>64</sup> But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that should betray him. <sup>65</sup> And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

<sup>66</sup> After this many of his disciples drew back and no longer went about with him. <sup>67</sup> Jesus said to the twelve, "Will you also go away?" <sup>68</sup> Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life; <sup>69</sup> and we have believed, and have come to know, that you are the Holy One of God." <sup>70</sup> Jesus answered them, "Did I not choose you, the twelve, and one of you is

## TYNDALE (1525) 1535

one of you is the devyll? <sup>71</sup> He spake it of Judas Iscariot the sonne of Simon. For he it was that shuld betraye him, and was one of the twelve.

**7** After that, Jesus went about into Galile and wolde not go about in Jewry for the Jewes sought to kill him. <sup>2</sup> The Jewes tabernacle feast was at honde. <sup>3</sup> His brethren therfore sayde unto him: get the hence and go into Jewry that thy disciples maye se thy workes that thou doest. <sup>4</sup> For ther is no man that doeth eny thinge secretly, and he him selfe seketh to be knowen openlye. If thou do soche thinges, shewe thy selfe to the worlde. <sup>5</sup> For as yet his brethren beleved not in him.

<sup>6</sup> Then Jesus sayde unto them: My tyme is not yet come: but youre tyme is all waye redy. <sup>7</sup> The worlde cannot hate you. But me it hateth: because I testify of it, that the workes of it are evyll. <sup>8</sup> Go ye up unto this feast. I will not go up yet unto this feast, for my tyme is not yet full come. <sup>9</sup> These wordes he sayde unto them, and abode still in Galile. <sup>10</sup> But assone as his brethren were gone up, then went he also up unto the feast: not openly, but as it were prevely. <sup>11</sup> Then sought him the Jewes at the feast, and sayde: where is he? <sup>12</sup> And moche murmuringe was ther of him amonge the people. Some sayde: He is good. Wother sayde naye, but he deceaveth the people. <sup>13</sup> Howbeit no man spake openly of him, for feare of the Jewes.

## RHEIMS 1582

chosen you the Twelve: and of you one is a devil? <sup>71</sup> And he meant Judas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelve.

**7** After these things JESUS walked into Galilee, for he would not walke into Jewrie: because the Jewes sought to kil him. <sup>2</sup> And the festival day of the Jewes, Scenopegia, was at hand. <sup>3</sup> And his brethren said to him, Passe from hence, and goe into Jewrie: that thy Disciples also may see thy workes which thou doest. <sup>4</sup> For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the world. <sup>5</sup> For neither did his brethren beleve in him. <sup>6</sup> JESUS therfore saith to them, My time is not yet come: but your time is alwaies readie. <sup>7</sup> The world can not hate you, but me it hateth: because I give testimonie of it, that the workes thereof are evil. <sup>8</sup> Goe you up to this festival day: I goe not up to this festival day: because my time is not yet accomplished.

<sup>9</sup> When he had said these things, him self taried in Galilee. <sup>10</sup> But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secrete. <sup>11</sup> The Jewes therfore sought him in the festival day, and said, Where is he? <sup>12</sup> And there was much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. <sup>13</sup> Yet no man spake openly of him for feare of the Jewes.

## GREAT BIBLE (1539) 1540

and one of you is a devyll? <sup>71</sup> He spake of Judas Iscariot the sonne of Simon. For he it was, that shuld betraye hym, beyng one of the twelve.

**7** After these thinges, Jesus went about in Galile: for he wolde not go aboute in Jewry because that the Jewes sought to kyll hym. <sup>2</sup> The Jewes feast of tabernacles was at hande. <sup>3</sup> Hys brethren therfore sayde unto him: get the hence, and go into Jewry, that thy disciples also maye se thy worckes that thou doest. <sup>4</sup> For ther is no man that doeth eny thyng in secret, and he hym selfe seketh to be knowne openlye. If thou do soch thinges, shewe thy selfe to the world. <sup>5</sup> For his brethren beleved not in him.

<sup>6</sup> Then Jesus sayde unto them: My tyme is not yet come: but youre tyme is all waye ready. <sup>7</sup> The worlde cannot hate you. But me it hateth: because I testify of it, that the workes therof are evill. <sup>8</sup> Go ye up unto this feast, I will not go up yet unto this feast, for my tyme is not yet full come. <sup>9</sup> whan he had sayde these wordes unto them he abode styll in Galile. <sup>10</sup> But as sone as his brethren were come, then went he also up unto the feast not openly: but as it were prevely. <sup>11</sup> Then sought him the Jewes at the feast, and sayde: where is he? <sup>12</sup> And moch murmuringe was ther of him amonge the people. For some sayde: He is good, other sayde naye, but he deceaveth the people. <sup>13</sup> How be it no man spake openly of him, for feare of the Jewes.

## KJ (1611) 1873

of you is a devil? <sup>71</sup> He spake of Judas Iscariot *the son of* Simon: for he *it was that* should betray him, being one of the twelve.

**7** After these *things* Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. <sup>2</sup> Now the Jews' feast of tabernacles was at hand. <sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. <sup>4</sup> For *there is no man that* doeth any *thing* in secret, and he himself seeketh to be known openly. If thou do these *things*, shew thyself to the world. <sup>5</sup> For neither did his brethren believe in him. <sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is alway ready. <sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. <sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. <sup>9</sup> When he had said these *words* unto them, he abode *still* in Galilee.

<sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup> Then the Jews sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the people concerning him: *for* some said, He is a good *man*: others said, Nay; but he deceiveth the people. <sup>13</sup> Howbeit no *man* spake openly of him for fear of the Jews.

## GENEVA BIBLE (1560) 1562

you is a devil? <sup>71</sup> Now he spake it of Judas Iscariot the (sonne) of Simon: for he it was that shulde betraye him, thogh he was one of the twelve.

**7** After these things, Jesus walked in Galilee and wolde not walke in Judea: for the Jewes soght to kil him. <sup>2</sup> Now the Jewes feast of the Tabernacles was at hand. <sup>3</sup> His brethren therefore said unto him, departe hence, and go into Judea, that thy disciples may se thy workes that thou doest. <sup>4</sup> For there is no man that doeth anie thing secretly, and he him self seketh to be famous. If thou doest these things, shewe thy self to the worlde. <sup>5</sup> For as yet his brethren beleved not in him. <sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is alway readie. <sup>7</sup> The world can not hate you: but me it hateth because I testifie of it, that the workes thereof are evil. <sup>8</sup> Go ye up unto this feast: I wil not go up yet unto this feast: for my time is not yet fulfilled

<sup>9</sup> These things he said unto them, and abode stil in Galilee. <sup>10</sup> But assone as his brethren were gone, up then went he also up unto the feast, not openly, but as (it were) privily. <sup>11</sup> Then the Jewes soght him at the feest, and said, Where is he? <sup>12</sup> And muche murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he \* deceiveth the people. <sup>13</sup> How be it no

## (RV 1881) ASV 1901

you the twelve, and one of you is a devil? <sup>71</sup> Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

**7** And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. <sup>2</sup> Now the feast of the Jews, the feast of tabernacles, was at hand. <sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. <sup>4</sup> For no man doeth anything in secret, <sup>1</sup> and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. <sup>5</sup> For even his brethren did not believe on him. <sup>6</sup> Jesus therefore saith unto them, My time is not yet come; but your time is always ready. <sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. <sup>8</sup> Go ye up unto the feast: I go not up<sup>m</sup> unto this feast; because my time is not yet fulfilled. <sup>9</sup> And having said these things unto them, he abode *still* in Galilee.

<sup>10</sup> But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. <sup>11</sup> The Jews therefore sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. <sup>13</sup> Yet no man spake openly of him for fear of the Jews.

<sup>1</sup> Some ancient authorities read *and seeketh it to be known openly*.  
<sup>m</sup> Many ancient authorities add *yet*.

## BISHOPS' BIBLE (1568) 1602

and one of you is a devil? <sup>71</sup> He spake of Judas Iscariot *the sonne* of Simon: for he it was that should betray him, being one of the Twelve.

**7** After these things, Jesus went about in Galilee: for he would not go about in Jurie, because that the Jewes sought to kill him. <sup>2</sup> The Jewes feast of Tabernacles was at hand. <sup>3</sup> His brethren therefore said unto him, Get thee hence, and go into Jurie, that thy disciples also may see the workes that thou doest. <sup>4</sup> There is no man that doeth any thing in secret, and hee himselve seeketh to be knownen openly: If thou do such things, shewe thy selfe to the world. <sup>5</sup> For neither his brethren beleved in him. <sup>6</sup> Then Jesus saide unto them, My time is not yet come: but your time is alway ready. <sup>7</sup> The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evill. <sup>8</sup> Goe ye up unto this feast: I goe not up yet unto this feast, for my time is not yet ful come. <sup>9</sup> When he had said these words unto them, he abode still in Galilee. <sup>10</sup> But when his brethren were gone up, then went hee also up unto the feast, not openly, but as it were privily. <sup>11</sup> Then sought him the Jewes at the feast, and said, Where is he? <sup>12</sup> And much murmuring of him was there among the people: For some said, He is good: Other said, Naye: but he deceiveth the people. <sup>13</sup> Howbeit, no man spake openly of him, for feare of the Jewes.

## RSV (1946) 1960

a devil?" <sup>71</sup> He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was to betray him.

**7** After this Jesus went about in Galilee; he would not go about in Judea, because the Jews sought to kill him. <sup>2</sup> Now the Jews' feast of Tabernacles was at hand. <sup>3</sup> So his brothers said to him, "Leave here and go to Judea, that your disciples may see the works you are doing." <sup>4</sup> For no man works in secret if he seeks to be known openly. If you do these things, show yourself to the world." <sup>5</sup> For even his brothers did not believe in him. <sup>6</sup> Jesus said to them, "My time has not yet come, but your time is always here." <sup>7</sup> The world cannot hate you, but it hates me because I testify of it that its works are evil. <sup>8</sup> Go to the feast yourselves; I am not<sup>o</sup> going up to this feast, for my time has not yet fully come." <sup>9</sup> So saying, he remained in Galilee.

<sup>10</sup> But after his brothers had gone up to the feast, then he also went up, not publicly but in private. <sup>11</sup> The Jews were looking for him at the feast, and saying, "Where is he?" <sup>12</sup> And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray." <sup>13</sup> Yet for fear of the Jews no one spoke openly of him.

<sup>o</sup> Other ancient authorities add *yet*.

## TYNDALE (1525) 1535

<sup>14</sup>In the middes of the feast, Jesus went up into the temple and taught. <sup>15</sup>And the Jewes marveyled sayinge: How knoweth he the scriptures, seynge that he never learned? <sup>16</sup>Jesus answered them, and sayde: My doctrine is not myne: but his that sent me: <sup>17</sup>If eny man will do his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. <sup>18</sup>He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the same is true and no unrightewesnes is in him.

<sup>19</sup>Dyd not Moses geve you a lawe, and yet none of you kepeth the lawe? Why go ye aboute to kyll me? <sup>20</sup>The people answered and sayde: thou hast the devyll: who goeth aboute to kill the? <sup>21</sup>Jesus answered and sayde to them: I have done one worke, and ye all marvayle. <sup>22</sup>Moses therfore gave unto you circumcision: not because it is of Moses, but of the fathers. And yet ye on the Saboth daye, circumcise a man. <sup>23</sup>If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me, because I have made a man every whit whoale on the Saboth daye? <sup>24</sup>Judge not after the utter aperaunce: but judge rightewes judgement.

<sup>25</sup>Then sayde some of them of Jerusalem: is not this he whom they go aboute to kyll? <sup>26</sup>Beholde he speaketh boldly, and they saye nothinge to him. Do the rulers knowe in dede that this is very Christ? <sup>27</sup>Howbeit we knowe this man whence he is: but when Christ cometh, no man shall knowe whence he is.

## RHEIMS 1582

<sup>14</sup>And when the festivitie was now halfe done, JESUS went up into the temple, and taught. <sup>15</sup>And the Jewes marvelled, saying, How doth this man know letters, whereas he hath not learned? <sup>16</sup>JESUS answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup>If any man wil doe the wil of him, he shal understand of the doctrine whether it be of God, or I speake of my self. <sup>18</sup>He that speaketh of him self, seeketh his owne glorie. But he that seeketh the glorie of him that sent him, he is true, and injustice in him there is not. <sup>19</sup>Did not Moyses give you the law, and none of you doeth the law? <sup>20</sup>Why seeke you to kil me? The multitude answered, and said, Thou hast a devil, who seeketh to kil thee? <sup>21</sup>JESUS answered, and said to them, One worke I have done: and you doe al marvel. <sup>22</sup>Therefore Moyses gave you circumcision: not that it is of Moyses, but of the fathers, and in the Sabboth you circumcise a man. <sup>23</sup>If a man receive circumcision in the Sabboth, that the law of Moyses be not broken: are you angrie at me because I have healed a man wholly in the Sabboth? <sup>24</sup>Judge not according to the face, but judge just judgement.

<sup>25</sup>Certaine therfore of Hierusalem said, Is not this he whom they seeke to kil? <sup>26</sup>And behold, he speaketh openly, and they say nothing to him. Have the Princes knowen in dede that this is CHRIST? <sup>27</sup>But this man we know whence he is. But when CHRIST commeth, no man knoweth whence

## GREAT BIBLE (1539) 1540

<sup>14</sup>Now whan halfe of the feast was done, Jesus went up into the temple, and taught. <sup>15</sup>And the Jewes marveyled, saying: How knoweth he the scriptures, seynge that he never learned? <sup>16</sup>Jesus answered them, and sayde: My doctryne hys not myne: but his that sent me. <sup>17</sup>If eny man wyll be obedient unto his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. <sup>18</sup>He that speaketh of him selfe, seketh his awne prayse. But he that seketh hys prayse that sent him, the same is true, and no unrightewesnes is in him.

<sup>19</sup>Dyd not Moses geve you a lawe, and yet none of you kepeth the lawe? Why go ye about to kyll me? <sup>20</sup>The people answered and sayde: thou hast the devyll: who goeth aboute to kyll the? <sup>21</sup>Jesus answered, and sayde unto them: I have done one worcke, and ye all marvayle. <sup>22</sup>Moses therfore gave unto you the circuncisyon: not because it is of Moses, but of the fathers: And yet ye on the Saboth daye, circuncyse a man. <sup>23</sup>If a man on the Saboth daye receave circuncysion without breakynge of the lawe of Moses: disdayne ye at me, because I have made a man every whit whoale on the Saboth daye? <sup>24</sup>Judge not after the utter aperaunce, but judge with a ryghtewes judgement.

<sup>25</sup>Then sayde some of them of Jerusalem: is not this he, whom they go about to kyll? <sup>26</sup>But lo, he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, that this is very Christ? <sup>27</sup>Howbeit we knowe this man whence he is: but when Christ cometh, no man knoweth whence he is.

## KJ (1611) 1873

<sup>14</sup>Now about the midst of the feast Jesus went up into the temple, and taught. <sup>15</sup>And the Jews marvelled, saying, How knoweth this *man* letters, having never learned? <sup>16</sup>Jesus answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup>If any *man* will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. <sup>18</sup>He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup>Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? <sup>20</sup>The people answered and said, Thou hast a devil: who goeth about to kill thee? <sup>21</sup>Jesus answered and said unto them, I have done one work, and ye all marvel. <sup>22</sup>Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man. <sup>23</sup>If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? <sup>24</sup>Judge not according to the appearance, but judge righteous judgment. <sup>25</sup>Then said some of them of Jerusalem. Is not this he, whom they seek to kill? <sup>26</sup>But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? <sup>27</sup>Howbeit we know this *man* whence he is: but when

## GENEVA BIBLE (1560) 1562

man spake openly of him for feare of the Jewes. <sup>14</sup> Now when half the feast was done, Jesus went up into the Temple and taught. <sup>15</sup> And the Jewes marvelled, saying, How knoweth this man the Scriptures, seeing that he never learned. <sup>16</sup> Jesus answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup> If anie man wil do his wil, he shal knowe of the doctrine, whether it be of God, or whether I speake of my self. <sup>18</sup> He that speaketh of him self, seketh his owne glorie: but he that seketh his glorie that sent him, the same is true, and no unrighteousnes is in him. <sup>19</sup> Did not Moses give you a Lawe, and (yet) none of you kepeth the Law? Why go ye about to kil me? <sup>20</sup> The people answered, and said, Thou hast a devil. who goeth about to kil thee? <sup>21</sup> Jesus answered, and said to them, I have done one worke, and ye all marveile. <sup>22</sup> Moses therefore gave unto you circumcision, [not because it is of Moses, but of the fathers] and ye on the Sabbath (day) circumcise a man. <sup>23</sup> If a man on the Sabbath receive circumcision, that the Law of Moses shulde not be broken, be ye angrie with me, because I have made a man everie whit whole on the Sabbath (day?) <sup>24</sup> Judge not according to the appearance, but judge righteous judgement.

<sup>25</sup> Then said some of them of Jerusalem, is not this he, whome they go about to kil? <sup>26</sup> And beholde, he speaketh openly, and they say nothing to him; do the rulers knowe in dede that this is the verie Christ? <sup>27</sup> How beit we knewe this man whence he is but when the Christ cometh, no man shal knowe whence he is.

## (RV 1881) ASV 1901

<sup>14</sup> But when it was now the midst of the feast Jesus went up into the temple, and taught. <sup>15</sup> The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? <sup>16</sup> Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. <sup>17</sup> If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. <sup>18</sup> He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup> Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? <sup>20</sup> The multitude answered, Thou hast a demon: who seeketh to kill thee? <sup>21</sup> Jesus answered and said unto them, I did one work, and ye all marvel because thereof. <sup>22</sup> Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. <sup>23</sup> If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? <sup>24</sup> Judge not according to appearance, but judge righteous judgment.

<sup>25</sup> Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? <sup>26</sup> And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? <sup>27</sup> Howbeit we know this man whence he is: but when the Christ cometh, no one

## BISHOPS' BIBLE (1568) 1602

<sup>14</sup> Nowe when halfe of the feast was done, Jesus went up into the Temple, and taught. <sup>15</sup> And the Jewes marvelled, saying, How knoweth he the Scriptures, seeing that he never learned? <sup>16</sup> Jesus answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup> If any man will do his will, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe. <sup>18</sup> He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him. <sup>19</sup> Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill me? <sup>20</sup> The people answered, and said, Thou hast the devil: Who goeth about to kill thee? <sup>21</sup> Jesus answered, and said unto them, I have done one worke, and ye all marveile. <sup>22</sup> Moses therefore gave unto you the Circumcision (not because it is of Moses, but of the fathers) and yet ye on the Sabbath day circumcise a man. <sup>23</sup> If a man on the Sabbath day receive circumcision, without breaking of the Law of Moses: disdain ye at me, because I have made a man every whit whole on the Sabbath day? <sup>24</sup> Judge not after the utter appearance, but judge with a righteous judgement. <sup>25</sup> Then said some of them of Hierusalem, Is not this he, whom they go about to kill? <sup>26</sup> But lo, he speaketh boldly, and they say nothing unto him: Do the rulers know in deed that this is very Christ? <sup>27</sup> Howbeit, we know this man whence he is: but

## RSV (1946) 1960

<sup>14</sup> About the middle of the feast Jesus went up into the temple and taught. <sup>15</sup> The Jews marvelled at it, saying, "How is it that this man has learning, when he has never studied?" <sup>16</sup> So Jesus answered them, "My teaching is not mine, but his who sent me; <sup>17</sup> if any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority. <sup>18</sup> He who speaks on his own authority seeks his own glory; but he who seeks the glory of him who sent him is true, and in him there is no falsehood. <sup>19</sup> Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" <sup>20</sup> The people answered, "You have a demon! Who is seeking to kill you?" <sup>21</sup> Jesus answered them, "I did one deed, and you all marvel at it. <sup>22</sup> Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man upon the sabbath. <sup>23</sup> If on the sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the sabbath I made a man's whole body well? <sup>24</sup> Do not judge by appearances, but judge with right judgment."

<sup>25</sup> Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill? <sup>26</sup> And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? <sup>27</sup> Yet we know where this man comes from; and when the Christ appears, no one will know where he comes from."

## TYNDALE (1525) 1535

<sup>28</sup> Then cryed Jesus in the temple as he taught sayinge: ye knowe me, and whence I am ye knowe. And yet I am not come of my selfe, but he that sent me is true, whom ye knowe not. <sup>29</sup> I knowe him: for I am of him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no man layde hondes on him, because his tyme was not yet come. <sup>31</sup> Many of the people beleved on him and sayde: when Christ cometh, will he do moo myracles then this man hath done?

<sup>32</sup> The Pharises hearde that the people murmured suche thinges about him. Wherefore the Pharises and hye prestes rent ministers forth to take him. <sup>33</sup> Then sayde Jesus unto them: Yet am I a lytell whyle with you, and then go I unto him that sent me. <sup>34</sup> Ye shall seke me, and shall not fynde me: and where I am, thither can ye not come. <sup>35</sup> Then sayde the Jewes bitwene them selves: whither will he go, that we shall not fynde him? Will he go amonge the gentyls which are scattered all a broade, and teache the gentyls: <sup>36</sup> What maner of sayinge is this that he sayde: ye shall seke me, and shall not fynde me: and where I am thither can ye not come?

<sup>37</sup> In the last daye, that great daye of the feaste, Jesus stode and cryed sayinge: If eny man thyrst, let him come unto me and drincke. <sup>38</sup> He that beleveth on me, as sayeth the scripture, out of his belly shall flowe ryvers of water

## RHEIMS 1582

he is. <sup>28</sup> JESUS therfore cried in the temple teaching, and saying, Both me you doe know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. <sup>29</sup> I know him, because I am of him, and he sent me. <sup>30</sup> They sought therfore to apprehend him: and no man laide handes upon him, because his houre was not yet come. <sup>31</sup> But of the multitude many beleved in him, and said, CHRIST when he commeth, shal he doe more signes then these which this man doeth? <sup>32</sup> The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. <sup>33</sup> JESUS therfore said to them, Yet a little time I am with you: and I goe to him that sent me. <sup>34</sup> You seeke me, and shal not fynde: and where I am, you can not come. <sup>35</sup> The Jewes therfore said among them selves, Whither wil this man goe, that we shal not fynde him? Wil he goe into the dispersion of the Gentiles, and teach the Gentiles? <sup>36</sup> What is this saying that he hath said, You shal seeke me, and shal not fynde: And where I am, you can not come.

<sup>37</sup> And in the last, the great day of the festivitie JESUS stode, and cried, saying, If any man thirst, let him come to me, and drinke. <sup>38</sup> He that beleeveth in me, as the scripture saith, *Out of his belly shal flow rivers of living water.*

## GREAT BIBLE (1539) 1540

<sup>28</sup> Then cryed Jesus in the temple (as he taught) saying: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. <sup>29</sup> But I knowe him (*And yf I saye that I knowe hym not, I shalbe a lyer lyke unto you, but I knowe hym*) for I am of him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no man layde handes on him, because his houre was not yet come. <sup>31</sup> Many of the people beleved on hym and sayde: when Christ commeth, will he do moo myracles then these, that this man hath done?

<sup>32</sup> The Pharises hearde that the people murmured suche thinges concernyng him And the pharises and hye prestes sent ministres to take him. <sup>33</sup> Then sayde Jesus unto them: Yet am I a lytell whyle with you, and then go I unto him that sent me. <sup>34</sup> Ye shall seke me, and shall not fynde me: and where I am, thither can ye not come. <sup>35</sup> Then sayde the Jewes among them selves: whither wyll he go, that we shall not fynde him? Wyll he go amonge the gentyls (whych are scattered abroad) and teach the gentyls: <sup>36</sup> What maner of saying is this that he sayd: ye shall seke me, and shall not fynde me: and where I am, thither can ye not come?

<sup>37</sup> In the last daye, that great daye of the feast Jesus stode, and cryed, sayinge: If eny man thyrst, lett him come unto me, and drincke. <sup>38</sup> He that beleveth on me (as sayeth the scripture) out of his belly shall flowe ryvers of water of

## KJ (1611) 1873

Christ cometh, no *man* knoweth whence he is. <sup>28</sup> Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup> But I know him: for I am from him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no *man* laid hands on him, because his hour was not yet come. <sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do moe miracles than these which this *man* hath done? <sup>32</sup> The Pharisees heard that the people murmured such *things* concerning him; and the Pharisees and the chief priests sent officers to take him. <sup>33</sup> Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. <sup>34</sup> Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. <sup>35</sup> Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? <sup>36</sup> What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

<sup>37</sup> In the last day, *that great day* of the feast, Jesus stood and cried, saying, If any *man* thirst, let him come unto me, and drink. <sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

## GENEVA BIBLE (1560) 1562

<sup>28</sup> Then cryed Jesus in the Temple as he taught saying, Ye bothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye know not. <sup>29</sup> But I knowe him: for I am of him, and he hath sent me. <sup>30</sup> Then they sought to take him, but no man laid hands on him, because his houre was nor \* yet come. <sup>31</sup> Now manie of the people beleved in him, and said, When the Christ cometh, wil he do mo miracles then this man hath done? <sup>32</sup> The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him. <sup>33</sup> Then said Jesus unto them, Yet am I a litle while with you, and then go I unto him that sent me. <sup>34</sup> Ye shal seke me, and shal not finde (me,) and where I am, can ye not come. <sup>35</sup> Then said the Jewes amongs them selves, Whither wil he go, that we shal not finde him? Wil he go unto them that are dispersed among the Grecians, and teache the Grecians? <sup>36</sup> What saying is this that he said, Ye shal seke me, and shal not finde (me?) and where I am, can ye not come? <sup>37</sup> Now in the last (and) great day of the feast, Jesus stode and cryed, saying, If anie man thirst let him come unto me, and drinke. <sup>38</sup> He that beleveth in me, as saith the Scripture, out of his

## (RV 1881) ASV 1901

knoweth whence he is. <sup>28</sup> Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup> I know him; because I am from him, and he sent me. <sup>30</sup> They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. <sup>31</sup> But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? <sup>32</sup> The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. <sup>33</sup> Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. <sup>34</sup> Ye shall seek me, and shall not find me: and where I am, ye cannot come. <sup>35</sup> The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come? <sup>37</sup> Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. <sup>38</sup> He that believeth on me, as the scripture hath said, from within him shall flow rivers of living

## BISHOPS' BIBLE (1568) 1602

when Christ commeth, no man knoweth when he is. <sup>28</sup> Then cried Jesus in the Temple as he taught, saying, Ye know both me, and whence I am ye know, and I am not come of my selfe, but he that sent me, is true, whom ye know not. <sup>29</sup> But I know him, for I am of him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no man laied hands on him, because his houre was not yet come. <sup>31</sup> Many of the people beleeved on him, and said, When Christ commeth, will he do mo miracles then these that this man hath done? <sup>32</sup> The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the high Priests sent servants to take him. <sup>33</sup> Then said Jesus unto them, Yet am I a little while with you, and then I goe unto him that sent me. <sup>34</sup> Ye shall seeke me, and shall not finde me: and where I am, thither can ye not come. <sup>35</sup> Then said the Jewes among themselves, Whither wil he goe, that we shall not finde him? Will he goe unto the dispersed among the Grecians, and teach the Gentiles? <sup>36</sup> What *maner* of saying is this that he said, Ye shall seeke mee, and shall not finde mee? and where I am, thither can ye not come. <sup>37</sup> In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drinke. <sup>38</sup> He that beleeveth on me, as the Scripture hath saide, out of

## RSV (1946) 1960

<sup>28</sup> So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from? But I have not come of my own accord; he who sent me is true, and him you do not know. <sup>29</sup> I know him, for I come from him, and he sent me." <sup>30</sup> So they sought to arrest him; but no one laid hands on him, because his hour had not yet come. <sup>31</sup> Yet many of the people believed in him; they said, "When the Christ appears, will he do more signs than this man has done?"

<sup>32</sup> The Pharisees heard the crowd thus muttering about him, and the chief priests and Pharisees sent officers to arrest him. <sup>33</sup> Jesus then said, "I shall be with you a little longer, and then I go to him who sent me; <sup>34</sup> you will seek me and you will not find me; where I am you cannot come." <sup>35</sup> The Jews said to one another, "Where does this man intend to go that we shall not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? <sup>36</sup> What does he mean by saying, 'You will seek me and you will not find me,' and, 'Where I am you cannot come?'"

<sup>37</sup> On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. <sup>38</sup> He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'"

## TYNDALE (1525) 1535

of lyfe. <sup>39</sup> This spake he of the sprete which they that beleved on him, shulde receave. For the holy goost was not yet there, because that Jesus was not yet glorified.

<sup>40</sup> Many of the people, when they hearde this saying sayd: of a truth this is a prophet: <sup>41</sup> other sayde, this is Christ: some sayde: shall Christ come out of Galile? <sup>42</sup> Sayeth not the scripture that Christ shall come of the seed of David: and out of the toune of Bethleem where David was? <sup>43</sup> So was ther dissencion amonge the people aboute him. <sup>44</sup> And some of them wolde have taken him: but no man layed hondes on him.

<sup>45</sup> Then came the ministers to the hye prestes and Pharises. And they sayde unto them: why have ye not brought him? <sup>46</sup> The servauntes answered: never man spake as this man doeth. <sup>47</sup> Then answered them the Pharises: are ye also disceaved? <sup>48</sup> Doth eny of the rulers or of the Pharises beleve on him? <sup>49</sup> But the comen people which knowe not the lawe, are cursed. <sup>50</sup> Nicodemus sayde unto them: He that came to Jesus by nyght, and was one of them. <sup>51</sup> Doth oure lawe judge eny man before it heare

## RHEIMS 1582

<sup>39</sup> (And this he said of the Spirit that they should receive which beleaved in him. for as yet the Spirit was not given: because JESUS was not yet glorified.)

<sup>40</sup> Of that multitude therefore, when they had heard these wordes of his, some said, This is the Prophet in deede. <sup>41</sup> others said, This is CHRIST. But certaine said, Why, doth CHRIST come from Galilee? <sup>42</sup> Doth not the scripture say, that of the seede of David, and from Bethleem the towne where David was, CHRIST doth come? <sup>43</sup> Therefore there arose dissension in the multitude for him. <sup>44</sup> And certaine of them would have apprehended him: but no man laid handes upon him. <sup>45</sup> The ministers therefore came to the cheefe priests and the Pharisees. And they said to them, Why have you not brought him? <sup>46</sup> The ministers answered, Never did there man so speake, as this man. <sup>47</sup> The Pharisees therfore answered them, Why, are you also seduced? <sup>48</sup> Hath any of the Princes beleaved in him, or of the Pharisees? <sup>49</sup> but this multitude that knoweth not the law, are accursed. <sup>50</sup> Nicodemus said to them, he that came to him by night, who was one of them, <sup>51</sup> Doth our lawe judge a man, unles it first heare him, and know what he doeth?

## GREAT BIBLE (1539) 1540

lyfe. <sup>39</sup> But this spake he of the sprete, whych they that beleve on him, shulde receave. For the holy goost was not yet there, because Jesus was not yet glorified.

<sup>40</sup> Many of the people therfore (when they hearde this saying) sayd of a truth this is a prophet: <sup>41</sup> but other sayde this is Christ. But some sayde: shal Christ come out of Galile: <sup>42</sup> Sayeth not the scripture, that Christ shall come of the seed of David: and out of the towne of Bethleem where David was? <sup>43</sup> So was ther dissencion amonge the people because of him. <sup>44</sup> And some of them wolde have taken him but no man layed handes of him. <sup>45</sup> Then came the mynisters to the hye prestes and Pharises. And they sayed unto them: why have ye not brought him? <sup>46</sup> The mynisters answered: never man spake as this man doeth, <sup>47</sup> Then answered them the Pharises: are ye also disceaved? <sup>48</sup> Doth eny of the rulers or of the Pharises beleve on him? <sup>49</sup> But this comen people whych knowe not the lawe, are cursed. <sup>50</sup> Nicodemus sayeth unto them (he that came to Jesus by nyght, and was one of them) <sup>51</sup> Doth oure lawe judge eny man, before it heare him, and knowe

## KJ (1611) 1873

<sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) <sup>40</sup> Many of the people therefore, when they heard *this* saying, said, Of a truth this is the Prophet. <sup>41</sup> Others said, This is the Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethleem, where David was? <sup>43</sup> So there was a division among the people because of him. <sup>44</sup> And some of them would have taken him; but no *man* laid hands on him.

<sup>45</sup> Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? <sup>46</sup> The officers answered, Never man spake like this man. <sup>47</sup> Then answered them the Pharisees, Are ye also deceived? <sup>48</sup> Have any of the rulers or of the Pharisees believed on him? <sup>49</sup> But this people who knoweth not the law are cursed. <sup>50</sup> Nicodemus saith unto them, (he that came to *Jesus* by night, being one of them,) <sup>51</sup> Doth our law judge any man, before it hear him, and know what

## GENEVA BIBLE (1560) 1562

bellie shal flowe rivers of water of life. <sup>39</sup> [This spake he of the Spirit which they that beleved in him, shulde receive. for the holie Gost was not yet (given) because that Jesus was not yet glorified.] <sup>40</sup> So manie of the people, when they heard this saying, said Of a trueth this is the Prophet. <sup>41</sup> Other said, This is the Christ: and some said, But shal Christ come out of Galile? <sup>42</sup> Saith not the Scripture that the Christ shal come of the sede of David, and out of the towne of Beth-lehem, where David was? <sup>43</sup> So was there dissention among the people for him. <sup>44</sup> And some of them wolde have taken him, but no man laid hands on him. <sup>45</sup> Then came the officers to the high Priests and Pharises, and they said unto them, Why have ye not broght him? <sup>46</sup> The officers answered, Never man spake like this man. <sup>47</sup> Then answered them the Pharises, Are ye also deceived? <sup>48</sup> Doeth anie of the rulers, or of the Pharises beleve in him? <sup>49</sup> But this people, which know not the Law, are cursed. <sup>50</sup> Nicodemus said unto them, [he that came to Jesus by night, and was one of them.] <sup>51</sup> Doeth our Law judge a man before it heare him, and knowe what he hathe done?

## (RV 1881) ASV 1901

water. <sup>39</sup> But this spake he of the Spirit, which they that believed on him were to receive: <sup>a</sup>for the Spirit was not yet given; because Jesus was not yet glorified. <sup>40</sup> Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. <sup>41</sup> Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? <sup>42</sup> Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? <sup>43</sup> So there arose a division in the multitude because of him. <sup>44</sup> And some of them would have taken him; but no man laid hands on him.

<sup>45</sup> The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? <sup>46</sup> The officers answered, Never man so spake. <sup>47</sup> The Pharisees therefore answered them, Are ye also led astray? <sup>48</sup> Hath any of the rulers believed on him, or of the Pharisees? <sup>49</sup> But this multitude that knoweth not the law are accursed. <sup>50</sup> Nicodemus saith unto them (he that came to him before, being one of them), <sup>51</sup> Doth our law judge a man, except it first hear from himself and know what he

## BISHOPS' BIBLE (1568) 1602

his belly shall flow rivers of water of life. <sup>39</sup> (But this spake he of the Spirit which they that beleeve on him, should receive. For the holy Ghost was not yet *there*, because that Jesus was not yet glorified.) <sup>40</sup> Many of the people therefore, when they heard this saying, said, Of a trueth this is the Prophet. <sup>41</sup> But other said, This is Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup> Hath not the Scripture said, that Christ commeth of the seede of David, and out of the towne of Bethlehem, where David was? <sup>43</sup> So was there dissention among the people because of him. <sup>44</sup> And some of them would have taken him, but no man layed hands on him. <sup>45</sup> Then came the servants to the high Priests and Pharisees, and they saide unto them, Why have ye not brought him? <sup>46</sup> The servants answered, Never man spake as this man doeth. <sup>47</sup> Then answered them the Pharisees, Are ye also deceived? <sup>48</sup> Have any of the rulers or of the Pharisees beleaved on him? <sup>49</sup> But this *common* people which know not the Law, are cursed. <sup>50</sup> Nicodemus saith unto them, (Hee that came to Jesus by night, being one of them,) <sup>51</sup> Doeth our Lawe judge any man before it heare him, and know what he

## RSV (1946) 1960

<sup>39</sup> Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

<sup>40</sup> When they heard these words, some of the people said, "This is really the prophet." <sup>41</sup> Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? <sup>42</sup> Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" <sup>43</sup> So there was a division among the people over him. <sup>44</sup> Some of them wanted to arrest him, but no one laid hands on him.

<sup>45</sup> The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" <sup>46</sup> The officers answered, "No man ever spoke like this man!" <sup>47</sup> The Pharisees answered them, "Are you led astray, you also? <sup>48</sup> Have any of the authorities or of the Pharisees believed in him? <sup>49</sup> But this crowd, who do not know the law, are accursed." <sup>50</sup> Nicodemus, who had gone to him before, and who was one of them, said to them, <sup>51</sup> "Does our law judge a man without first giving him a

<sup>a</sup> Some ancient authorities read for the Holy Spirit was not yet given

## TYNDALE (1525) 1535

him, and knowe what he hath done? <sup>52</sup> They answered and sayde unto him: arte thou also of Galile? Searche and loke, for out of Galile aryseth no Prophet. <sup>53</sup> And every man went unto his awne housse.

**8** And Jesus went unto mounte olyvete, <sup>2</sup> and erly in the morninge came agayne into the temple and all the people came unto him, and he sate doune and taught them. <sup>3</sup> And the Scribes and Pharises brought unto him a woman taken in advoutry, and set hyr in the myddes <sup>4</sup> and sayde unto him: Master, this woman was taken in advoutry, even as the dede was adoyng. <sup>5</sup> Moses in the lawe commaunded us that suche shulde be stoned. What sayest thou therfore? <sup>6</sup> And this they sayde to tempt him: that they myght have, wherof to accuse him. Jesus stouped doune, and with his finger wrote on the grounde. <sup>7</sup> And whyll they continued axinge him, he lyfte him selfe up, and sayde unto them: let him that is amonge you without synne, cast the fyrst stone at her. <sup>8</sup> And agayne he stouped doune and wrote on the grounde. <sup>9</sup> And assone as they hearde that, they went out one by one, the eldest fyrst. And Jesus was left alone, and the woman standinge in the myddes. <sup>10</sup> When Jesus \* had lyfte up him selfe agayne, and sawe no man but the woman, he sayde unto hyr. woman, where are those thyne accusars? Hath no man condempned the? <sup>11</sup> She sayde: No man Lorde. And Jesus sayde: Nether do I condempne the. Go, and synne no moare.

## RHEIMS 1582

<sup>52</sup> They answered, and said to him, Why, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. <sup>53</sup> And every man returned to his house.

**8** And JESUS went into the Mount-olivete: <sup>2</sup> and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

<sup>3</sup> And the Scribes and Pharisees bring a woman taken in advoutrie: and they did set her in the middes, <sup>4</sup> and said to him, Maister, this woman was even now taken in advoutrie. <sup>5</sup> And in the law Moyses commaunded us to stone such. What saiest thou therfore? <sup>6</sup> And this they said tempting him: that they might accuse him. But JESUS bowing him self downe, with his finger wrote in the earth. <sup>7</sup> When they therfore continued asking him: he lifted up him self, and said to them, He that is without sinne of you, let him first throw the stone at her. <sup>8</sup> And againe bowing him self, he wrote in the earth. <sup>9</sup> And they hearing went out one by one, beginning at the seniours: and JESUS alone remained, and the woman standing in the middes. <sup>10</sup> And JESUS lifting up him self, said to her, Woman, where are they that accused thee? hath no man condemned thee? <sup>11</sup> Who said, No man, Lord. And JESUS said, Neither wil I condemne thee. Goe, and now sinne no more.

## GREAT BIBLE (1539) 1540

what he hath done? <sup>52</sup> They answered, and sayd unto him: art thou also of Galile? Search and loke, For out of Galile aryseth no Prophete. <sup>53</sup> And every man went unto his awne house.

**8** Jesus went unto mount olyvete, <sup>2</sup> and early in the mornynge he came agayne into the temple, and all the people cam unto hym, and he sate doune, and taught them. <sup>3</sup> And the Scribes and Pharises brought unto hym a woman taken in advoutry: and whan they had set hir in the myddes, <sup>4</sup> they saye unto hym: Master, thys woman was taken in advoutry, even as the dede was a doing. <sup>5</sup> Moses in the lawe commaunded us, that suche shulde be stoned. But what sayest thou? <sup>6</sup> This they sayde to tempt him that they myght accuse him. But Jesus stouped doune, and with his fynger wrote on the grounde. <sup>7</sup> So, whan they contynued askynge him, he lyfte him selfe up, and sayde unto them: let him that is amonge you without synne, cast the fyrst stone at her. <sup>8</sup> And agayne he stowped doune, and wrote on the grounde. <sup>9</sup> And assone as they hearde this, they went out one by one, begynning at the eldest. And Jesus was left alone, and the woman standynge in the myddes. <sup>10</sup> When Jesus had lyfte up him selfe, and sawe no man, but the woman, he sayde unto hir: woman, where are those thyne accusars? Hath no man condempned the? <sup>11</sup> She sayde: No man, Lorde. And Jesus sayde. Nether do I condempne the. Go and synne nomore.

## KJ (1611) 1873

he doeth? <sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

**8** <sup>53</sup> And every man went unto his own house. <sup>1</sup> Jesus went unto the mount of Olives. <sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. <sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup> they say unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup> Now Moses in the law commanded us, that such should be stoned: but what sayest thou? <sup>6</sup> This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. <sup>7</sup> So when they continued asking him, he lift up *himself*, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again he stooped down, and wrote on the ground. <sup>9</sup> And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even unto the last*: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had lift up *himself*, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no *man* condemned thee? <sup>11</sup> She said, No *man*, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

## GENEVA BIBLE (1560) 1562

<sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search and loke: for out of Galilee ariseth no Prophet.  
<sup>53</sup> And everie man went unto his owne house.

8 And Jesus went unto the mount of olives, <sup>2</sup> And early in the mourning came againe into the Temple, and all the people came unto him, and he sate downe, and taught them. <sup>3</sup> Then the Scribes, and the Pharises broght unto him a woman, taken in adulterie, and set her in the middes, <sup>4</sup> And said unto him, Master, this woman was taken in adulterie, in the verie act. <sup>5</sup> Now Moses in the Law commanded us, that suche shulde be stoned: what saist thou therefore? <sup>6</sup> And this they said to tempt him, that thei might have, whereof to accuse him. But Jesus stouped down, and with his finger wrote on the grounde. <sup>7</sup> And while they continued asking him, he lift him self up, and said unto them, Let him that is among you without sinne, cast the first stone at her. <sup>8</sup> And againe he stouped downe, and wrote on the grounde. <sup>9</sup> And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest even to the last: so Jesus was left alone, and the woman standing in the middes. <sup>10</sup> When Jesus had lift up him self againe, and sawe no man, but the woman, he said unto her, Woman, where are those thine accusers? hathe no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said, Nether do I condemne thee:

## (RV 1881) ASV 1901

doeth? <sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

8 <sup>53</sup> [And they went every man unto his own house: <sup>1</sup> but Jesus went unto the mount of Olives. <sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. <sup>3</sup> And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, <sup>4</sup> they say unto him, Teacher, this woman hath been taken in adultery, in the very act. <sup>5</sup> Now in the law Moses commanded us to stone such: what then sayest thou of her? <sup>6</sup> And this they said, trying him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. <sup>7</sup> But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again he stooped down, and with his finger wrote on the ground. <sup>9</sup> And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. <sup>10</sup> And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? <sup>11</sup> And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

<sup>o</sup> Most of the ancient authorities omit John 7.53-8.11. Those which contain it vary much from each other.

## BISHOPS' BIBLE (1568) 1602

doeth? <sup>52</sup> The answered, and saide unto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet. <sup>53</sup> And every man went unto his owne house.

8 Jesus went out unto Mount Olivet: <sup>2</sup> And early in the morning he came againe into the Temple, and all the people came unto him, and he sate downe, and taught them. <sup>3</sup> And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the middes, <sup>4</sup> They said unto him, Master, this woman was taken in adulterie, even as the deed was a doing. <sup>5</sup> Moses in the Law commanded us that such should be stoned: but what sayest thou? <sup>6</sup> This they saide, tempting him, that they might accuse him. But Jesus stouped downe, and with his finger wrote on the ground, as though he heard them not. <sup>7</sup> So when they continued asking him, he lift up himselfe, and saide unto them, Let him that is among you without sinne, cast the first stone at her. <sup>8</sup> And againe, he stouped downe, and wrote on the ground. <sup>9</sup> And when they heard this, being accused of their owne consciences, they went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the mids. <sup>10</sup> When Jesus had lift up himselfe, and saw no man but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said, Neither do I condemne thee:

## RSV (1946) 1960

hearing and learning what he does?" <sup>52</sup> They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee."

8 <sup>53</sup> They went each to his own house, <sup>1</sup> but Jesus went to the Mount of Olives. <sup>2</sup> Early in the morning he came again to the temple; all the people came to him, and he sat down and taught them. <sup>3</sup> The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst <sup>4</sup> they said to him, "Teacher, this woman has been caught in the act of adultery. <sup>5</sup> Now in the law Moses commanded us to stone such. What do you say about her?" <sup>6</sup> This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. <sup>7</sup> And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her." <sup>8</sup> And once more he bent down and wrote with his finger on the ground. <sup>9</sup> But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left alone with the woman standing before him. <sup>10</sup> Jesus looked up and said to her, "Woman, where are they? Has no one condemned you?" <sup>11</sup> She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and do not sin again."

<sup>7</sup> Other ancient authorities add 7.53-8.11 either here or at the end of this gospel or after Luke 21.38, with variations of the text

## TYNDALE (1525) 1535

<sup>12</sup> Then spake Jesus agayne unto them sayinge: I am the light of the worlde. He that foloweth me, shall not walke in darcknes: but shall have the light of lyfe. <sup>13</sup> The Pharises sayde unto him: thou bearest recorde of thy silfe, thy recorde is not true. <sup>14</sup> Jesus answered and sayd unto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came and whither I go. But ye cannot tell whence I come and whither I go. <sup>15</sup> Ye judge after the flesshe, I judge noman. <sup>16</sup> And yf I judge, my judgement is true. For I am not alone: but I and the father that sent me. <sup>17</sup> It is also written in youre lawe, that the testimony of two men is true. <sup>18</sup> I am one that beare witness of my selfe, and the father that sent me, beareth witness of me. <sup>19</sup> Then sayde they unto him: where is thy father? Jesus answered: ye nether knowe me, nor yet my father. Yf ye had knowen me, ye shuld have knowen my father also. <sup>20</sup> These wordes spake Jesus in the treasury, as he taught in the temple, and noman layde hondes on him, for his tyme was not yet come

<sup>21</sup> Then sayde Jesus agayne unto them. I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I goo, thither can ye not come. <sup>22</sup> Then sayde the Jewes: will he kyll him selfe, because he sayth: whyther I go, thither can ye not come? <sup>23</sup> And he sayde unto them: ye are from beneth, I am from above. Ye are of this worlde, I am not of this worlde. <sup>24</sup> I sayde therfore unto you, that ye shall dye in youre synnes. For except ye beleve that I am he, ye shall dye in youre synnes.

## RHEIMS 1582

<sup>12</sup> Againe therfore JESUS spake to them, saying, I am the light of the world. he that foloweth me, walketh not in darkenesse: but shal have the light of life. <sup>13</sup> The Pharisees therfore said to him, Thou givest testimonie of thy self: thy testimonie is not true. <sup>14</sup> JESUS answered, and said to them, Although I doe give testimonie of my self, my testimonie is true: because I know whence I came, and whither I goe: but you know not whence I come, or whither I goe. <sup>15</sup> You judge according to the flesh: I doe not judge any man. <sup>16</sup> And if I doe judge, my judgement is true: because I am not alone, but I and he that sent me, the Father. <sup>17</sup> And in your law it is written, that the testimonie of two men is true. <sup>18</sup> I am he that give testimonie of my self: and he that sent me, the Father, giveth testimonie of me. <sup>19</sup> They said therfore to him, Where is thy father? JESUS answered, Neither me doe you know, nor my Father. If you did know me: perhaps you might know my Father also. <sup>20</sup> Those wordes JESUS spake in the Treasurie, teaching in the temple: and no man apprehended him, because his houre was not yet come.

<sup>21</sup> Againe therfore JESUS said to them, I goe, and you shal seeke me, and shal die in your sinne. Whither I goe, you can not come. <sup>22</sup> The Jewes therfore said, Why, wil he kil him self, because he saith, Whither I goe, you can not come? <sup>23</sup> And he said to them, You are from beneath, I am from above. you are of this world, I am not of this world. <sup>24</sup> Therfore I said to you that you shal die in your sinnes. for if you beleeve not that I am he, you shal die in your

## GREAT BIBLE (1539) 1540

<sup>12</sup> Then spake Jesus agayne unto them, saying: I am the lyght of the worlde. He that foloweth me, doth not walke in darcknes but shall have the light of lyfe. <sup>13</sup> The Pharises therfore sayde unto him: thou bearest recorde of thy selfe, thy recorde is not true: <sup>14</sup> Jesus answered, and sayde unto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I cam, and whither I go. But ye cannot tell whence I come, and whither I go. <sup>15</sup> Ye judge after the flesshe I judge no man. <sup>16</sup> And yf I judge, my judgement is true. For I am not alone: but I and the father that sent me. <sup>17</sup> It is also wrytten in youre lawe, that the testimony of two men is true. <sup>18</sup> I am one that beareth wyt-nes of my selfe, and the father that sent me, beareth wytnes of me. <sup>19</sup> Then sayde they unto him: where is thy father? Jesus answered: ye nether knowe me, nor yet my father: If ye had knowen me, ye shulde have knowen my father also. <sup>20</sup> These wordes spake Jesus in the treasury as he taught in the temple, and no man layde handes on hym for his houre was not yet come.

<sup>21</sup> Then sayde Jesus agayne unto them: I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thither can ye not come. <sup>22</sup> Then sayde the Jewes: will he kyll him selfe, because he sayth: whyther I go, thither can ye not come? <sup>23</sup> And he sayde unto them: ye are from beneth, I am from above. Ye are of this world, I am not of this world, <sup>24</sup> I sayd therfore unto you, that ye shal dye in youre synnes. For yf ye beleve not that I am he, ye shall dye in youre synnes.

## KJ (1611) 1873

<sup>12</sup> Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. <sup>13</sup> The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. <sup>14</sup> Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. <sup>15</sup> Ye judge after the flesh; I judge no man. <sup>16</sup> And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> It is also written in your law, that the testimony of two men is true. <sup>18</sup> I am one that bear witness of myself, and the Father that sent me beareth witness of me. <sup>19</sup> Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. <sup>20</sup> These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

<sup>21</sup> Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. <sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup> And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. <sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

## GENEVA BIBLE (1560) 1562

go and sinne no more. <sup>12</sup>Then spake Jesus againe unto them, saying, I am the light of the worlde: he that followeth me, shal not walke in darkenes, but shal have the light of life. <sup>13</sup>The Pharises therefore said unto him, Thou bearest recorde of thy self: thy recorde is not true. <sup>14</sup>Jesus answered, and said unto them, Thogh I beare recorde of my self, (yet) my recorde is true: for I knowe whence I came and whether I go: but ye can not tel whence I come and whether I go. <sup>15</sup>Ye judge after the flesh: I judge no man. <sup>16</sup>And if I also judge, my judgement is true: for I am not alone, but I and the Father that sent me. <sup>17</sup>And it is also written in your Law, that the testimonie of two men is true. <sup>18</sup>I am one that beare witnes of my self, and the Father that sent me, beareth witnes of me. <sup>19</sup>Then said they unto him, Where is thy Father? Jesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shuld have knowen my Father also. <sup>20</sup>These wordes spake Jesus in the treasurie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come. <sup>21</sup>Then said Jesus againe unto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, can ye not come. <sup>22</sup>Then said the Jewes, Wil he kil him self because he saith, Whether I go, can ye not come? <sup>23</sup>And he said unto them, Ye are from beneth: I am from above: ye are of this worlde: I am not of this worlde. <sup>24</sup>I said therefore unto you, That ye shal dye in your sinnes: for except ye be-

## (RV 1881) ASV 1901

<sup>12</sup>Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. <sup>13</sup>The Pharisees therefore said unto him, Thou bearest witness of thyself: thy witness is not true. <sup>14</sup>Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. <sup>15</sup>Ye judge after the flesh; I judge no man. <sup>16</sup>Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. <sup>17</sup>Yea and in your law it is written, that the witness of two men is true. <sup>18</sup>I am he that beareth witness of myself, and the Father that sent me beareth witness of me. <sup>19</sup>They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. <sup>20</sup>These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

<sup>21</sup>He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. <sup>22</sup>The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? <sup>23</sup>And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. <sup>24</sup>I said therefore unto you, that ye shall die in your sins: for except ye

## BISHOPS' BIBLE (1568) 1602

Goe, and sinne no more. <sup>12</sup>Then spake Jesus againe unto them, saying, I am the light of the world: Hee that followeth me, shall not in any wise walke in darkenesse, but shall have the light of life. <sup>13</sup>The Pharisees therefore saide unto him, Thou bearest record of thy selfe, thy record is not true. <sup>14</sup>Jesus answered, and sayde unto them, Though I beare record of my selfe, yet my record is true: for I knowe whence I came, and whither I go: but ye cannot tell whence I come, and whither I go. <sup>15</sup>Yee judge after the flesh, but I judge no man. <sup>16</sup>And if I judge, my judgement is true: for I am not alone, but I and the Father that sent me. <sup>17</sup>It is also written in your Law, that the testimonie of two men is true. <sup>18</sup>I am one that beareth witness of my selfe, and the Father that sent mee, beareth witness of me. <sup>19</sup>Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor yet my Father: if ye had knowen me, yee should have knowen my Father also. <sup>20</sup>These words spake Jesus in the treasury, as he taught in the Temple: and no man layde hands on him, for his houre was not yet come. <sup>21</sup>Then said Jesus againe unto them, I goe my way, and ye shall seeke me, and shall die in your sinnes: Whither I goe, thither can ye not come. <sup>22</sup>Then said the Jewes, Wil he kil himselfe, because he saith, Whither I go, thither can ye not come? <sup>23</sup>And hee saide unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. <sup>24</sup>I said therefore unto you, that ye shall die in your sinnes. For if ye beleve not that I am he, ye shall die in

## RSV (1946) 1960

<sup>12</sup>Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." <sup>13</sup>The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." <sup>14</sup>Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know whence I have come and whither I am going, but you do not know whence I come or whither I am going. <sup>15</sup>You judge according to the flesh, I judge no one. <sup>16</sup>Yet even if I do judge, my judgment is true, for it is not I alone that judge, but I and he<sup>s</sup> who sent me. <sup>17</sup>In your law it is written that the testimony of two men is true; <sup>18</sup>I bear witness to myself, and the Father who sent me bears witness to me." <sup>19</sup>They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father; if you knew me, you would know my Father also." <sup>20</sup>These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.

<sup>21</sup>Again he said to them, "I go away, and you will seek me and die in your sin; where I am going, you cannot come." <sup>22</sup>Then said the Jews, "Will he kill himself, since he says, 'Where I am going, you cannot come?'" <sup>23</sup>He said to them, "You are from below, I am from above; you are of this world, I am not of this world. <sup>24</sup>I told you that you would die in your sins, for you will die in your sins unless you

<sup>s</sup> Other ancient authorities read *the Father*

## TYNDALE (1525) 1535

<sup>25</sup> Then sayde they unto him, who arte thou? And Jesus sayde unto them: Even the very same thinge that I saye unto you. <sup>26</sup> I have many thinges to saye, and to judge of you. Ye and he that sent me is true. And I speake in the worlde, those thinges which I have hearde of him. <sup>27</sup> Howbeit they understode not that he spake of his father.

<sup>28</sup> Then sayde Jesus unto them: when ye have lyft up an hye the sonne of man, then shall ye knowe that I am he, and that I do nothings of my selfe: but as my father hath taught me, even so I speake: <sup>29</sup> and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thinges that please him. <sup>30</sup> As he spake these wordes, many beleved on him.

<sup>31</sup> Then sayde Jesus to those Jewes which beleved on him. If ye continue in my wordes, then are ye my very disciples, and shall knowe the trueth: <sup>32</sup> and the trueth shall make you free. <sup>33</sup> They answered him: We be Abrahams seede, and were never bonde to eny man: why sayest thou then, ye shalbe made fre.

<sup>34</sup> Jesus answered them: verely, verely I saye unto you, that whosoever committeth synne, is the servaunt of synne. <sup>35</sup> And the servaunt abydeyth not in the housse for ever: But the sonne abideth ever. <sup>36</sup> If the sonne therfore shall make you fre, then are ye fre in dede. <sup>37</sup> I knowe that ye are Abrahams seed: but ye seke meanes to kyll me, because my sayinges have no place in you. <sup>38</sup> I speake that I have sene with my father: and ye do that which ye have sene with youre father.

## RHEIMS 1582

sinne. <sup>25</sup> They said therfore to him, Who art thou? JESUS said to them, The beginning who also speake to you. <sup>26</sup> Many things I have to speake and judge of you. but he that sent me, is true: and what I have heard of him, these things I speake in the world. <sup>27</sup> And they knew not that he said to them that his father was God. <sup>28</sup> JESUS therfore said to them, When you shal have exalted the sonne of man, then you shal know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: <sup>29</sup> and he that sent me, is with me: and he hath not left me alone, because the things that please him I doe alwaies. <sup>30</sup> When he spake these things, many beleved in him.

<sup>31</sup> JESUS therfore said to them that beleved him, the Jewes: If you abide in my worde, you shal be my disciples in dede. <sup>32</sup> And you shal know the truth, and the truth shal make you free. <sup>33</sup> They answered him, We are the seed of Abraham, and we never served any man: how saiest thou, You shal be free? <sup>34</sup> JESUS answered them, Amen, amen I say to you, that every one which committeth sinne, is the servant of sinne. <sup>35</sup> and the servant abideth not in the house for ever: the sonne abideth for ever. <sup>36</sup> If therfore the sonne make you free, you shal be free in dede. <sup>37</sup> I know that you are the children of Abraham: but you seeke to kil me, because my worde taketh not in you. <sup>38</sup> I speake that which I have seen with my father: and you doe the things that you have seen with

## GREAT BIBLE (1539) 1540

<sup>25</sup> Then sayd they unto him. who arte thou? And Jesus sayeth unto them: Even the very same thing that I speake unto you. <sup>26</sup> I have many thinges to saye, and to judge of you: Yee, and he that sent me, is true. And I speake in the world, those thinges, which I have hearde of hym. <sup>27</sup> Howebeit they understode not that he spake of his father. <sup>28</sup> Then sayd Jesus unto them: when ye have lyft up an hye the sonne of man, then shall ye knowe, that I am he, and that I do nothings of my selfe: but as my father hath taught me, even so I speake these thinges: <sup>29</sup> and he that sent me, is with me. The father hath not left me alone, for I do all wayes those thinges that please him. <sup>30</sup> As he spake these wordes, many beleved on him.

<sup>31</sup> Then sayde Jesus to those Jewes, which beleved on him: If ye continue in my worde, then are ye my very disciples, <sup>32</sup> and ye shall knowe the trueth: and the trueth shall make you free. <sup>33</sup> They answered him: We be Abrahams seed, and were never bonde to eny man: how sayest thou then: ye shalbe made fre?

<sup>34</sup> Jesus answered them: verely, verely I saye unto you, that whosoever committeth sinne, is the servaunte of sinne. <sup>35</sup> And the servaunt abydeyth not in the house for ever: But the sonne abydeyth ever. <sup>36</sup> If the sonne therfore shal make you fre, then are ye fre in dede. <sup>37</sup> I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my word hath no place in you. <sup>38</sup> I speake that which I have sene with my father: and ye do that, which ye have sene

## KJ (1611) 1873

<sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you *from* the beginning. <sup>26</sup> I have many *things* to say and to judge of you: but he that sent me is true; and I speak to the world those *things* which I have heard of him. <sup>27</sup> They understood not that he spake to them of the Father. <sup>28</sup> Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these *things*. <sup>29</sup> And he that sent me is with me: the Father hath not left me alone; for I do always those *things* that please him. <sup>30</sup> As he spake these *words*, many believed on him.

<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; <sup>32</sup> and ye shall know the truth, and the truth shall make you free. <sup>33</sup> They answered him, We be Abraham's seed, and were never in bondage to any *man*: how sayest thou, Ye shall be made free? <sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. <sup>35</sup> And the servant abideth not in the house for ever: *but* the son abideth ever. <sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. <sup>38</sup> I speak *that* which I have seen with my Father: and ye do *that* which ye have seen with your

## GENEVA BIBLE (1560) 1562

leve, that I am he, ye shal dye in your sinnes. <sup>25</sup> Then said they unto him, Who art thou? And Jesus said unto them, Even the same thing that I said unto you from the beginning. <sup>26</sup> I have manie things to say, and to judge of you: but he that sent me, is true, and the things that I have heard of him, those speake I to the worlde. <sup>27</sup> They understode not that he spake to them of the Father. <sup>28</sup> Then said Jesus unto them, When ye have lift up the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my self, but as my Father hathe taught me, (so) I speake these things. <sup>29</sup> For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

<sup>30</sup> As he spake these things, many beleved in him. <sup>31</sup> Then said Jesus to the Jewes which beleved in him, If ye continue in my worde, ye are verely my disciples, <sup>32</sup> And shal knowe the trueth, and the trueth shal make you fre. <sup>33</sup> They answered him, We be Abrahams sede and were never bonde to any man: why saist thou then, Ye shalbe made fre? <sup>34</sup> Jesus answered them, Verely, verely I say unto you, that whosoever committeth sinne is the servant of sinne. <sup>35</sup> And the servant abideth not in the house for ever: but the Sonne abideth for ever. <sup>36</sup> If the Sonne therefore shal make you fre, ye shalbe fre in dede. <sup>37</sup> I knowe that ye are Abrahams sede, but ye seke to kill me, because my worde hathe no place in you. <sup>38</sup> I speake that whiche I have sene with my Father: and ye do that which ye have sene

## (RV 1881) ASV 1901

believe that I am *he*, ye shall die in your sins. <sup>25</sup> They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. <sup>26</sup> I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. <sup>27</sup> They perceived not that he spake to them of the Father. <sup>28</sup> Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. <sup>29</sup> And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. <sup>30</sup> As he spake these things, many believed on him.

<sup>31</sup> Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples; <sup>32</sup> and ye shall know the truth, and the truth shall make you free. <sup>33</sup> They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? <sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. <sup>35</sup> And the bondservant abideth not in the house for ever: the son abideth for ever. <sup>36</sup> If therefore the Son shall make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. <sup>38</sup> I speak the things which I have seen with *my* Father; and ye also do the things which ye heard from *your* father.

## BISHOPS' BIBLE (1568) 1602

your sinnes. <sup>25</sup> Then said they unto him, Who art thou? And Jesus sayeth unto them, Even the very same thing that I said unto you from the beginning. <sup>26</sup> I have many things to say, and to judge of you: Yea, and he that sent me is true, and I speake to the world those things which I have heard of him. <sup>27</sup> Howbeit, they understood not that he spake to them of his Father. <sup>28</sup> Then said Jesus unto them, When ye have lift up *on high* the Sonne of man, then shall yee know that I am he, and that I doe nothing of my selfe: but as my Father hath taught me, even so I speake these things. <sup>29</sup> And he that sent me, is with mee: the Father had not left mee alone: for I doe alwayes those things that please him. <sup>30</sup> As he spake those wordes, many beleved on him. <sup>31</sup> Then saide Jesus to those Jewes which beleved on him, If yee continue in my word, then are ye my very disciples. <sup>32</sup> And yee shall knowe the Trueth, and the Trueth shall make you free. <sup>33</sup> They answered him, We be Abrahams seed, and were never bond to any man: how sayest thou then, Ye shalbe made free? <sup>34</sup> Jesus answered them, Verily, verily I say unto you, That whosoever committeth sinne, is the servant of sinne. <sup>35</sup> And the servant abideth not in the house for ever: but the Sonne abideth ever. <sup>36</sup> If the Sonne therefore shall make you free, then ye shalbe free in deed. <sup>37</sup> I knowe that ye are Abrahams seede, but ye seeke *meanes* to kil me, because my word hath no place in you. <sup>38</sup> I speake that which I have sene with my Father: and ye doe that which ye

## RSV (1946) 1960

believe that I am *he*." <sup>25</sup> They said to him, "Who are you?" Jesus said to them, "Even what I have told you from the beginning. <sup>26</sup> I have much to say about you and much to judge; but he who sent me is true, and I declare to the world what I have heard from him." <sup>27</sup> They did not understand that he spoke to them of the Father. <sup>28</sup> So Jesus said, "When you have lifted up the Son of man, then you will know that I am *he*, and that I do nothing on my own authority but speak thus as the Father taught me. <sup>29</sup> And he who sent me is with me; he has not left me alone, for I always do what is pleasing to him." <sup>30</sup> As he spoke thus, many believed in him.

<sup>31</sup> Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, <sup>32</sup> and you will know the truth, and the truth will make you free." <sup>33</sup> They answered him, "We are descendants of Abraham, and have never been in bondage to any one. How is it that you say, 'You will be made free'?"

<sup>34</sup> Jesus answered them, "Truly, truly, I say to you, every one who commits sin is a slave to sin. <sup>35</sup> The slave does not continue in the house for ever; the son continues for ever. <sup>36</sup> So if the Son makes you free, you will be free indeed. <sup>37</sup> I know that you are descendants of Abraham; yet you seek to kill me, because my word finds no place in you. <sup>38</sup> I speak of what I have seen with my Father, and you do what you have heard from your father."

## TYNDALE (1525) 1535

<sup>39</sup> They answered and sayde unto him: Abraham is oure father. Jesus sayde unto them. If ye were Abrahams chyl-dren ye wolde do the dedes of Abraham. <sup>40</sup> But now ye go about to kyll me, a man that have tolde you the truthe which I have herde of God: this dyd not Abraham. <sup>41</sup> Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We have one father, which is God. <sup>42</sup> Jesus sayde unto them: yf God were youre father, then wolde ye love me. For I proceded forth and come from God. Nether came I of my selfe, but he sent me. <sup>43</sup> Why do ye not knowe my speache? Even because ye can-not abyde the hearynge of my wordes.

<sup>44</sup> Ye are of youre father the devyll, and the lustes of youre father ye will do. He was a murtherer from the be-ginnyng, and aboode not in the trueth, because ther is no trueth in him. When he speaketh a lye, then speaketh he of his awne. For he is a lyar, and the father therof. <sup>45</sup> And be-cause I tell you the trueth, therefore ye beleve me not.

<sup>46</sup> Which of you can rebuke me of synne? If I saye the trueth, why do not ye beleve me? <sup>47</sup> He that is of God heareth goddes wordes Ye therefore heare them not, because ye are not of God.

<sup>48</sup> Then answered the Jewes and sayde unto him: Saye we not well that thou arte a Samaritane and hast the devyll? <sup>49</sup> Jesus answered: I have not the devyll: but I honoure my father, and ye have dishonoured me. <sup>50</sup> I seke not myne awne prayse: but ther is one that seketh and judgeth.

## RHEIMS 1582

your father. <sup>39</sup> They answered, and said to him, Our father is Abraham. JESUS saith to them, If you be the children of Abraham, doe the workes of Abraham. <sup>40</sup> But now, you seeke to kil me, a man that have spoken the truth to you, which I have heard of God. this did not Abraham. <sup>41</sup> You doe the workes of your father. They said therefore to him, We were not borne of fornication. we have one father, God. <sup>42</sup> JESUS therefore said to them, If God were your father: verely you would love me. for from God I pro-ceded, and came: for I came not of my self, but he sent me: <sup>43</sup> Why doe you not know my speech? Because you can not heare my word. <sup>44</sup> You are of your father the Divel, and the desires of your father you wil doe. he was a mankiller from the beginning, and he stooed not in the veritie: because veritie is not in him. when he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. <sup>45</sup> But because I say the veritie, you beleve me not. <sup>46</sup> Which of you shal argue me of sinne? If I say the veritie: why doe you not beleve me? <sup>47</sup> He that is of God, heareth the wordes of God. Therefore you heare not, because you are not of God. <sup>48</sup> The Jewes therefore an-swered, and said to him, Doe not we say wel that thou art a Samaritane, and hast a divil? <sup>49</sup> JESUS answered, I have no devil: but I doe honour my Father, and you have dis-honoured me. <sup>50</sup> but I seeke not mine owne glorie. there is that seeketh and judgeth.

## GREAT BIBLE (1539) 1540

with youre father. <sup>39</sup> They answered and sayde unto him: Abraham is oure father. Jesus sayeth unto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. <sup>40</sup> But now ye go aboute to kyll me, a man that hath tolde you the trueth whych I have heard of God: this dyd not Abraham. <sup>41</sup> Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We have one father, even God. <sup>42</sup> Jesus sayd unto them: yf God were youre father, truly ye wolde love me. For I proceded forth, and came from God. Nether came I of my selfe, but he sent me: <sup>43</sup> Why do ye not knowe my speache? Even because ye can not abyde the hearing of my worde.

<sup>44</sup> Ye are of youre father the devyll, and the lustes of youre father will ye serve. He was a murtherer from the beginnunge and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his awne. For he is a lyar, and the father of the same thing: <sup>45</sup> And because I tell you the trueth, therefore ye beleve me not.

<sup>46</sup> Which of you rebuketh me of synne? If I saye the trueth, why do not ye beleve me? <sup>47</sup> He that is of God, heareth Goddes wordes. Ye therefore heare them not, be-cause ye are not of God. <sup>48</sup> Then answered the Jewes, and sayd unto him: Saye we not well, that thou art a Samaritan, and hast the devyll? <sup>49</sup> Jesus answered: I have not the devyll: but I honoure my father, and ye have dishonored me. <sup>50</sup> I seke not myne awne prayse: ther is one that seketh, and judgeth.

## KJ (1611) 1873

father. <sup>39</sup> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. <sup>42</sup> Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of my-self, but he sent me. <sup>43</sup> Why do ye not understand my speech? *even* because ye cannot hear my word. <sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. <sup>45</sup> And because I tell *you* the truth, ye believe me not. <sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? <sup>47</sup> He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. <sup>48</sup> Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? <sup>49</sup> Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. <sup>50</sup> And I seek not mine own glory: there is *one* that seeketh

## GENEVA BIBLE (1560) 1562

with your Father. <sup>39</sup> They answered, and said unto him, Abraham is our Father. Jesus said unto them, If ye were Abrahams children, ye wolde do the workes of Abraham. <sup>40</sup> But now ye go about to kill me, a man that have tolde you the trueth, whiche I have heard of God: this did not Abraham, <sup>41</sup> Ye do the workes of your Father. Then said they to him, We are not borne of fornication we have one Father, which is God. <sup>42</sup> Therefore Jesus said unto them, If God were your father, then wolde ye love me: for I proceeded forthe, and came from God nether came I of my self, but he sent me. <sup>43</sup> Why do ye not understand my talke? because ye can not heare my worde. <sup>44</sup> Ye are of your Father the devil, and the lustes of your Father ye wil do: he hathe bene a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the Father thereof. <sup>45</sup> And because I tell you the trueth, ye beleve me not. <sup>46</sup> Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleve me? <sup>47</sup> He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God. <sup>48</sup> Then answered the Jewes, and said unto him, Say we not wel that thou art a Samaritan and hast a devil? <sup>49</sup> Jesus answered, I have not a devil, but I honour my Father, and ye have dishonored me. <sup>50</sup> And I seke not mine owne praise: but there

## (RV 1881) ASV 1901

<sup>39</sup> They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, <sup>39</sup> ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. <sup>41</sup> Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. <sup>42</sup> Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. <sup>43</sup> Why do ye not understand my speech? *Even* because ye cannot hear my word. <sup>44</sup> Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. <sup>45</sup> But because I say the truth, ye believe me not. <sup>46</sup> Which of you convicteth me of sin? If I say truth, why do ye not believe me? <sup>47</sup> He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. <sup>48</sup> The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? <sup>49</sup> Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. <sup>50</sup> But I seek not mine own glory: there is

## BISHOPS' BIBLE (1568) 1602

have seene with your father. <sup>39</sup> They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, yee would doe the workes of Abraham. <sup>40</sup> But now ye goe about to kill mee, a man that hath tolde you the trueth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deedes of your father. Then said they to him, We be not borne of fornication, we have one Father, even God. <sup>42</sup> Jesus saide unto them, If God were your Father, truly ye would love mee, for I proceeded foorth, and came from God: neither came I of my selfe, but he sent me. <sup>43</sup> Why do ye not know my speach? even because ye cannot heare my word. <sup>44</sup> Ye are of your father the devill, and the lusts of your father wil ye do: he was a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, he speaketh of his owne: For he is a liar, and the father of it. <sup>45</sup> And because I tell you the trueth, therefore ye beleeve me not. <sup>46</sup> Which of you rebuketh me of sinne? If I say the trueth, why do ye not beleeve me? <sup>47</sup> He that is of God, heareth Gods wordes: Ye therefore heare them not, because ye are not of God. <sup>48</sup> Then answered the Jewes, and said unto him, Say wee not well that thou art a Samaritane, and hast a devil? <sup>49</sup> Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me. <sup>50</sup> I seeke not mine owne glory, there is one that seeketh, and judgeth.

## RSV (1946) 1960

<sup>39</sup> They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do what Abraham did, <sup>40</sup> but now you seek to kill me, a man who has told you the truth which I heard from God; this is not what Abraham did. <sup>41</sup> You do what your father did." They said to him, "We were not born of fornication; we have one Father, even God." <sup>42</sup> Jesus said to them, "If God were your Father, you would love me, for I proceeded and came forth from God; I came not of my own accord, but he sent me. <sup>43</sup> Why do you not understand what I say? It is because you cannot bear to hear my word. <sup>44</sup> You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. <sup>45</sup> But, because I tell the truth, you do not believe me. <sup>46</sup> Which of you convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup> He who is of God hears the words of God: the reason why you do not hear them is that you are not of God."

<sup>48</sup> The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" <sup>49</sup> Jesus answered, "I have not a demon; but I honor my Father, and you dishonor me. <sup>50</sup> Yet I do not seek my own glory; there

<sup>p</sup> Some ancient authorities read *ye do the works of Abraham*.

## TYNDALE (1525) 1535

<sup>51</sup> Verely verely I saye unto you, yf a man kepe my sayinges, he shall never se deeth. <sup>42</sup> Then sayde the Jewes to him: Now knowe we that thou hast the devyll. Abraham is deed, and also the Prophetes: and yet thou sayest, yf a man kepe my sayinge, he shall never taste of deeth. <sup>53</sup> Arte thou greater then oure father Abraham, which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

<sup>54</sup> Jesus answered: If I honoure my selfe, myne honour is nothinge worth. It is my father that honoureth me, which ye saye, is youre God, <sup>55</sup> and ye have not knowen him: but I knowe him. And yf I shuld saye, I knowe him not, I shuld be a lyar lyke unto you. But I knowe him, and kepe his sayinge.

<sup>56</sup> Youre father Abraham was glad to se my daye, and he sawe it and rejoyced. <sup>57</sup> Then sayde the Jewes unto him: thou arte not yet. I. yere olde, and hast thou sene Abraham? <sup>58</sup> Jesus sayd unto them: Verely verely I saye unto you: yer Abraham was, I am. <sup>59</sup> Then toke they up stones, to caste at him. But Jesus hyd him selfe, and went out of the temple.

9 And as Jesus passed by, he sawe a man which was blynde from his byrth. <sup>2</sup> And his disciples axed him sayinge: Master, who dyd synne: this man or his father and mother, that he was borne blynde? <sup>3</sup> Jesus answered: Nether hath this man synned, nor yet his father and mother: but that the workes of God shuld be shewed on him. <sup>4</sup> I must worke the workes of him that sent me, whyll it is daye. The

## RHEIMS 1582

<sup>51</sup> Amen, amen I say to you, If any man keepe my word, he shal not see death for ever. <sup>52</sup> The Jewes therfore said, Now we have knowen that thou hast a devil. Abraham is dead, and the Prophets: and thou saiest, If any man keepe my word, he shal not tast death for ever. <sup>53</sup> Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self? <sup>54</sup> Jesus answered, If I doe glorifie my self, my glorie is nothing. it is my father that glorifieth me, whom you say that he is your God. <sup>55</sup> And you have not knowen him, but I know him. And if I shal say that I know him not: I shal be like to you, a lyer. But I doe know him, and doe keepe his word. <sup>56</sup> Abraham your father rejoyced: that he might see my day: and he saw, and was glad. <sup>57</sup> The Jewes therfore said to him, Thou hast not yet fiftie yeres, and hast thou seen Abraham? <sup>58</sup> Jesus said to them, Amen, amen I say to you, before that Abraham was made, I am. <sup>59</sup> They tooke stones therfore to cast at him. but Jesus hid him self, and went out of the temple.

9 And Jesus passing by, saw a man blinde from his nativitie: <sup>2</sup> and his disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be borne blinde? <sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents: but that the workes of God may be manifested in him. <sup>4</sup> I must worke the workes of him that sent me, whiles it is day. The night commeth, when no

## GREAT BIBLE (1539) 1540

<sup>51</sup> Verely verely, I saye unto you: yf a man kepe my saing, he shall never se deeth. <sup>52</sup> Then sayd the Jewes unto him: Now knowe we that thou hast the devyll. Abraham is deed, and the prophetes, and thou sayest: yf a man kepe my saying, he shal never taste of death. <sup>53</sup> Art thou greater then our father Abraham, which is deed? and the prophetes are deed. Whom makest thou thy selfe?

<sup>54</sup> Jesus answered: If I honoure my selfe, myne honour is nothinge. It is my father that honoureth me, which ye saye, is your God, <sup>55</sup> and yet ye have not knowen hym: but I knowe him. And yf I saye, I knowe him not, I shal be a lyar lyke unto you. But I knowe him, and kepe his sayinge.

<sup>56</sup> Your father Abraham was glad to se my daye: and he sawe it, and rejoyced. <sup>57</sup> Then sayd the Jewes unto him: thou art not yet. I. yere olde, and hast thou sene Abraham? Jesus sayd unto them: <sup>58</sup> Verely verely, I saye unto you: yer Abraham was borne, I am. <sup>59</sup> Then toke they up stones, to cast at hym: But Jesus hyd him selfe, and went out of the temple.

9 And as Jesus passed by, he sawe a man, which was blynde from hys byrth. <sup>2</sup> And his discyples asked him sayinge: Master, who dyd synne, this man, or hys father and mother, that he was borne blynd? <sup>3</sup> Jesus answered: Nether hath this man sinned, nor yet his father and mother: but that the worckes of God shulde be shewed in hym. <sup>4</sup> I must, worcke the worckes of hym that sent me, whyle it is daye. The nyght commeth, when no man can

## KJ (1611) 1873

and judgeth. <sup>51</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death. <sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. <sup>53</sup> Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? <sup>54</sup> Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; <sup>55</sup> but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. <sup>56</sup> Your father Abraham rejoiced to see my day: and he saw it, and was glad. <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

9 And as Jesus passed by, he saw a man *which* was blind from *his* birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sin, this *man*, or his parents, that he was born blind? <sup>3</sup> Jesus answered, Neither hath this *man* sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh,

## GENEVA BIBLE (1560) 1562

is one that seketh it, and judgeth. <sup>51</sup> Verely, verely I say unto you, If a man kepe my worde, he shal never se death. <sup>52</sup> Then said the Jewes to him, Now knowe we that thou hast a devil. Abraham is dead, and the Prophetes, and thou saist, If a man kepe my worde, he shal never tast of death. <sup>53</sup> Art thou greater then our Father Abraham, which is dead? and the Prophetes are dead: whome makest thou thy self? <sup>54</sup> Jesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whom ye say, that he is your God. <sup>55</sup> Yet ye have not knowen him: but I knowe him, and if I shulde say I knowe him not, I shulde be a liar like unto you: but I knowe him, and kepe his worde. <sup>56</sup> Your Father Abraham rejoyced to see my day, and he sawe it, and was glad. <sup>57</sup> Then said the Jewes unto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham? <sup>58</sup> Jesus said unto them, Verely, verely I say unto you, before Abraham was, I am. <sup>59</sup> Then toke they up stones, to cast at him, but Jesus hid him self, and went out of the Temple.

9 And as Jesus passed by, he sawe a man which was blinde from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? <sup>3</sup> Jesus answered, Nether hathe this man sinned, nor his parents, but that the workes of God shulde be shewed on him. <sup>4</sup> I must worke the workes of him that sent me, while it is day: the night cometh when no

## (RV 1881) ASV 1901

one that seeketh and judgeth. <sup>51</sup> Verily, verily, I say unto you, If a man keep my word, he shall never see death. <sup>52</sup> The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. <sup>53</sup> Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? <sup>54</sup> Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; <sup>55</sup> and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. <sup>56</sup> Your father Abraham rejoiced to see my day; and he saw it, and was glad. <sup>57</sup> The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. <sup>59</sup> They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

9 And as he passed by, he saw a man blind from his birth. <sup>2</sup> And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? <sup>3</sup> Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. <sup>4</sup> We must work the works of him that sent me, while it is day: the night cometh, when no man can

<sup>9</sup> Many ancient authorities add *and going through the midst of them went his way and so passed by*.

## BISHOPS' BIBLE (1568) 1602

<sup>51</sup> Verily, verily I say unto you, If a man keepe my saying, he shall never see death. <sup>52</sup> Then saide the Jewes unto him, Nowe knowe wee that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shal never taste of death. <sup>53</sup> Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? <sup>54</sup> Jesus answered, If I glorifie my selfe, my glory is nothing: It is my Father that glorifieth me, which ye say, that he is your God: <sup>55</sup> And yet yee have not knowen him, but I know him: and if I say that I know him not, I shall be a liar like unto you: but I knowe him, and keepe his saying. <sup>56</sup> Your father Abraham was glad to see my day: and he saw it, and rejoyced. <sup>57</sup> Then saide the Jewes unto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham? <sup>58</sup> Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. <sup>59</sup> Then tooke they up stones to cast at him: but Jesus was hid, and went out of the Temple.

9 And as Jesus passed by, he saw a man which was blinde from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? <sup>3</sup> Jesus answered, Neither hath this man sinned, nor yet his parents: but that the workes of God should be made manifest in him. <sup>4</sup> I must worke the works of him that sent me, while it is day: The night

## RSV (1946) 1960

is One who seeks it and he will be the judge. <sup>51</sup> Truly, truly, I say to you, if any one keeps my word, he will never see death." <sup>52</sup> The Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If any one keeps my word, he will never taste death.'" <sup>53</sup> Are you greater than our father Abraham, who died? And the prophets died! Who do you claim to be?" <sup>54</sup> Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God. <sup>55</sup> But you have not known him; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word. <sup>56</sup> Your father Abraham rejoiced that he was to see my day; he saw it and was glad." <sup>57</sup> The Jews then said to him, "You are not yet fifty years old, and have you seen Abraham?" <sup>58</sup> Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am." <sup>59</sup> So they took up stones to throw at him; but Jesus hid himself, and went out of the temple.

9 As he passed by, he saw a man blind from his birth. <sup>2</sup> And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" <sup>3</sup> Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. <sup>4</sup> We must work the works of him who sent me, while it is

<sup>4</sup> Other ancient authorities read *has Abraham seen you?*

## TYNDALE (1525) 1535

nyght cometh when noman can worke. <sup>5</sup> As longe as I am in the worlde, I am the lyght of the worlde.

<sup>6</sup> Assone as he had thus spoken, he spatte on the grounde and made claye of the spetle, and rubbed the claye on the eyes of the blynde, <sup>7</sup> and sayde unto him: Go wesshe the in the pole of Sylloe, which by interpretacion, signifieth sent. He went his waye and wasshed and came agayne seinge. <sup>8</sup> The neyghbours and they that had sene him before how that he was a begger, sayde: is not this he that sate and begged? <sup>9</sup> Some sayde: this is he. Other sayd: he is lyke him.

But he him selfe sayde: I am even he. <sup>10</sup> They sayde unto him: How are thyne eyes opened then? <sup>11</sup> He answered and sayde. The man that is called Jesus, made claye, and anoynted myne eyes, and sayd unto me: Go to the pole Sylloe and wesshe. And I went and wesshed and receaved my syght. <sup>12</sup> They sayde unto him: where is he? He sayde: I cannot tell.

<sup>13</sup> Then brought they to the pharises, him that a lytell before was blynde: <sup>14</sup> for it was the Saboth daye when Jesus made the claye and opened his eyes. <sup>15</sup> Then agayne the Pharises also axed him how he had receaved his syght. He sayde unto them: He put claye apon myne eyes and I wasshed, and do se. <sup>16</sup> Then sayde some of the Pharises: this man is not of God, because he kepeth not the Saboth daye. Other sayde: how can a man that is a synner, do

## RHEIMS 1582

man can worke. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had said these things, he spit on the ground, and made clay of the spetle, and spred the clay upon his eies, <sup>7</sup> and said to him, Goe, wash in the poole of Siloe, which is interpreted, *Sent*. He went therefore, and washed: and he came seeing.

<sup>8</sup> Therefore the neighbours, and they which had seen him before, that he was a begger, said, Is not this he that sate, and begged? Others said, That this is he. <sup>9</sup> But others, No, not so, but he is like him. But he said, That I am he. <sup>10</sup> They said therefore to him, How were thine eies opened? <sup>11</sup> He answered, That man that is called JESUS, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloe, and wash. And I went, and washed, and saw. <sup>12</sup> And they said to him, Where is he? He saith, I know not. <sup>13</sup> They bring him that had been blinde, to the Pharisees. <sup>14</sup> And it was the Sabboth when JESUS made the clay, and opened his eies.

<sup>15</sup> Agayne therefore the Pharisees asked him, how he saw. But he said to them, He put clay upon mine eies, and I washed: and I see. <sup>16</sup> Certaine therefore of the Pharisees said, This man is not of God, that keepeth not the Sabboth. But others said, How can a man that is a sinner doe these

## GREAT BIBLE (1539) 1540

worcke. <sup>5</sup> As longe as I am in the worlde. I am the lyght of the worlde.

<sup>6</sup> Assone as he had thus spoken, he spat on the ground, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, <sup>7</sup> and sayd unto him: Go, wesshe the in the pole of Siloe, which (by interpretacion) is asmoche to saye as, sent. He went his waye therfore, and wasshed, and came agayne, seinge: <sup>8</sup> So the neyghbours and they that had sene him before (how that he was a begger) said: is not this he that sat and begged? <sup>9</sup> Some sayd: this is he. Agayne, other sayd (*No, but*) he is lyke hym.

He hym selfe sayde: I am even he. <sup>10</sup> Therfore sayde they unto hym: Howe are thyne eyes opened? <sup>11</sup> He answered and sayde: The man that is called Jesus, made claye, and anoynted myne eyes, and sayd unto me: Go to the pole Siloe, and wasshe. And whan I went and wesshed, I receaved my syght. <sup>12</sup> Then sayd they unto him: where is he? He sayde: I cannot tell.

<sup>13</sup> They brought to the pharises, hym that a lytell before was blynde: <sup>14</sup> and it was the Sabboth daye, when Jesus made the claye, and opened hys eyes. <sup>15</sup> Then agayne the pharises also asked hym, howe he had receaved his syght. He sayd unto them: he put claye upon myne eyes, and I wasshed, and do se. <sup>16</sup> Therefore sayd some of the pharises: thys man is not of God, because he kepeth not the Saboth daye. Other sayde: howe can a man that is a synner, do

## KJ (1611) 1873

when no *man* can work. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, *Sent*.) He went his way therefore, and washed, and came seeing.

<sup>8</sup> The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? <sup>9</sup> Some said, This is he: others *said*, He is like him: *but* he said, I am *he*. <sup>10</sup> Therefore said they unto him, How were thine eyes opened? <sup>11</sup> He answered and said, A man *that is* called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup> Then said they unto him, Where is he? He said, I know not.

<sup>13</sup> They brought to the Pharisees him that aforetime was blind. <sup>14</sup> And it was the sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man *that is* a sinner do such mira-

## GENEVA BIBLE (1560) 1562

man can worke. <sup>5</sup> As long as I am in the world, I am the light of the worlde. <sup>6</sup> Assone as he had thus spoken, he spate on the grounde, and made claye of the spettle, and anointed the eyes of the blinde with the clay, <sup>7</sup> And said unto him, Go wash in the poole of Siloam [which is by interpretation, Sent.] He went his way therefore, and washed, and came againe seing. <sup>8</sup> Now the neighbours and they that had sene him before, when he was blinde. said, Is not this he that sate and begged? <sup>9</sup> Some said, This is he: and others said, He is like him: but he him self said, I am he. <sup>10</sup> Therefore they said unto him. How were thine eyes opened? <sup>11</sup> He answered, and said, The man that is called Jesus, made claye, and anointed mine eyes, and said unto me, Go to the poole of Siloam and wash. So I went and washed and received sight. <sup>12</sup> Then they said unto him, Where is he? He said, I can not tell.

<sup>13</sup> They broght to the Pharises him that was once blinde. <sup>14</sup> And it was the Sabbath (day,) when Jesus made the claye, and opened his eyes. <sup>15</sup> Then againe the Pharises also asked him, how he had received sight. And he said unto them, He laid claye upon mine eyes, and I washed, and do se. <sup>16</sup> Then said some of the Pharises, This man is not of God, because he kepeth not the Sabbath (day,) Others said, How can a man that is a sinner, do suche miracles? and

## (RV 1881) ASV 1901

work. <sup>5</sup> When I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, <sup>7</sup> and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. <sup>8</sup> The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? <sup>9</sup> Others said, It is he: others said, No, but he is like him. He said, I am *he*. <sup>10</sup> They said therefore unto him, How then were thine eyes opened? <sup>11</sup> He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. <sup>12</sup> And they said unto him, Where is he? He saith, I know not.

<sup>13</sup> They bring to the Pharisees him that aforetime was blind. <sup>14</sup> Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. <sup>15</sup> Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. <sup>16</sup> Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs?

## BISHOPS' BIBLE (1568) 1602

commeth, when no man can worke. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, hee spat on the ground, and made clay of the spittle, and hee anoynted the clay upon the eyes of the blinde, <sup>7</sup> And saide unto him, Goe wash thee in the poole of Siloe (which by interpretation is *as much to say, as sent.*) He went his way therefore, and washed, and came *again*e seeing. <sup>8</sup> The neighbors therefore, and they that had seene him before when he was blinde, said, Is not this he that sate and begged? <sup>9</sup> Some said, This is he: Other said, He is like him. He himselfe said, I am *even* he. <sup>10</sup> Therefore said they unto him, How were thine eyes opened? <sup>11</sup> He answered, and said, The man that is called Jesus, made clay, and anoynted mine eyes, and said unto me, Goe to the poole Siloe, and wash: and when I went and washed, I received *my* sight. <sup>12</sup> Then said they unto him, Where is he? He said, I cannot tel. <sup>13</sup> They brought to the Pharisees him, that a litle before was blinde. <sup>14</sup> And it was the Sabboth day when Jesus made the clay, and opened his eyes. <sup>15</sup> Then againe the Pharisees also asked him how he had received his sight. He sayd unto them, He put clay upon mine eyes, and I washed, and doe see. <sup>16</sup> Therefore sayde some of the Pharisees, This man is not of God, because he keepeth not the Sabboth day. Other sayd, How can a man that is a sinner do such miracles?

## RSV (1946) 1960

day; night comes, when no one can work. <sup>5</sup> As long as I am in the world, I am the light of the world." <sup>6</sup> As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, <sup>7</sup> saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. <sup>8</sup> The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" <sup>9</sup> Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." <sup>10</sup> They said to him, "Then how were your eyes opened?" <sup>11</sup> He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." <sup>12</sup> They said to him, "Where is he?" He said, "I do not know."

<sup>13</sup> They brought to the Pharisees the man who had formerly been blind. <sup>14</sup> Now it was a sabbath day when Jesus made the clay and opened his eyes. <sup>15</sup> The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." <sup>16</sup> Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a

## TYNDALE (1525) 1535

suche miracles? And ther was stryfe amonge them. <sup>17</sup> Then spake they unto the blynde agayne: What sayst thou of him, because he hath opened thyne eyes? And he sayd: He is a Prophet.

<sup>18</sup> But the Jewes dyd not beleve of the felowe, how that he was blynde and receaved his syght, untill they had called the father and mother of him that had receaved his syght. <sup>19</sup> And they axed them saying: Is this youre sonne, whome ye saye was borne blynde? How doth he now se then? <sup>20</sup> His father and mother answered them and sayde: we wote well that this is oure sonne, and that he was borne blynde: <sup>21</sup> but by what meanes he now seith that can we not tell, or who hath opened his eyes, can we not tell. He is olde ynough, axe him, let him answer for him selfe. <sup>22</sup> Suche wordes spake his father and mother, because they feared the Jewes. For the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ he shulde be excommunicat out of the synagoge. <sup>23</sup> Therefore sayde his father and mother: he is olde ynough, axe him.

<sup>24</sup> Then agayne called they the man that was blynde, and sayd unto him: Geve God the prayse: we knowe that this man is a synner. <sup>25</sup> He answered and sayde: Whyther he be a synner or no, I cannot tell: One thinge I am sure of, that I was blynde, and now I se. <sup>26</sup> Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? <sup>27</sup> He answered them, I tolde you yer whyle, and ye dyd not heare. Wherefore wolde ye heare it agayne? Will ye also be

## RHEIMS 1582

signes? And there was a schisme among them. <sup>17</sup> They say therefore to the blinde againe, Thou, what saiest thou of him that opened thine eies? And he said, That he is a Prophet. <sup>18</sup> The Jewes therefore did not beleve of him, that he had been blinde and saw: until they called the parents of him that saw, <sup>19</sup> and asked them, saying, Is this your sonne, whom you say that he was borne blinde? how then doeth he now see? <sup>20</sup> His parents answered them, and said, We know that this is our sonne, and that he was borne blinde: <sup>21</sup> but how he now seeth, we know not, or who hath opened his eies, we know not, aske him self: he is of age, let him self speake of him self. <sup>22</sup> These things his parents said, because they feared the Jewes. for the Jewes had now conspired, that if any man should confesse him to be CHRIST, he should be put out of the Synagogue. <sup>23</sup> Therefore did his parents say, That he is of age, aske him self. <sup>24</sup> They therefore againe called the man that had been blinde, and said to him, Give glorie to God. we know that this man is a sinner. <sup>25</sup> He therefore said to them, Whether he be a sinner, I know not: one thing I know, that whereas I was blinde, now I see. <sup>26</sup> They said therefore to him, What did he to thee? how did he open thine eies? <sup>27</sup> He answered them, I have now told you, and you have heard: why wil you heare it againe? wil you also become his disciples?

## GREAT BIBLE (1539) 1540

such myracles? And ther was a stryfe amonge them. <sup>17</sup> They spake unto the blynde man agayne: What sayst thou of him, because he hath opened thyne eyes? He sayd: He is a prophete.

<sup>18</sup> But the Jewes dyd not beleve of the man (how that he had bene blynde, and receaved hys syght) untill they called the father and mother of him that had receaved hys syght. <sup>19</sup> And they asked them, saying: Is thys youre sonne, whom ye saye was borne blynde? How doth he now se then? <sup>20</sup> His father and mother answered them, and sayde: we knowe, that thys is oure sonne, and that he was borne blynde: <sup>21</sup> but by what meanes he now seeth, we cannot tell. Or who hath opened his eyes, cannot we tell He is olde ynough, aske him, let hym answer for hym selfe. <sup>22</sup> Suche wordes spake hys father and mother, because they feared the Jewes. For the Jewes had conspyred all ready, that yf eny man dyd confesse that he was Christ, he shulde be excommunicat out of the synagoge. <sup>23</sup> Therefore sayd hys father and mother: he is olde ynough, aske him.

<sup>24</sup> Then agayne called they the man that was blynde, and sayd unto hym: Geve God the prayse: we knowe that thys man is a synner. <sup>25</sup> He answered therefore, and sayde: Whyther he be a synner or no, I cannot tell. One thyng I am sure of: that where as I was blynde, nowe I se. <sup>26</sup> Then sayde they to hym agayne: What dyd he to the? How opened he thyne eyes? <sup>27</sup> He answered them: I tolde you yer whyle, and ye dyd not heare. Wherefore wold ye heare

## KJ (1611) 1873

cles? And there was a division among them. <sup>17</sup> They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. <sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. <sup>19</sup> And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup> His parents answered them and said, We know that this is our son, and that he was born blind: <sup>21</sup> but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. <sup>22</sup> These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. <sup>23</sup> Therefore said his parents, He is of age; ask him. <sup>24</sup> Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. <sup>25</sup> He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. <sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes? <sup>27</sup> He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? will ye also be his disciples?

## GENEVA BIBLE (1560) 1562

there was a dissension among them. <sup>17</sup>Then spake they unto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet. <sup>18</sup>Then the Jewes did not beleve him [that he had bene blinde, and received his sight] until they had called the parents of him that had received sight. <sup>19</sup>And they asked them, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then? <sup>20</sup>His parents answered them, and said, We know that this is our sonne, and that he was borne blinde: <sup>21</sup>But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shal answer for him self. <sup>22</sup>These wordes spake his parents, because they feared the Jewes: for the Jewes had ordeined alreadie, that if any man did confesse that he was the Christ, he shulde be (excommunicate) out of the Synagogue. <sup>23</sup>Therefore said his parents, He is olde ynough aske him. <sup>24</sup>Then againe called they the man that had bene blinde, and said unto him, Give glorie unto God: we knowe that this man is a sinner. <sup>25</sup>Then he answered, and said, Whither he be a sinner or no, I can not tell: one thing I knowe, that I was blinde, and now I se. <sup>26</sup>Then said they to him againe, What did he to thee? how opened he thine eyes? <sup>27</sup>He answered them, I have tolde you alreadie, and ye have not heard it: wherefore wolde ye heare it againe? wil ye also be his disciples?

## (RV 1881) ASV 1901

And there was a division among them. <sup>17</sup>They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. <sup>18</sup>The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, <sup>19</sup>and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup>His parents answered and said, We know that this is our son, and that he was born blind: <sup>21</sup>but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. <sup>22</sup>These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. <sup>23</sup>Therefore said his parents, He is of age; ask him. <sup>24</sup>So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. <sup>25</sup>He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. <sup>26</sup>They said therefore unto him, What did he to thee? how opened he thine eyes? <sup>27</sup>He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would

## BISHOPS' BIBLE (1568) 1602

and there was a strife among them. <sup>17</sup>They say unto the blind man againe, What sayest thou of him, because he hath opened thine eyes? He sayd, He is a Prophet. <sup>18</sup>But the Jewes did not beleewe the man how that he had bene blinde, and received his sight, untill they called the parents of him that had received his sight. <sup>19</sup>And they asked them, saying, Is this your sonne, whom ye say that hee was borne blinde? how doeth he now see then? <sup>20</sup>His parents answered them, and sayd, We know that this is our sonne, and that hee was borne blind: <sup>21</sup>But by what meanes he now seeth, wee cannot tell, or who hath opened his eyes cannot we tell, he is of age, aske him, he shall speake for himselfe. <sup>22</sup>Such wordes spake his parents, because they feared the Jewes: for the Jewes had agreed already, that if any man did confesse that he was Christ, he should be excommunicate out of the synagogue. <sup>23</sup>Therefore sayd his parents, He is of age, aske him. <sup>24</sup>Then againe called they the man that was blinde, and sayde unto him, Give God the praise, we know that this man is a sinner. <sup>25</sup>He answered, and sayd, Whether he be a sinner or no, I cannot tel: One thing I am sure of, that whereas I was blinde, now I see. <sup>26</sup>Then sayd they to him againe, What did he to thee? How opened he thine eyes? <sup>27</sup>He answered them, I told you yer while, and ye did not heare: wherefore would you heare it againe? Will

## RSV (1946) 1960

division among them. <sup>17</sup>So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

<sup>18</sup>The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, <sup>19</sup>and asked them, "Is this your son, who you say was born blind? How then does he now see?" <sup>20</sup>His parents answered, "We know that this is our son, and that he was born blind; <sup>21</sup>but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." <sup>22</sup>His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. <sup>23</sup>Therefore his parents said, "He is of age, ask him."

<sup>24</sup>So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." <sup>25</sup>He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." <sup>26</sup>They said to him, "What did he do to you? How did he open your eyes?" <sup>27</sup>He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want

## TYNDALE (1525) 1535

his disciples? <sup>28</sup> Then rated they him, and sayde: Thou arte his disciple. We be Moses disciples. <sup>29</sup> we are sure that God spake with Moses. This felowe we knowe not from whence he is.

<sup>30</sup> The man answered and sayde unto them: this is a marvelous thinge that ye wote not whence he is, seinge he hath opened myne eyes. <sup>31</sup> For we be sure that God heareth not synners. But yf eny man be a worshipper of God and do his will, him heareth he. <sup>32</sup> Sence the worlde beganne was it not hearde that eny man opened the eyes of one that was borne blynd. <sup>33</sup> If this man were not of God, he coulde have done no thinge. <sup>34</sup> They answered and sayd unto him: thou arte altogether borne in synne, and dost thou teache us? And they cast him out.

<sup>35</sup> Jesus hearde that they had excommunicate him: and assone as he had founde him, he sayd unto him: doest thou beleve on the sonne of God? <sup>36</sup> He answered and sayde: Who is it Lorde, that I myght beleve on him? <sup>37</sup> And Jesus sayde unto him: Thou hast sene him, and he it is that talketh with the. <sup>38</sup> And he sayde: Lorde I beleve: and worshipped him. <sup>39</sup> Jesus sayde: I am come unto judgement into this worlde: that they which se not myght se, and they which se myght be made blynde. <sup>40</sup> And some of the Pharises which were with him, hearde these wordes and sayde unto him: are we then blynde? <sup>41</sup> Jesus sayde unto them: yf ye were blynde, ye shuld have no synne. But now ye saye, we se, therfore youre synne remaineth.

## RHEIMS 1582

<sup>28</sup> They reviled him therefore, and said, Be thou his disciple: but we are the disciples of Moyses. <sup>29</sup> We know that to Moyses God did speake: but this man we know not whence he is. <sup>30</sup> The man answered and said to them, For in this it is marveilous that you know not whence he is, and he hath opened mine eies. <sup>31</sup> and we know that sinners God doth not heare. but if a man be a server of God, and doe the wil of him, him he heareth. <sup>32</sup> From the beginning of the world it hath not been heard that any man hath opened the eies of one borne blinde. <sup>33</sup> Unles this man were of God, he could not doe any thing. <sup>34</sup> They answered, and said to him, Thou wast wholly borne in sinnes, and doest thou teach us? And they did cast him forth.

<sup>35</sup> JESUS heard that they cast him forth: and when he had found him, he said to him, Doest thou beleve in the sonne of God? <sup>36</sup> He answered, and said, Who is he Lord, that I may beleve in him? <sup>37</sup> And JESUS said to him, Both thou hast seen him: and he that talketh with thee, he it is. <sup>38</sup> But he said, I belevee Lord. And falling downe he adored him. <sup>39</sup> And JESUS said to him, For judgement came I into this world: that they that see not, may see: and they that see, may become blinde. <sup>40</sup> And certaine of the Pharisees that were with him, heard: and they said to him, Why, are we also blinde? <sup>41</sup> JESUS said to them, If you were blinde, you should not have sinne. but now you say, That we see. Your sinne remaineth.

## GREAT BIBLE (1539) 1540

it agayne? Wyll ye also be his disciples? <sup>28</sup> Then rated they hym, and sayd: Be thou hys disciple. We are Moses disciples. We are sure, <sup>29</sup> that God spake unto Moses. As for this felowe, we knowe not from whence he is.

<sup>30</sup> The man answered, and sayde unto them: this is a marvelous thing, that ye wote not from whence he is, and yet he hath opened myne eyes: <sup>31</sup> For we be sure, that God heareth not synners. But yf eny man be a worshipper of God, and obedient unto his wyl, him heareth he. <sup>32</sup> Sence the world began was it not hearde, that eny man opened the eyes of one that was borne blynde. <sup>33</sup> If thys man were not of God, he coulde have done nothing. <sup>34</sup> They answered, and sayd unto hym: thou art al together borne in synne, and dost thou teach us? And they cast him out.

<sup>35</sup> Jesus heard that they had excommunicate hym: and when he had founde hym, he sayde unto hym: doest thou beleve on the sonne of God? <sup>36</sup> He answered and sayd: Who is it Lord that I myght beleve on him? <sup>37</sup> And Jesus said unto him: Thou hast sene him, and he it is that talketh with the. <sup>38</sup> And he sayd: Lord, I beleve, and he worshipped hym. <sup>39</sup> And Jesus sayd unto him: I am come unto judgement into this worlde: that they which se not, myght se: and that they which se, might be made blynde. <sup>40</sup> And some of the pharises which were with him, hearde these wordes, and sayd unto him: are we blynde also? <sup>41</sup> Jesus sayd unto them: If ye were blynde, ye shulde have no synne. But now ye saye: we se, therfore your synne remaineth.

## KJ (1611) 1873

<sup>28</sup> Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. <sup>29</sup> We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

<sup>30</sup> The man answered and said unto them, Why herein is a marvellous *thing*, that ye know not from whence he is, and yet he hath opened mine eyes. <sup>31</sup> Now we know that God heareth not sinners: but if any *man* be a worshipper of God, and doeth his will, him he heareth. <sup>32</sup> Since the world began was it not heard that any *man* opened the eyes of one that was born blind. <sup>33</sup> If this *man* were not of God, he could do nothing. <sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. <sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I believe. And he worshipped him.

<sup>39</sup> And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. <sup>40</sup> And *some* of the Pharisees which were with him heard these *words*, and said unto him, Are we blind also? <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We

## GENEVA BIBLE (1560) 1562

<sup>28</sup> Then checked they him, and said, Be thou his disciple: we be Moses disciples. <sup>29</sup> We knowe that God spake with Moses: but this man we knowe not from whence he is. <sup>30</sup> The man answered, and said unto them, Doutles, this is a marveilous thing, that ye knowe not whence he is, and yet he hath opened mine eyes. <sup>31</sup> Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he. <sup>32</sup> Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde. <sup>33</sup> If this man were not of God, he colde have done nothing. <sup>34</sup> They answered, and said unto him, Thou art altogether borne in sinnes, and doest thou teache us? so they cast him out. <sup>35</sup> Jesus heard that they had cast him out: and when he had founde him, he said unto him, Doest thou beleve in the Sonne of God? <sup>36</sup> He answered, and said, Who is he, Lord, that I might beleve him? <sup>37</sup> And Jesus said unto him, Bothe thou hast sene him, and he it is that talketh with thee. <sup>38</sup> Then he said, Lord, I beleve, and worshipped him. <sup>39</sup> And Jesus said, I am come unto judgement into this worlde, that they whiche se not, might se: and that they which se, might be made blinde. <sup>40</sup> And some, of the Pharises which were with him, heard these things, and said unto him, Are we blinde also? <sup>41</sup> Jesus said unto them, If ye were blinde, ye shulde not have sinne: but now ye say, We se therefore your sinne remaineth.

## (RV 1881) ASV 1901

ye also become his disciples? <sup>28</sup> And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. <sup>29</sup> We know that God hath spoken unto Moses: but as for this man, we know not whence he is. <sup>30</sup> The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. <sup>31</sup> We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. <sup>32</sup> Since the world began it was never heard that any one opened the eyes of a man born blind. <sup>33</sup> If this man were not from God, he could do nothing. <sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on <sup>r</sup>the Son of God? <sup>36</sup> He answered and said, And who is he, Lord, that I may believe on him? <sup>37</sup> Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. <sup>38</sup> And he said, Lord, I believe. And he worshipped him. <sup>39</sup> And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. <sup>40</sup> Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind? <sup>41</sup> Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

<sup>r</sup> Many ancient authorities read *the Son of man*.

## BISHOPS' BIBLE (1568) 1602

ye also be his disciples? <sup>28</sup> Then rated they him, and sayd, Thou art his Disciple: we are Moses disciples. <sup>29</sup> We are sure that God spake unto Moses: as for this fellow, wee know not from whence he is. <sup>30</sup> The man answered, and sayd unto them, This is a marveilous thing, that yee wote not from whence he is, and yet he hath opened mine eyes. <sup>31</sup> For wee be sure that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he. <sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was borne blinde: <sup>33</sup> If this man were not of God, he could doe nothing. <sup>34</sup> They answered, and said unto him, Thou art altogether borne in sinne, and doest thou teach us? And they cast him out. <sup>35</sup> Jesus heard that they had excommunicate him: and when he had found him, hee said unto him, Doest thou beleeve on the sonne of God? <sup>36</sup> He answered and said, Who is hee, Lord, that I might beleeve on him? <sup>37</sup> And Jesus sayd unto him, Thou hast both seene him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I beleeve: and he worshipped him. <sup>39</sup> And Jesus sayd unto him, I am come unto judgement in this world, that they which see not, might see, and that they which see, might be made blinde. <sup>40</sup> And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sinne, but nowe ye say, Wee see: therefore your sinne remaineth.

## RSV (1946) 1960

to become his disciples?" <sup>28</sup> And they reviled him, saying, "You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where he comes from." <sup>30</sup> The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. <sup>31</sup> We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. <sup>32</sup> Never since the world began has it been heard that any one opened the eyes of a man born blind. <sup>33</sup> If this man were not from God, he could do nothing." <sup>34</sup> They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" <sup>v</sup> <sup>36</sup> He answered, "And who is he, sir, that I may believe in him?" <sup>37</sup> Jesus said to him, "You have seen him, and it is he who speaks to you." <sup>38</sup> He said, "Lord, I believe"; and he worshipped him. <sup>39</sup> Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." <sup>40</sup> Some of the Pharisees near him heard this, and they said to him, "Are we also blind?" <sup>41</sup> Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

<sup>v</sup> Other ancient authorities read *the Son of God*.

## TYNDALE (1525) 1535

10 Verely verely I saye unto you: he that entreth not in by the dore, into the shepefolde, but clymeth up some other waye: the same is a thefe and a robber. <sup>2</sup> He that goeth in by the dore, is the shepherde of the shepe: <sup>3</sup> to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeth them out. <sup>4</sup> And when he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. <sup>5</sup> A straunger they will not folowe, but will flye from him: for they knowe not the voyce of straungers. <sup>6</sup> This similitude spake Jesus unto them. But they understode not what thinges they were which he spake unto them.

<sup>7</sup> Then sayde Jesus unto them agayne. Verely verely I saye unto you: I am the dore of the shepe. <sup>8</sup> All, even as many as came before me, are theves and robbers: but the shepe dyd not heare them. <sup>9</sup> I am the dore: by me yf any man enter in, he shalbe safe, and shall go in and out and fynde pasture. <sup>10</sup> The thefe cometh not but forto steale, kyll and destroye. I am come that they myght have lyfe, and have it more abundantly.

<sup>11</sup> I am the good shepheerd. The good shepheerd geveth his lyfe for the shepe. <sup>12</sup> An hyred servaunt, which is not the shepherd, nether the shepe are his awne, seith the wolfe commynge, and leveth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. <sup>13</sup> The hyred servaunt flyeth, because he is an heyred servaunt, and careth not for the shepe. <sup>14</sup> I am that good shepheerd, and knowe

## RHEIMS 1582

10 Amen, amen I say to you, he that entreth not by the doore into the folde of the sheepe, but climeth up an other way: he is a theefe and a robber. <sup>2</sup> But he that entreth by the doore, is the Pastor of the sheepe. <sup>3</sup> To this man the porter openeth: and the sheepe heare his voice: and he calleth his owne sheepe by name, and leadeth them forth. <sup>4</sup> And when he hath let forth his owne sheepe, he goeth before them: and the sheepe folow him, because they know his voice. <sup>5</sup> But a stranger they folow not, but flee from him: because they know not the voice of strangers. <sup>6</sup> This proverbe JESUS said to them. But they knew not what he spake to them.

<sup>7</sup> JESUS therefore said to them againe, Amen, amen I say to you, that I am the doore of the sheepe. <sup>8</sup> And how many soever have come, are theeves and robbers: but the sheepe heard them not. <sup>9</sup> I am the doore. By me if any enter, he shal be saved: and he shal goe in and shal goe out, and shal finde pastures. <sup>10</sup> The theefe commeth not but to steale and kil and destroy. I came that they may have life, and may have more abundantly. <sup>11</sup> I am the good Pastor. The good Pastor giveth his life for his sheepe. <sup>12</sup> But the hireling and he that is not the Pastor, whose owne the sheepe are not, seeth the woulfe comming, and leaveth the sheepe, and fleeth: and the woulfe raveneth, and disperseth the sheepe. <sup>13</sup> And the hireling fleeth because he is a hireling: and he hath no care of the sheepe. <sup>14</sup> I am the good Pastor:

## GREAT BIBLE (1539) 1540

10 Verely verely, I saye unto you: he that entreth not in by the dore into the shepefolde, but clymeth up some other waye, the same is a thefe and a murthurer. <sup>2</sup> But he that entreth in by the dore, is the shepherde of the shepe: <sup>3</sup> to hym the porter openeth, and the shepe heare hys voyce, and he calleth his awne shepe by name, and leadeth them out. <sup>4</sup> And when he hath sent forth his awne shepe, he goeth before them, and the shepe folow him: for they knowe his voyce. <sup>5</sup> A straunger will they not folowe, but wyll flye from him: for they knowe not the voyce of straungers. <sup>6</sup> Thys proverbe spake Jesus unto them. But they understode not what thinges they were, which he spake unto them. <sup>7</sup> Then sayd Jesus unto them agayne: Verely verely, I saye unto you: I am the dore of the shepe. <sup>8</sup> All (even as many as came before me) are theves and murthurers: but the shepe dyd not heare them. <sup>9</sup> I am the dore: by me yf any man entre in, he shalbe safe, and shall go in and out, and fynde pasture. <sup>10</sup> A thefe commeth not but for to steale, kyll, and to destroye. I am come, that they might have life, and that they myght have it more abundantly.

<sup>11</sup> I am the good shepheerd. A good shepherde geveth hys lyfe for the shepe. <sup>12</sup> An hyred servaunt, and he which is not the shepherd (nether the shepe are his awne) seeth the wolfe comminge, and leaveth the shepe, and flieth, and the wolfe catcheth, and scattereth the shepe. <sup>13</sup> The hyred servaunt flyeth, because he is an hired servaunt, and careth not for the shepe. <sup>14</sup> I am the good shepheerd, and knowe

## KJ (1611) 1873

10 see; therefore your sin remaineth. <sup>1</sup> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. <sup>2</sup> But he that entereth in by the door is the shepherd of the sheep. <sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. <sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. <sup>6</sup> This parable spake Jesus unto them: but they understood not what *things* they were which he spake unto them.

<sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. <sup>8</sup> All that ever came before me are thieves and robbers: but the sheep did not hear them. <sup>9</sup> I am the door: by me if any *man* enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup> The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it more* abundantly. <sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup> But *he that is* a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> The hireling fleeth, because he is a hireling, and careth not for the sheep. <sup>14</sup> I am the good shepherd, and know my *sheep*, and am known of mine.

## GENEVA BIBLE (1560) 1562

10 Verely, verely I say unto you, He that entreth not in by the dore into the shepe folde, but climeth up another way, he is a thefe and a robber. <sup>2</sup> But he that goeth in by the dore, is the shepherd of the shepe. <sup>3</sup> To him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. <sup>4</sup> And when he hathe sent forth his owne shepe, he goeth before them, and the shepe followe him: for they knowe his voyce. <sup>5</sup> And they wil not followe a stranger, but they flee from him: for they know not the voyce of strangers. <sup>6</sup> This parable spake Jesus unto them: but they understod not what things they were which he spake unto them. <sup>7</sup> Then said Jesus unto them againe, Verely, verely I saye unto you, I am the dore of the shepe. <sup>8</sup> All, that ever came before me, are theves and robbers: but the shepe dyd not heare them. <sup>9</sup> I am the dore: by me if any man enter in, he shalbe saved, and shall go in and go out, and finde pasture. <sup>10</sup> The thefe commeth not, but for to steale, and to kyll, and to destroye: I am come that they myght have lyfe, and have it in abundance. <sup>11</sup> I am the good shepherde: the good shepherd giveth his life for his shepe. <sup>12</sup> But an hirelyng, and he whiche is not the shepherde, nether the shepe are hys owne, seeth the wolfe commyng, and he leaveth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe. <sup>13</sup> So the hireling fleeth, because he is an hireling, and careth not for the shepe. <sup>14</sup> I am the good

## (RV 1881) ASV 1901

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. <sup>2</sup> But he that entereth in by the door is the shepherd of the sheep. <sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. <sup>4</sup> When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. <sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

<sup>7</sup> Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. <sup>8</sup> All that came <sup>a</sup>before me are thieves and robbers: but the sheep did not hear them. <sup>9</sup> I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. <sup>10</sup> The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. <sup>11</sup> I am the good shepherd: the good shepherd layeth down his life for the sheep. <sup>12</sup> He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: <sup>13</sup> he fleeth because he is a hireling, and careth not for the sheep. <sup>14</sup> I am the good shepherd; and I know mine own,

## BISHOPS' BIBLE (1568) 1602

10 Verely, verely I say unto you, He that entreth not in by the doore into the sheepefold, but climeth up some other way, the same is a theefe and a robber. <sup>2</sup> But he that entreth in by the doore, is the shepheard of the sheepe. <sup>3</sup> To him the porter openeth, and the sheepe heare his voice, and hee calleth his owne sheepe by name, and leadeth them out. <sup>4</sup> And when hee shall put foorth his owne sheepe, hee goeth before them, and the sheepe folow him: for they know his voice. <sup>5</sup> A stranger wil they in no wise follow, but will flee from him, for they know not the voice of strangers. <sup>6</sup> This proverbe spake Jesus unto them: but they understood not what things they were which he spake unto them. <sup>7</sup> Then sayd Jesus unto them againe, Verily, verily I say unto you, I am the doore of the sheepe. <sup>8</sup> All, even as many as came before me, are theeves and robbers: but the sheepe did not heare them. <sup>9</sup> I am the doore: by mee if any man enter in, he shall be safe, and shall goe in and goe out, and finde pasture. <sup>10</sup> The thiefe commeth not, but for to steale, kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. <sup>11</sup> I am the good shepheard: the good shepheard giveth his life for the sheepe. <sup>12</sup> An hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and leaveth the sheepe, and fleeth: and the wolfe catcheth them, and scattereth the sheepe. <sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheepe. <sup>14</sup> I am the good shepheard,

## RSV (1946) 1960

10 "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; <sup>2</sup> but he who enters by the door is the shepherd of the sheep. <sup>3</sup> To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup> A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." <sup>6</sup> This figure Jesus used with them, but they did not understand what he was saying to them.

<sup>7</sup> So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. <sup>8</sup> All who came before me are thieves and robbers; but the sheep did not heed them. <sup>9</sup> I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. <sup>10</sup> The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. <sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. <sup>13</sup> He flees because he is a hireling and cares nothing for the sheep. <sup>14</sup> I am the good shepherd; I know my own and my

<sup>a</sup> Some ancient authorities omit *before me*.

## TYNDALE (1525) 1535

myne, and am knowen of myne. <sup>15</sup> As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: <sup>16</sup> and other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shepetherde.

<sup>17</sup> Therefore doth my father love me, because I put my lyfe from me, that I myght take it agayne. <sup>18</sup> No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me, and have power to take it agayne: This commaundment have I receaved of my father. <sup>19</sup> And ther was a dissencion agayne amonge the Jewes for these sayinges, <sup>20</sup> and many of them sayd. He hath the devyll, and is mad: why heare ye him? <sup>21</sup> Other sayde, these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

<sup>22</sup> And it was at Jerusalem the feaste of the dedicacion, <sup>23</sup> and it was wynter: and Jesus walked in Salomons porche. <sup>24</sup> Then came the Jewes rounde aboute him, and sayde unto him: How longe dost thou make us doute? Yf thou be Christ, tell us playnly. <sup>25</sup> Jesus answered them: I tolde you and ye beleve not. The workes that I do in my fathers name, they beare witness of me. <sup>26</sup> But ye beleve not, because ye are not of my shepe. <sup>27</sup> As I sayde unto you: my shepe heare my voyce, and I knowe them, and they folowe me, <sup>28</sup> and I geve unto them eternall lyfe, and they shall never perissh, nether shall eny man plucke them oute of my

## RHEIMS 1582

and I know mine, and mine know me. <sup>15</sup> As the Father knoweth me, and I know the Father: and I yeld my life for my sheepe. <sup>16</sup> And other sheepe I have that are not of this folde: them also I must bring, and they shal heare my voice, and there shal be made one folde and one Pastor. <sup>17</sup> Therefore the Father loveth me: because I yeld my life, that I may take it agayne. <sup>18</sup> No man taketh it away from me: but I yeld it of my self. and I have power to yeld it: and I have power to take it agayne. This commaundement I received of my father.

<sup>19</sup> A dissension rose againe among the Jewes for these wordes. <sup>20</sup> And many of them said, He hath a devil and is mad: why heare you him? <sup>21</sup> Others said, these are not the wordes of one that hath a devil. can a devil open the eyes of blinde men?

<sup>22</sup> And the Dedication was in Hierusalem: and it was winter. <sup>23</sup> And Jesus walked in the temple, in Salomons porche. <sup>24</sup> The Jewes therfore compassed him round about, and said to him, How long doest thou hold our soule in suspense? if thou be CHRIST, tel us openly. <sup>25</sup> Jesus answered them, I speake to you: and you beleeve not. the workes that I doe in the name of my Father, they give testimonie of me. <sup>26</sup> but you doe not beleeve, because you are not of my sheepe. <sup>27</sup> My sheepe heare my voice: and I know them, and they folow me. <sup>28</sup> And I give them life everlasting: and they shal not perish for ever, and no man

## GREAT BIBLE (1539) 1540

my shepe, and am knowen of myne. <sup>15</sup> As my father knoweth me, even so knowe I also my father. And I geve my lyfe for the shepe: and <sup>16</sup> other shepe I have, which are not of thys fold. Them also must I bring, and they shall heare my voyce, and ther shalbe one fold and one shepheard. <sup>17</sup> Therefore doth my father love me, because I put my lyfe from me, that I myght take it agayne. <sup>18</sup> No man taketh it from me: but I put it awaye of my self. I have power to put it from me, and I have power to take it agayne. Thys commaundment have I receaved of my father. <sup>19</sup> There was a dissencyon therfore agayne amonge the Jewes for these sayinges, <sup>20</sup> and many of them sayd: He hath the devel, and is madd: why heare ye him? <sup>21</sup> Other sayde: these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

<sup>22</sup> And it was at Jerusalem the feaste of the dedicacyon, and it was winter: <sup>23</sup> and Jesus walked in the temple, even in Salomons porche. <sup>24</sup> Then cam the Jewes rounde about him, and sayd unto him: Howe longe dost thou make us doute? If thou be Christ, tell us playnely. <sup>25</sup> Jesus answered them: I tolde you, and ye beleve not. The workes that I do in my fathers name, they beare witness of me. <sup>26</sup> But ye beleve not, because ye are not of my shepe. As I sayd unto you: <sup>27</sup> my shepe heare my voyce: and I knowe them, and they folowe me, <sup>28</sup> and I geve unto them eternall lyfe, and they shall never perissh, nether shall eny man

## KJ (1611) 1873

<sup>15</sup> As the Father knoweth me, *even* so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. <sup>17</sup> Therefore doth *my* Father love me, because I lay down my life, that I might take it again. <sup>18</sup> No *man* taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. <sup>19</sup> There was a division therefore again among the Jews for these sayings. <sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him? <sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

<sup>22</sup> And it was at Jerusalem *the feast of* the dedication, and it was winter. <sup>23</sup> And Jesus walked in the temple in Solomon's porch. <sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me. <sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me: <sup>28</sup> and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out

GENEVA BIBLE (1560) 1562

shepherd, and knowe mine, and am knowen of mine. <sup>15</sup> As the Father knoweth me, so knowe I the Father: and I lay downe my life for (my) shepe. <sup>16</sup> Other shepe I have also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepe-folde, (and) one shepherd. <sup>17</sup> Therefore doeth my Father love me, because I lay down my life, that I might take it againe. <sup>18</sup> No man taketh it frome me, but I lay it downe of my selfe: I have power to laye it down, and have power to take it againe: this commandement have I received of my Father.

<sup>19</sup> Then there was a dissention agayne among the Jewes for these sayings. <sup>20</sup> And many of them said, He hathe a devill, and is madde: why heare ye him? <sup>21</sup> Others sayd, These are not the wordes of hym that hathe a devill: can the devill open the eyes of the blinde? <sup>22</sup> And it was at Jerusalem the (feast of the) Dedication, and it was winter. <sup>23</sup> And Jesus walked in the Temple, in Solomons porche. <sup>24</sup> Then came the Jewes rounde about hym, and said unto hym, Howe long doest thou make us doute? If thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I tolde you, and ye beleve not: the workes that I do in my Fathers Name, they beare witnes of me. <sup>26</sup> But ye beleve not: for ye are not of my shepe, as I said unto you. <sup>27</sup> My shepe beare my voyce, and I knowe them, and they followe me, <sup>28</sup> And I give unto them eternal life, and they shal never perish, nether shal any plucke them out of mine hand.

(RV 1881) ASV 1901

and mine own know me, <sup>15</sup> even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. <sup>17</sup> Therefore doth the Father love me, because I lay down my life, that I may take it again. <sup>18</sup> No one <sup>t</sup> taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

<sup>19</sup> There arose a division again among the Jews because of these words. <sup>20</sup> And many of them said, He hath a demon, and is mad; why hear ye him? <sup>21</sup> Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?

<sup>22</sup> <sup>u</sup> And it was the feast of the dedication at Jerusalem: <sup>23</sup> it was winter; and Jesus was walking in the temple in Solomon's porch. <sup>24</sup> The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. <sup>26</sup> But ye believe not, because ye are not of my sheep. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me: <sup>28</sup> and I give unto them eternal life; and they shall never

BISHOPS' BIBLE (1568) 1602

and know my sheepe, and am knowen of mine. <sup>15</sup> As the father knoweth me, even so knowe I also the father: and I give my life for the sheepe. <sup>16</sup> And other sheepe I have, which are not of this fold, them also I must bring, and they shal heare my voice, and there shall be one folde *and* one shepheard. <sup>17</sup> Therefore doth my father love mee, because I put my life *from mee*, that I might take it againe. <sup>18</sup> No man taketh it from me, but I put it away of my selfe: I have power to put it from me, and I have power to take it againe. This commandement have I received of my father. <sup>19</sup> There was a dissention therefore againe among the Jewes for these things. <sup>20</sup> And many of them sayd, He hath a devill, and is mad, why heare ye him? <sup>21</sup> Other sayd, These are not the wordes of him that hath a devill. Can a devill open the eyes of the blinde? <sup>22</sup> And it was at Hierusalem the feast of the dedication, and it was winter: <sup>23</sup> And Jesus walked in the temple, even in Salomons porch. <sup>24</sup> Then came the Jewes round about him, and sayd unto him, How long doest thou make us to doubt? If thou be Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye beleeved not: the workes that I doe in my Fathers name, they beare wnesse of me. <sup>26</sup> But ye beleeve not, because ye are not of my sheepe, as I sayd unto you. <sup>27</sup> My sheepe heare my voice, and I knowe them, and they follow me: <sup>28</sup> And I give unto them eternall life, and they shall never perish.

RSV (1946) 1960

own know me, <sup>15</sup> as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. <sup>17</sup> For this reason the Father loves me, because I lay down my life, that I may take it again. <sup>18</sup> No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father."

<sup>19</sup> There was again a division among the Jews because of these words. <sup>20</sup> Many of them said, "He has a demon, and he is mad; why listen to him?" <sup>21</sup> Others said, "These are not the sayings of one who has a demon. Can a demon open the eyes of the blind?"

<sup>22</sup> It was the feast of the Dedication at Jerusalem; <sup>23</sup> it was winter, and Jesus was walking in the temple, in the portico of Solomon. <sup>24</sup> So the Jews gathered round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." <sup>25</sup> Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; <sup>26</sup> but you do not believe, because you do not belong to my sheep. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me; <sup>28</sup> and I give them eternal life, and they shall never perish.

<sup>t</sup> Some ancient authorities read *took it away*.  
<sup>u</sup> Some ancient authorities read *At that time was the feast*.

## TYNDALE (1525) 1535

honde. <sup>29</sup> My father which gave them me, is greater then all and no man is able to take them out of my fathers honde. <sup>30</sup> And I and my father are one.

<sup>31</sup> Then the Jewes agayne toke up stones, to stone him with all. <sup>32</sup> Jesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? <sup>33</sup> The Jewes answered him sayinge. For thy good workes sake we stone the not: but for thy blasphemy, and because that thou beinge a man, makest thy selfe God. <sup>34</sup> Jesus answered them: Is it not written in youre lawe: I saye, ye are goddes? <sup>35</sup> Yf he called them goddes unto whom the worde of God was spoken (and the scripture can not be broken) <sup>36</sup> saye ye then to him, whom the father hath sanctified, and sent into the worlde, thou blasphemest, because I sayd I am the sonne of God? <sup>37</sup> Yf I do not the workes of my father, beleve me not. <sup>38</sup> But yf I do, then though ye beleve not me, yet beleve the workes, that ye maye knowe and beleve that the father is in me, and I in him.

<sup>39</sup> Agayne they went aboute to take him: but he escaped out of their hondes, <sup>40</sup> and went awaye agayne beyonde Jordan, into the place where John before had baptised, and there aboode. <sup>41</sup> And many resorted unto him, and sayd. John dyd no miracle: but all thinges that John spake of this man, are true. <sup>42</sup> And many beleved on him theare.

## RHEIMS 1582

shal plucke them out of my hand. <sup>29</sup> My father, that which he hath given me, is greater then al: and no man can plucke them out of the hand of my father. <sup>30</sup> I and the Father are one.

<sup>31</sup> The Jewes tooke up stones, to stone him. <sup>32</sup> JESUS answered them, Many good workes I have shewed you from my father, for which of those workes doe you stone me? <sup>33</sup> The Jewes answered him, For a good worke we stone the not, but for blasphemie, and because thou being a man, makest thy self God. <sup>34</sup> JESUS answered them, Is it not written in your law, that *I said, you are goddes*? <sup>35</sup> If he called them goddes, to whom the word of God was made, and the scripture can not be broken: <sup>36</sup> whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the sonne of God? <sup>37</sup> If I doe not the workes of my father, beleeve me not. <sup>38</sup> But if I doe, and if you wil not beleeve me, beleeve the workes: that you may know and beleeve that the Father is in me, and I in the Father. <sup>39</sup> They sought therfore to apprehend him: and he went forth out of their handes.

<sup>40</sup> And he went againe beyond Jordan into that place where John was baptizing first: and he taried there. <sup>41</sup> and many came to him. and they said, That John in deede did no signe. But al things whatsoever John said of this man, were true. <sup>42</sup> And many beleved in him.

## GREAT BIBLE (1539) 1540

plucke them oute of my hande. <sup>29</sup> My father which gave them me, is greater then all, and no man is able to take them oute of my fathers hand. <sup>30</sup> I and my father are one.

<sup>31</sup> Then the Jewes agayne toke up stones, to stone hym with all. <sup>32</sup> Jesus answered them: many good worckes have I shewed you from my father: for which of them do ye stone me? <sup>33</sup> The Jewes answered him, sayeng: For thy good worckes sake we stone the not, but for thy blasphemy, and because that thou beyng a man, makest thy selfe God. <sup>34</sup> Jesus answered them: Is it not wrytten in youre lawe I sayde, ye are goddes? <sup>35</sup> If he called them goddes, unto whom the word of God was spoken (and the scripture cannot be broken) <sup>36</sup> concernynge hym whom the father hath sanctified, and sent into the worlde) Do ye saye that I blaspheme because I sayde, I am the sonne of God? <sup>37</sup> If I do not the workes of my father, beleve me not. <sup>38</sup> But yf I do, and yf ye beleve not me, beleve the worckes: that ye maye knowe and beleve, that the father is in me, and I in him.

<sup>39</sup> Agayne they went about to take hym: and he escaped out of their hande, <sup>40</sup> and went awaye agayne beyonde Jordan, into the place wher John before had baptysed, and there he abode. <sup>41</sup> And many resorted unto him, and sayd: John dyd no myracle, but all thynges that John spake of this man were true. <sup>42</sup> And many beleved on him there.

## KJ (1611) 1873

of my hand. <sup>29</sup> My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. <sup>30</sup> I and *my* Father are one. <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken; <sup>36</sup> say ye *of him*, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him. <sup>39</sup> Therefore they sought again to take him: but he escaped out of their hand, <sup>40</sup> and went away again beyond Jordan into the place where John at first baptized; and there he abode. <sup>41</sup> And many resorted unto him, and said, John did no miracle: but all *things* that John spake of this *man* were true. <sup>42</sup> And many believed on him there.

## GENEVA BIBLE (1560) 1562

<sup>29</sup> My Father which gave (them) me, is greater then all, and none is able to take them out of my Fathers hand. <sup>30</sup> I and my Father are one. <sup>31</sup> Then the Jewes againe toke up stones, to stone him. <sup>32</sup> Jesus answered them, Many good workes have I shewed you from my Father: for whiche of these workes do ye stone me? <sup>33</sup> The Jewes answered hym, saying, For the good worke we stone thee not, but for blasphemie, and that thou beyng a man, makest thy self God. <sup>34</sup> Jesus answered them, Is it not written in your Law, I said, ye are gods? <sup>35</sup> If he called them Gods, unto whome the worde of God was (given,) and the Scripture can not be broken. <sup>36</sup> Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the Sonne of God? <sup>37</sup> If I do not the workes of my Father, beleve me not. <sup>38</sup> But if I do, then though ye beleve not me, (yet) beleve the wordes, that ye may knowe and beleve, that the Father (is) in me, and I in hym. <sup>39</sup> Againe they went about to take hym: but he escaped out of their hands. <sup>40</sup> And went againe beyonde Jordan, into the place where John first baptized, and there abode. <sup>41</sup> And many resorted unto him, and said, John dyd no miracle: but all thyngs that John spake of this man, were true. <sup>42</sup> And many beleved in him there.

## (RV 1881) ASV 1901

perish, and no one shall snatch them out of my hand. <sup>29</sup> My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. <sup>30</sup> I and the Father are one. <sup>31</sup> The Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods, unto whom the word of God came (and the scripture cannot be broken), <sup>36</sup> say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. <sup>39</sup> They sought again to take him: and he went forth out of their hand.

<sup>40</sup> And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode. <sup>41</sup> And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. <sup>42</sup> And many believed on him there.

<sup>v</sup> Some ancient authorities read *That which my Father hath given unto me*.

## BISHOPS' BIBLE (1568) 1602

neither shall any man plucke them out of my hand. <sup>29</sup> My father which gave them me, is greater then all: and no man is able to take them out of my fathers hand. <sup>30</sup> I and my father are one. <sup>31</sup> Then the Jewes tooke up stones, to stone him *withall*. <sup>32</sup> Jesus answered them, Many good works have I shewed you from my father, for which worke of them doe ye stone me? <sup>33</sup> The Jewes answered him, saying, For a good worke wee stone thee not, but for thy blasphemy, and because that thou, being a man, makest thy selfe God. <sup>34</sup> Jesus answered them, Is it not written in your law, I sayd, ye are gods? <sup>35</sup> If he called them gods, unto whome the word of God was spoken, and the scripture cannot be broken: <sup>36</sup> Say ye of him, whom the father hath sanctified and sent into the worlde, Thou blasphemest: because I sayd, I am the Sonne of God? <sup>37</sup> If I doe not the workes of my father, beleewe me not. <sup>38</sup> But if I doe, and ye beleewe not me, beleewe the works: that ye may know and beleewe, that the father is in me, and I in him. <sup>39</sup> Againe they went about to take him: and he escaped out of their hand, <sup>40</sup> And went away againe beyond Jordane, into the place where John was first baptizing: and there he abode. <sup>41</sup> And many resorted unto him, and sayd, John did no miracle: but all things that John spake of this man, were true. <sup>42</sup> And many beleewed on him there.

## RSV (1946) 1960

and no one shall snatch them out of my hand. <sup>29</sup> My Father, who has given them to me,<sup>w</sup> is greater than all, and no one is able to snatch them out of the Father's hand. <sup>30</sup> I and the Father are one."

<sup>31</sup> The Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, "I have shown you many good works from the Father; for which of these do you stone me?" <sup>33</sup> The Jews answered him, "We stone you for no good work but for blasphemy; because you, being a man, make yourself God." <sup>34</sup> Jesus answered them, "Is it not written in your law, 'I said, you are gods'? <sup>35</sup> If he called them gods to whom the word of God came (and scripture cannot be broken), <sup>36</sup> do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? <sup>37</sup> If I am not doing the works of my Father, then do not believe me; <sup>38</sup> but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father." <sup>39</sup> Again they tried to arrest him, but he escaped from their hands.

<sup>40</sup> He went away again across the Jordan to the place where John at first baptized, and there he remained. <sup>41</sup> And many came to him; and they said, "John did no sign, but everything that John said about this man was true." <sup>42</sup> And many believed in him there.

<sup>w</sup> Other ancient authorities read *What my Father has given to me*

## TYNDALE (1525) 1535

11 A certayne man was sicke, named Lazarus, of Bethania the toune of Mary and her syster Martha. <sup>2</sup>It was that Mary which annoynted Jesus with oyntment; and wyped his fete with her heere, whose brother Lazarus was sicke, <sup>3</sup>and his systers sent unto him sayinge. Lorde behold, he whom thou lovest, is sicke. <sup>4</sup>When Jesus hearde that, he sayd: this infirmite is not unto deth, but for the laude of God, that the sonne of God myght be praysed by the reason of it. <sup>5</sup>Jesus loved Martha and her syster and Lazarus. <sup>6</sup>Then after he had hearde that he was sicke, yet aboode he two dayes styll in the same place where he was.

<sup>7</sup>Then after that, sayd he to his disciples: let us go into Jewry agayne. <sup>8</sup>His disciples sayde unto him: Master, the Jewes lately sought meanes to stone the, and wilt thou go thither agayne? <sup>9</sup>Jesus answered, are ther not twelve houres in the daye? If a man walke in the daye, he stombleth not, because he seith the lyght of this worlde. <sup>10</sup>But yf a man walke in the nyght, he stombleth, because ther is no lyght in him. <sup>11</sup>This sayde he, and after that, he sayde unto them: oure frende Lazarus slepeth, but I go to wake him out of slepe. <sup>12</sup>Then sayde his disciples: Lorde yf he slepe, he shall do well ynough. <sup>13</sup>Howbeit Jesus spake of his deeth: but they thought that he had spoken of the naturall slepe. <sup>14</sup>Then sayde Jesus unto them playnly, Lazarus is deed, <sup>15</sup>and I am glad for youre sakes, that I was not there, because ye maye beleve. Neverthelesse let us go unto him.

## RHEIMS 1582

11 And there was a certaine sicke man, Lazarus of Bethania, of the towne of Marie and Martha her sister. <sup>2</sup>(And Marie was she that anointed our Lord with ointement, and wiped his feete with her heare: whose brother Lazarus was sicke.) <sup>3</sup>His sisters therfore sent to him saying, Lord, behold, he whom thou lovest, is sicke. <sup>4</sup>And Jesus hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it. <sup>5</sup>And JESUS loved Martha, and her sister Marie, and Lazarus. <sup>6</sup>As he heard therfore that he was sicke, then he taried in the same place two daies: <sup>7</sup>then after this he saith to his Disciples, Let us goe into Jewrie againe. <sup>8</sup>The Disciples say to him, Rabbi, now the Jewes sought to stone thee: and goest thou thither againe? <sup>9</sup>JESUS answered, Are there not twelve houres of the day? If a man walke in the day, he stumbleth not: because he seeth the light of this world: <sup>10</sup>but if he walke in the night, he stumbleth, because the light is not in him. <sup>11</sup>These things he said: and after this he saith to them, Lazarus our frende sleepeth: but I goe that I may raise him from sleepe. <sup>12</sup>His Disciples therfore said, Lord, if he sleepe, he shal be safe. <sup>13</sup>but JESUS spake of his death: and they thought that he spake of the sleeping of sleepe. <sup>14</sup>Then therfore JESUS said to them plainly, Lazarus is dead: <sup>15</sup>and I am glad for your sake, that you may beleve, because I was not

## GREAT BIBLE (1539) 1540

11 A certen man was syck, named Lazarus of Bethania the towne of Mary, and her syster Martha. <sup>2</sup>It was that Mary which anynted Jesus with oyntment, and wyped his fete with her hear, whose brother Lazarus was sick. <sup>3</sup>Therefore, his syster sent unto him, saying: Lord, beholde, he whom thou lovest, is sicke. <sup>4</sup>Whan Jesus herd that, he sayde: this infirmitie is not unto death: but for the prayse of God, that the sonne of God myght be praysed by the reason of it. <sup>5</sup>Jesus loved Martha and her sister and Lazarus. <sup>6</sup>Whan he had heard therfore, that he was sycke, he abode two dayes styll in the same place where he was.

<sup>7</sup>Then after that, sayd he to his disciples: let us go into Jewry agayne. <sup>8</sup>Hys disciples sayde unto hym: Master, the Jewes lately sought to stone the, and wylt thou go thither agayne? <sup>9</sup>Jesus answered: are there not. xii. houres of the daye? <sup>10</sup>If a man walke in the daye, he stombleth not, because he seeth the light of this worlde. But yf a man walke in the nyght, he stombleth, because there is no lyght in him. <sup>11</sup>This sayd he, and after that he sayd unto them: our frende Lazarus slepeth: but I go to wake him out of slep. <sup>12</sup>Then said his disciples: Lord, yf he slepe, he shal do wel ynough. <sup>13</sup>Howbeit, Jesus spake of his death: but they thought, that he had spoken of the naturall slepe. <sup>14</sup>Then sayde Jesus unto them playnely. Lazarus is deed, <sup>15</sup>and I am glad for your sakes, that I was not there, because ye

## KJ (1611) 1873

11 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. <sup>2</sup>(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup>Therefore *his* sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. <sup>4</sup>When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. <sup>5</sup>Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup>When he had heard therfore that he was sick, he abode two days *still* in the *same* place where he was. <sup>7</sup>Then after that saith he to *his* disciples, Let us go into Judea again. <sup>8</sup>*His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup>Jesus answered, Are there not twelve hours in the day? If any *man* walk in the day, he stumbleth not, because he seeth the light of this world. <sup>10</sup>But if a man walk in the night, he stumbleth, because there is no light in him. <sup>11</sup>These *things* said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. <sup>12</sup>Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup>Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup>Then said Jesus unto them plainly, Lazarus is dead. <sup>15</sup>And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

## GENEVA BIBLE (1560) 1562

**11** And a certeine man was sicke, (named) Lazarus of Bethania, the towne of Marie, and her sister Martha. <sup>2</sup>[And it was that Marie which anointed the Lord with ointment, and wiped his fete with her heere, whose brother Lazarus was sicke.] <sup>3</sup>Therefore (hys) sisters sent unto hym, saying, Lord, beholde, he whome thou lovest, is sicke. <sup>4</sup>When Jesus heard it, he sayd, This sickenes is not unto death, but for the glorie of God, that the Sonne of God myght be glorified thereby.

<sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>And after he had heard that he was sicke, yet abode he two dayes stil in the same place where he was. <sup>7</sup>Then after that, said he to his disciples, Let us go into Judea againe. <sup>8</sup>The disciples sayd unto hym, Master, the Jewes lately soght to stone thee, and doest thou go thither againe. <sup>9</sup>Jesus aunswered, are there not twelve houres in the daye? If a man walke in the day, he stombleth not, because he seeth the lyght of this worlde. <sup>10</sup>But if a man walke in the night, he stombleth, because there is no light in him. <sup>11</sup>These things spake he, and after he said unto them, Our friend Lazarus slepeth: but I go to wake him up. <sup>12</sup>Then said his disciples, Lord, if he slepe, he shal be safe. <sup>13</sup>Howbeit, Jesus spake of his death: but they thoght that he had spoken of the natural slepe. <sup>14</sup>Then said Jesus unto them plainly, Lazarus is dead. <sup>15</sup>And I am glad for your sakes, that I was not there, that ye may beleve: but let us go unto

(RV 1881) ASV 1901

**11** Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. <sup>2</sup>And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup>The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. <sup>4</sup>But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. <sup>5</sup>Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup>When therefore he heard that he was sick, he abode at that time two days in the place where he was. <sup>7</sup>Then after this he saith to the disciples, Let us go into Judæa again. <sup>8</sup>The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? <sup>9</sup>Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. <sup>10</sup>But if a man walk in the night, he stumbleth, because the light is not in him. <sup>11</sup>These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. <sup>12</sup>The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. <sup>13</sup>Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. <sup>14</sup>Then Jesus therefore said unto them plainly, Lazarus is dead. <sup>15</sup>And I am glad for your sakes that I was not there, to the intent ye may believe; neverthe-

## BISHOPS' BIBLE (1568) 1602

**11** A Certaine man was sicke named Lazarus, of Bethanie, the towne of Marie and her sister Martha. <sup>2</sup>(It was that Mary which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.) <sup>3</sup>Therefore his sister sent unto him, saying, Lord, behold, hee whom thou lovest is sicke. <sup>4</sup>When Jesus heard that, hee sayd, This infirmitie is not unto death, but for the glory of God: that the sonne of God might be glorified thereby. <sup>5</sup>Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup>When he had heard therefore that he was sicke, he abode two dayes still in the same place where he was. <sup>7</sup>Then after that, saith he to his disciples, Let us go into Jurie againe. <sup>8</sup>His disciples say unto him, Master, the Jewes lately sought to stone thee, and goest thou thither againe? <sup>9</sup>Jesus answered, Are there not twelve houres in the day? If any man walke in the day, hee stumbleth not, because hee seeth the light of this world. <sup>10</sup>But if a man walke in the night, he stumbleth, because there is no light in him. <sup>11</sup>These things said he, and after that, he sayth unto them, Our friend Lazarus sleepeth, but I goe, that I may awake him out of sleepe. <sup>12</sup>Then sayd his disciples, Lord, if he sleepe, he shall doe well enough. <sup>13</sup>Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleepe. <sup>14</sup>Then sayd Jesus unto them plainly, Lazarus is dead: <sup>15</sup>And I am glad for your sakes, that I was not there (because ye may beleve:) Neverthesse, let us goe unto him.

RSV (1946) 1960

**11** Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup>It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. <sup>3</sup>So the sisters sent to him, saying, "Lord, he whom you love is ill." <sup>4</sup>But when Jesus heard it he said, "This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it."

<sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>So when he heard that he was ill, he stayed two days longer in the place where he was. <sup>7</sup>Then after this he said to the disciples, "Let us go into Judea again." <sup>8</sup>The disciples said to him, "Rabbi, the Jews were but now seeking to stone you, and you are going there again?" <sup>9</sup>Jesus answered, "Are there not twelve hours in the day? If any one walks in the day, he does not stumble, because he sees the light of this world. <sup>10</sup>But if any one walks in the night, he stumbles, because the light is not in him." <sup>11</sup>Thus he spoke, and then he said to them, "Our friend Lazarus has fallen asleep, but I go to awake him out of sleep." <sup>12</sup>The disciples said to him, "Lord, if he has fallen asleep, he will recover." <sup>13</sup>Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. <sup>14</sup>Then Jesus told them plainly, "Lazarus is dead; <sup>15</sup>and for your sake I am glad that I was not there, so that you may believe. But let us go

## TYNDALE (1525) 1535

<sup>16</sup> Then sayde Thomas which is called Dydimus, unto the disciples: let us also go, that we maye dye with him.

<sup>17</sup> Then went Jesus, and founde that he had lyne in his grave foure dayes already. <sup>18</sup> Bethanie was nye unto Jerusalem, aboute. xv. furlonges of, <sup>19</sup> and many of the Jewes were come to Martha and Mary, to comforte them over their brother. <sup>20</sup> Martha assone as she hearde that Jesus was comynge, went and met him: but Mary sate styll in the housse.

<sup>21</sup> Then sayde Martha unto Jesus: Lorde yf thou haddest bene here, my brother had not bene deed: <sup>22</sup> but neverthesse, I knowe that whatsoever thou axest of God, God will geve it the. <sup>23</sup> Jesus sayde unto her: Thy brother shall ryse agayne. <sup>24</sup> Martha sayde unto him: I knowe that he shall ryse agayne in the resurreccion at the last daye. <sup>25</sup> Jesus sayde unto her: I am the resurreccion and the lyfe: He that beleveth on me, ye though he were deed, yet shall he lyve. <sup>26</sup> And whosoever lyveth and beleveth on me, shall never dye. Belevest thou this? <sup>27</sup> She sayde unto him: ye Lorde, I beleve that thou arte Christ the sonne of God which shuld come into the worlde.

<sup>28</sup> And assone as she had so sayde, she went her waye and called Marie her syster secretly sayinge: The master is come and calleth for the. <sup>29</sup> And she assone as she hearde that, arose quickly, and came unto him. <sup>30</sup> Jesus was not yet come into the toune: but was in the place where Martha

## RHEIMS 1582

there. but let us goe to him. <sup>16</sup> Thomas therefore, who is called Didymus, said to his condisciples, Let us also goe, to die with him.

<sup>17</sup> Jesus therefore came, and found him now having been foure daies in the grave. (<sup>18</sup> And Bethania was nigh to Hierusalem about fiftene furlonges.) <sup>19</sup> And many of the Jewes were come to Martha and Marie, to comfort them concerning their brother. <sup>20</sup> Martha therefore when she heard that JESUS was come, went to meete him: but Marie sat at home. <sup>21</sup> Martha therefore said to JESUS, Lord if thou hadst been here, my brother had not died. <sup>22</sup> but now also I know that what things soever thou shalt aske of God, God wil give thee. <sup>23</sup> JESUS saith to her, Thy brother shal rise againe. <sup>24</sup> Martha saith to him, I know that he shal rise againe in the resurrection, in the last day. <sup>25</sup> JESUS said to her, I am the resurrection and the life: he that beleeveth in me, although he be dead, shal live. <sup>26</sup> and every one that liveth, and beleeveth in me, shal not die for ever, Beleevest thou this? <sup>27</sup> She saith to him, Yea Lord, I have beleaved that thou art CHRIST the sonne of God that art come into this world.

<sup>28</sup> And when she had said these things, she went, and called Marie her sister secretly, saying, The maister is come, and calleth thee. <sup>29</sup> She, when she heard, riseth quickly, and commeth to him. <sup>30</sup> For JESUS was not yet come into the towne: but he was yet in that place where

## GREAT BIBLE (1539) 1540

maye beleve. Nevertheles, let us go unto him. <sup>16</sup> Then sayd Thomas (which is called Dydimus) unto the disciples: lett us also go, that we maye dye with hym. <sup>17</sup> Then went Jesus, and founde that he had lyen in hys grave foure dayes allready. <sup>18</sup> Bethanie was nye unto Jerusalem, about fyftene furlonges of, <sup>19</sup> and many of the Jewes came to Martha and Mary to comforte them over their brother. <sup>20</sup> Martha assone as she heard that Jesus was commynge, went and met hym: but Mary sate styll in the house.

<sup>21</sup> Then sayd Martha unto Jesus: Lord, yf thou haddest bene here, my brother had not dyed: <sup>22</sup> neverthesse, nowe I knowe that whatsoever thou askest of God, God wyl geve it the. <sup>23</sup> Jesus sayth unto her: Thy brother shall ryse agayne. <sup>24</sup> Martha sayeth unto hym: I knowe that he shall ryse agayne in the resurreccyon at the last daye. <sup>25</sup> Jesus sayth unto her: I am the resurreccyon and the lyfe: He that beleveth on me, ye though he were deed, yet shall he lyve. <sup>26</sup> And whosoever lyveth and beleveth on me, shall never dye: Belevest thou this? <sup>27</sup> She sayd unto him: yee Lorde, I beleve that thou art Christ the sonne of God, which shuld come into the world. <sup>28</sup> And assone as he had so sayde, she wente her waye, and called Mary her syster secretly, saying: The master is come, and calleth for the. <sup>29</sup> Assone as she heard that, she arose quykly, and came unto him. <sup>30</sup> Jesus was not yet come into the towne: but was

## KJ (1611) 1873

<sup>16</sup> Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

<sup>17</sup> Then when Jesus came, he found that he had *lien* in the grave four days already. <sup>18</sup> Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: <sup>19</sup> and many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. <sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. <sup>23</sup> Jesus saith unto her, Thy brother shall rise again. <sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, *yet* shall he live: <sup>26</sup> and whosoever liveth and believeth in me shall never die. Beleevest thou this? <sup>27</sup> She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. <sup>28</sup> And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. <sup>29</sup> As soon as she heard *that*, she arose quickly, and came unto him. <sup>30</sup> Now Jesus was not yet come into the town, but was in *that* place where

## GENEVA BIBLE (1560) 1562

him. <sup>16</sup> Then said Thomas [which is called Didymus] unto his fellowe disciples, Let us also go that we may dye with him.

<sup>17</sup> Then came Jesus, and founde that he had live in the grave foure dayes already. <sup>18</sup> [Now Bethania was nere unto Jerusalem, about fiftene furlongs of.] <sup>19</sup> And many of the Jewes were come to Martha and Marie to comfort them for their brother. <sup>20</sup> Then Martha, when she heard that Jesus was coming, went to mete him: but Marie sate stil in the house. <sup>21</sup> Then said Martha unto Jesus, Lord, if thou haddest bene here, my brother had not bene dead. <sup>22</sup> But now I knowe also, that whatsoever thou askest of God, God wil give it thee. <sup>23</sup> Jesus said unto her, Thy brother shal rise againe. <sup>24</sup> Martha said unto him, I knowe that he shal rise againe in the resurrection at the last day. <sup>25</sup> Jesus said unto her, I am the resurrection and the life: he that beleveth in me, thogh he were dead, (yet) shal he live. <sup>26</sup> And whosoever liveth, and beleveth in me, shal never dye. Belevest thou this? <sup>27</sup> She said unto him, Yea, Lord, I beleve that thou art the Christ the Sonne of God, which shulde come into the worlde.

<sup>28</sup> And when she had so said, she went her way, and called Marie her sister secretly, saying The Master is come, and calleth for thee. <sup>29</sup> And when she heard it, she arose quickly, and came unto him. <sup>30</sup> For Jesus was not yet come into the towne, but was in the place where Martha

## (RV 1881) ASV 1901

less let us go unto him. <sup>16</sup> Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

<sup>17</sup> So when Jesus came, he found that he had been in the tomb four days already. <sup>18</sup> Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; <sup>19</sup> and many of the Jews had come to Martha and Mary, to console them concerning their brother. <sup>20</sup> Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. <sup>21</sup> Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> And even now I know that, whatsoever thou shalt ask of God, God will give thee. <sup>23</sup> Jesus saith unto her, Thy brother shall rise again. <sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; <sup>26</sup> and whosoever liveth and believeth on me shall never die. Belevest thou this? <sup>27</sup> She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. <sup>28</sup> And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. <sup>29</sup> And she, when she heard it, arose quickly, and went unto him. <sup>30</sup> (Now Jesus was not yet come into the village, but was still in the place

## BISHOPS' BIBLE (1568) 1602

<sup>16</sup> Then sayd Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. <sup>17</sup> Then when Jesus came, he found that he had lien in the grave foure dayes already. <sup>18</sup> (Bethanie was nigh unto Hierusalem, about fiteene furlongs off:) <sup>19</sup> And many of the Jewes came to Martha and Marie, to comfort them over their brother. <sup>20</sup> Martha, as soone as she heard that Jesus was comming, went and met him: but Mary sate still in the house. <sup>21</sup> Then sayd Martha unto Jesus, Lorde, if thou hadst bene here, my brother had not died. <sup>22</sup> But even now I know, that whatsoever thou wilt aske of God, God wil give it thee. <sup>23</sup> Jesus sayth unto her, Thy brother shall rise againe. <sup>24</sup> Martha sayth unto him, I knowe that hee shall rise againe in the resurrection at the last day. <sup>25</sup> Jesus sayd unto her, I am the resurrection, and the life: he that beleeveth on me, yea, though he were dead, yet shall he live. <sup>26</sup> And whosoever liveth, and beleeveth on me, shall never die. Beleevest thou this? <sup>27</sup> She sayth unto him, Yea Lord, I beleve that thou are Christ the sonne of God, which should come into the world. <sup>28</sup> And when shee had so sayd, shee went her way, and called Marie her sister secretly, saying, The master is come, and calleth for thee. <sup>29</sup> Assoone as she heard that, she ariseth quickly, and commeth unto him. <sup>30</sup> Jesus was not yet come into the towne: but was in that

## RSV (1946) 1960

to him." <sup>16</sup> Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

<sup>17</sup> Now when Jesus came, he found that Lazarus had already been in the tomb four days. <sup>18</sup> Bethany was near Jerusalem, about two miles off, <sup>19</sup> and many of the Jews had come to Martha and Mary to console them concerning their brother. <sup>20</sup> When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. <sup>21</sup> Martha said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup> And even now I know that whatever you ask from God, God will give you." <sup>23</sup> Jesus said to her, "Your brother will rise again." <sup>24</sup> Martha said to him, "I know that he will rise again in the resurrection at the last day." <sup>25</sup> Jesus said to her, "I am the resurrection and the life; <sup>26</sup> he who believes in me, though he die, yet shall he live, <sup>27</sup> and whoever lives and believes in me shall never die. Do you believe this?" <sup>27</sup> She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."

<sup>28</sup> When she had said this, she went and called her sister Mary, saying quietly, "The Teacher is here and is calling for you." <sup>29</sup> And when she heard it, she rose quickly and went to him. <sup>30</sup> Now Jesus had not yet come to the village, but was still in the place where Martha had met him.

<sup>2</sup> Other ancient authorities omit *and the life*

## TYNDALE (1525) 1535

met him. <sup>31</sup>The Jewes then which were with her in the housse and comforted her, when they sawe Mary, that she rose up hastily, and went out, folowed her, saying: She goeth unto the grave, to wepe there.

<sup>32</sup>Then when Mary was come where Jesus was, and sawe him, she fell doune at his fete, sayinge unto him: Lorde yf thou haddest bene here, my brother had not bene deed.

<sup>33</sup>When Jesus sawe her wepe, and the Jewes also wepe, which came with her, he groned in the sprete, and was troubled in him selfe <sup>34</sup>and sayde: Where have ye layed him? They sayde unto him: Lorde come and se. <sup>35</sup>And Jesus wept. <sup>36</sup>Then sayde the Jewes: Beholde howe he loved him. <sup>37</sup>And some of them sayde: coulde not he which opened the eyes of the blynde, have made also, that this man shuld not have dyed? <sup>38</sup>Jesus agayne groned in him selfe, and came to the grave. It was a cave and a stone layde on it.

<sup>39</sup>And Jesus said: take ye awaye the stone. Martha the syster of him that was deed, sayd unto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes. <sup>40</sup>Jesus sayde unto her: Sayde I not unto the, that yf thou dydest beleve, thou shuldest se the glory of God. <sup>41</sup>Then they toke awaye the stone from the place where the deed was layde. And Jesus lyfte up his eyes and sayde: Father I thanke the because that thou hast hearde me. <sup>42</sup>I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it, that they maye beleve, that thou hast sent me.

## RHEIMS 1582

Martha had mette him. <sup>31</sup>The Jewes therfore that were with her in the house and did comfort her, when they saw Marie that she rose quickly and went forth, folowed her, saying, That she goeth to the grave, to weepe there. <sup>32</sup>Marie therfore when she was come where JESUS was, seeing him, fel at his feete, and saith to him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup>JESUS therfore when he saw her weeping, and the Jewes that were come with her, weeping, he groned in spirit, and troubled him self, <sup>34</sup>and said, Where have you laid him? They say to him, Lord, come and see. <sup>35</sup>And JESUS wept. <sup>36</sup>The Jewes therfore said, Behold how he loved him. <sup>37</sup>But certaine of them said, Could not he that opened the eies of the blinde man, make that this man should not die? <sup>38</sup>JESUS therfore againe groning in him self, commeth to the grave. and it was a cave: and a stone was laid over it. <sup>39</sup>JESUS saith, Take away the stone. Martha the sister of him that was dead, saith to him, Lord, now he stinketh, for he is now of foure-daies. <sup>40</sup>JESUS saith to her, Did not I say to thee, that if thou beleeve, thou shalt see the glorie of God? <sup>41</sup>They tooke therfore the stone away. And JESUS lifting his eies upward, said, Father, I give thee thanks that thou hast heard me. <sup>42</sup>and I did know that thou doest alwaies heare me, but for the people that standeth about, have I said it, that they may beleeve that thou hast sent me.

## GREAT BIBLE (1539) 1540

in that place where Martha met hym. <sup>31</sup>The Jewes then which were with her in the house and comforted her, (when they sawe Mary that she rose up hastily, and went out) folowed her, saïeng: She goeth unto the grave, to wepe there.

<sup>32</sup>Then when Mary was come wher Jesus was, and sawe hym, she cometh nye unto his fete, and sayth unto him: Lorde, yf thou haddest bene here, my brother had not bene deed. <sup>33</sup>When Jesus therfore sawe her wepe (and the Jewes also weping which came with her) he groned in the sprete, and was troubled in him selfe, <sup>34</sup>and sayde: Where have ye layed him? They saye unto him: Lorde, come, and se. <sup>35</sup>And Jesus wept. <sup>36</sup>Then sayd the Jewes Behold, howe he loved hym. <sup>37</sup>And som of them sayde: coulde not he which opened the eyes of the blynde, have made also, that this man shulde not have dyed? <sup>38</sup>Jesus therfore agayne groned in him self, and came to the grave. It was a cave, and a stone layde on it.

<sup>39</sup>Jesus said: take ye awaye the stone. Martha the sister of him that was deed, sayd un- \* hym: Lorde, by this tyme he styncketh. For he hath bene deed foure dayes. <sup>40</sup>Jesus sayeth unto her: Sayd I not unto the, that yf thou dydest beleve, thou shuldest se the glorye of God? <sup>41</sup>Then they toke awaye the stone from the place where he that had bene deed, was layde. And Jesus lyft up his eyes, and sayd: Father, I thanke the, that thou hast hearde me. <sup>42</sup>Howbeit, I knewe, that thou hearest me all wayes: but because of the people which stande by. I sayde it, that they maye beleve, that thou hast sent me.

## KJ (1611) 1873

Martha met him. <sup>31</sup>The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. <sup>32</sup>Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup>When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, <sup>34</sup>and said, Where have ye laid him? They say unto him, Lord, come and see. <sup>35</sup>Jesus wept. <sup>36</sup>Then said the Jews, Behold, how he loved him. <sup>37</sup>And some of them said, Could not this *man*, which opened the eyes of the blind, have caused that even this *man* should not have died? <sup>38</sup>Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup>Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. <sup>40</sup>Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? <sup>41</sup>Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me. <sup>42</sup>And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe

## GENEVA BIBLE (1560) 1562

met him. <sup>31</sup>The Jewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to wepe there. <sup>32</sup>Then when Marie was come where Jesus was, and sawe him, she fel downe at his fete, saying unto him, Lord, if thou haddest bene here, my brother had not bene dead. <sup>33</sup>When Jesus therefore sawe her wepe, and the Jewes (also) wepe which came with her, he groned in the spirit, and was troubled in him self, <sup>34</sup>And said, Where have ye laid him? Thei said unto him, Lord, come, and se. <sup>35</sup>(And) Jesus wept. <sup>36</sup>Then said the Jewes, Beholde, how he loved him. <sup>37</sup>And some of them said, Colde not he, which opened the eyes of the blinde, have made also, that this man shulde not have dyed? <sup>38</sup>Jesus therefore againe groned in him self, and came to the grave. And it was a cave, and a stone was laid upon it. <sup>39</sup>Jesus said, Take ye away the stone. Martha the sister of him that was dead, said unto him, Lord, he stinketh alreadie: for he hath bene (dead) foure daies. <sup>40</sup>Jesus said unto her, Said I not unto thee, that if thou diddest beleve, thou shuldest se the glorie of God? <sup>41</sup>Then they toke away the stone (from the place) where the dead was laid. And Jesus lift up his eyes, and said, Father, I thanke thee, because thou hast heard me. <sup>42</sup>I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleve, that thou hast

## (RV 1881) ASV 1901

where Martha met him.) <sup>31</sup>The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. <sup>32</sup>Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup>When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled, <sup>34</sup>and said, Where have ye laid him? They say unto him, Lord, come and see. <sup>35</sup>Jesus wept. <sup>36</sup>The Jews therefore said, Behold how he loved him! <sup>37</sup>But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? <sup>38</sup>Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. <sup>39</sup>Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days. <sup>40</sup>Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? <sup>41</sup>So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. <sup>42</sup>And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou

## BISHOPS' BIBLE (1568) 1602

place where Martha met him. <sup>31</sup>The Jewes then which were with her in the house, and comforted her, when they sawe Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weepe there. <sup>32</sup>Then when Mary was come where Jesus was, and saw him, she fel downe at his feete, saying unto him, Lord, if thou hadst bene here, my brother had not bene dead. <sup>33</sup>When Jesus therefore saw her weeping, and the Jewes also weeping which came with her, he groned in the Spirit, and was troubled in himself, <sup>34</sup>And said, Where have ye layed him? They say unto him, Lord, Come, and see. <sup>35</sup>Jesus wept. <sup>36</sup>Then said the Jewes, Behold, how he loved him. <sup>37</sup>And some of them saide, Could not this man, which opened the eyes of the blinde, have caused that this man also should not have died? <sup>38</sup>Jesus therefore againe groning in himself, commeth to the grave: It was a cave, and a stone layed on it. <sup>39</sup>Jesus said, Take ye away the stone. Martha, the sister of him that was dead, sayeth unto him, Lord, by this time hee stinketh: for he hath bene dead foure dayes. <sup>40</sup>Jesus saith unto her, Saide I not unto thee, that if thou wouldst beleeve, thou shouldest see the glory of God? <sup>41</sup>Then they tooke away the stone from the place where the dead was layde. And Jesus lift up his eyes, and said, Father, I thanke thee, that thou hast heard me. <sup>42</sup>Howbeit, I know that thou hearest me alwayes: but because of the people which stand by, I saide it, that they may beleve that thou hast sent me.

## RSV (1946) 1960

<sup>31</sup>When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. <sup>32</sup>Then Mary, when she came where Jesus was and saw him, fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." <sup>33</sup>When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; <sup>34</sup>and he said, "Where have you laid him?" They said to him, "Lord, come and see." <sup>35</sup>Jesus wept. <sup>36</sup>So the Jews said, "See how he loved him!" <sup>37</sup>But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

<sup>38</sup>Then Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay upon it. <sup>39</sup>Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." <sup>40</sup>Jesus said to her, "Did I not tell you that if you would believe you would see the glory of God?" <sup>41</sup>So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. <sup>42</sup>I knew that thou hearest me always, but I have said this on account of the people standing by, that they

## TYNDALE (1525) 1535

<sup>43</sup> And when he thus had spoken, he cryed with a loud voyce. Lazarus come forth. <sup>44</sup> And he that was deed, came forth, bounde hand and fote with gravebondes, and his face was bounde with a napkin. Jesus sayde unto them: loowse him, and let him go. <sup>45</sup> Then many of the Jewes which came to Mary, and had sene the thinges which Jesus dyd, beleved on him. <sup>46</sup> But some of them went their wayes to the Pharises, and tolde them what Jesus had done.

<sup>47</sup> Then gadered the hye Prestes and the Pharises a counsell and sayde: what do we? This man doeth many miracles. <sup>48</sup> Yf we let him scape thus, all men will beleve on him, and the Romaynes shall come and take awaye oure countre and the people. <sup>49</sup> And one of them named Cayphas which was the hye prest that same yere, sayde unto them: Ye perceave nothings at all <sup>50</sup> nor yet consyder that it is expedient for us, that one man dye for the people, and not that all the people perisshe. <sup>51</sup> This spake he not of him selfe, but beinge hye Preste that same yere, he prophesied that Jesus shulde dye for the people, <sup>52</sup> and not for the people only, but that he shuld gader to geder in one the chyl dren of God which were scattered abroode. <sup>53</sup> From that daye forth they held a counsell to geder, for to put him to death.

<sup>54</sup> Jesus therfore walked no more openly amonge the Jewes: but went his waye thence unto a countre nye to a wildernes, into a cite called Ephraim, and there haunted

## RHEIMS 1582

<sup>43</sup> When he had said these things, he cried with a loude voice, Lazarus, come forth. <sup>44</sup> And forthwith he came forth that had been dead, bound feete and handes with winding bandes, and his face was tied with a napkin. JESUS said to them, Loose him, and let him goe.

<sup>45</sup> Many therfore of the Jewes that were come to Marie and Martha, and had seen the things that JESUS did, beleeved in him. <sup>46</sup> And certaine of them went to the Pharisees, and told them the things that JESUS did. <sup>47</sup> The cheefe priests therfore and the pharisees gathered a council, and said, What doe we, for this man doeth many signes. <sup>48</sup> If we let him alone so, al wil beleve in him: and the Romanes wil come, and take away our place and nation. <sup>49</sup> But one of them named Caiphas, being the high priest of that yere, said to them, You know nothing, <sup>50</sup> neither doe you consider that it is expedient for us that one man die for the people, and the whole nation perish not. <sup>51</sup> And this he said not of him self: but being the high priest of that yere, he prophesied that JESUS should die for the nation; <sup>52</sup> and not only for the nation, but to gather into one the children of God that were dispersed. <sup>53</sup> From that day therfore they devised to kil him. <sup>54</sup> JESUS therfore walked no more openly among the Jewes, but he went into the countre beside the desert unto a citie that is called Ephrem, and there he abode with his Disciples.

## GREAT BIBLE (1539) 1540

<sup>43</sup> And when he thus had spoken, he cryed with a loud voyce: Lazarus, come forth. <sup>44</sup> And he that was deed, came forth, bounde hande and fote with grave clothes, and his face was bound with a napkin. Jesus sayd unto them: loose him, and let him go. <sup>45</sup> Then many of the Jewes which came to Mary (and had sene the thynges which Jesus dyd) beleved on hym. <sup>46</sup> But some of them went theyr wayes to the pharises, and tolde them what Jesus had done.

<sup>47</sup> Then gathered the hye prestes and the pharises a council, and sayd: what do we? For this man doth many miracles. <sup>48</sup> If we lett hym scape thus, al men will beleve on him, and the Romayns shall come, and take awaye both our rowme and the people. <sup>49</sup> And one of them named Caiphas (being the hye preste that same yere) sayd unto them: Ye perceave nothyng at all, <sup>50</sup> nor consyder, that it is expedient for us, that one man dye for the people, and not that all the people perysshe. <sup>51</sup> Thys spake he not of him selfe, but beyng hye preste that same yere, he prophesied that Jesus shulde dye for the people, <sup>52</sup> and not for the people onely, but that he shuld gather together in one, the children of God, that were scatered abrode. <sup>53</sup> Then from that daye forth they toke council together, for to put him to death.

<sup>54</sup> Jesus therfore walked nomore openly among the Jewes: but went his waye thence unto a countre nye to a wildernes, into a cytie which is called Ephraim, and there contynued

## KJ (1611) 1873

that thou hast sent me. <sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let *him* go.

<sup>45</sup> Then many of the Jews which came to Mary, and had seen *the things* which Jesus did, believed on him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what *things* Jesus had done. <sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. <sup>49</sup> And one of them, *named* Caiaphas, being the high priest that *same* year, said unto them, Ye know nothing at all, <sup>50</sup> nor consider that it is expedient for us, that one man should die for the people, and *that* the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for *that* nation; <sup>52</sup> And not for *that* nation only, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup> Then from that day forth they took counsel together for to put him to death. <sup>54</sup> Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

## GENEVA BIBLE (1560) 1562

sent me. <sup>43</sup> As he had spoken these things, he cryed with a loude voyce, Lazarus, come forth. <sup>44</sup> Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkin. Jesus said unto them, Lose him, and let him go.

<sup>45</sup> Then manie of the Jewes, which came to Marie, and had sene the things, which Jesus did, beleved in him. <sup>46</sup> But some of them went their way to the Pharises, and tolde them what things Jesus had done. <sup>47</sup> Then gathered the hie Priests, and the Pharises a council, and said, What shal we do? For this man doeth manie miracles. <sup>48</sup> If we let him thus alone, all men wil beleve in him, and the Romaines wil come and take away bothe our place, and the nacion. <sup>49</sup> Then one of them (named) Caiaphas, which was the hie Priest that same yere, said unto them, Ye perceive nothing at all, <sup>50</sup> Nor yet do you consider that it is expedient for us, that one man dye for the people, and that the whole nacion perish not. <sup>51</sup> This spake he not of him self: but beeing hie Priest that same yere, he prophesied that Jesus shulde dye for the nacion: <sup>52</sup> And not for the nacion onely, but that he shulde gather together in one the children of God, which were scattered. <sup>53</sup> Then from that day forth they consulted together, to put him to death. <sup>54</sup> Jesus therefore walked no more openly among the Jewes, but went thence unto a countrey nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

## (RV 1881) ASV 1901

didst send me. <sup>43</sup> And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

<sup>45</sup> Many therefore of the Jews, who came to Mary and beheld <sup>w</sup>that which he did, believed on him. <sup>46</sup> But some of them went away to the Pharisees, and told them the things which Jesus had done.

<sup>47</sup> The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. <sup>48</sup> If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. <sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, <sup>50</sup> nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. <sup>51</sup> Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; <sup>52</sup> and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. <sup>53</sup> So from that day forth they took counsel that they might put him to death.

<sup>54</sup> Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried

<sup>w</sup> Many ancient authorities read *the things which he did*.

## BISHOPS' BIBLE (1568) 1602

<sup>43</sup> And when hee thus had spoken, hee cried with a lowd voyce, Lazarus, come foorth. <sup>44</sup> And he that was dead, came forth, bound hand and foote with grave clothes: and his face was bound about with a napkin. Jesus sayeth unto them, Loose him, and let him goe. <sup>45</sup> Then many of the Jewes which came to Mary, and had seene the things which Jesus did, beleevd on him. <sup>46</sup> But some of them went their wayes to the Pharisees, and tolde them what Jesus had done. <sup>47</sup> Then gathered the high Priestes and the Pharisees a counsell, and said, What do we? for this man doeth many miracles. <sup>48</sup> If we let him scape thus, all men will beleve on him, and the Romanes shal come, and take away both our roome, and the people. <sup>49</sup> And one of them named Caiaphas, being the high Priest that same yeere, said unto them, Ye perceive nothing at all, <sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and not that all the nation perish. <sup>51</sup> This spake he not of himselfe: but being high Priest that same yeere, hee prophesied that Jesus should die for that nation: <sup>52</sup> And not for that nation onely, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup> Then from that day foorth, they tooke counsell together for to put him to death. <sup>54</sup> Jesus therefore walked no more openly among the Jewes: but went his way thence unto a countrey nigh to a wilderness, into a citie which is called Ephraim, and

## RSV (1946) 1960

may believe that thou didst send me." <sup>43</sup> When he had said this, he cried with a loud voice, "Lazarus, come out." <sup>44</sup> The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

<sup>45</sup> Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him; <sup>46</sup> but some of them went to the Pharisees and told them what Jesus had done. <sup>47</sup> So the chief priests and the Pharisees gathered the council, and said, "What are we to do? For this man performs many signs. <sup>48</sup> If we let him go on thus, every one will believe in him, and the Romans will come and destroy both our holy place and our nation." <sup>49</sup> But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all; <sup>50</sup> you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish." <sup>51</sup> He did not say this of his own accord, but being high priest that year he prophesied that Jesus should die for the nation, <sup>52</sup> and not for the nation only, but to gather into one the children of God who are scattered abroad. <sup>53</sup> So from that day on they took counsel how to put him to death.

<sup>54</sup> Jesus therefore no longer went about openly among the Jews, but went from there to the country near the wilderness, to a town called Ephraim; and there he stayed with the disciples.

## TYNDALE (1525) 1535

with his disciples. <sup>55</sup> And the Jewes ester was nye at hand, and many went out of the countre up to Jerusalem before the ester, to purify them selves. <sup>46</sup> Then sought they for Jesus, and spake bitwene them selves as they stode in the temple: What thinke ye, seyng he commeth not to the feast. <sup>57</sup> The hye Prestes and Pharises had geven a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

**12** Then Jesus sixe dayes before ester, came to Bethany where Lazarus was, which was deed and whom Jesus raysted from deeth. <sup>2</sup> There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him. <sup>3</sup> Then toke Mary a pounce of oyntment called Nardus, perfecte and precious, and anoynted Jesus fete, and wypt his fete with her heer, and the housse was filled of the saver of the oyntment. <sup>4</sup> Then sayde one of his disciples named Judas Iscariot Simons sonne, which afterwarde betrayed him: <sup>5</sup> why was not this oyntment solde for thre hondred pence, and geven to the poore? <sup>6</sup> This sayde he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that which was geven. <sup>7</sup> Then sayde Jesus: Let her alone, agaynst the daye of my buryinge she kept it. <sup>8</sup> The poore all wayes shall ye have with you, but me shall ye not all wayes have.

<sup>9</sup> Moche people of the Jewes had knowledge that he was there. And they came, not for Jesus sake only, but that they

## RHEIMS 1582

<sup>55</sup> And the Pasche of the Jewes was at hand: and many of the countre went up to Hierusalem before the Pasche to sanctifie them selves. <sup>56</sup> They sought Jesus therefore: and they communed one with an other, standing in the temple, What thinke you, in that he is not come to the festival day? And the cheefe Priests and Pharisees had given commaundement, that if any man should know where he was, he should tel, that they might apprehend him.

**12** JESUS therfore sixe daies before the Pasche came to Bethania, where Lazarus was, that had been dead, whom JESUS raised. <sup>2</sup> And they made him a supper there: and Martha ministred, but Lazarus was one of them that sate at the table with him. <sup>3</sup> Marie therfore tooke a pound of ointment of right spikenard, pretious, and anointed the feete of JESUS, and wiped his feete with her heare: and the house was filled of the odour of the ointment. <sup>4</sup> One therfore of his disciples, Judas Iscariote, he that was to betray him, said, <sup>5</sup> Why was not this ointment sold for three-hundred pence, and given to the poore? <sup>6</sup> And he said this, not because he cared for the poore: but because he was a theefe, and having the purse, caried the things that were put in. <sup>7</sup> JESUS therfore said, Let her alone that she may keepe it for the day of my burial. <sup>8</sup> For the poore you have alwaies with you: but me you shal not have alwaies. <sup>9</sup> A great multitude therfore of the Jewes knew that he was there: and they came, not for JESUS only, but that they

## GREAT BIBLE (1539) 1540

with his disciples. <sup>55</sup> And the Jewes Easter was nye at hand, and many went out of the countre up to Jerusalem before the Easter, to purify them selves. <sup>56</sup> Then sought they for Jesus, and spake among them selves, as they stode in the temple: What thinke ye, seyng he commeth not to the feaste daye? <sup>57</sup> The hye prestes and pharises had geven a commaundement, that yf eny man knewe wher he were, he shuld shewe it, that they myght take him.

**12** Then Jesus (syxe dayes before Easter) came to Bethany, wher Lazarus had ben deed, whome he raysted from death. <sup>2</sup> Ther they made hym a supper, and Martha served, but Lazarus was one of them that sate at the table with him. <sup>3</sup> Then toke Mary a pound of oyntment (called Nardus, perfecte and precious) and anoynted Jesus fete, and wyped his fete with her hear, and the house was fylled with the odoure of the oyntment. <sup>4</sup> Then sayd one of his disciples: (even Judas Iscariot Simons sonne, which afterward betrayed him) <sup>5</sup> why was not this oyntment solde for thre hundred pence, and geven to the poore? <sup>6</sup> This he sayd, not that he cared for the pore but because he was a thefe, and had the bagge, and bare that which was geven. <sup>7</sup> Then sayd Jesus: Let her alone, against the daye of my buryinge hath she kept this. <sup>8</sup> For the poore allwayes shall ye have with you, but me have ye not allwaye.

<sup>9</sup> Moche people of the Jewes therfore had knowledge that he was ther. And they came not for Jesus sake onely, but that they myghte se Lazarus also whom he raysted from

## KJ (1611) 1873

<sup>55</sup> And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the pass-over, to purify themselves. <sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

**12** Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup> Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup> Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, <sup>5</sup> Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. <sup>7</sup> Then said Jesus, Let her alone: against the day of my burying hath she kept this. <sup>8</sup> For the poor always ye have with you; but me ye have not always.

<sup>9</sup> Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from

## GENEVA BIBLE (1560) 1562

<sup>55</sup> And the Jewes Passeover was at hand, and manie went out of the cuntry up to Jerusalem before the Passeover, to purifie them selves. <sup>56</sup> Then sought they for Jesus, and spake among them selves, as thei stode in the Temple, What thinke ye, that he cometh not to the feast? <sup>57</sup> Now bothe the hie Priests and the Pharises had given a com-mandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

**12** Then Jesus six dayes before the Passeover came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead. <sup>2</sup> There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him. <sup>3</sup> Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Jesus fete, and wipte his fete with her heere, and the house was filled with the savour of the ointment. <sup>4</sup> Then said one of his disciples, (even) Judas Iscariot Simon (sonne,) which shulde betraye him. <sup>5</sup> Why was not this ointment solde for thre hundredth pence, and given to the poore? <sup>6</sup> Now he said this, not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was given. <sup>7</sup> Then said Jesus, Let her alone: against the day of my burying she kept it. <sup>8</sup> For the poore alwayes ye have with you, but me ye shal not have alwaies. <sup>9</sup> Then muche people of the Jewes knewe that he was there: and they came, not for Jesus sake onely, but that they might see

## (RV 1881) ASV 1901

with the disciples. <sup>55</sup> Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. <sup>56</sup> They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? <sup>57</sup> Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

**12** Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. <sup>2</sup> So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. <sup>3</sup> Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. <sup>4</sup> But Judas Iscariot, one of his disciples, that should betray him, saith, <sup>5</sup> Why was not this ointment sold for three hundred shillings, and given to the poor? <sup>6</sup> Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. <sup>7</sup> Jesus therefore said, Suffer her to keep it against the day of my burying. <sup>8</sup> For the poor ye have always with you; but me ye have not always.

<sup>9</sup> The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from

## BISHOPS' BIBLE (1568) 1602

there continued with his disciples. <sup>55</sup> And the Jewes Easter was nigh at hand, and many went out of the cuntry up to Hierusalem before the Easter, to purifie themselves. <sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What thinke yee seeing hee commeth not to the feast day? <sup>57</sup> Both the high Priestes and the Pharisees had given a commaundement, that if any man knewe where hee were, he should shew it, that they might take him.

**12** Then Jesus, sixe dayes before the Passeover, came to Bethanie, where Lazarus was, which had bene dead, whom hee raised from death. <sup>2</sup> There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him. <sup>3</sup> Then tooke Mary a pound of oyntment, of Spikenard, very costly, and anoynted Jesus feete, and wiped his feete cleane with her haire: and the house was filled with the odour of the oyntment. <sup>4</sup> Then sayeth one of his disciples, Judas Iscariot, Simons sonne, which should betray him, <sup>5</sup> Why was not this oyntment sold for three hundred pence, and given to the poore? <sup>6</sup> This he saide, not that hee cared for the poore: but because he was a theefe, and had the bagge, and bare that which was given. <sup>7</sup> Then saide Jesus, Let her alone, against the day of my burying hath she kept this. <sup>8</sup> For the poore alwayes ye have with you: but me have ye not alwayes. <sup>9</sup> Much people of the Jewes therefore had knowledge that hee was there: and they came, not for Jesus sake only, but that they might see

## RSV (1946) 1960

<sup>55</sup> Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Pass-over, to purify themselves. <sup>56</sup> They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast?" <sup>57</sup> Now the chief priests and the Pharisees had given orders that if any one knew where he was, he should let them know, so that they might arrest him.

**12** Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. <sup>2</sup> There they made him a supper; Martha served, and Lazarus was one of those at table with him. <sup>3</sup> Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. <sup>4</sup> But Judas Iscariot, one of his disciples (he who was to betray him), said, <sup>5</sup> "Why was this ointment not sold for three hundred denarii and given to the poor?" <sup>6</sup> This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. <sup>7</sup> Jesus said, "Let her alone, let her keep it for the day of my burial. <sup>8</sup> The poor you always have with you, but you do not always have me."

<sup>9</sup> When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to

## TYNDALE (1525) 1535

myght se Lazarus also whom he raysted from deeth. <sup>10</sup> The hye Prestes therfore held a counsell that they myght put Lazarus to deeth also, <sup>11</sup> because that for his sake many of the Jewes went awaye, and beleved on Jesus.

<sup>12</sup> On the morowe, moche people that were come to the feast when they hearde that Jesus shuld come to Jerusalem, <sup>13</sup> toke braunches of palme trees and went and met him, and cryed: Hosanna, blessed is he that in the name of the Lorde, commeth kyng of Israel. <sup>14</sup> And Jesus got a yonge asse and sate theron, accordyng to that which was writen: <sup>15</sup> feare not daughter of Syon, beholde thy kyng commeth syttinge on an asses coolte. <sup>16</sup> These thinges understode not his disciples at the fyrst: but when Jesus was glorified, then remembryd they that soche thinges were written of him, and that soche thinges they had done unto him.

<sup>17</sup> The people that was with him, when he called Lazarus out of his grave, and raysted him from deeth, bare recorde. <sup>18</sup> Therefore met him the people, because they hearde that he had done soche a miracle. <sup>19</sup> The Pharises therfore sayde amonge them selves: perceave ye how we prevayle nothing? Beholde the worlde goth awaye after him.

<sup>20</sup> Ther were certayne Grekes amonge them, that came to praye at the feast: <sup>21</sup> the same came to Philip which was of Bethsayda a cite in Galile, and desyred him sayinge: Syr we wolde fayne se Jesus. <sup>22</sup> Philip came and tolde Andrew. And agayne Andrew and Philip tolde Jesus. <sup>23</sup> And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified.

## RHEIMS 1582

might see Lazarus, whom he raised from the dead. <sup>10</sup> But the cheefe Priests devised for to kil Lazarus also: because many for him of the Jewes went away, and beleved in JESUS.

<sup>12</sup> And on the morow a great multitude that was come to the festival day, when they had heard that JESUS commeth to Hierusalem: <sup>13</sup> they tooke the boughes of palmes, and went forth to meete him, and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* <sup>14</sup> And JESUS found a yong asse, and sate upon it, as it is written, <sup>15</sup> *Fear not daughter of Sion: behold, thy king commeth sitting upon an asses colt.* <sup>16</sup> These things his disciples did not know at the first: but when JESUS was glorified, then they remembred that these things had been written of him, and these things they did to him. <sup>17</sup> The multitude therfore gave testimonie, which was with him when he called Lazarus out of the grave, and raised him from the dead. <sup>18</sup> For therfore also the multitude came to meete him, because they heard that he had done this signe. <sup>19</sup> The Pharisees therfore said among them selves, Doe you see that we prevaile nothing? behold, the whole world is gone after him.

<sup>20</sup> And there were certaine Gentiles of them that came up to adore in the festival day. <sup>21</sup> These therfore came to Philippe who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see JESUS. <sup>22</sup> Philippe commeth, and telleth Andrew. Againe Andrew and Philippe told JESUS. <sup>23</sup> But JESUS answered them, saying, The houre

## GREAT BIBLE (1539) 1540

death. <sup>10</sup> But the hye prestes helde a counsell, that they myght put Lazarus to death also, <sup>11</sup> because that for his sake many of the Jewes went awaye and beleved on Jesus.

<sup>12</sup> On the next daye moch people that were come to the feaste, when they hearde that Jesus shuld come to Jerusalem, <sup>13</sup> toke braunches of palme trees, and went forth to mete hym, and cryed: Hosanna, blessed is he that in the name of the Lorde, commeth Kyng of Israell. <sup>14</sup> And Jesus got a yonge asse, and sate theron, as it is wryten: <sup>15</sup> feare not daughter of Syon, beholde, thy Kyng commeth, sytting on an asses colte. <sup>16</sup> These thinges understode not his disciples at the fyrst: but when Jesus was glorified, then remembred they that soch thinges were wryten of him, and that soche thynges they had done unto hym. <sup>17</sup> The people that was with hym (when he called Lazarus out of his grave, and raysted hym from death) bare recorde. <sup>18</sup> Therefore mete hym the people also, because they hearde that he had done soche a miracle. <sup>19</sup> The pharises therfore sayd among them selves: perceave ye, howe we prevayle nothing? behold, (*all the whole*) worlde goeth after him.

<sup>20</sup> Ther were certen Grekes amonge them, that came to worshyp at the feaste: <sup>21</sup> the same cam therfore to Philip (which was of Bethsaida a cytie in Galile) and desyred hym, saying: Syr, we wolde fayne se Jesus. <sup>22</sup> Philip came and tolde Andrew. And agayne Andrew and Philip told Jesus. <sup>23</sup> And Jesus answered them, sayinge: the houre is come, that the sonne of man must be glorified.

## KJ (1611) 1873

the dead. <sup>10</sup> But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup> because that by reason of him many of the Jews went away, and believed on Jesus.

<sup>12</sup> On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. <sup>14</sup> And Jesus, when he had found a young ass, sat thereon; as it is written, <sup>15</sup> Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. <sup>16</sup> These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. <sup>17</sup> The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. <sup>18</sup> For this cause the people also met him, for that they heard that he had done this miracle. <sup>19</sup> The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

<sup>20</sup> And there were certain Greeks among them that came up to worship at the feast: <sup>21</sup> the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. <sup>22</sup> Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. <sup>23</sup> And Jesus answered them, saying, The hour is come, that the

## GENEVA BIBLE (1560) 1562

Lazarus also, whome he had raised from the dead. <sup>10</sup> The hie Priests therefore consulted, that they might put Lazarus to death also. <sup>11</sup> Because that for his sake manie of the Jewes went away, and beleved in Jesus.

<sup>12</sup> On the morowe a great multitude that were come to the feast, when they heard that Jesus shulde come to Jerusalem, <sup>13</sup> Toke branches of palme trees, and went forthe to mete him, and cryed, Hosanna, Blessed (is) the King of Israel that cometh in the Name of the Lord. <sup>14</sup> And Jesus founde a yong asse, and sate thereon, as it written, <sup>15</sup> Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte. <sup>16</sup> But his disciples understode not these things at the first: but when Jesus was glorified, then remembred they, that these things were written of him, and that they had done these things unto him. <sup>17</sup> The people therefore that was with him, bare witnes that he called Lazarus out of the grave, and raised him from the dead. <sup>18</sup> Therefore met him the people also, because thei heard that he had done this miracle. <sup>19</sup> And the Pharises said among them selves, Perceive ye how ye prevaile nothing? Beholde, the worlde goeth after him.

<sup>20</sup> Now there were certeine Grekes among them that came up to worship at the feast, <sup>21</sup> And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Jesus. <sup>22</sup> Philippe came and tolde Andrew: and againe Andrew and Philippe tolde Jesus. <sup>23</sup> And Jesus answered them, saying, The houre is come,

## (RV 1881) ASV 1901

the dead. <sup>10</sup> But the chief priests took counsel that they might put Lazarus also to death; <sup>11</sup> because that by reason of him many of the Jews went away, and believed on Jesus.

<sup>12</sup> On the morrow <sup>a</sup> a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. <sup>14</sup> And Jesus, having found a young ass, sat thereon; as it is written, <sup>15</sup> Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. <sup>16</sup> These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. <sup>17</sup> The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. <sup>18</sup> For this cause also the multitude went and met him, for that they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him.

<sup>20</sup> Now there were certain Greeks among those that went up to worship at the feast: <sup>21</sup> these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. <sup>22</sup> Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. <sup>23</sup> And Jesus answereth them, saying, The hour is come,

<sup>a</sup> Some ancient authorities read *the common people*. See ver. 9.

## BISHOPS' BIBLE (1568) 1602

Lazarus also, whom he raised from death. <sup>10</sup> But the high Priestes held a counsel, that they might put Lazarus to death also, <sup>11</sup> Because that for his sake many of the Jewes went away, and beleved on Jesus. <sup>12</sup> On the next day, much people that were come to the feast, when they heard that Jesus commeth to Hierusalem, <sup>13</sup> Tooke branches of Palme trees, and went foorth to meet him, and cried, Hosanna, blessed is hee that commeth in the Name of the Lord, King of Israel. <sup>14</sup> And Jesus, when hee had founde a yong asse, sate thereon, as it is written, <sup>15</sup> Feare not, daughter of Sion, behold, thy King commeth, sitting on an Asses colt. <sup>16</sup> These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that such things were written of him, and that such things they had done unto him. <sup>17</sup> The people that was with him, when he called Lazarus out of his grave, and raised him from death, bare record. <sup>18</sup> Therefore met him the people also, because they heard that he had done such a miracle. <sup>19</sup> The Pharisees therfore said among themselves, Perceive ye how ye prevaile nothing? Behold, *all the whole* world is gone after him. <sup>20</sup> There came certain Greeks among them, that came to worship at the feast: <sup>21</sup> The same came therefore to Philip, which was of Bethsaida, *a citie* of Galilee, and desired him, saying, Sir, we would *faine* see Jesus. <sup>22</sup> Philip commeth and telleth Andrew: and againe Andrew and Philip tolde Jesus. <sup>23</sup> And Jesus answered them, saying, The houre is come,

## RSV (1946) 1960

see Lazarus, whom he had raised from the dead. <sup>10</sup> So the chief priests planned to put Lazarus also to death, <sup>11</sup> because on account of him many of the Jews were going away and believing in Jesus.

<sup>12</sup> The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. <sup>13</sup> So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" <sup>14</sup> And Jesus found a young ass and sat upon it; as it is written,

<sup>15</sup> "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!"

<sup>16</sup> His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. <sup>17</sup> The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. <sup>18</sup> The reason why the crowd went to meet him was that they heard he had done this sign. <sup>19</sup> The Pharisees then said to one another, "You see that you can do nothing; look, the world has gone after him."

<sup>20</sup> Now among those who went up to worship at the feast were some Greeks. <sup>21</sup> So these came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." <sup>22</sup> Philip went and told Andrew; Andrew went with Philip and they told Jesus. <sup>23</sup> And Jesus answered them, "The hour has come for the Son of man to be glori-

## TYNDALE (1525) 1535

<sup>24</sup> Verely verely I saye unto you, except the wheate corne fall into the grounde and dye, it bydeth alone. If it dye, it bringeth forth moche frute. <sup>25</sup> He that loveth his lyfe shall destroye it: and he that hateth his lyfe in this worlde, shall kepe it unto lyfe eternall. <sup>26</sup> If eny man minister unto me, let him folowe me and where I am, there shall also my minister be. And yf eny man minister unto me, him will my Father honoure.

<sup>27</sup> Now is my soule troubled, and what shall I saye? Father deliver me from this houre: but therfore came I unto this houre. <sup>28</sup> Father glorify thy name. Then came ther a voyce from heaven: I have glorified it and will glorify it agayne. <sup>29</sup> Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. <sup>30</sup> Jesus answered and sayde: this voyce came, not because of me, but for youre sakes.

<sup>31</sup> Now is the judgement of this worlde: now shall the prince of this worlde be cast out, <sup>32</sup> And I, yf I were lyfte up from the erth, will drawe all men unto me. <sup>33</sup> This sayde Jesus, signifyinge what deeth he shuld dye. <sup>34</sup> The people answered him: We have hearde out of the lawe that Christ bydeth ever: and how sayest thou then that the sonne of man must be lyfte up? who is that sonne of man? <sup>35</sup> Then Jesus sayde unto them: yet a lytell whyle is the lyght with you. Walke whyll ye have lyght, lest the darcknes come on you. He that walketh in the darcke, wotteth not whyther he

## RHEIMS 1582

is come, that the Sonne of man shal be glorified. <sup>24</sup> Amen, amen I say to you, unles the graine of wheate falling into the ground, die: it self remaineth alone. but if it die, it bringeth much fruite. <sup>25</sup> He that loveth his life, shal lose it: and he that hateth his life in this world, doth keepe it to life everlasting. <sup>26</sup> If any man minister to me, let him follow me: and where I am, there also shal my minister be. If any man minister to me, my father wil honour him. <sup>27</sup> Now my soule is troubled. And what shal I say? Eather, save me from this houre. But therfore came I into this houre. <sup>28</sup> Father, glorifie thy name. A voice therfore came from heaven, Both I have glorified it, and againe I wil glorifie it. <sup>29</sup> The multitude therfore that stode and had heard, said that it thundered. Others said, An Angel spake to him. <sup>30</sup> JESUS answered, and said, This voice came not for me, but for your sake. <sup>31</sup> Now is the judgement of the world: now the Prince of this world shal be cast forth. <sup>32</sup> And I, if I be exalted from the earth, wil draw al things to my self. (<sup>33</sup> and this he said, signifying what death he should die.) <sup>34</sup> The multitude answered him, We have heard out of the law, that CHRIST abideth for ever: and how saiest thou, The Sonne of man must be exalted? Who is this Sonne of man? <sup>35</sup> JESUS therfore said to them, Yet a litle while, the light is among you. Walke whiles you have the light, that the darknesse overtake you not. And he that walketh in

## GREAT BIBLE (1539) 1540

<sup>24</sup> Verely verely, I saye unto you except the wheat corne fall into the ground, and dye, it bydeth alone. If it dye, it bryngeth forth moch frute. <sup>25</sup> He that loveth hys lyfe, shall destroye it: and he that hateth hys lyfe in thys world, shal kepe it unto lyfe eternall. <sup>26</sup> If eny man mynister unto me, lett him folowe me: and Where I am, there shall also my minister be. Yf any man mynister unto me, hym will my father honoure.

<sup>27</sup> Nowe is my soule troubled, and what shall I saye? Father, delyver me from this houre: but therfore came I unto thys houre. <sup>28</sup> Father, glorify thy name. Then cam ther a voyce from heaven, saying: I have both glorified it, and will glorify it agayne. <sup>29</sup> The people therfore that stode by and heard it, sayde, that it thoundred. Other sayde: an angell spake to hym. <sup>30</sup> Jesus answered and sayde: this voyce came not because of me but for your sakes.

<sup>31</sup> Now is the judgment of this worlde: now shall the prince of thys worlde be cast out. <sup>32</sup> And I (yf I were lyft up from the erth) will drawe all men unto me. <sup>33</sup> Thys he sayde signifyinge, what death he shulde dye. <sup>34</sup> The people answered hym: We have heard out of the lawe, that Christ bydeth ever, and how sayst thou: the sonne of man must be lyft up? who is that sonne of man? <sup>35</sup> Then Jesus sayd unto them: yet a lytell whyle is the lyght with you. Walke whyle ye have lyght, lest the darcknes come on you. He that walketh also in the darck, woteth not whyther he

## KJ (1611) 1873

Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup> He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. <sup>26</sup> If any *man* serve me, let him follow me; and where I am, there shall also my servant be: if any *man* serve me, him will my Father honour. <sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. <sup>29</sup> The people therefore, that stood *by*, and heard *it*, said that it thundered: others said, An angel spake to him. <sup>30</sup> Jesus answered and said, This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all *men* unto me. <sup>33</sup> This he said, signifying what death he should die. <sup>34</sup> The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man? <sup>35</sup> Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in

## GENEVA BIBLE (1560) 1562

that the Sonne of man must be glorified. <sup>24</sup> Verely, verely I say unto you, Except the wheate corne fall into the grounde and dye, it bideth alone: but if it dye, it bringeth forth the muche frute. <sup>25</sup> He that loveth his life, shal lose it, and he that hateth his life in this worlde, shal kepe it unto life eternal. <sup>26</sup> If anie man serve me, let him followe me: for where I am, there shal also my servant be and if anie man serve me, him wil my Father honour. <sup>27</sup> Now is my soule troubled: and what shal I say? Father, save me from this houre: but ther fore came I unto this houre. <sup>28</sup> Father, glorifie thy Name. Then came there a voyce from heaven, (say- ing,) I have bothe glorified it, and wil glorifie it againe. <sup>29</sup> Then said the people that stode by and heard, that it was a thundre: others said, an Angel spake to him. <sup>30</sup> Jesus answered, and said, This voyce came not because of me, but for your sakes. <sup>31</sup> Now is the judgement of this worlde: now shal the prince of this worlde be cast out. <sup>32</sup> And I if I were lift up from the earth wil drawe all men unto me. <sup>33</sup> Now this said he, signifying what death he shulde dye. <sup>34</sup> The people answered him, We have heard out of the Law, that the Christ bydeth for ever: and how saist thou, that the Sonne of man must be lift up? who is that Sonne of man? <sup>35</sup> Then Jesus said unto them, Yet a litle while is the light with you: walke while ye have light, lest the darkenes come upon you: for he that walketh in the darke, knoweth

## (RV 1881) ASV 1901

that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. <sup>25</sup> He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. <sup>26</sup> If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. <sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. <sup>29</sup> The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. <sup>30</sup> Jesus answered and said, This voice hath not come for my sake, but for your sakes. <sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all men unto myself. <sup>33</sup> But this he said, signifying by what manner of death he should die. <sup>34</sup> The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? <sup>35</sup> Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

## BISHOPS' BIBLE (1568) 1602

that the Sonne of man should be glorified. <sup>24</sup> Verily, verily I say unto you, Except the wheat corne fall into the ground, and die, it abideth alone: if it die, it bringeth forth much fruit. <sup>25</sup> He that loveth his life, shall lose it: and he that hateth his life in this world, shall keepe it unto life eternall. <sup>26</sup> If any man minister unto me, let him follow me: and where I am, there shall also my minister be: If any man minister unto me, him wil my father honour. <sup>27</sup> Now is my soule troubled, and what shall I say? Father, save mee from this houre, but therefore came I into this houre. <sup>28</sup> Father, glorifie thy Name. Then came there a voice from heaven, *saying*, I both have glorified it, and will glorifie it againe. <sup>29</sup> The people therefore that stood by, and heard it, sayd, that it thundered: other sayd, An angel spake to him. <sup>30</sup> Jesus answered and sayd, This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgement of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I were lift up from the earth, will draw all men unto me. <sup>33</sup> (This he sayd, signifying what death hee should die.) <sup>34</sup> The people answered him, Wee have heard out of the Law, that Christ bideth ever: and how sayest thou, The sonne of man must be lift up? Who is that sonne of man? <sup>35</sup> Then Jesus sayd unto them, Yet a litle while is the light with you: walke while yee have light, lest the darkenesse come on you: For he that walketh in the darke, woteth not

## RSV (1946) 1960

fied. <sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. <sup>25</sup> He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. <sup>26</sup> If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him.

<sup>27</sup> "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour. <sup>28</sup> Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." <sup>29</sup> The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." <sup>30</sup> Jesus answered, "This voice has come for your sake, not for mine. <sup>31</sup> Now is the judgment of this world, now shall the ruler of this world be cast out; <sup>32</sup> and I, when I am lifted up from the earth, will draw all men to myself." <sup>33</sup> He said this to show by what death he was to die. <sup>34</sup> The crowd answered him, "We have heard from the law that the Christ remains for ever. How can you say that the Son of man must be lifted up? Who is this Son of man?" <sup>35</sup> Jesus said to them, "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not

## TYNDALE (1525) 1535

goeth. <sup>36</sup> Whyll ye have lyght, beleve on the lyght, that ye maye be the chyl dren of lyght.

These thynges spake Jesus and departed, and hyd him selfe from them. <sup>37</sup> And though he had done so many miracles before them, yet beleved not they on him, <sup>38</sup> that the sayinge of Esaia the Prophet myght be fulfilled, that he spake. Lorde who shall beleve oure sayinge? And to whom is the arme of the Lorde opened? <sup>39</sup> Therefore coule they not beleve, because that Esaia sayth agayne: <sup>40</sup> he hath blynded their eyes and hardened their hertes, that they shuld not se with their eyes, and understonde with their hertes, and shuld be converted, and I shuld heale them. <sup>41</sup> Soche thynges sayde Esaia when he sawe his glory, and spake of him. <sup>42</sup> Neverthelesse amonge the chefe rulers many beleved on him. But because of the Pharises they wolde not be a knowen of it, lest they shuld be excommunicat. <sup>43</sup> For they loved the prayse that is geven of men, more then the prayse that commeth of God.

<sup>44</sup> And Jesus cryed and sayde: he that beleveth on me, beleveth not on me, but on him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a lyght into the worlde, that whosoever beleveth on me, shuld not byde in darcknes. <sup>47</sup> And yf eny man heare my wordes, and beleve not, I judge him not. For I came not to judge the

## RHEIMS 1582

darkenesse, knoweth not whither he goeth. <sup>36</sup> Whiles you have the light, belevee in the light, that you may be the children of light. These things Jesus spake and he went away, and hid him self from them.

<sup>37</sup> And whereas he had done so many signes before them, they beleved not in him: <sup>38</sup> that the saying of Esay the Prophet might be fulfilled, which he said, *Lord, who hath beleved the hearing of us? and the arme of our Lord to whom hath it bene revealed?* <sup>39</sup> Therefore they could not beleve, because Esay said againe, <sup>40</sup> *He hath blinded their eies, and indurated their hart: that they may not see with their eies, nor understand with their hart, and be converted, and I heale them.* <sup>41</sup> These things said Esaie, when he saw his glorie, and spake of him. <sup>42</sup> But yet of the Princes also many beleved in him: but for the Pharisees they did not confesse, that they might not be cast out of the Synagogue. <sup>43</sup> for they loved the glorie of men more, then the glorie of God.

<sup>44</sup> But JESUS cried, and said, He that beleeveth in me, doth not belevee in me, but in him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent him. <sup>46</sup> I a light am come into this world: that every one which beleeveth in me, may not remaine in the darkenesse. <sup>47</sup> And if any man heare my wordes, and keepe them not: I doe not judge him. for I came not to judge the world, but to save the

## GREAT BIBLE (1539) 1540

goeth <sup>36</sup> Why le ye have lyght, beleve on the lyght, that ye maye be the children of the lyght.

These thynges spake Jesus, and departed, and hid him self from them. <sup>37</sup> But though he had done so many miracles before them, yet beleved not they on hym, <sup>38</sup> that the sayinge of Esaia the prophet myght be fulfilled, which he spake: Lord, who shal beleve our saying? And to whom is the arme of the Lorde declared? <sup>39</sup> Therefore could they not beleve, because that Esaia saith agayne: <sup>40</sup> he hath blynded their eyes, and hardened their hert, that they shuld not se with their eyes, and lest they shuld understand with their hert, and shuld be converted, and I shulde heale them. <sup>41</sup> Soch thynges sayd Esaia, when he sawe his glorye, and spake of him. <sup>42</sup> Nevertheles, amonge the chefe rulers also, many beleved on hym. But (because of the pharises) they wold not be a knowen of it, lest they shulde be excommunicat. <sup>43</sup> For they loved the prayse of men, more then the prayse of God.

<sup>44</sup> Jesus cryed, and sayd: he that beleveth on me, beleveth not on me, but on hym that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a lyght into the worlde: that whosoever beleveth on me, shulde not byde in darcknes. <sup>47</sup> And yf any man heare my wordes, and beleve not, I judge him not. For I came not to judge the

## KJ (1611) 1873

darkness knoweth not whither he goeth. <sup>36</sup> While ye have light, believe in the light, that ye may be the children of light. These *things* spake Jesus, and departed, and did hide himself from them.

<sup>37</sup> But though he had done so many miracles before them, yet they believed not on him: <sup>38</sup> that the saying of Esaia the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? <sup>39</sup> Therefore they could not believe, because that Esaia said again, <sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. <sup>41</sup> These *things* said Esaia, when he saw his glory, and spake of him. <sup>42</sup> Nevertheless among the *chief* rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: <sup>43</sup> for they loved the praise of men more than the praise of God.

<sup>44</sup> Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup> And he that seeth me seeth him that sent me. <sup>46</sup> I am come a light into the world, that whosoever believeth on me should not abide in darkness. <sup>47</sup> And if any *man* hear my words, and believe not, I judge him not: for I came not to judge the world,

GENEVA BIBLE (1560) 1562

not whether he goeth. <sup>36</sup> While ye have light, beleve in the light, that ye may be the children of the light, These things spake Jesus, and departed, and hid him self from them.

<sup>37</sup> And thogh he had done so manye miracles before them, (yet) beleved they not on hym: <sup>38</sup> That the saying of Esaia the Prophet might be fulfilled, that he said, Lord, who beleved our reporte? and to whome is the arme of the Lord reveiled? <sup>39</sup> Therefore colde they not beleve, because that Esaia saith againe. <sup>40</sup> He hath blinded their eyes, and hardened their heart, that they shulde not se with (their) eyes, nor understande with (their) heart, and shulde be converted, and I shulde heale them. <sup>41</sup> These things said Esaia when he sawe hys glorie and spake of him. <sup>42</sup> Nevertheless even among the chief rulers manie beleved in hym: but because of the Pharises, they did not confesse him, lest they shulde be (cast) out of the Synagogue. <sup>43</sup> For they loved the praise of men, more then the praise of God. <sup>44</sup> And Jesus cryed, and said, He that beleveth in me, beleveth not in me, but in hym that sent me. <sup>45</sup> And he that seeth me, seeth hym that sent me. <sup>46</sup> I am come a lyght into the worlde, that whosoever beleveth in me, shulde not abide in darkenes. <sup>47</sup> And if anie man heare my wordes, and beleve not, I judge him not: for I came not to judge the

(RV 1881) ASV 1901

<sup>36</sup> While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them. <sup>37</sup> But though he had done so many signs before them, yet they believed not on him: <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

<sup>39</sup> For this cause they could not believe, for that Isaiah said again,

<sup>40</sup> He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

<sup>41</sup> These things said Isaiah, because he saw his glory; and he spake of him. <sup>42</sup> Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: <sup>43</sup> for they loved the glory *that is* of men more than the glory *that is* of God.

<sup>44</sup> And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup> And he that beholdeth me beholdeth him that sent me. <sup>46</sup> I am come a light into the world, that whosoever believeth on me may not abide in the darkness. <sup>47</sup> And if any man hear my sayings, and keep them not, I judge him not: for I came not

BISHOPS' BIBLE (1568) 1602

whither he goeth. <sup>36</sup> While ye have light, beleeeve in the light, that ye may be the children of the light. These things spake Jesus, and departed, and was hid from them. <sup>37</sup> But though hee had done so many miracles before them, yet beleeeved not they on him: <sup>38</sup> That the saying of Esaia the Prophet might be fulfilled, which he spake, Lord, who hath beleeeved our saying? and to whom hath the arme of the Lord bene declared? <sup>39</sup> Therefore could they not beleeeve, because that Esaia sayd againe, <sup>40</sup> He hath blinded their eyes, and hardned their heart, that they should not see with their eyes, and lest they should understand with their heart, and should be converted, and I should heale them. <sup>41</sup> Such things sayd Esaia, when hee saw his glory, and spake of him. <sup>42</sup> Neverthelesse, among the chiefe rulers also, many beleeeved on him: but because of the Pharisees they did not confesse him, lest they should be put out of the synagogue. <sup>43</sup> For they loved the praise of men, more then the praise of God. <sup>44</sup> Jesus cried, and sayd, He that beleeveth on mee, beleeveth not on mee, but on him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent mee. <sup>46</sup> I am come a light into the world, that whosoever beleeveth on me, should not bide in darknesse. <sup>47</sup> And if any man heare my words, and beleeeve not, I judge him not: For I came not to judge the

RSV (1946) 1960

know where he goes. <sup>36</sup> While you have the light, believe in the light, that you may become sons of light."

When Jesus had said this, he departed and hid himself from them. <sup>37</sup> Though he had done so many signs before them, yet they did not believe in him; <sup>38</sup> it was that the word spoken by the prophet Isaiah might be fulfilled:

"Lord, who has believed our report,

and to whom has the arm of the Lord been revealed?"

<sup>39</sup> Therefore they could not believe. For Isaiah again said,

<sup>40</sup> "He has blinded their eyes and hardened their heart,

lest they should see with their eyes and perceive with their heart,

and turn for me to heal them."

<sup>41</sup> Isaiah said this because he saw his glory and spoke of him. <sup>42</sup> Nevertheless many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, lest they should be put out of the synagogue: <sup>43</sup> for they loved the praise of men more than the praise of God.

<sup>44</sup> And Jesus cried out and said, "He who believes in me, believes not in me but in him who sent me. <sup>45</sup> And he who sees me sees him who sent me. <sup>46</sup> I have come as light into the world, that whoever believes in me may not remain in darkness. <sup>47</sup> If any one hears my sayings and does not keep them, I do not judge him; for I did not come to judge the

## TYNDALE (1525) 1535

worlde: but to save the worlde. <sup>48</sup> He that refuseth me and receaveth not my wordes, hath one that judgeth him. The wordes that I have spoken, they shall judge him in the last daye. <sup>49</sup> For I have not spoken of my selfe: but the father which sent me, he gave he a commaundement what I shuld saye, and what I shuld speake. <sup>50</sup> And I knowe that this commaundement is lyfe everlastynge. Whatsoever I speake therfore, even as the father bade me, so I speake.

**13** Before the feast of ester when Jesus knewe that his houre was come, that he shuld departe out of this worlde unto the father. When he loved his which were in the worlde, unto the ende he loved them. <sup>2</sup> And when supper was ended, after that the devyll had put in the hert of Judas Iscarioth Simons sonne, to betraye him: <sup>3</sup> Jesus knowynge that the father had geven all thinges into his handes, and that he was come from God, and went to God: <sup>4</sup> he rose from supper, and layde a syde his upper garmentes, and toke a towell, and gyrd him selfe. <sup>5</sup> After that, he poured water into a basyn, and beganne to wash his disciples fete, and to wpe them with the towell, wherwith he was gyrded.

<sup>6</sup> Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? <sup>7</sup> Jesus answered and sayde unto him: what I do, thou wotest not now, but thou shalt knowe hereafter. <sup>8</sup> Peter sayd unto him: thou shalt not wesshe my fete whyll the worlde stondest. Jesus answered him: yf I wasshe the not, thou shalt have no part with me.

## RHEIMS 1582

world. <sup>48</sup> He that despiseth me, and receiveth not my wordes, hath that judgeth him. the word that I have spoken, that shal judge him in the last day. <sup>49</sup> Because of my self I have not spoken, but the Father that sent me, he gave me commaundement what I should say, and what I should speake. <sup>50</sup> And I know that his commaundement is life everlasting. The things therfore that I speake: as the Father said to me, so doe I speake.

**13** And before the festival day of Pasche, JESUS knowing that his houre was come that he should passe out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. <sup>2</sup> And when supper was done, whereas the devil now had put into the hart of Judas Iscariote the sonne of Simon, to betray him: <sup>3</sup> knowing that the Father gave him al thinges into his handes, and that he came from God, and goeth to God: <sup>4</sup> he riseth from supper, and laieth aside his garments, and having taken a towel, girded him self. <sup>5</sup> After that, he put water into a bason, and began to wash the feete of the disciples, and to wipe them with the towel wherewith he was girded. <sup>6</sup> He commeth therfore to Simon Peter. And Peter saith to him, Lord, doest thou wash my feete? <sup>7</sup> JESUS answered and said to him, That which I doe, thou knowest not now, hereafter thou shalt know. <sup>8</sup> Peter saith to him, Thou shalt not wash my feete for ever. JESUS answered him, If I wash thee not, thou shalt not have part with me.

## GREAT BIBLE (1539) 1540

world: but to save the worlde. <sup>48</sup> He that refuseth me, and receaveth not my wordes, hath one that judgeth hym. The worde that I have spoken, the same shal judge hym in the last daye. <sup>49</sup> For I have not spoken of my selfe: but the father which sent me: he gave me a commaundment, what I shuld saye, and what I shulde speake. <sup>50</sup> And I knowe that his commaundement is lyfe everlastinge. Whatsoever I speake therfore, even as the father bade me, so I speake.

**13** Before the feaste of Easter, when Jesus knewe that hys houre was come, that he shuld depart out of this world unto the father. When he loved his which were in the worlde, unto the ende he loned \* them. <sup>2</sup> And when supper was ended, after that the devyll had put in the herte of Judas Iscarioth Simons sonne. to be traye hym. <sup>3</sup> Jesus knowynge that the father had geven all thinges into hys handes, and that he was come from God, and went to God: <sup>4</sup> he rose from supper, and layde asyde his upper garmentes: and whan he had taken a towell, he gyrded him self. <sup>5</sup> After that, he powred water into a basyn, and beganne to wash the disciples fete, and to wpe them with the towell, wherwith he was gyrded.

<sup>6</sup> Then came he to Symon Peter. And Peter sayde unto hym: Lord, dost thou wasshe my fete? <sup>7</sup> Jesus answered, and sayd unto him: what I do, thou wotest not nowe, but thou shalt know hereafter. <sup>8</sup> Peter sayeth unto him: thou shalt never wasshe my fete. Jesus answered hym: yf I

## KJ (1611) 1873

but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my words, hath *one* that judgeth him: the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

**13** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; <sup>3</sup> Jesus knowing that the Father had given all *things* into his hands, and that he was come from God, and went to God; <sup>4</sup> he riseth from supper, and laid aside *his* garments; and took a towel, and girded himself. <sup>5</sup> After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and *Peter* saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no

## GENEVA BIBLE (1560) 1562

worlde, but to save the worlde. <sup>48</sup> He that refuseth me, and receiveth not my wordes, hathe one that judgeth him: the worde that I have spoken, it shall judge him in the last day. <sup>49</sup> For I have not spoken of my selfe: but the Father, whiche sent me, he gave me a commandement what I shulde saye, and what I shulde speake. <sup>50</sup> And I knowe that hys commandement is lyfe everlastyng: the thyngs therefore that I speake, I speake (them) so as the Father sayd unto me.

**13** Now before the feast of the Passeover, when Jesus knewe that hys houre was come, that he shulde departe out of thys worlde unto the Father, for asmuche as he loved his owne whiche were in the worlde, unto the end he loved them. <sup>2</sup> And when supper was done [and that the devil had now put in the heart of Judas Iscariot, Simons (sonne,) to betraye him.] <sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God. <sup>4</sup> He riseth frome supper, and lyeth aside (hys upper) garments, and toke a towel, and girde him self. <sup>5</sup> After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towell, wherewith he was girde. <sup>6</sup> Then came he to Simon Peter, who said to him, Lord, doest thou wash my fete? <sup>7</sup> Jesus answered and sayd unto hym, What I do, thou knowest not nowe: but thou shalt knowe it hereafter. <sup>8</sup> Peter said unto him, Thou shalt never washe my fete. Jesus answered hym, If I wash thee not, thou shalt have no parte

## (RV 1881) ASV 1901

to judge the world, but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. <sup>49</sup> For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

**13** Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. <sup>2</sup> And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, <sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, <sup>4</sup> riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. <sup>5</sup> Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. <sup>6</sup> So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no

## BISHOPS' BIBLE (1568) 1602

world, but to save the world. <sup>48</sup> He that refuseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of my selfe: but the father which sent me, he gave me a commandement what I should say, and what I should speake. <sup>50</sup> And I know that his commandement is life everlasting: Whatsoever I speake therfore, even as the father bade me, so I speake.

**13** Before the feast of the Passeover, when Jesus knew that his houre was come that hee should depart out of this world unto the father, when hee loved his owne which were in the world, unto the end he loved them. <sup>2</sup> And when it was now supper (after that the devill had put in the heart of Judas Iscariot Simons *sonne*, to betray him) <sup>3</sup> Jesus knowing that the father had given all things into his hands, and that he was come from God, and went to God: <sup>4</sup> He riseth from supper, and layeth aside his upper garments; and when he had taken a towell, he girded himselfe. <sup>5</sup> After that, he powreth water into a bason, and began to wash the disciples feet, and to wipe them cleane with the towell wherewith he was girded. <sup>6</sup> Then commeth he to Simon Peter: and Peter sayth unto him, Lord, doest thou wash my feet? <sup>7</sup> Jesus answered, and said unto him, What I do, thou wotest not now: but thou shalt know hereafter. <sup>8</sup> Peter sayth unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part

## RSV (1946) 1960

world but to save the world. <sup>48</sup> He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day. <sup>49</sup> For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak. <sup>50</sup> And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me."

**13** Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. <sup>2</sup> And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, <sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup> rose from supper, laid aside his garments, and girded himself with a towel. <sup>5</sup> Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. <sup>6</sup> He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" <sup>7</sup> Jesus answered him, "What I am doing you do not know now, but afterward you will understand." <sup>8</sup> Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you,

## TYNDALE (1525) 1535

<sup>9</sup> Simon Peter sayde unto him: Lorde, not my fete only: but also my hondes and my heed. <sup>10</sup> Jesus sayde to him: he that is wesshed, nedeth not save to wesshe his fete, and is clene every whit. And ye are clene: but not all. <sup>11</sup> For he knewe his betrayer. Therefore sayde he: ye are not all clene.

<sup>12</sup> After he had wesshed their fete, and receaved his clothes, and was set doune agayne, he sayde unto them: wot ye what I have done to you? <sup>13</sup> Ye call me master and Lorde, and ye saye well, for so am I. <sup>14</sup> If I then youre Lorde and master have wesshed youre fete, ye also ought to wesshe one anothers fete. <sup>15</sup> For I have geven you an ensample, that ye shuld do as I have done to you. <sup>16</sup> Verely verely I saye unto you, the servaunt is not greater then his master, nether the messenger greater than he that sent him.

<sup>17</sup> Yf ye understonde these thinges, happy are ye yf ye do them. <sup>18</sup> I speake not of you all, I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth bread with me, hath lyfte up his hele agaynst me. <sup>19</sup> Now tell I you before it come: that when it is come to passe ye myght beleve that I am he. <sup>20</sup> Verely verely I saye unto you. He that receaveth whomsoever I sende, receaveth me. And he that receaveth me, receaveth him that sent me.

<sup>21</sup> When Jesus had thus sayd, he was troubled in the sprete, and testified sayinge: verely verely I saye unto you,

## RHEIMS 1582

<sup>9</sup> Simon Peter saith to him, Lord, not only my feete, but also handes, and head. <sup>10</sup> Jesus saith to him, He that is washed, nedeeth not but to wash his feete, but is cleane wholly. And you are cleane, but not al. <sup>11</sup> For he knew who he was that would betray him. therefore he said, You are not cleane al.

<sup>12</sup> Therefore, after he had washed their feete, and taken his garments, being set downe, againe he said to them, Know you what I have done to you? <sup>13</sup> You cal me, Maister, and Lord: and you say wel, for I am so. <sup>14</sup> If then I have washed your feete, Lord and Maister, you also ought to wash one an others feete. <sup>15</sup> For I have given you an example, that as I have done to you, so you doe also. <sup>16</sup> Amen, amen I say to you, a servant is not greater then his lord, neither is an apostle greater then he that sent him. <sup>17</sup> If you know these things, you shal be blessed if you doe them. <sup>18</sup> I speake not of you al: I know whom I have chosen. But that the scripture may be fulfilled, *He that eateth bread with me, shal lift up his heele against me.* <sup>19</sup> From this time I tel you, before it come to passe: that when it shal come to passe, you may beleve, that I am he. <sup>20</sup> Amen, amen, I say to you, he that receiveth any that I send, receiveth me: and he that receiveth me, receiveth him that sent me.

<sup>21</sup> When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, amen I say to

## GREAT BIBLE (1539) 1540

wasshe the not, thou hast no parte with me. <sup>9</sup> Symon Peter sayeth unto hym: Lorde, not my fete onely, but also the handes and the head. <sup>10</sup> Jesus sayth to hym: he that is wasshed, nedeth not, save to wasshe his fete, but is cleane every whyt. And ye are cleane, but not all. <sup>11</sup> For he knewe who it was that shuld be traye hym. Therefore sayd he: ye are not all cleane: <sup>12</sup> So after he had wasshed their fete, and receaved hys clothes, and was sett downe, he sayde unto them agayne: wote ye what I have done to you? <sup>13</sup> Ye call me master and Lorde, and ye saye well, for so am I. <sup>14</sup> If I then youre lorde and master have wasshed youre fete, ye also ought to wasshe one anothers fete. <sup>15</sup> For I have geven you an ensample that ye shulde do, as I have done to you. <sup>16</sup> Verely verely, I saye unto you: the servaunte is not greater then his master, nether the messenger greater then he that sent hym.

<sup>17</sup> If ye understande these thinges happy are ye, yf ye do them. <sup>18</sup> I speake not of you all, I knowe whom I have chosen. But that the scripture maye be fulylled: he that eateth bread with me, hath lyfte up hys hele against me. <sup>19</sup> Now tell I you before it come: that when it is come to passe, ye might beleve that I am he. <sup>20</sup> Verely verely, I saye unto you: He that receaveth whomsoever I sende, receaveth me. And he that receaveth me, receaveth him that sent me.

<sup>21</sup> When Jesus had thus sayd, he was troubled in the sprete, and testified and sayd. verely verely, I saye unto

## KJ (1611) 1873

part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. <sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean.

<sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup> Ye call me Master and Lord: and ye say well; for *so* I am. <sup>14</sup> If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that ye should do as I have done to you. <sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>17</sup> If ye know these *things*, happy are ye if ye do them. <sup>18</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lift up his heel against me. <sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. <sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

<sup>21</sup> When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that

## GENEVA BIBLE (1560) 1562

with me. <sup>9</sup> Simon Peter said unto him, Lord, not my fete onely, but also the hands and the head. <sup>10</sup> Jesus sayd to hym, He that is washed, nedeth not, save to washe (hys) fete, but is cleane everie whit: and ye are cleane, but not ali. <sup>11</sup> For he knewe who shuld betraye him: therefore said he, Ye are not all cleane.

<sup>12</sup> So after he had washed their fete, and had taken hys garmentes, and was set downe againe, he sayd unto them, Knowe ye what I have done to you? <sup>13</sup> Ye call me Master, and Lord, and ye say wel: for (so) am I. <sup>14</sup> If I then your Lorde, and Master, have washed your fete, ye also ought to washe one anothers fete. <sup>15</sup> For I have gyven you an example, that ye shulde do, even as I have done to you. <sup>16</sup> Verely, verely I say unto you, The servant is not greater then his master, nether the ambassadour greater then he that sent him. <sup>17</sup> If ye knowe these things, blessed are ye, if ye do them.

<sup>18</sup> I speake not of you all: I knowe whome I have chosen: but (it is) that the Scripture might be fulfilled, He that eateth bread with me, hath lift up his heele against me. <sup>19</sup> From hence forth tell I you before it come, that when it is come to passe, ye might beleve that I am he. <sup>20</sup> Verely, verely I saye unto you, If I send anye, he that receyveth hym, receyveth me, and he that receiveth me, receiveth him that sent me. <sup>21</sup> When Jesus had sayd these thyngs, he was troubled in the Spirite, and testified, and sayd, Verely, verely I saye unto you, that one of you shal betraye me.

## (RV 1881) ASV 1901

part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. <sup>10</sup> Jesus saith to him, He that is bathed needeth not <sup>v</sup>save to wash his feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup> For he knew him that should betray him; therefore said he, Ye are not all clean.

<sup>12</sup> So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? <sup>13</sup> Ye call me, Teacher, and, Lord: and ye say well; for so I am. <sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that ye also should do as I have done to you. <sup>16</sup> Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. <sup>17</sup> If ye know these things, blessed are ye if ye do them. <sup>18</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth <sup>z</sup>my bread lifted up his heel against me. <sup>19</sup> From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. <sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

<sup>21</sup> When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that

## BISHOPS' BIBLE (1568) 1602

with me. <sup>9</sup> Simon Peter sayth unto him, Lord, not my feet onely, but also my hands, and my head. <sup>10</sup> Jesus sayth to him, Hee that is washed, needeth not save to wash his feet, but is cleane every whit: and ye are cleane, but not all. <sup>11</sup> For hee knew who it was that should betray him: therefore said he, Ye are not all cleane. <sup>12</sup> So after he had washed their feet, and received his clothes, and was set downe againe, he sayd unto them, Wote ye what I have done to you? <sup>13</sup> Ye call me Master and Lord, and yee say well: for so am I. <sup>14</sup> If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet. <sup>15</sup> For I have given you an ensample, that ye should do as I have done to you. <sup>16</sup> Verely, verely I say unto you, the servant is not greater then his master, neither the messenger greater then he that sent him. <sup>17</sup> If yee know these things, happy are ye if ye do them. <sup>18</sup> I speake not of you all, I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heele against me. <sup>19</sup> Now tell I you before it come, that when it is come to passe, yee might beleve that I am hee. <sup>20</sup> Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me: and hee that receiveth mee, receiveth him that sent mee. <sup>21</sup> When Jesus had thus sayd, he was troubled in spirit, and testified, and sayd, Verily, verily I say unto you,

## RSV (1946) 1960

you have no part in me." <sup>9</sup> Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup> Jesus said to him, "He who has bathed does not need to wash, except for his feet,<sup>c</sup> but he is clean all over; and you are clean, but not all of you." <sup>11</sup> For he knew who was to betray him; that was why he said, "You are not all clean."

<sup>12</sup> When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? <sup>13</sup> You call me Teacher and Lord; and you are right, for so I am. <sup>14</sup> If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you also should do as I have done to you. <sup>16</sup> Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. <sup>17</sup> If you know these things, blessed are you if you do them. <sup>18</sup> I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, 'He who ate my bread has lifted his heel against me.' <sup>19</sup> I tell you this now, before it takes place, that when it does take place you may believe that I am he. <sup>20</sup> Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me."

<sup>21</sup> When Jesus had thus spoken, he was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will

<sup>v</sup> Some ancient authorities omit *save*, and *his feet*.  
<sup>z</sup> Many ancient authorities read *his bread with me*.

<sup>c</sup> Other ancient authorities omit *except for his feet*

## TYNDALE (1525) 1535

that one of you shall betraye me. <sup>22</sup> And then the disciples looked one on another doutynge of whom he spake. <sup>23</sup> Ther was one of his disciples, which leaned on Jesus bosome, whom Jesus loved. <sup>24</sup> To him beckened Simon Peter that he shuld axe who it was of whom he spake. <sup>25</sup> He then as he leaned on Jesus brest, sayde unto him: Lorde who is it? <sup>26</sup> Jesus answered, he it is to whom I geve a soppe, when I have dept it. And he wet a soppe, and gave it to Judas Iscarioth Simons sonne. <sup>27</sup> And after the supper, Satan entred into him

Then sayd Jesus unto him: that thou doyst, do quickly. <sup>28</sup> That wist no man at the table, for what intent he spake unto him. <sup>29</sup> Some of them thought, because Judas had the bagge, that Jesus had sayd unto him, bye those thinges that we have nede of agaynst the feast: or that he shulde geve some thinge to the poore. <sup>30</sup> Assone then as he had receaved the soppe, he went immediatly out. And it was nyght. <sup>31</sup> When he was gone out, Jesus sayde: now is the sonne of man glorified. And God is glorified by him. <sup>32</sup> If God be glorified by him, God shall also glorify him, in him selfe: and shall strayght waye glorify him.

<sup>33</sup> Deare chyl dren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde unto the Jewes, whyther I go, thyther can ye not come. <sup>34</sup> Also to you saye I now. A newe commaundment geve I unto you, that ye love togeder, as I have loved you, that even so ye love one another. <sup>35</sup> By this shall all men knowe that ye are my disciples, yf ye shall

## RHEIMS 1582

you: that one of you shal betray me. <sup>22</sup> The disciples therefore looked one upon an other, doubting of whom he spake. <sup>23</sup> There was therefore one of his disciples leaning in the bosome of JESUS, he whom JESUS loved. <sup>24</sup> Therefore Simon Peter bekeneth to him, and said to him, Who is it of whom he speaketh? <sup>25</sup> He therefore leaning upon the breast of JESUS, saith to him, Lord, who is he? <sup>26</sup> JESUS answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariote Simons sonne. <sup>27</sup> And after the morsel, then Satan entred into him. And JESUS saith to him, That which thou doest, doe it quickly. <sup>28</sup> But no man knew of those that sate at table to what purpose he said this unto him. <sup>29</sup> For certaine thought, because Judas had the purse, that JESUS had said to him, Bie those things which are needeful for us to the festival day: or that he should give some thing to the poore. <sup>30</sup> He therefore having received the morsel, incontinent went forth. And it was night.

<sup>31</sup> When he therefore was gone forth, JESUS said, Now the Sonne of man is glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God also wil glorifie him in him self, and incontinent wil he glorifie him. <sup>33</sup> Litle children, yet a litle while I am with you. You shal seeke me, and as I said to the Jewes, Whither I goe, you can not come: to you also I say now. <sup>34</sup> A new commaundement I give to you, That you love one an other: as I have loved you, that you also love one an other. <sup>35</sup> In this al men shal know that you are my disciples, if you have love one

## GREAT BIBLE (1539) 1540

you: that one of you shall be traye me. <sup>22</sup> Then the disciples looked one on another, dowyng of whom he spake. <sup>23</sup> There was one of Jesus disciples, (which leaned on hym) even he whom Jesus loved. <sup>24</sup> To hym beckened Symon Peter therefore, that he shulde aske, who it was of whom he spake. <sup>25</sup> He then when he leaned on Jesus brest, sayd unto him: Lord, who is it? <sup>26</sup> Jesus answered: he it is to whom I geve a soppe. And he wet the brede and gave it to Judas Iscarioth Simons sonne. <sup>27</sup> And after the soppe. Satan entred into him. Then sayd Jesus unto him: that thou dost, do quickly. <sup>28</sup> That wist no man at the table, for what intent he spake unto him. <sup>29</sup> Som of them thought because. Judas had the bagge, that Jesus had sayd unto him: bye those thinges that we have nede of agaynst the feaste: or that he shuld geve some thyng to the poore. <sup>30</sup> Assone then as he had receaved the soppe, he went immediatly out and it was night. <sup>31</sup> Therefore when he was gone oute. Jesus sayd: Now is the sonne of man glorified. And God is gloryfyed by him. <sup>32</sup> If God be glorified by him, God shall also glorify hym by hym selfe: and shall strayght waye gloryfy hym.

<sup>33</sup> Lytle chyl dren, yet a lytel whyle am I with you. Ye shall seke me, and as I sayd unto the Jewes, whyther I goo, thyther can ye not come. Also to you saye I now. <sup>34</sup> A newe commaundement geve I unto you, that ye love together, as I have loved you, that even so ye love one another. <sup>35</sup> By this shall all men knowe that ye are my discy-

## KJ (1611) 1873

one of you shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoned to him, that *he* should ask who it should be of whom he spake. <sup>25</sup> He then lying on Jesus' breast saith unto him, Lord, who is it? <sup>26</sup> Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*. <sup>27</sup> And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. <sup>28</sup> Now no *man* at the table knew for what intent he spake this unto him. <sup>29</sup> For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or that he should give something to the poor. <sup>30</sup> He then having received the sop went immediately out: and it was night.

<sup>31</sup> Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. <sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all *men* know that ye are my disciples, if ye have love one to another.

## GENEVA BIBLE (1560) 1562

<sup>22</sup> Then the disciples loked one on another, douting of whome he spake. <sup>23</sup> Nowe there was one of hys disciples, whiche leaned on Jesus bosome, whome Jesus loved. <sup>24</sup> To hym beckened therefore Symon Peter, that he shuld aske who it was of whome he spake. <sup>25</sup> He then, as he leaned on Jesus brest, sayd unto him, Lord, who is it? <sup>26</sup> Jesus aunswered, He it is, to whome I shall gyve a soppe, when I have dipte it: and he wet a soppe, and gave it to Judas Iscariot, Simons (sonne.) <sup>27</sup> And after the soppe, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly. <sup>28</sup> But none of them that were at table, knewe for what cause he spake it unto him. <sup>29</sup> For some of them thought because Judas had the bagge, that Jesus had said unto him, Bie those things that we have nede of against the feast: or that he shulde give some thing to the poore. <sup>30</sup> Assone then as he had received the soppe, he went immediatly out, and it was night.

<sup>31</sup> When he was gone out, Jesus said, Now is the Sonne of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God shal also glorifie him in him self, and shal straight way glorifie him. <sup>33</sup> Litle children, yet a litle while am I with you: ye shal seke me, but as I said unto the Jewes, Whither I go, can ye not come: also to you say I now, <sup>34</sup> A new commandement give I unto you, that ye love one another: as I have loved you that ye also love one another. <sup>35</sup> By this shal all men knowe that ye are my

## (RV 1881) ASV 1901

one of you shall betray me. <sup>22</sup> The disciples looked one on another, doubting of whom he spake. <sup>23</sup> There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. <sup>25</sup> He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? <sup>26</sup> Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. <sup>27</sup> And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. <sup>28</sup> Now no man at the table knew for what intent he spake this unto him. <sup>29</sup> For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. <sup>30</sup> He then having received the sop went out straightway: and it was night.

<sup>31</sup> When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; <sup>32</sup> and God shall glorify him in himself, and straightway shall he glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. <sup>34</sup> A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. <sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.

## BISHOPS' BIBLE (1568) 1602

that one of you shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> There was one of Jesus disciples leaning on Jesus bosome, *even he* whom Jesus loved. <sup>24</sup> To him beckened Simon Peter therefore, that he should aske who it should be of whom he spake. <sup>25</sup> He then, when he leaned on Jesus breast, sayd unto him, Lord, who is it? <sup>26</sup> Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot *the sonne* of Simon. <sup>27</sup> And after the soppe, Satan entred into him. Then sayd Jesus unto him, That thou doest, do quickly. <sup>28</sup> That wist no man at the table, for what intent he spake unto him. <sup>29</sup> Some of them thought, because Judas had the bagge, that Jesus had sayd unto him, Buy those things that wee have need of against the feast: or that hee should give some thing to the poore. <sup>30</sup> Assone then as hee had received the sop, he went immediatly out: and it was night. <sup>31</sup> Therefore when he was gone out, Jesus sayd, Now is the Sonne of man glorified: and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him. <sup>33</sup> Litle children, yet a litle while am I with you. Ye shall seeke me: and as I sayd unto the Jewes, whither I goe, *thither* can ye not come: to you also say I now, <sup>34</sup> A new commandement give I unto you, That yee love together, as I have loved you, that even so ye love one another. <sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.

## RSV (1946) 1960

betray me." <sup>22</sup> The disciples looked at one another, uncertain of whom he spoke. <sup>23</sup> One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; <sup>24</sup> so Simon Peter beckoned to him and said, "Tell us who it is of whom he speaks." <sup>25</sup> So lying thus, close to the breast of Jesus, he said to him, "Lord, who is it?" <sup>26</sup> Jesus answered, "It is he to whom I shall give this morsel when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup> Then after the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." <sup>28</sup> Now no one at the table knew why he said this to him. <sup>29</sup> Some thought that, because Judas had the money box, Jesus was telling him, "Buy what we need for the feast"; or, that he should give something to the poor. <sup>30</sup> So, after receiving the morsel, he immediately went out; and it was night.

<sup>31</sup> When he had gone out, Jesus said, "Now is the Son of man glorified, and in him God is glorified; <sup>32</sup> if God is glorified in him, God will also glorify him in himself, and glorify him at once. <sup>33</sup> Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' <sup>34</sup> A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. <sup>35</sup> By this all men will know that you are my disciples, if you have love for one another."

## TYNDALE (1525) 1535

have love one to another. <sup>36</sup> Simon Peter sayd unto him: Lorde whyther goest thou? Jesus answered him whyther I go thou canst not folowe me now, but thou shalt folowe me afterwarde. <sup>37</sup> Peter sayde unto him: Lorde, why cannot I folowe the now? I will geve my lyfe for thy sake? \* <sup>38</sup> Jesus answered him: wilt thou geve thy lyfe for my sake? Verely, verely I saye unto the, the cocke shall not crowe, tyll thou have denyed me thryse.

**14** And he sayde unto his disciples: let not youre hertes be troubled. Beleve in God, and beleve in me. <sup>2</sup> In my fathers housse are many mansions. If it were not so, I wolde have tolde you. I go to prepare a place for you. <sup>3</sup> And yf I go to prepare a place for you, I will come agayne, and receave you even unto my selfe that where I am, there maye ye be also. <sup>4</sup> And whither I go ye knowe, and the waye ye knowe.

<sup>5</sup> Thomas sayde unto him: Lorde we knowe not whither thou goest. Also how is it possible for us to knowe the waye? <sup>6</sup> Jesus sayde unto him: I am the waye, the truthe and the lyfe. And no man cometh unto the father, but by me. <sup>7</sup> If ye had knowen me, ye had knowen my father also. And now ye knowe him, and have sene him.

<sup>8</sup> Philip sayde unto him: Lorde shew us the father, and it suffiseth us. <sup>9</sup> Jesus sayde unto him: have I bene so longe tyme with you: and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And how sayest

## RHEIMS 1582

to an other. <sup>36</sup> Simon Peter saith to him, Lord, whither goest thou? JESUS answered, whither I goe, thou canst not now folow me, but hereafter thou shalt folow. <sup>37</sup> Peter saith to him, Why can not I folow thee now? I wil yeld my life for thee. <sup>38</sup> JESUS answered him, Thy life wilt thou yeld for me? Amen, amen I say to thee, the cocke shal not crow, until thou denie me thrise.

**14** Let not your hart be troubled. You beleeve in God, beleeve in me also. <sup>2</sup> In my fathers house there be many mansions. If not, I would have told you, Because I goe to prepare you a place. <sup>3</sup> And if I goe, and prepare you a place: I come againe and wil take you to my self, that where I am, you also may be. <sup>4</sup> And whither I goe you know, and the way you know.

<sup>5</sup> Thomas saith to him, Lord, we know not whither thou goest: and how can we know the way? <sup>6</sup> JESUS saith to him, I am the way, and the veritie, and the life. no man cometh to the Father, but by me. <sup>7</sup> If you had knowen me, my father also certes you had knowen: and from hence forth you shal know him, and you have seen him.

<sup>8</sup> Philippe saith to him, Lord shew us the Father, and it sufficeth us. <sup>9</sup> JESUS saith to him, So long time I am with you: and have you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew us

## GREAT BIBLE (1539) 1540

ples, yf ye have love one to another. <sup>36</sup> Symon Peter sayd unto hym: Lorde, whyther goest thou? Jesus answered him: whyther I go, thou canst not folowe me now, but thou shalt folowe me afterwarde. <sup>37</sup> Peter sayd unto him: Lorde, why cannot I folowe the now: I wyl Jeoparde my lyfe for thy sake? <sup>38</sup> Jesus answered hym: wylt thou jeoparde thy lyfe for my sake? Verely verely, I saye unto the: the cocke shall not crowe, tyll thou have denyed me thryse.

**14** And he sayde unto his disciples: lett not your herte be troubled. Ye beleve in God, beleve also in me. <sup>2</sup> In my fathers house are many mansions: If it were not so, I wolde have tolde you. I go to prepare a place for you. <sup>3</sup> And yf I go to prepare a place for you, I will come agayne, and receave you even unto my selfe: that wher I am, ther maye ye be also. <sup>4</sup> And whyther I go, ye knowe, and the waye ye knowe.

<sup>5</sup> Thomas sayth unto him: Lord, we knowe not whither thou goest. And how is it possible for us to knowe the waye? <sup>6</sup> Jesus sayeth unto hym: I am the waye and the treuth, and the lyfe. No man cometh unto the father, but by me. <sup>7</sup> If ye had knowen me, ye had knowen my father also. And now ye knowe him, and have sene hym.

<sup>8</sup> Philip sayth unto hym: Lorde, shewe us the father, and it suffiseth us. <sup>9</sup> Jesus sayth unto hym: have I bene so longe tyme with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene my father. And howe

## KJ (1611) 1873

<sup>36</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards. <sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>38</sup> Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

**14** Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup> In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. <sup>4</sup> And whither I go ye know, and the way ye know. <sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no *man* cometh unto the Father, but by me. <sup>7</sup> If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup> Philip saith unto him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and *yet* hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest

## GENEVA BIBLE (1560) 1562

disciples, if ye have love one to another. <sup>36</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not folowe me now: but thou shalt followe me afterwarde. <sup>37</sup> Peter said unto him, Lord, why can I not followe thee now? I wil lay downe my life for thy sake. <sup>38</sup> Jesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say unto thee, The cocke shal not crowe, til thou have denyed me thrise.

**14** And he said to his disciples, Let not your heart be troubled: ye beleve in God beleve also in me. <sup>2</sup> In my Fathers house are many dwelling places: if it were not so, I wolde have tolde you: I go to prepare a place for you. <sup>3</sup> And thogh I go to prepare a place for you, I wil come againe, and receive you unto my self, that where I am, there may ye be also. <sup>4</sup> And whither I go, ye knowe, and the way ye knowe. <sup>5</sup> Thomas said unto him, Lord, we knowe not whither thou goest: how can we then knowe the way? <sup>6</sup> Jesus said unto him, I am the Way, and the Trueth, and the Life. No man commeth unto the Father, but by me. <sup>7</sup> If ye had knowen me, ye shulde have knowen my Father also: and from hence forthe ye knowe him, and have sene him. <sup>8</sup> Philippe said unto him, Lord, shewe (thy) Father, and it suffiseth us. <sup>9</sup> Jesus said unto him, I have bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how then

## (RV 1881) ASV 1901

<sup>36</sup> Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. <sup>37</sup> Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. <sup>38</sup> Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

**14** Let not your heart be troubled: believe in God, believe also in me. <sup>2</sup> In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. <sup>4</sup> <sup>a</sup> And whither I go, ye know the way. <sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? <sup>6</sup> Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. <sup>7</sup> If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. <sup>8</sup> Philip saith unto him, Lord, show us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the

<sup>a</sup> Many ancient authorities read *And whither I go ye know, and the way ye know.*

## BISHOPS' BIBLE (1568) 1602

<sup>36</sup> Simon Peter sayd unto him, Lord, whither goest thou? Jesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterwards. <sup>37</sup> Peter sayd unto him, Lord, why can not I follow thee now? I will jeopard my life for thy sake. <sup>38</sup> Jesus answered him, Wilt thou jeopard thy life for my sake? Verily, verily I say unto thee, the cocke shall not crow, till thou have denied me thrise.

**14** And he sayd unto his disciples, Let not your heart be troubled: ye beleee in God, beleee also in me. <sup>2</sup> In my fathers house are many dwelling places: if it were not so, I would have tolde you: I goe to prepare a place for you. <sup>3</sup> And if I goe to prepare a place for you, I come againe to receive you, *even* unto my selfe, that where I am, there may ye be also. <sup>4</sup> And whither I go, ye know, and the way ye know. <sup>5</sup> Thomas sayth unto him, Lord, we know not whither thou goest: and how can we know the way? <sup>6</sup> Jesus sayth unto him, I am the Way, and the Trueth, and the Life: no man commeth unto the father, but by me. <sup>7</sup> If yee had knowen me, yee should have knowen my father also: and now ye know him, and have seene him. <sup>8</sup> Philip sayth unto him, Lord, shew us the father, and it sufficeth us. <sup>9</sup> Jesus sayeth unto him, Have I beene so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene the father: and how sayest thou then,

## RSV (1946) 1960

<sup>36</sup> Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward." <sup>37</sup> Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you." <sup>38</sup> Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times."

**14** "Let not your hearts be troubled; believe in God, believe also in me. <sup>2</sup> In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? <sup>3</sup> And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. <sup>4</sup> And you know the way where I am going."<sup>f</sup> <sup>5</sup> Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" <sup>6</sup> Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. <sup>7</sup> If you had known me, you would have known my Father also; henceforth you know him and have seen him."

<sup>8</sup> Philip said to him, "Lord, show us the Father, and we shall be satisfied." <sup>9</sup> Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show

<sup>f</sup> Other ancient authorities read *where I am going you know, and the way you know*

## TYNDALE (1525) 1535

thou then: shew us the father? <sup>10</sup> Belevest thou not that I am in the father, and the father in me? The wordes that I speake unto you, I speake not of my selfe; but the father that dwelleth in me, is he that doeth the workes. <sup>11</sup> Beleve me that I am in the father, and the father in me. At the leest beleve me for the very workes sake.

<sup>12</sup> Verely, verely I saye unto you, he that beleveth on me, the workes that I do, the same shall he do, and greater workes then these shall he do, because I go unto my father.

<sup>13</sup> And whatsoever ye axe in my name, that will I do, that the father myght be glorified by the sonne. <sup>14</sup> Yf ye shall axe any thing in my name, I will do it.

<sup>15</sup> If ye love me kepe my commaundementes, <sup>16</sup> and I will praye the father, and he shall geve you another comforter, that he maye byde with you ever <sup>17</sup> which is the sprete of truthe whome the worlde cannot receave, because the worlde seyth him not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. <sup>18</sup> I will not leave you comfortlesse: but will come unto you.

<sup>19</sup> Yet a litell whyle and the worlde seith me no moare: but ye shall se me. For I live and ye shall live. <sup>20</sup> That daye shall ye knowe that I am in my father, and you in me, and I in you.

<sup>21</sup> He that hath my commaundementes and kepeth them, the same is he that loveth me. And he that loveth me shalbe loved of my father: and I will love him, and will shewe

## RHEIMS 1582

the father? <sup>10</sup> Doest thou not beleve that I am in the Father, and the Father in me? The wordes that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the workes. <sup>11</sup> Beleeve you not, that I am in the Father and the Father in me? Otherwise for the workes them selves beleve. <sup>12</sup> Amen, amen I say to you, he that beleeveth in me, the workes that I doe, he also shal doe, and greater then these shal he doe, <sup>13</sup> because I goe to the Father, and whatsoever you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. <sup>14</sup> If you aske me any thing in my name, that wil I doe. <sup>15</sup> If you love me, keepe my commaundements. <sup>16</sup> And I wil aske the father, and he wil give you an other Paraclete, that he may abide with you for ever, <sup>17</sup> the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him. but you know him: because he shal abide with you, and shal be in you. <sup>18</sup> I wil not leave you orphans: I wil come to you. <sup>19</sup> Yet a litle while: and the world seeth me no more. But you see me: because I live, and you shal live. <sup>20</sup> In that day you shal know that I am in my father, and you in me, and I in you. <sup>21</sup> He that hath my commaundements, and keepeth them: he it is that loveth me. And he that loveth me, shal be loved of my father: and I wil love him, and wil manifest my self to him.

## GREAT BIBLE (1539) 1540

sayest thou then: shewe us the father? <sup>10</sup> Belevest thou not, that I am in the father, and the father in me? The wordes that I speake unto you, I speake not of my self: but the father that dwelleth in me is he that doth the workes. <sup>11</sup> Beleve me that I am in the father, and the father in me. Or els beleve me for the worckes sake.

<sup>12</sup> Verely verely, I saye unto you: he that beleveth on me, the worckes that I do, the same shal he do also, and greater worckes then these shall he do, because I go unto my father. <sup>13</sup> And whatsoever ye aske in my name, that will I do, that the father maye be glorified by the sonne.

<sup>14</sup> If ye shall aske any thyng in my name. I will do it.

<sup>15</sup> If ye love me, kepe my commaundementes, <sup>16</sup> and I will praye the father, and he shall geve you another comforter, that he maye bide with you for ever: <sup>17</sup> even the sprete of treuth, whom the world cannot receave, because the worlde seeth hym not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you.

<sup>18</sup> I wyll not leave you comforteles: but will come to you:

<sup>19</sup> Yet a lytell while and the world seeth me nomore: but ye se me. For I lyve, and ye shall lyve. <sup>20</sup> That daye shall ye knowe that I am in my father, and you in me, and I in you.

<sup>21</sup> He that hath my commaundementes, and kepeth them: the same is he that loveth me. And he that loveth me, shalbe loved of my father: and I wyll love hym, and

## KJ (1611) 1873

thou *then*, Shew us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. <sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask any *thing* in my name, I will do *it*.

<sup>15</sup> If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>18</sup> I will not leave you comfortless: I will come to you. <sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup> At that day ye shall know that I *am* in my Father, and you in me, and I in you. <sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I

## GENEVA BIBLE (1560) 1562

saist thou, Shewe us (thy) Father? <sup>10</sup> Belevest thou not, that I am in the Father, and the Father is in me? The wordes that I speake unto you, I speake not of my self: but the Father that dwelleth in me, he doeth the workes. <sup>11</sup> Beleve me, that I (am) in the Father, and the Father in me: at the least, beleve me for the very workes sake. <sup>12</sup> Verely, verely I say unto you, he that beleveth in me, the workes that I do, he shal do also, and greater then these shal he do: for I go unto my Father. <sup>13</sup> And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne. <sup>14</sup> If ye shal aske any thing in my Name, I wil do it. <sup>15</sup> If ye love me, kepe my commandements, <sup>16</sup> And I wil pray the Father, and he shal give you another Comforter, that he may abide with you for ever, <sup>17</sup> (Even) the Spirit of trueth, whome the worlde can not receive, because it seeth him not, nether knoweth him: but ye know him: for he dwelleth with you, and shalbe in you. <sup>18</sup> I wil not leave you comfortles: (but) I wil come to you. <sup>19</sup> Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I live, ye shal live also. <sup>20</sup> At that day shal ye knowe that I am in my Father, and you in me, and I in you. <sup>21</sup> He that hathe my commandements, and kepeth them, is he that loveth me, and he that loveth me, shalbe loved of my Father: and I wil love him, and wil shewe

## (RV 1881) ASV 1901

Father; how sayest thou, Show us the Father? <sup>10</sup> Believeest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. <sup>11</sup> Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. <sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask <sup>b</sup> anything in my name, that will I do. <sup>15</sup> If ye love me, ye will keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, <sup>17</sup> even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you. <sup>18</sup> I will not leave you desolate: I come unto you. <sup>19</sup> Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. <sup>20</sup> In that day ye shall know that I am in my Father, and ye in me, and I in you. <sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I

<sup>b</sup> Many ancient authorities add *me*.

## BISHOPS' BIBLE (1568) 1602

Shew us the father? <sup>10</sup> Beleevest thou not that I am in the father, and the father in me? The words that I speake unto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the works. <sup>11</sup> Beleeve me that I am in the father, and the father in me: or els beleeve me for the works sake. <sup>12</sup> Verily, verily I say unto you, he that beleeveth on me, the works that I doe, the same shall he doe also, and greater workes then these shall he do, because I go unto the father. <sup>13</sup> And whatsoever ye shal aske in my name, that will I doe, that the father may be glorified in the sonne. <sup>14</sup> If ye shall aske any thing in my name, I will do it. <sup>15</sup> If ye love me, keepe my commandements, <sup>16</sup> And I will pray the father, and hee shall give you another Comforter, that he may bide with you for ever, <sup>17</sup> Even the spirit of trueth, whom the world cannot receive, because the world seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shalbe in you. <sup>18</sup> I will not leave you comfortlesse, I come to you. <sup>19</sup> Yet a litle while, and the world seeth mee no more: but ye see mee, because I live, and yee shall live also. <sup>20</sup> That day shall ye know, that I am in my father, and you in me, and I in you. <sup>21</sup> He that hath my commandements, and keepeth them, the same is hee that loveth mee: and he that loveth me, shalbe loved of my father, and I will love him, and will shew mine owne

## RSV (1946) 1960

us the Father"? <sup>10</sup> Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. <sup>11</sup> Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

<sup>12</sup> "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. <sup>13</sup> Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; <sup>14</sup> if you ask <sup>g</sup> anything in my name, I will do it.

<sup>15</sup> "If you love me, you will keep my commandments. <sup>16</sup> And I will pray the Father, and he will give you another Counselor, to be with you for ever, <sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

<sup>18</sup> "I will not leave you desolate; I will come to you. <sup>19</sup> Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and mani-

<sup>g</sup> Other ancient authorities add *me*.

## TYNDALE (1525) 1535

myne awne selfe to him. <sup>22</sup> Judas sayde unto him (not Judas Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe unto us, and not unto the worlde? <sup>23</sup> Jesus answered and sayde unto him: yf a man love me and wyll kepe my sayinges, my father also will love him, and we will come unto him, and will dwell with him. <sup>24</sup> He that loveth me not, kepeth not my sayinges. And the wordes which ye heare, are not myne, but the fathers which sent me.

<sup>25</sup> This have I spoken unto you beyng yet present with you. <sup>26</sup> But that comforter which is the holy goost (whom my father will sende in my name) he shall teache you all thinges, and bringe all thinges to youre remembraunce whatsoever I have tolde you.

<sup>27</sup> Peace I leve with you, my peace I geve unto you. Not as the worlde geveth, geve I unto you. Let not youre hertes be greved, nether feare ye. <sup>28</sup> Ye have hearde how I sayde unto you: I go and come agayne unto you. If ye loved me ye wolde verely rejoyce, because I sayde I go unto the father. For the father is greater then I. <sup>29</sup> And now have I shewed you, before it come, that when it is come to passe, ye myght beleve.

<sup>30</sup> Here after will I not talke many wordes unto you. For the rular of this worlde commeth, and hath nought in me. <sup>31</sup> But that the worlde maye knowe that I love the father: therfore as the father gave me commaundment, even so do I. Ryse let us go thence.

## RHEIMS 1582

<sup>22</sup> Judas saith to him, not that Iscariote, Lord, what is done, that thou wilt manifest thy self to us, and not to the world? <sup>23</sup> Jesus answered, and said to him, If any love me, he wil keepe my word, and my father wil love him, and we wil come to him, and wil make abode with him. <sup>24</sup> He that loveth me not, keepeth not my wordes. And the word which you have heard, is not mine: but his that sent me, the Fathers. <sup>25</sup> These things have I spoken to you abiding with you. <sup>26</sup> But the Paraclete the holy Ghost, whom the Father wil send in my name, he shal teach you al things, and suggest unto you al things whatsoever I shal say to you. <sup>27</sup> Peace I leave to you, my peace I give to you. not as the world giveth, doe I give to you. Let not your hart be troubled, nor feare. <sup>28</sup> You have heard that I said to you, I goe and I come to you. If you loved me, you would be glad verily, that I goe to the Father: because the Father is greater then I. <sup>29</sup> And now I have told you before it come to passe: that when it shal come to passe, you may beleve. <sup>30</sup> Now I wil speake many things with you. for the prince of this world commeth, and in me he hath not any thing. <sup>31</sup> But that the world may know that I love the Father: and as the Father hath given me commaundement, so doe I: Arise, let us goe hence.

## GREAT BIBLE (1539) 1540

wyll shewe myne awne selfe to him. <sup>22</sup> Judas sayth unto hym: (not Judas Iscarioth) Lorde, what is done that thou wyll shewe thy selfe unto us, and not unto the world? <sup>23</sup> Jesus answered and sayd: unto them: yf a man love me, he will kepe my sayinges, and my father wyll love hym, and we wyll come unto hym, and dwell with hym. <sup>24</sup> He that loveth me not, kepeth not my sayinges. And the worde which ye heare, is not myne, but the fathers which sent me.

<sup>25</sup> These thinges have I spoken ynto you, being yet present with you. <sup>26</sup> But the comforter which is the holy ghost whom my father wil sende in my name, he shal teach you all thinges, and bryng all thinges to your remembraunce whatsoever I have sayd unto you.

<sup>27</sup> Peace I leave with you, my peace I geve unto you. Not as the world geveth, geve I unto you. Let not youre hertes be greved, nether feare. <sup>28</sup> Ye have hearde howe I sayde unto you: I go, and come agayne unto you. If ye loved me, ye wolde verely rejoyce, because I sayd: I go unto the father, for the father is greater then I. <sup>29</sup> And nowe have I shewed you before it come, that when it is come to passe, ye myght beleve. <sup>30</sup> Here after wyll I not talke many wordes unto you. For the prince of this worlde commeth, and hath naught in me. <sup>31</sup> But that the worlde maye knowe that I love the father. And as the father gave me commaundment, even so do I. Ryse, let us go hence.

## KJ (1611) 1873

will love him, and will manifest myself to him. <sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make *our* abode with him. <sup>24</sup> He that loveth me not keepeth not my sayings: and the word which you hear is not mine, but the Father's which sent me.

<sup>25</sup> These *things* have I spoken unto you, being *yet* present with you. <sup>26</sup> But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all *things*, and bring all *things* to your remembrance, whatsoever I have said unto you. <sup>27</sup> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup> Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. <sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye might believe. <sup>30</sup> Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. <sup>31</sup> But that the world may know that I love the Father; and as the Father gave me commandment, *even* so I do. Arise, let us go hence.

## GENEVA BIBLE (1560) 1562

mine owne self to him. <sup>22</sup> Judas said unto him [not Iscariot] Lord, what is the cause that thou wilt shewe thy self unto us, and not unto the worlde? <sup>23</sup> Jesus answered, and said unto him, If any man love me, he wil kepe my worde, and my Father wil love him, and we wil come unto him, and wil dwell with him. <sup>24</sup> He that loveth me not, kepeth not my wordes, and the worde whiche ye heare, is not mine, but the Fathers which sent me. <sup>25</sup> These things have I spoken unto you, being, present with you. <sup>26</sup> But the Comforter, which is the holie Gost whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I have tolde you <sup>27</sup> Peace I leave with you: my peace I give unto you: not as the worlde giveth, give I unto you. Let not your heart be troubled, nor feare. <sup>28</sup> Ye have heard how I said unto you, I go away, and wil come unto you. If ye loved me ye wolde verely rejoyce, because I said, I go unto the Father: for my Father is greater then I. <sup>29</sup> And now have I spoken unto you, before it come, that when it is come to passe, ye might beleve. <sup>30</sup> Hereafter wil I not speake many things unto you: for the prince of his worlde commeth and hath nought in me. <sup>31</sup> But (it is) that the worlde may knowe that I love (my) Father: and as the Father hath commanded me, so I do. Arise, let us go hence.

## (RV 1881) ASV 1901

will love him, and will manifest myself unto him. <sup>22</sup> Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup> He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

<sup>25</sup> These things have I spoken unto you, while yet abiding with you. <sup>26</sup> But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. <sup>27</sup> Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. <sup>28</sup> Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. <sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye may believe. <sup>30</sup> I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; <sup>31</sup> but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

## BISHOPS' BIBLE (1568) 1602

selfe to him. <sup>22</sup> Judas sayth unto him, not *Judas* Iscariot, Lord, what is done, that thou wilt shew thy selfe unto us, and not unto the world? <sup>23</sup> Jesus answered, and sayd unto him, If a man love me, he will keepe my sayings: and my father wil love him, and we wil come unto him, and make our dwelling with him. <sup>24</sup> He that loveth me not, keepeth not my sayings, and the word which ye heare, is not mine, but the fathers which sent me. <sup>25</sup> These things have I spoken unto you, being yet present with you. <sup>26</sup> But the Comforter, *which is* the holy Ghost, whom the father will send in my Name, he shal teach you all things, and bring all things to your remembrance, whatsoever I have sayd unto you. <sup>27</sup> Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it feare. <sup>28</sup> Ye have heard how I said unto you, I go away, and come againe unto you. If ye love me, ye would verily rejoyce, because I said, I go unto the father: for the father is greater then I. <sup>29</sup> And nowe have I shewed you before it come to passe, that when it is come to passe, yee might beleeve. <sup>30</sup> Hereafter will I not talke many wordes unto you: for the prince of this world commeth, and hath nought in me. <sup>31</sup> But that the world may know that I love the father: and as the father gave me commandment, even so do I: Rise, let us go hence.

## RSV (1946) 1960

fest myself to him." <sup>22</sup> Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" <sup>23</sup> Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. <sup>24</sup> He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

<sup>25</sup> "These things I have spoken to you, while I am still with you. <sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. <sup>27</sup> Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. <sup>28</sup> You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. <sup>29</sup> And now I have told you before it takes place, so that when it does take place, you may believe. <sup>30</sup> I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; <sup>31</sup> but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

## TYNDALE (1525) 1535

15 I am the true vyne, and my fater is an husbunde man. <sup>2</sup>Every braunche that beareth not frute in me, he wyll take away. And every braunche that beareth frute, will he pource, that it maye bringe moare frute. <sup>3</sup>Now are ye cleane thorow the wordes which I have spoken unto you. <sup>4</sup>Byde in me, and let me byde in you. As the braunche cannot beare frute of it selfe, except it byde in the vine: no moare can ye excepte ye abyde in me.

<sup>5</sup>I am the vyne, and ye are the braunches. He that abyde in me, and I in him, the same bringeth forth moche frute. For without me can ye do nothinge. <sup>6</sup>If a man byde not in me, he is cast forthe as a braunche, and is wyddered: and men gadder it and cast it into the fyre, and it burneth. <sup>7</sup>If ye byde in me and my wordes also byde in you: axe what ye will, and it shalbe done to you. <sup>8</sup>Heare in is my fater glorified, that ye beare moche frute, and be made my disciples.

<sup>9</sup>As the fater hath loved me, even so have I loved you. Continue in my love. <sup>10</sup>Yf ye shall kepe my commaundementes, ye shall byde in my love, even as I have kept my fathers commaundementes, and byde in his love. <sup>11</sup>These thynges have I spoken unto you, that my joye might remayne in you, and that youre joye might be full.

<sup>12</sup>This is my commaundement, that ye love to gether as I have loved you. <sup>13</sup>Greater love then this hath no man, then that a man bestowe his lyfe for his frendes. <sup>14</sup>Ye are my frendes, yf ye do what soever I commaunde you.

## RHEIMS 1582

15 I am the true vine: and my father is the husbandman. <sup>2</sup>Every branche in me, not bearing fruite, he wil take it away: and every one that beareth fruite, he wil purge it, that it may bring more fruite. <sup>3</sup>Now you are cleane for the word which I have spoken to you. <sup>4</sup>Abide in me: and I in you. As the branche can not beare fruite of it self, unles it abide in the vine: so you neither, unles you abide in me. <sup>5</sup>I am the vine: you the branches. he that abideth in me, and I in him, the same beareth much fruite: for without me you can doe nothing. <sup>6</sup>If any abide not in me: he shal be cast forth as the branche, and shal wither, and they shal gather him up, and cast him into the fire, and he burneth. <sup>7</sup>If you abide in me, and my wordes abide in you: you shal aske what thing soever you wil, and it shal be done to you. <sup>8</sup>In this my father is glorified: that you bring very much fruite, and become my Disciples. <sup>9</sup>As my fater hath loved me, I also have loved you. Abide in my love. <sup>10</sup>If you keepe my precepts, you shal abide in my love: as I also have kept my fathers precepts, and doe abide in his love. <sup>11</sup>These things I have spoken to you, that my joy may be in you, and your joy may be filled.

<sup>12</sup>This is my precept, that you love one an other, as I have loved you. <sup>13</sup>Greater love then this no man hath, that a man yeld his life for his frendes. <sup>14</sup>You are my frendes,

## GREAT BIBLE (1539) 1540

15 I am the true vyne, and my father is the husbandman. <sup>2</sup>Every braunche that beareth not frute in me, he will take away. And every braunche that beareth frute, will he pource, that it maye bring forth more frute. <sup>3</sup>Nowe are ye cleane thorow the wordes which I have spoken unto you. <sup>4</sup>Byde in me, and I in you. As the braunche cannot beare frute of it selfe, excepte it byde in the vyne: nomore can ye, except ye abyde in me. <sup>5</sup>I am the vyne, ye are the braunches. He that abyde in me, and I in him, the same bringeth forth moche frute. For without me can ye do nothing. <sup>6</sup>If a man byde not in me, he is cast forth as a braunche, and is wythered: and men gather them: and cast them into the fyre, and they burne. <sup>7</sup>If ye byde in me, and my wordes abyde in you: aske what ye wyll, and it shalbe done for you. <sup>8</sup>Herin is my fater glorified: that ye beare moch frute, and become my disciples.

<sup>9</sup>As the fater hath loved me, even so have I also loved you. Continue ye in my love. <sup>10</sup>If ye kepe my commaundementes, ye shall byde in my love, even as I have kepte my fathers commaundementes, and byde in hys love. <sup>11</sup>These thynges have I spoken unto you, that my joye myghte remayne unto you, and that youre joye myght be full.

<sup>12</sup>Thys is my commaundement, that ye love together, as I have loved you. <sup>13</sup>Greater love hath no man, then thys: that a man bestowe hys lyfe for his frendes. <sup>14</sup>Ye are my

## KJ (1611) 1873

15 I am the true vine, and my Father is the husbandman. <sup>2</sup>Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. <sup>3</sup>Now ye are clean through the word which I have spoken unto you. <sup>4</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. <sup>5</sup>I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. <sup>6</sup>If a man abide not in me, he is cast forth as a branch, and is withered; and *men* gather them, and cast *them* into the fire, and they are burned. <sup>7</sup>If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup>Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. <sup>9</sup>As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup>If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

<sup>11</sup>These *things* have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. <sup>12</sup>This is my commandment, That ye love one another, as I have loved you. <sup>13</sup>Greater love hath no *man* than this, that a man lay down his life for his friends. <sup>14</sup>Ye are my friends,

## GENEVA BIBLE (1560) 1562

**15** I am the true vine, and my Father is an housband men. <sup>2</sup> Everie branche that beareth not frute in me he taketh away: and everie one that beareth frute, he purgeth it, that it may bring forth the more frute. <sup>3</sup> Now are ye cleane through the worde, which I have spoken unto you. <sup>4</sup> Abide in me, and I in you: as the branche can not beare frute of it self, except it abide in the vine, no more can ye, except ye abide in me. <sup>5</sup> I am the vine: ye (are) the branches: he that abideth in me, and I in him, the same bringeth forth the muche frute: for without me can ye do nothing. <sup>6</sup> If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast (them) into the fyre, and they burne. <sup>7</sup> If ye abide in me and my wordes abide in you, aske what ye wil, and it shalbe done to you. <sup>8</sup> Herein is my Father glorified, that ye beare muche frute, and be made my disciples. <sup>9</sup> As the Father hath loved me, so have I loved you: continue in my love. <sup>10</sup> If ye shal kepe my commandements, ye shal abide in my love, as I have kept my Fathers commandements, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joye might remaine in you, and that your joye might be ful. <sup>12</sup> This is my commandement, that ye love one another, as I have loved you. <sup>13</sup> Greater love then this hath no man, when any man bestoweth his life for his friends. <sup>14</sup> Ye are my friends, if

## (RV 1881) ASV 1901

**15** I am the true vine, and my Father is the husbandman. <sup>2</sup> Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. <sup>3</sup> Already ye are clean because of the word which I have spoken unto you. <sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. <sup>5</sup> I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. <sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. <sup>8</sup> Herein is my Father glorified, <sup>c</sup>that ye bear much fruit; and so shall ye be my disciples. <sup>9</sup> Even as the Father hath loved me, I also have loved you: abide ye in my love. <sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full. <sup>12</sup> This is my commandment, that ye love one another, even as I have loved you. <sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do the things which I command

## BISHOPS' BIBLE (1568) 1602

**15** I am the true Vine, and my Father is the husband-man. <sup>2</sup> Every branch that beareth not fruit in mee, he taketh away: and every branch that beareth fruit, he purgeth, that it may bring forth more fruit. <sup>3</sup> Nowe are yee cleane through the word which I have spoken unto you. <sup>4</sup> Bide in me, and I in you: As the branch can not beare fruit of it selfe, except it bide in the vine: no more can ye, except ye abide in me. <sup>5</sup> I am the Vine, ye are the branches: Hee that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye do nothing. <sup>6</sup> If a man bide not in me, he is cast forth as a branch, and withereth, and men gather them, and cast them into the fire, and they burne. <sup>7</sup> If ye bide in me, and my wordes abide in you, ye shall aske what ye will, and it shalbe done for you. <sup>8</sup> Herein is my father glorified, that ye beare much fruit, and become my disciples. <sup>9</sup> As the father hath loved me, *even* so have I loved you: continue you in my love. <sup>10</sup> If ye keepe my commandements, ye shall abide in my love, even as I have kept my fathers commandements, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full. <sup>12</sup> This is my commandement, that yee love together, as I have loved you. <sup>13</sup> Greater love hath no man then this, that a man bestow his life for his friends. <sup>14</sup> Ye are my friends,

## RSV (1946) 1960

**15** "I am the true vine, and my Father is the vine-dresser. <sup>2</sup> Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. <sup>3</sup> You are already made clean by the word which I have spoken to you. <sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. <sup>5</sup> I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. <sup>6</sup> If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. <sup>7</sup> If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. <sup>8</sup> By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. <sup>9</sup> As the Father has loved me, so have I loved you; abide in my love. <sup>10</sup> If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. <sup>11</sup> These things I have spoken to you, that my joy may be in you, and that your joy may be full.

<sup>12</sup> "This is my commandment, that you love one another as I have loved you. <sup>13</sup> Greater love has no man than this, that a man lay down his life for his friends. <sup>14</sup> You are my

<sup>c</sup> Many ancient authorities read *that ye bear much fruit, and be my disciples*.

## TYNDALE (1525) 1535

<sup>15</sup> Hence forth call I you not servauntes: for the servaunt knoweth not what his Lorde doeth. But you have I called frendes: for all thinges that I have hearde of my father I have opened to you.

<sup>16</sup> Ye have not chosen me, but I have chosen you and ordeyned you, that ye go and bringe forth frute, and that youre frute remayne, that whatsoever ye shall axe of the father in my name, he shulde geve it you.

<sup>17</sup> This commaunde I you, that ye love to gether. <sup>18</sup> Yf the worlde hate you, ye knowe that he hated me before he hated you. <sup>19</sup> Yf ye were of the worlde, the worlde wolde love his awne. Howbeit because ye are not of the worlde, but I have chosen you out of the worlde, therefore hateth you the worlde. <sup>20</sup> Remember the sayinge that I sayd unto you: the servaunt is not greater then the Lorde. Yf they have persecuted me, so will they persecute you. Yf they have kept my sayings, so will they kepe youre.

<sup>21</sup> But all these thinges will they do unto you for my names sake, because they have not knowen him that sent me. <sup>22</sup> Yf I had not come and spoken unto them they shulde not have had synne: but now have they nothinge to cloke their synne with all. <sup>23</sup> He that hateth me, hateth my father. <sup>24</sup> Yf I had not done workes amonge them which none other man dyd they had not had synne. But now have they sene, and yet have hated bothe me and my father: <sup>25</sup> even that the sayinge myght be fulfilled that is wrytten in their lawe: they hated me without a cause.

## RHEIMS 1582

if you doe the things that I commaund you. <sup>15</sup> Now I cal you not servants: for the servant knoweth not what his lord doeth. But you I have called frendes: because al things whatsoever I heard of my father, I have notified unto you. <sup>16</sup> You chose not me, but I chose you: and have appointed you: that you goe, and bring fruite: and your fruite abide: that whatsoever you aske the father in my name, he may give it you. <sup>17</sup> These things I commaund you, that you love one an other.

<sup>18</sup> If the world hate you: know ye that it hath hated me before you. <sup>19</sup> If you had been of the world, the world would love his owne. but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remembre my word that I said to you, The servant is not greater then his maister. If they have persecuted me, you also wil they persecute. if they have kept my word, yours also wil they keepe. <sup>21</sup> But al these things they wil doe to you for my name sake: because they know not him that sent me. <sup>22</sup> If I had not come, and spoken to them, they should not have sinne: but now they have no excuse of their sinne. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them workes that no other man hath done, they should not have sinne: but now both they have seen, and they doe hate both me and my Father. <sup>25</sup> But that the word may be fulfilled, which is written in

## GREAT BIBLE (1539) 1540

frendes, yf ye do whatsoever I commaunde you. <sup>15</sup> Hence forth call I you not servauntes: for the servaunt knoweth not what hys lorde doeth. But you have I called frendes: for all thynges that I have heard of my father, have I opened to you.

<sup>16</sup> Ye have not chosen me, but I have chosen you, and ordeyned you, to goo, and brynge forth frute, and that your frute shuld remayne, that whatsoever ye aske of the father in my name, he maye geve it you.

<sup>17</sup> This commaunde I you, that ye love together. <sup>18</sup> If the worlde hate you, ye knowe that it hated me before it hated you. <sup>19</sup> If ye were of the worlde, the worlde wolde love his awne. Howbeit, because ye are not of the world. But I have chosen you out of the world therfore the world hateth you. <sup>20</sup> Remember the worde that I sayd unto you: the servaunt is not greater then the lorde. If they have persecuted me, they wyll also persecute you. If they have kept my saying, they will kepe youre also.

<sup>21</sup> But all these thinges wyll they do unto you for my names sake, because they have not knowen hym that sent me. <sup>22</sup> If I had not come and spoken unto them, they shuld have had no synne: but now have they nothyng to cloke their synne withall. <sup>23</sup> He that hateth me, hateth my father also: <sup>24</sup> If I had not done amonge them the workes whych none other man dyd, they shuld have had no synne. But now have they both sene, and hated: not onely me but also my father. <sup>25</sup> But thys happeneth that the sayinge myght be fulfilled, that is wryten in their lawe: they hated me with-

## KJ (1611) 1873

if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all *things* that I have heard of my Father I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These *things* I command you, that ye love one another. <sup>18</sup> If the world hate you, ye know that it hated me before *it* hated you. <sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. <sup>21</sup> But all these *things* will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup> If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. <sup>23</sup> He that hateth me hateth my Father also. <sup>24</sup> If I had not done among them the works which none other *man* did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup> But *this cometh to pass*, that the word might be fulfilled that is writ-

## GENEVA BIBLE (1560) 1562

ye do whatsoever I commande you. <sup>15</sup> Henceforthe, call I you not servants: for the servant knoweth not what his master doeth but I have called you friends: for all things that I have heard of my Father, have I made known to you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordeined you, that ye go and bring forth the frute, and that your frute remaine, that whatsoever ye shal aske of the father in my Name, he may give it you. <sup>17</sup> These things commande I you, that ye love one another. <sup>18</sup> If the worlde hate you, ye know that it hated me before you. <sup>19</sup> If ye were of the worlde, the worlde wolde love his owne: but because ye are not of the worlde, but I have chosen you out of the worlde, therefore the worlde hateth you. <sup>20</sup> Remember the worde that I said unto you, The servant is not greater then his master. If they have persecuted me, they wil persecute you also: if they have kept my worde, they wil also kepe yours. <sup>21</sup> But all these things wil they do unto you for my Names sake, because they have not known him that sent me. <sup>22</sup> If I had not come and spoken unto them, they shulde not have had sinne: but nowe have they no cloke for their sinne. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done workes among them whiche none other man did, they had not had sinne: but now have they bothe sene, and have hated bothe me, and my Father. <sup>25</sup> But (it is) that the worde myght be fulfilled, that is written in their Law, They hated me without a

## (RV 1881) ASV 1901

you. <sup>15</sup> No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. <sup>16</sup> Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye may love one another. <sup>18</sup> If the world hateth you, ye know that it hath hated me before it hated you. <sup>19</sup> If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. <sup>21</sup> But all these things will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup> If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. <sup>23</sup> He that hateth me hateth my Father also. <sup>24</sup> If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup> But *this cometh to pass*, that the word may be fulfilled that is written in their law, They

## BISHOPS' BIBLE (1568) 1602

if ye doe whatsoever I command you. <sup>15</sup> Hencefoorth call I not you servants, for the servant knoweth not what his lord doeth, but you have I called friends: for all things that I have heard of my Father, have I made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordeined you, that you should goe and bring forth fruit, and that your fruit should remaine: that whatsoever ye shall aske of the father in my name, he may give it you. <sup>17</sup> This command I you, that ye love together. <sup>18</sup> If the world hate you, ye know that it hated me before it hated you. <sup>19</sup> If ye were of the world, the world would love his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I sayd unto you, The servant is not greater then the lord: if they have persecuted me, they wil also persecute you: if they have kept my saying, they wil keepe yours also. <sup>21</sup> But all these things will they do unto you for my names sake, because they have not known him that sent me. <sup>22</sup> If I had not come, and spoken unto them, they should have had no sinne: but nowe have they nothing to cloke their sinne withall. <sup>23</sup> Hee that hateth mee, hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they should have had no sinne: but now have they both seene, and hated both me and my father. <sup>25</sup> But *this commeth to passe*, that the word might be fulfilled that is written in their law, They hated me with-

## RSV (1946) 1960

friends if you do what I command you. <sup>15</sup> No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. <sup>16</sup> You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. <sup>17</sup> This I command you, to love one another.

<sup>18</sup> "If the world hates you, know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. <sup>21</sup> But all this they will do to you on my account, because they do not know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. <sup>23</sup> He who hates me hates my Father also. <sup>24</sup> If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. <sup>25</sup> It is to fulfil the word that is written in their law,

## TYNDALE (1525) 1535

<sup>26</sup> But when the comforter is come, whom I will sende unto you from the father, which is the sprete of truthe, which procedeth of the father, he shall testifie of me. <sup>27</sup> And ye shall beare witnes also, because ye have bene with me from the beginninge.

**16** These thinges have I sayde unto you, because ye shuld not be offended. <sup>2</sup> They shall excommunicat you: ye the tyme shall come that whosoever killeth you, will thinke that he doth God service. <sup>3</sup> And suche thinges will they do unto you, because they have not knowen the father nether yet me. <sup>4</sup> But these thinges have I tolde you, that when that houre is come, ye myght remember them, that I tolde you so. These thinges sayde I not unto you at the beginninge because I was present with you.

<sup>5</sup> But now I go my waye to him that sent me, and none of you axeth me: whither goest thou? <sup>6</sup> But because I have sayde suche thinges unto you, youre hertes are full of sorowe. <sup>7</sup> Neverthelesse I tell you the trueth, it is expedient for you that I go awaye. For yf I go not awaye, that comforter will not come unto you. But yf I departe, I will sende him unto you. <sup>8</sup> And when he is come, he will rebuke the worlde of synne, and of rightewesnes, and of judgement. <sup>9</sup> Of synne, because they beleve not on me: <sup>10</sup> Of rightewesnes, because I go to my father, and ye shall se me no moare: <sup>11</sup> and of judgement, because the chefe ruler of this worlde, is judged all ready.

## RHEIMS 1582

their law: *That they hated me gratis.* <sup>26</sup> But when the Paraclete commeth whom I wil send you from the Father, the Spirit of truth, which procedeth from the Father, he shal give testimonie of me: <sup>27</sup> and you shal give testimonie, because you are with me from the beginning.

**16** These things have I spoken to you, that you be not scandalized. <sup>2</sup> Out of the synagogs they wil cast you: but the houre commeth, that every one which killeth you, shal thinke that he doeth service to God. <sup>3</sup> and these things they wil doe to you: because they have not knowen the Father, nor me. <sup>4</sup> But these things I have spoken to you: that when the houre shal come, you may remember them, that I told you. <sup>5</sup> But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me: Whither goest thou? <sup>6</sup> But because I have spoken these things to you, sorrow hath filled your hart. <sup>7</sup> But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I wil send him to you. <sup>8</sup> And when he is come, he shal argue the world of sinne, and of justice, and of judgement. <sup>9</sup> of sinne: because they beleve not in me. <sup>10</sup> but of justice: because I goe to the Father: and now you shal not see me. <sup>11</sup> and of judgement: because the prince of this world is now judged.

## GREAT BIBLE (1539) 1540

out a cause. <sup>26</sup> But when the comforter is come, whom I will sende unto you from the father (even the sprete of treuth, which procedeth of the father) he shall testifie of me. <sup>27</sup> And ye shall beare witenesse also, because ye have bene with me from the begynning.

**16** These thynges have I sayde unto you because ye shuld not be offended. <sup>2</sup> They shall excommunicat you: ye the tyme shall come, that whosoever kylleth you, will thinke that he doth God servyce. <sup>3</sup> And such thinges will they do unto you, because they have not knowen the father, nether yet me. <sup>4</sup> But these thinges have I tolde you, that when the tyme is come, ye maye remember then that I tolde you. These thynges sayde I not unto you at the begynninge, because I was present with you.

<sup>5</sup> But now I go my waye to hym that sent me, and none of you asketh me whyther I go. <sup>6</sup> But because I have sayd suche thynges unto you, your hertes are ful of sorowe. <sup>7</sup> Nevertheles, I tel you the treuth, it is expedient for you, that I goo awaye. For yf I goo not awaye, that comforter wyll not come unto you. But yf I departe, I wyll sende hym unto you. <sup>8</sup> And when he is come, he wyll rebuke the worlde of synne, and of rightewesnes, and of judgement. <sup>9</sup> Of synne, because they beleve not on me. <sup>10</sup> Of ryghtewesnes, because I go to my father, and ye shal se me no more: <sup>11</sup> of judgement, because the prynce of thys worlde is judged all ready.

## KJ (1611) 1873

ten in their law, They hated me without a cause. <sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: <sup>27</sup> and ye also shall bear witness, because ye have been with me from the beginning.

**16** These *things* have I spoken unto you, that ye should not be offended. <sup>2</sup> They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. <sup>3</sup> And these *things* will they do unto you, because they have not known the Father, nor me. <sup>4</sup> But these *things* have I told you, that when the time shall come, ye may remember that I told you of them. And these *things* I said not unto you at the beginning, because I was with you. <sup>5</sup> But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these *things* unto you, sorrow hath filled your heart. <sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they believe not on me; <sup>10</sup> of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup> of judgment, because the prince of this world is judged.

## GENEVA BIBLE (1560) 1562

cause. <sup>26</sup> But when the Comforter shall come, whom I will send unto you from the Father, (even) the Spirit of trueth, whiche proceedeth of the Father, he shal testifie of me. <sup>27</sup> And ye shall wnesse also, because ye have bene with me from the beginning.

**16** These things have I said unto you, that ye shulde not be offended. <sup>2</sup> They shal excommunicate you: yea, the time shal come, that whosoever killeth you, wil thinke that he doeth God service. <sup>3</sup> And these things wil they do unto you, because they have not knowen the Father, nor me. <sup>4</sup> But these things have I tolde you, that when the houre shal come, ye might remember, that I tolde you them. And these things said I not unto you from the beginning, because I was with you. <sup>5</sup> But now I go my way to him that sent me and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these things unto you, your hearts are ful of sorowe. <sup>7</sup> Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter wil not come unto you: but if I departe, I wil send him unto you. <sup>8</sup> And when he is come, he wil reprove the worlde of sinne, and of righteousnes, and of judgement. <sup>9</sup> Of sinne, because they beleve not in me: <sup>10</sup> Of righteousnes, because I go to my Father and ye shal se me no more: <sup>11</sup> Of judgement, because the prince of this worlde is

## (RV 1881) ASV 1901

hated me without a cause. <sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: <sup>27</sup> and ye also bear witness, because ye have been with me from the beginning.

**16** These things have I spoken unto you, that ye should not be caused to stumble. <sup>2</sup> They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. <sup>3</sup> And these things will they do, because they have not known the Father, nor me. <sup>4</sup> But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. <sup>5</sup> But now I go unto him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have spoken these things unto you, sorrow hath filled your heart. <sup>7</sup> Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. <sup>8</sup> And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they believe not on me; <sup>10</sup> of righteousness, because I go to the Father, and ye behold me no more; <sup>11</sup> of judgment, because the

## BISHOPS' BIBLE (1568) 1602

out a cause. <sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, even the spirit of trueth, which proceedeth of the Father, he shall testifie of me. <sup>27</sup> And ye shall beare wnesse also, because ye have bene with me from the beginning.

**16** These things have I sayd unto you, because ye should not be offended. <sup>2</sup> They shall put you out of their Synagogue: yea, the time commeth, that whosoever killeth you, will thinke that he doth God service, <sup>3</sup> And such things will they doe unto you, because they have not knowen the Father, neither yet me. <sup>4</sup> But these things have I tolde you, that when the time shall come, yee may remember then that I tolde you: These things sayd I not unto you at the beginning, because I was present with you. <sup>5</sup> But now I goe my way to him that sent mee, and none of you asketh mee, Whither goest thou? <sup>6</sup> But because I have sayd such things unto you, sorow hath filled your hearts. <sup>7</sup> Nevertheless, I tell you the trueth, it is expedient for you that I go away: for if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will rebuke the world of sinne, and of righteousness, and of judgement. <sup>9</sup> Of sin, because they beleeved not on me. <sup>10</sup> Of righteousness, because I go to my father, and ye see me no more. <sup>11</sup> Of judgement, because

## RSV (1946) 1960

'They hated me without a cause.' <sup>26</sup> But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; <sup>27</sup> and you also are witnesses, because you have been with me from the beginning.

**16** "I have said all this to you to keep you from falling away. <sup>2</sup> They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. <sup>3</sup> And they will do this because they have not known the Father, nor me. <sup>4</sup> But I have said these things to you, that when their hour comes you may remember that I told you of them.

"I did not say these things to you from the beginning, because I was with you. <sup>5</sup> But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' <sup>6</sup> But because I have said these things to you, sorrow has filled your hearts. <sup>7</sup> Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. <sup>8</sup> And when he comes, he will convince the world of sin and of righteousness and of judgment: <sup>9</sup> of sin, because they do not believe in me; <sup>10</sup> of righteousness, because I go to the Father, and you will see me no more; <sup>11</sup> of judgment, because the ruler of this world is judged.

## TYNDALE (1525) 1535

<sup>12</sup> I have yet many thinges to saye unto you: but ye cannot beare them awaye now. <sup>13</sup> Howbeit when he is come (I meane the sprete of trueth) he will leade you into all trueth. He shall not speake of him selfe: but whatsoever he shall heare, that shall he speake, and he will shewe you thinges to come. <sup>14</sup> He shall glorify me, for he shall receave of myne and shall shewe unto you. <sup>15</sup> All thinges that the father hath are myne. Therefore sayde I unto you, that he shall take of myne and shewe unto you.

<sup>16</sup> After a whyle ye shall not se me, and agayne after a whyle ye shall se me: For I go to the father. <sup>17</sup> Then sayde some of his disciples bitwene them selves: what is this that he sayth unto us, after a whyle ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father. <sup>18</sup> They sayd therfore: what is this that he sayth after a whyle? we cannot tell what he sayth. <sup>19</sup> Jesus perceived that they wolde axe him, and sayde unto them: This is it that ye enquire of bitwene youre selves, that I sayde after a whyle ye shall not se me, and agayne after a whyle ye shall se me. <sup>20</sup> Verely, verely I saye unto you: ye shall wepe and lament and the worlde shall rejoyce. Ye shall sorowe: but youre sorowe shalbe turned to joye.

<sup>21</sup> A woman when she travayleth hath sorowe, because her houre is come: but assone as she is delivered of the chylde, she remembreth no moare the anguysshe, for joye

## RHEIMS 1582

<sup>12</sup> Yet many things I have to say to you: but you can not beare them now. <sup>13</sup> But when he, the Spirit of truth, commeth, he shal teach you al truth. for he shal not speake of him self: but what things soever he shal heare, he shal speake: and the things that are to come he shal shew you. <sup>14</sup> He shal glorifie me: because he shal receive of mine, and shal shew to you. <sup>15</sup> Al things whatsoever the Father hath, be mine. Therefore I said, that he shal receive of mine, and shal shew to you. <sup>16</sup> A litle while, and now you shal not see me: and againe a litle while, and you shal see me: because I goe to the Father.

<sup>17</sup> Some therfore of his disciples said one to an other, What is this that he saith to us: A litle while, and you shal not see me: and againe a litle while, and you shal see me, and, because I goe to the Father? <sup>18</sup> They said therfore, What is this that he saith, A litle while? we know not what he speaketh. <sup>19</sup> And JESUS knew, that they would aske him: and he said to them, Of this you doe question among your selves, because I said to you, A litle while, and you shal not see me: and againe a litle while, and you shal see me. <sup>20</sup> Amen, amen I say to you, that you shal weepe, and lament, but the world shal rejoyce: and you shal be made sorrowful, but your sorrow shal be turned into joy. <sup>21</sup> A woman when she travaileth, hath sorrow, because her houre is come: but when she hath brought forth the childe, now she remembreth not the anguish for joy, that a man is

## GREAT BIBLE (1539) 1540

<sup>12</sup> I have yet many thinges to saye unto you but ye cannot beare them awaye now. <sup>13</sup> Howbeit when he is come (which is the sprete of treuth) he will leade you into all treuthe. He shall not speake of hym selfe: but whatsoever he shall heare, that shall he speake, and he will shewe you thinges to come. <sup>14</sup> He shal glorify me, for he shall receave of myne, and shall shewe unto you. <sup>15</sup> All thynges that the father hath, are myne. Therefore sayde I unto you, that he shall take of myne and shewe unto you.

<sup>16</sup> After a while ye shall not se me, and agayne after a whyle ye shall se me: for I go to the father. <sup>17</sup> Then sayde some of hys discyples betwene them selves: what is thys that he saith unto us, after a while, ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father? <sup>18</sup> They sayd therfore: what is this that he sayth: after a whyle? we cannot tell what he sayth. <sup>19</sup> Jesus perceived, that they wolde aske him, and sayde unto them. Ye enquire of this betwene your selves, because I sayde after a whyle ye shal not se me, and agayne after a whyle ye shall se me. <sup>20</sup> Verely verely, I saye unto you: ye shall wepe and lamente, but contrary wyse, the world shall rejoyse. Ye shall sorowe, but youre sorowe shalbe turned to joye.

<sup>21</sup> A woman when she travaileth, hath sorowe, because her houre is come: but assone as she is delivered of the childe, she remembreth nomore the anguisshe, for joye that

## KJ (1611) 1873

<sup>12</sup> I have yet many *things* to say unto you, but ye cannot bear *them* now. <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you *things* to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup> All *things* that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. <sup>16</sup> A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

<sup>17</sup> Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? <sup>18</sup> They said therefore, What is this that he saith, A little while? we cannot tell what he saith. <sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? <sup>20</sup> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. <sup>21</sup> A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born

## GENEVA BIBLE (1560) 1562

judged. <sup>12</sup> I have yet manie things to say unto you, but ye can not beare them now. <sup>13</sup> How beit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shal not speake of him self, but whatsoever he shal heare, shal he speake, and he wil shewe you the things to come. <sup>14</sup> He shal glorifie me: for he shal receive of mine, and shal shewe it unto you. <sup>15</sup> All things that the Father hath, are mine: therefore said I, that he shal take of mine, and shewe it unto you. <sup>16</sup> A litle (while,) and ye shal not se me: and againe a litle (while,) and ye shal se me, for I go to my Father. <sup>17</sup> Then said (some) of his disciples among them selves, What is this that he saith unto us, A litle (while,) and ye shal not se me, and againe, a litle (while,\* and ye shal se me, and, For I go to my Father? <sup>18</sup> They said therefore, What is this that he saith, A litle (while?) we knowe not what he saith. <sup>19</sup> Now Jesus knewe that they wolde aske him and said unto them, Do ye enquire among your selves, of that I said, A litle (while,) and ye shall not se me: and againe, a litle (while,) and ye shal se me? <sup>20</sup> Verely, verely I say unto you, that ye shal wepe and lament, and the worlde shal rejoyce: and ye shal sorowe, but your sorowe shalbe tourned to joye. <sup>21</sup> A woman when she travaileth, hath sorowe, because her houre is come: but assone as she is delivered of the childe, she remembreth no more the anguise, for joye that a man is borne into the

## (RV 1881) ASV 1901

prince of this world hath been judged. <sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. <sup>14</sup> He shall glorify me: for he shall take of mine, and shall declare *it* unto you. <sup>15</sup> All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. <sup>16</sup> A little while, and ye behold me no more; and again a little while, and ye shall see me. <sup>17</sup> *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? <sup>18</sup> They said therefore, What is this that he saith, A little while? We know not what he saith. <sup>19</sup> Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? <sup>20</sup> Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. <sup>21</sup> A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the an-

## BISHOPS' BIBLE (1568) 1602

the prince of this world is judged *already*. <sup>12</sup> I have yet many things to say unto you, but ye can not beare them away now. <sup>13</sup> Howbeit, when he is come *which* is the spirit of trueth, he wil leade you into all trueth. He shall not speake of himselfe: but whatsoever he shall heare, that shall he speake: and he wil shew you things to come. <sup>14</sup> He shall glorifie me, for he shall receive of mine, and shall shew unto you. <sup>15</sup> All things that the Father hath, are mine: therefore said I *unto you*, that he taketh of mine, and shall shew unto you. <sup>16</sup> After a while, and ye shall not see me: and againe, after a while, and ye shall see me: for I go to the Father. <sup>17</sup> Then sayd *some* of his disciples betweene themselves, What is this that he sayth unto us, After a while, and ye shall not see me, and againe, After a while, and ye shall see me: and, That I go to the Father? <sup>18</sup> They sayd therefore, What is this that he sayth, After a while? we can not tell what he sayth. <sup>19</sup> Jesus perceived that they would aske him, and sayd unto them, Do ye enquire among your selves of that I sayd, After a while, and ye shall not see me: and againe, After a while, and ye shal see me? <sup>20</sup> Verily, verily I say unto you, that ye shall weepe and lament, the world shall rejoyce: ye shall sorrow, but your sorrow shalbe turned into joy. <sup>21</sup> A woman, when she travelleth, hath sorrow, because her houre is come: but assoone as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is borne into the world.

## RSV (1946) 1960

<sup>12</sup> "I have yet many things to say to you, but you cannot bear them now. <sup>13</sup> When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. <sup>14</sup> He will glorify me, for he will take what is mine and declare it to you. <sup>15</sup> All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

<sup>16</sup> "A little while, and you will see me no more; again a little while, and you will see me." <sup>17</sup> Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I go to the Father'?" <sup>18</sup> They said, "What does he mean by 'a little while'?" <sup>19</sup> Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me'?" <sup>20</sup> Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. <sup>21</sup> When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into

## TYNDALE (1525) 1535

that a man is borne into the worlde. <sup>22</sup> And ye now are in sorowe: but I will se you agayne, and youre hertes shall rejoyce, and youre joye shall no man take from you. <sup>23</sup> And in that daye shall ye axe me no question. Verely, verely I saye unto you, whatsoever ye shall axe the father in my name, he will geve it you. <sup>24</sup> Hytherto have ye axed nothyng in my name. Axe and ye shall receave it: that youre joye maye be full.

<sup>25</sup> These things have I spoken unto you in proverbes. The tyme will come when I shall no moare speake to you in proverbes: but I shall shewe you playnly from my father. <sup>26</sup> At that daye shall ye axe in myne name. And I saye not unto you that I will speake unto my father for you. <sup>27</sup> For the father him self loveth you, because ye have loved me, and have beleved that I came out from God. <sup>28</sup> I went out from the father, and came into the worlde: and I leve the worlde agayne, and go to the father.

<sup>29</sup> His disciples sayde unto him: lo now speakest thou playnly, and thou usest no proverbe. <sup>30</sup> Now knowe we that thou understodest all thynges, and nedest not that eny man shulde axe the eny question. Therefore beleve we that thou camst from God. <sup>31</sup> Jesus answered them: Now ye do beleve. <sup>32</sup> Beholde the houre draweth nye, and is all ready come, that ye shalbe scatered every man his wayes, and shall leave me alone. And yet am I not alone. For the father is with me.

## RHEIMS 1582

borne into the world. <sup>22</sup> And you therefore, now in deede you have sorrow, but I will see you againe, and your hart shal rejoyce: and your joy no man shal take from you. <sup>23</sup> And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing in my name, he wil give it you. <sup>24</sup> Until now you have not asked any thing in my name. Aske and you shal receive: that your joy may be ful. <sup>25</sup> These things in proverbes I have spoken to you. The houre commeth when in proverbes I wil no more speake to you, but plainly of the Father I wil shew you. <sup>26</sup> In that day you shal aske in my name: and I say not to you, that I wil aske the Father for you. <sup>27</sup> For the Father him self loveth you, because you have loved me, and have beleved that I came forth from God. <sup>28</sup> I came forth from the Father, and came into the world: againe I leave the world, and I goe to the Father.

<sup>29</sup> His disciples say to him, Behold now thou speakest plainly, and saiest no proverbe. <sup>30</sup> now we know that thou knowest al thyngs, and thou needest not that any man aske thee. in this we beleve that thou camest forth from God. <sup>31</sup> JESUS answered them, Now do you beleve? <sup>32</sup> Behold the houre commeth, and it is now come, that you shal be scattered every man into his owne, and me you shal leave alone: and I am not alone, because the Father is with me.

## GREAT BIBLE (1539) 1540

a man is borne into the worlde. <sup>22</sup> And ye now therfore have sorowe: but I will se you agayne, and your hertes shall rejoyse, and your joye shal no man take from you. <sup>23</sup> And in that daye shall ye aske me no question. Verely verely, I saye unto you: whatsoever ye shall aske the father in my name, he wyl geve it you. <sup>24</sup> Hytherto have ye asked nothyng in my name. Aske, and ye shall receave: that youre joye maye be full.

<sup>25</sup> These things have I spoken unto you by proverbes. The tyme will come, when I shal nomore speake unto you by proverbes: but I shall shewe you playnely from my father. <sup>26</sup> At that daye shall ye aske in my name. And I saye not unto you that I will speake unto my father for you. <sup>27</sup> For the father him self loveth you, because ye have loved me, and have beleved, that <sup>28</sup> I came out from God. I went out from the father, and came into the worlde. Agayne, I leave the worlde, and go to the father.

<sup>29</sup> His disciples sayd unto him: lo, now talkest thou playnly, and speakest no proverbe. <sup>30</sup> Nowe are we sure, that thou knowest all thynges, and nedest not, that eny man shulde aske the any question. Therefore beleve we, that thou camest from God. <sup>31</sup> Jesus answered them: Now ye do beleve. <sup>32</sup> Behold, the houre draweth nye, and is all ready come, that ye shalbe scatered every man to his awne, and shal leave me alone. And yet am I not alone. For the father is with me.

## KJ (1611) 1873

into the world. <sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no *man* taketh from you. <sup>23</sup> And in that day ye shall ask me nothing. Verily, verily. I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. <sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. <sup>25</sup> These *things* have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. <sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: <sup>27</sup> for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. <sup>30</sup> Now are we sure that thou knowest all *things*, and needest not that any *man* should ask thee: by this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with

## GENEVA BIBLE (1560) 1562

worlde. <sup>22</sup> And ye now therefore are in sorowe: but I wil se you againe, and your hearts shal rejoyce, and your joye shal no man take from you. <sup>23</sup> And in that day shal ye aske me nothing. Verely, verely I say unto you, whatsoever ye shal aske the Father in my Name, he wil give it you. <sup>24</sup> Hitherto have ye asked nothing in my Name: aske, and ye shal receive, that your joye may be ful. <sup>25</sup> These things have I spoken unto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of the Father. <sup>26</sup> At that day shal ye aske in my Name, and I say not unto you, that I wil pray unto the Father for you. <sup>27</sup> For the Father him self loveth you, because ye have loved me, and have beleved that I came out from God. <sup>28</sup> I am come out from the Father, and came into the worlde: againe I leave the worlde, and go to the Father. <sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and thou speakest no parable. <sup>30</sup> Now knowe we that thou knowest all things, and nedest not that any man shulde aske thee. By this we beleve, that thou art come out from God. <sup>31</sup> Jesus answered them, Do you beleve now? <sup>32</sup> Beholde, the houre cometh, and is already come. that ye shalbe scattred everie man into his owne, and shal leave me alone: but I am not alone:

## (RV 1881) ASV 1901

guish, for the joy that a man is born into the world. <sup>22</sup> And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. <sup>23</sup> And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. <sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

<sup>25</sup> These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. <sup>26</sup> In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; <sup>27</sup> for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. <sup>28</sup> I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. <sup>29</sup> His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. <sup>30</sup> Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because

## BISHOPS' BIBLE (1568) 1602

<sup>22</sup> And ye now therefore have sorrow: but I will see you againe, and your hearts shall rejoyce, and your joy no man taketh from you. <sup>23</sup> And in that day shall ye aske me no question: Verily, verily I say unto you, Whatsoever ye shall aske the Father in my Name, he wil give it you. <sup>24</sup> Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that your joy may be full. <sup>25</sup> These things have I spoken unto you by proverbs: the time commeth when I shall no more speake unto you by proverbs, but I shall shew you plainly of my Father. <sup>26</sup> At that day shall ye aske in my Name: and I say not unto you that I will pray unto my father for you: <sup>27</sup> For the father himselfe loveth you, because ye have loved me, and have beleved that I came out from God. <sup>28</sup> I went out from the Father, and came into the world: againe, I leave the world, and go to the Father. <sup>29</sup> His disciples sayd unto him, Loe, now talkest thou plainly, and speakest no proverbe. <sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should aske thee *any question*: therefore beleewe we that thou camest from God. <sup>31</sup> Jesus answered them, Doe yee now beleewe? <sup>32</sup> Beholde, the houre draweth nigh, and is already come, that yee shall be scattered, every man to his owne, and shall leave me alone: and yet am I not alone, for

## RSV (1946) 1960

the world. <sup>22</sup> So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. <sup>23</sup> In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. <sup>24</sup> Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

<sup>25</sup> "I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. <sup>26</sup> In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; <sup>27</sup> for the Father himself loves you, because you have loved me and have believed that I came from the Father. <sup>28</sup> I came from the Father and have come into the world; again, I am leaving the world and going to the Father."

<sup>29</sup> His disciples said, "Ah, now you are speaking plainly, not in any figure!" <sup>30</sup> Now we know that you know all things, and need none to question you; by this we believe that you came from God." <sup>31</sup> Jesus answered them, "Do you now believe? <sup>32</sup> The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father

## TYNDALE (1525) 1535

<sup>33</sup> These wordes have I spoken unto you, that in me ye myght have peace. For in the worlde shall ye have tribulacion: but be of good cheare, I have overcome the worlde.

**17** These wordes spake Jesus, and lyfte up his eyes to heaven, and sayde: father the houre is come: glorify thy sonne, that thy sonne maye glorify the: <sup>2</sup> as thou hast geven him power over all flesche, that he shuld geve eternall lyfe to as many as thou hast geven him <sup>3</sup> This is lyfe eternall, that they myght knowe the that only very God, and whom thou hast sent Jesus Christ.

<sup>4</sup> I have glorified the on the erth. I have fynysshed the worke which thou gavest me to do. <sup>5</sup> And now glorify me thou father with thyne awne selfe, with the glory which I had with the yer the worlde was. <sup>6</sup> I have declared thy name unto the men which thou gavest me out of the worlde. Thyne they were and thou gavest them me, and they have kept thy sayinges. <sup>7</sup> Now they knowe that all thinges whatsoever thou hast geven me, are of the. <sup>8</sup> For I have geven unto them the wordes which thou gavest me, and they have receaved them, and knowe surely that I came out from the: and do beleve that thou dydest send me.

<sup>9</sup> I praye for them, and praye not for the worlde: but for them which thou hast geven me, for they are thyne. <sup>10</sup> And all myne are thyne, and thyne are myne, and I am glorified

## RHEIMS 1582

<sup>33</sup> These things I have spoken to you, that in me you may have peace. In the world you shal have distresse: but have confidence, I have overcome the world.

**17** These things spake JESUS: and lifting up his eies into heaven, he said, Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee. <sup>2</sup> As thou hast given him power over al flesh that al which thou hast given him, to them he may give life everlasting. <sup>3</sup> And this is life everlasting that they know thee, the only true God, and whom thou hast sent JESUS CHRIST. <sup>4</sup> I have glorified thee upon the earth: I have consummated the worke which thou gavest me to doe: <sup>5</sup> and now glorifie thou me O Father with thy self, with the glorie which I had before the world was, with thee. <sup>6</sup> I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. <sup>7</sup> Now they have known that al things which thou gavest me, are from thee: <sup>8</sup> because the wordes which thou gavest me, I have given them: and they have received, and knownen in very deede that I came forth from thee, and have beleaved that thou didst send me. <sup>9</sup> For them doe I pray: Not for the world doe I pray, but for them whom thou hast given me: <sup>10</sup> because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to

## GREAT BIBLE (1539) 1540

<sup>33</sup> These wordes have I spoken unto you, that in me ye myghte have peace. For in the worlde shall ye have tribulacyon: but be of good chere, I have overcome the worlde.

**17** These wordes spake Jesus, and lift up his eyes to heaven, and sayde: father, the houre is come: glorify thy sonne that thy sonne also maye glorify the: <sup>2</sup> as thou hast geven him power over all flesh, that he shuld geve eternall lyfe to as many as thou hast geven him. <sup>3</sup> This is lyfe eternal, that they might knowe the, the onely true God, and Jesus Christ whom thou hast sent.

<sup>4</sup> I have glorified the on the erth. I have fynysshed the worcke, which thou gavest me to do. <sup>5</sup> And now glorifye thou me (O father) with thyne awne self, with the glory, which I had with the, yer the worlde was. <sup>6</sup> I have declared thy name unto the men, which thou gavest me out of the world. Thyne they were, and thou gavest them me, and they have kept thy worde. <sup>7</sup> Now they have knownen, that all thinges whatsoever thou hast geven me, are of the. <sup>8</sup> For I have geven unto them the wordes which thou gavest me, and they have receaved them, and have knownen surely, that I came out from the: and they have beleved, that thou diddest send me.

<sup>9</sup> I praye for them, I praye not for the world: but for them which thou hast geven me, for they are thyne. <sup>10</sup> And all myne are thyne, and thyne are myne, and I am glorified

## KJ (1611) 1873

me. <sup>33</sup> These *things* I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

**17** These *words* spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup> as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known that all *things* whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for *them* which thou hast given me; for they are thine. <sup>10</sup> And all mine are thine, and thine are

## GENEVA BIBLE (1560) 1562

for the Father is with me. <sup>33</sup> These things have I spoken unto you, that in me ye might have peace: in the worlde ye shal have affliction, but be of good comfort: I have overcome the worlde.

**17** These things spake Jesus, and lift up his eyes to heaven, and said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee: <sup>2</sup> As thou hast given him power (over) all flesh, that he shulde give eternal life to all them that thou hast given him. <sup>3</sup> And this is lif \* eternal, that they knowe thee (to be) the onely verie God, and whome thou hast sent, Jesus Christ. <sup>4</sup> I have glorified thee on the earth: I have finished the worke which thou gavest me to do. <sup>5</sup> And now glorifie met,\* thou Father, with thine owne self, with the glorie which I had with thee before the worlde was. <sup>6</sup> I have declared thy Name unto the men which thou gavest me out of the worlde: thine they were, and thou gavest them me, and they have kept thy worde. <sup>7</sup> Now they knowe that all things what soever thou hast given me, are of thee. <sup>8</sup> For I have given unto them the wordes, which thou gavest me, and they have received (them,) and have knowen surely that I came out from thee, and have believed that thou hast sent me. <sup>9</sup> I pray for them: I pray not for the worlde, but for them which thou hast given me: for they are thine. <sup>10</sup> And all mine are thine, and

## (RV 1881) ASV 1901

the Father is with me. <sup>33</sup> These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

**17** These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: <sup>2</sup> even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. <sup>3</sup> And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. <sup>4</sup> I glorified thee on the earth, having accomplished the work which thou hast given me to do. <sup>5</sup> And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>6</sup> I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. <sup>7</sup> Now they know that all things whatsoever thou hast given me are from thee: <sup>8</sup> for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: <sup>10</sup> and all things that are mine are thine,

## BISHOPS' BIBLE (1568) 1602

the father is with me. <sup>33</sup> These words have I spoken unto you, that in me yee might have peace, for in the world yee have tribulation: but be of good cheare, I have overcome the world.

**17** These words spake Jesus, and lift up his eyes to heaven, and said, Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee: <sup>2</sup> As thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him. <sup>3</sup> This is the life eternall, that they might know thee the onely true God, and Jesus Christ whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the worke which thou gavest me to doe. <sup>5</sup> And now glorifie thou me, O father, with thine owne selfe, with the glory which I had with thee yer the world was. <sup>6</sup> I have declared thy Name unto the men which thou gavest me out of the world: thine they were, and thou gavest them mee, and they have kept thy word. <sup>7</sup> Now they have knowen that all things whatsoever thou hast given me, are of thee: <sup>8</sup> For I have given unto them the words which thou gavest mee, and they have received them, and have knowen surely that I came out from thee, and they have beleeved that thou didst send me. <sup>9</sup> I pray for them. I pray not for the world: but for them which thou hast given me, for they are thine. <sup>10</sup> And all mine are thine, and thine are

## RSV (1946) 1960

is with me. <sup>33</sup> I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

**17** When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, <sup>2</sup> since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. <sup>3</sup> And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. <sup>4</sup> I glorified thee on earth, having accomplished the work which thou gavest me to do; <sup>5</sup> and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.

<sup>6</sup> "I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. <sup>7</sup> Now they know that everything that thou hast given me is from thee; <sup>8</sup> for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. <sup>9</sup> I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; <sup>10</sup> all mine are thine, and thine are mine, and I am

## TYNDALE (1525) 1535

in them. <sup>11</sup> And now am I no moare in the worlde, but they are in the worlde, and come to the. Wholy father kepe in thyne awne name, them which thou hast geuen me, that they maye be one, as we are. <sup>12</sup> Whyll I was with them in the worlde, I kepte them in thy name. Those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

<sup>13</sup> Now come I to the, and these wordes speake I in the worlde, that they myght have my joye full in them. <sup>14</sup> I have geve them thy wordes, and the worlde hath hated them, because they are not of the worlde, even as I am not of the worlde. <sup>15</sup> I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from evyll. <sup>16</sup> They are not of the worlde, as I am not of the worlde. <sup>17</sup> Sanctifye them with thy truth. Thy sayinge is truth. <sup>18</sup> As thou dydest send me in to the worlde, even so have I sent them into the worlde, <sup>19</sup> and for their sakes sanctify I my selfe, that they also myght be sanctified thorowe the truthe.

<sup>20</sup> I praye not for them alone: but for them also which shall beleve on me thorowe their preachinge, <sup>21</sup> that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in us, that the worlde maye beleve that thou hast sent me. <sup>22</sup> And that glory that thou gavest me, I have geven them, that they maye be one, as we are

## RHEIMS 1582

thee. <sup>11</sup> Holy father, keepe them in thy name, whom thou hast given me: that they may be one, as also we. <sup>12</sup> When I was with them, I kept them in thy name. Those whom thou gavest me, have I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. <sup>13</sup> And now I come to thee: and these things I speake in the world, that they may have my joy filled in them selves. <sup>14</sup> I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. <sup>15</sup> I pray not that thou take them away out of the world, but that thou preserve them from evil. <sup>16</sup> Of the world they are not: as I also am not of the world. <sup>17</sup> Sanctifie them in truth. Thy word is truth. <sup>18</sup> As thou didst send me into the world, I also have sent them into the world. <sup>19</sup> And for them I doe sanctifie my self: that they also may be sanctified in truth. <sup>20</sup> And not for them only doe I pray, but for them also that by their word shal beleve in me: <sup>21</sup> that they al may be one, as thou (Father) in me, and I in thee, that they also in us may be one: that the world may beleve that thou hast sent me. <sup>22</sup> And the glorie that thou hast given me, have I given to them: that they may be one,

## GREAT BIBLE (1539) 1540

in them. <sup>11</sup> And now I am not in the worlde, and they are in the worlde, and I come to the. Holy father, kepe thorow thine awne name, them which thou hast geuen me, that they also maye be one, as we are. <sup>12</sup> Whye I was with them in the world, I kepte them in thy name. Those that thou gavest me, have I kepte, and none of them is lost, but that lost childe, that the scripture might be fulfilled.

<sup>13</sup> Now come I to the, and these wordes speake I in the world, that they might have my joy ful in them. <sup>14</sup> I have geven them thy worde, and the worlde hath hated them, because they are not of the world, even as I also am not of the world. <sup>15</sup> I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from evyll. <sup>16</sup> They are not of the worlde, as I also am not of the worlde. <sup>17</sup> Sanctify them thorow thy treuth. Thy word is the treuth. <sup>18</sup> As thou dydest send me into the worlde, even so have I also sent them into the world, <sup>19</sup> and for their sakes sanctifie I my selfe, that they also myght be sanctified thorowe the treuth.

<sup>20</sup> Nevertheles, I praye not for them alone, but for them also which shall beleve on me thorow their preaching: <sup>21</sup> that they al maye be one, as thou father art in me, and I in the, and that they also maye be one in us: that the worlde maye beleve, that thou hast sent me: <sup>22</sup> And the glory which thou gavest me, I have geven them, that they

## KJ (1611) 1873

mine; and I am glorified in them. <sup>11</sup> And *now* I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. <sup>12</sup> While I was with them in the world, I kept them in thy name: *those* that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. <sup>13</sup> And now come I to thee; and these *things* I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, even *so* have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. <sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are

## GENEVA BIBLE (1560) 1562

thine are mine, and I am glorified in them. <sup>11</sup> And now am I no more in the worlde, but these are in the worlde, and I come to thee. Holie Father, kepe them in thy Name, (even) them whome thou hast given me, that they may be one, as we (are.) <sup>12</sup> While I was with them in the worlde, I kept them in thy Name: those that thou gavest me have I kept, and none of them is lost, but the childe of perdition, that the Scripture might be fulfilled. <sup>13</sup> And now come I to thee, and these things speake I in the worlde, that they might have my joye fulfilled in them selves. <sup>14</sup> I have given them thy worde, and the world hath hated them, because they are not of the worlde, as I am not of the worlde. <sup>15</sup> I pray not that thou shuldest take them out of the worlde, but that thou kepe them from evil. <sup>16</sup> They are not of the worlde, as I am not of the worlde. <sup>17</sup> Sanctifie them with thy trueth: thy word is trueth. <sup>18</sup> As thou diddest send me into the worlde, so have I sent them into the worlde. <sup>19</sup> And for their sakes sanctifie I my self, that they also may be sanctified through the trueth. <sup>20</sup> I pray not for these alone, but for them also which shal beleve in me, through their worde. <sup>21</sup> That they all may be one, as thou, o Father, (art) in me, and I in thee: (even) that they may be also one in us, that the worlde may beleve that thou hast sent me. <sup>22</sup> And the glorie that thou gavest me, I have given

## (RV 1881) ASV 1901

and thine are mine: and I am glorified in them. <sup>11</sup> And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. <sup>12</sup> While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. <sup>13</sup> But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. <sup>14</sup> I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them in the truth: thy word is truth. <sup>18</sup> As thou didst send me into the world, even so sent I them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. <sup>20</sup> Neither for these only do I pray, but for them also that believe on me through their word; <sup>21</sup> that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. <sup>22</sup> And the glory which thou hast given me I have given unto them;

## BISHOPS' BIBLE (1568) 1602

mine: and I am glorified in them. <sup>11</sup> And now am I not in the world, and they are in the world, and I come to thee. Holy Father, keepe through thine owne Name, them which thou hast given me, that they may also be one, as we are. <sup>12</sup> While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but that lost childe: that the Scripture might be fulfilled. <sup>13</sup> Now come I to thee, and these words speake I in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word, and the world hath hated them, because they are not of the world, even as I also am not of the world. <sup>15</sup> I pray not that thou shouldst take them out of the world, but that thou shouldst keepe them from the evill. <sup>16</sup> They are not of the world, as I also am not of the world. <sup>17</sup> Sanctifie them through thy trueth: thy word is the trueth. <sup>18</sup> As thou didst send me into the world: even so have I also sent them into the world. <sup>19</sup> And for their sakes sanctifie I my selfe, that they also might be sanctified through the trueth. <sup>20</sup> *Nevertheless*, I pray not for them alone: but for them also which shall beleve on mee through their preaching: <sup>21</sup> That they all may be one, as thou Father art in me, and I in thee, and that they also may be one in us: that the world may beleve that thou hast sent me. <sup>22</sup> And the glory which thou gavest mee, I have given them: that they also may be one, as we also are one,

## RSV (1946) 1960

glorified in them. <sup>11</sup> And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. <sup>12</sup> While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. <sup>13</sup> But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. <sup>15</sup> I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them in the truth; thy word is truth. <sup>18</sup> As thou didst send me into the world, so I have sent them into the world. <sup>19</sup> And for their sake I consecrate myself, that they also may be consecrated in truth.

<sup>20</sup> "I do not pray for these only, but also for those who believe in me through their word, <sup>21</sup> that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. <sup>22</sup> The glory which thou hast given me I have given to them, that they may be one even as we are

## TYNDALE (1525) 1535

one. <sup>23</sup> I in them and thou in me, that they maye be made perfecte in one, and that the worlde maye knowe that thou hast sent me, and hast loved them as thou hast loved me.

<sup>24</sup> Father, I will that they which thou hast geven me, be with me where I am, that they maye se my glory which thou hast geven me. For thou lovedest me before the makinge of the worlde. <sup>25</sup> O righteous father, the very worlde hath not knowen the: but I have knowen the, and these have knowen that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, be in them, and that I be in them.

**18** When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden into the which he entred with his disciples. <sup>2</sup> Judas also which betrayed him, knewe the place: for Jesus ofte tymes resorted thither with his disciples. <sup>3</sup> Judas then after he had receaved abonde of men, and ministers of the hye Prestes and Pharises, came thither with lanterns and fyerbrondes and wepens. <sup>4</sup> Then Jesus knowinge all thinges that shulde come on him, went forth and sayde unto them: whom seke ye? <sup>5</sup> They answered him: Jesus of Nazareth. Jesus sayde unto them: I am he.

Judas also which betrayed him, stode with them. <sup>6</sup> But assone as he had sayd unto them, I am he, they went backe wardes and fell to the grounde. <sup>7</sup> And he axed them agayne:

## RHEIMS 1582

as we also are one. <sup>23</sup> I in them, and thou in me: that they may be consummate in one: and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved. <sup>24</sup> Father, whom thou hast given me, I wil, that where I am, they also may be with me: that they maye see my glorie which thou hast given me, because thou hast loved me before the creation of the world. <sup>25</sup> Just Father, the world hath not knowen thee. but I have knowen thee: and these have knowen, that thou didst send me. <sup>26</sup> And I have notified thy name to them, and wil notifie it: that the love wherewith thou hast loved me may be in them, and I in them.

**18** When JESUS had said these things, he went forth with his disciples, beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples. <sup>2</sup> And Judas also, that betraied him, knew the place: because JESUS had often resorted thither together with his Disciples. <sup>3</sup> Judas therfore having received the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapons. <sup>4</sup> JESUS therfore knowing al things that should come upon him, went forth, and said to them, Whom seeke ye? <sup>5</sup> they answered him, JESUS of Nazareth. JESUS saith to them, I am he. And Judas also that betraied him, stode with them. <sup>6</sup> As sone therfore as he said to them, I am he: they went backward, and fel to the ground. <sup>7</sup> Againe therfore he asked them, Whom seeke ye? And they said, JESUS of

## GREAT BIBLE (1539) 1540

maye be one, as we also are one. <sup>23</sup> I in them, and thou in me, that they maye be made perfecte in one, and that the worlde maye knowe, that thou hast sent me, and hast loved them as thou hast loved me.

<sup>24</sup> Father, I will that they which thou hast geven me be with me where I am, that they maye se my glory, which thou hast geven me. For thou lovedest me before the making of the worlde. <sup>25</sup> O righteous father, the worlde also hath not knowen the: but I have knowen the: and these have knowen, that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, maye be in them, and I in them.

**18** When Jesus had spoken these wordes, he went forth with hys disciples over the broke Cedron, wher was a garden, into the which he entred and hys disciples. <sup>2</sup> Judas also which betrayed him, knewe the place: for Jesus ofte tymes resorted thyther with his disciples. <sup>3</sup> Judas then after he had receaved a bonde of men, (and mynysters of the hye Prestes and Pharyses) came thyther with lanternes, and fyerbrandes, and wepens. <sup>4</sup> And Jesus knowyng all thynges that shulde come on hym, went forth, and sayde unto them: whom seke ye? <sup>5</sup> They answered him: Jesus of Nazareth. Jesus sayeth unto them: I am he. Judas also which betrayed hym, stode with them. <sup>6</sup> Assone then as he had sayde unto them, I am he, they went backward and fell to the grounde. <sup>7</sup> Then asked he them agayne:

## KJ (1611) 1873

one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

**18** When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. <sup>2</sup> And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup> Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup> Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? <sup>5</sup> They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. <sup>6</sup> As soon then as he had said unto them, I am he, they went backward, and fell to the ground. <sup>7</sup> Then asked he them again, Whom seek ye?

## GENEVA BIBLE (1560) 1562

them, that they may be one, as we are one, <sup>23</sup>I in them, and thou in me, that they may be made perfect in one, and that the worlde may know, that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup>Father, I wil that they which thou hast given me, be with me evenwhere I am, that they may beholde my glorie, which thou hast given me: for thou lovedst me before the fundation of the worlde. <sup>25</sup>O righteous Father, the worlde also hath not knowen thee, but I have knowen thee, and these have knowen, that thou hast sent me. <sup>26</sup>And I have declared unto them thy Name, and wil declare it, that the love where with thou hast loved me, may be in them, and I in them.

**18** When Jesus had spoken these things, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred, and his disciples. <sup>2</sup>And Judas which betrayed him, knewe also the place: for Jesus oft times resorted thither with his disciples. <sup>3</sup>Judas then after he had received a bande of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons. <sup>4</sup>Then Jesus, knowing all things that shulde come unto him, went forth and said unto them. Whome seke ye? <sup>5</sup>They answered him, Jesus of Nazaret. Jesus said unto them, I am he. Now Judas also which betrayed him, stode with them. <sup>6</sup>Assone then as he had said unto them, I am he they went backwards, and fel to the ground. <sup>7</sup>Then he asked them againe, Whome

(RV 1881) ASV 1901

that they may be one, even as we are one; <sup>23</sup>I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. <sup>24</sup>Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup>O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; <sup>26</sup>and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

**18** When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples. <sup>2</sup>Now Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup>Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup>Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? <sup>5</sup>They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. <sup>6</sup>When therefore he said unto them, I am he, they went backward, and fell to the ground. <sup>7</sup>Again therefore he asked them, Whom seek ye? And they said, Jesus of

## BISHOPS' BIBLE (1568) 1602

<sup>23</sup>I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup>Father, I will that they which thou hast given me, be with me where I am, that they may see my glory which thou hast given me: for thou lovedst mee before the foundation of the world. <sup>25</sup>O righteous Father, the world also hath not knowen thee: but I have knowen thee, and these have knowen that thou hast sent me. <sup>26</sup>And I have declared unto them thy name, and wil declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

**18** When Jesus had spoken these words, he went forth with his disciples over the brooke Cedron, where was a garden, into the which hee entred and his disciples. <sup>2</sup>Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. <sup>3</sup>Judas then, after he had received a band of men, and officers of the high Priests and Pharises, commeth thither with lanternes and torches, and weapons. <sup>4</sup>And Jesus knowing all things that should come on him, went forth, and sayd unto them, Whom seeke ye? <sup>5</sup>They answered him, Jesus of Nazareth. Jesus sayeth unto them, I am hee. Judas also which betrayed him, stood with them. <sup>6</sup>Assoone then as he had sayd unto them, I am he, they went backward, and fell to the ground. <sup>7</sup>Then asked he them againe, Whom seeke ye? They sayd,

RSV (1946) 1960

one, <sup>23</sup>I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. <sup>24</sup>Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. <sup>25</sup>O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. <sup>26</sup>I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

**18** When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. <sup>3</sup>So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup>Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" <sup>5</sup>They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup>When he said to them, "I am he," they drew back and fell to the ground. <sup>7</sup>Again he asked them, "Whom do you seek?" And they said, "Jesus of

## TYNDALE (1525) 1535

whome seke ye? They sayde: Jesus of Nazareth. <sup>8</sup> Jesus answered: I sayde unto you, I am he. If ye seke me, let these go their waye. <sup>9</sup> That the sayinge might be fulfilled which he spake: of them which thou gavest me, have I not lost one.

<sup>10</sup> Simon Peter had a swearde, and drue it, and smote the hye prestes servaunt, and cut of his ryght eare. The servauntes name was Malchas. <sup>11</sup> Then sayde Jesus unto Peter: put up thy swarde into the sheath: shall I not drinke of the cup which my father hath geven me? <sup>12</sup> Then the company and the Captayne, and the ministers of the Jewes toke Jesus and bounde him, <sup>13</sup> and led him awaye to Anna fyrst: for he was fatherelawe unto Cayphas which was the hye preste that same yere. <sup>14</sup> Cayphas was he that gave counsell to the Jewes, that it was expedient that one man shulde dye for the people.

<sup>15</sup> And Simon Peter folowed Jesus and another disciple: that disciple was knowen of the hye preste, and went in with Jesus into the pallys of the hye preste. <sup>16</sup> But Peter stode at the dore without. Then went out that other disciple which was knowen unto the hye preste, and spake to the damsell that kept the dore, and brought in Peter. <sup>17</sup> Then sayde the damsall that kept the dore, unto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. <sup>18</sup> The servauntes and the ministers stode there, and had made a fyre of coles: for it was colde: and they warmed them selves. Peter also stode amonge them and warmed him selfe.

## RHEIMS 1582

Nazareth. <sup>8</sup> Jesus answered, I have told you, that I am he. if therfore you seeke me, let these goe their waies. <sup>9</sup> That the word might be fulfilled which he said, That of them whom thou hast given me, I have not lost any. <sup>10</sup> Simon Peter therfore having a sword, drewe it out: and smote the servant of the high priest: and cut of his right eare. And the name of the servant was Malchus. <sup>11</sup> Jesus therfore said to Peter, Put up thy sword into the scabbard. The chalice which my father hath given me, shal not I drinke it? <sup>12</sup> The band therfore and the Tribune and the ministers of the Jewes apprehended Jesus, and bound him: <sup>13</sup> and they brought him to Annas first, for he was father in law to Caiphas, who was the high priest of that yere. <sup>14</sup> And Caiphas was he that had given the counsel to the Jewes. That it is expedient that one man die for the people.

<sup>15</sup> And Simon Peter folowed Jesus, and an other disciple. And that Disciple was knowen to the high priest, and went in with Jesus into the court of the high priest. <sup>16</sup> but Peter stoode at the doore without. The other disciple therfore that was knowen to the high Priest, went forth, and spake to the portresse, and brought in Peter. <sup>17</sup> The wench therfore that was portresse, saith to Peter, Art not thou also of this mans disciples? He saith to her, I am not. <sup>18</sup> And the servants and ministers stoode at a fire of coles, because it was cold, and warmed them selves. And with them was Peter also standing, and warming him self.

## GREAT BIBLE (1539) 1540

whom seke ye? They sayde: Jesus of Nazareth. <sup>8</sup> Jesus answered: I have tolde you, that I am he. If ye seke me therfore, lett these goo their waye. <sup>9</sup> That the saying might be fulfilled which he spake: of them which thou gavest me, have I not lost one.

<sup>10</sup> Then Simon Peter havynge a swearde, drue it, and smote the hye prestes servaunt, and cut of hys ryght eare. The servauntes name was Malchus. <sup>11</sup> Therefore sayeth Jesus unto Peter: put up thy swearde into the sheath: shall I not dryncke of the cup, which my father hath geven me? <sup>12</sup> Then the company and the Captayne, and mynsters of the Jewes toke Jesus, and bounde hym, <sup>13</sup> and led him awaye to Anna fyrst: for he was father in lawe unto Cayphas, which was the hye Preste that same yere. <sup>14</sup> Cayphas was he, which gave counsell to the Jewes that it was expedient, that one man shulde dye for the people.

<sup>15</sup> And Symon Peter folowed Jesus, and so dyd another dysciple: that dysciple was knowen unto the hye preste, and went in with Jesus into the palace of the hye Preste. <sup>16</sup> But Peter stode at the dore without. Thent \* went out that other dysciple (which was knowen unto the hye preste) and spake to the damsall that kept the dore, and brought in Peter. <sup>17</sup> Then sayde the damsall that kept the dore, unto Peter. Art not thou also one of this mannes dysciples? He sayde: I am not. <sup>18</sup> The servauntes and the ministers stode there, which had made a fyre of coles: for it was colde, and they warmed them selves. Peter also stode amonge them, and warmed hym.

## KJ (1611) 1873

And they said, Jesus of Nazareth. <sup>8</sup> Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: <sup>9</sup> that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. <sup>10</sup> Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. <sup>11</sup> Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

<sup>12</sup> Then the band and the captain and officers of the Jews took Jesus, and bound him, <sup>13</sup> and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that *same* year.<sup>14</sup> Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup> But Peter stood at the door without. Then went out *that* other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup> Then saith the damsle that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup> And the servants and officers stood *there*, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

<sup>14</sup> And Annas sent Christ bound unto Caiaphas the high priest, ver. 24.

## GENEVA BIBLE (1560) 1562

seke ye? And they said, Jesus of Nazaret. <sup>8</sup> Jesus answered, I said unto you, that I am he: therefore if ye seke me, let these go their way, <sup>9</sup> (This was) that the worde might be fulfilled which he spake, Of them which thou gavest me, have I lost none. <sup>10</sup> Then Simon Peter having a sworde, drewe it, and smote the high Priests servant, and out \* of his right eare. Now the servants name was Malchus. <sup>11</sup> Then said Jesus unto Peter, Put up thy sword into the sheath: shal I not drinke of the cup which (my) Father hathe given me? <sup>12</sup> Then the bande and the captaine, and the officers of the Jewes toke Jesus, and bounde him, <sup>13</sup> And led him away to Annas first [for he was Father in law to Caiaphas, which was the high Priest that same yere] <sup>14</sup> And Caiaphas was he, that gave counsel to the Jewes, that it was expedient that one man shulde dye for the people.

<sup>15</sup> Now Simon Peter followed Jesus, and another disciple, and that disciple was knowen of the high Priest: therefore he went in with Jesus into the hall of the high Priest. <sup>16</sup> But Peter stode at the dore without. Then went out the other disciple which was knowen unto the high Priest, and spake to her that kept the dore, and broght in Peter. <sup>17</sup> Then said the maide that kept the dore, unto Peter, Art not thou also one of this mans disciples? He said, I am not. <sup>18</sup> And the servants and officers stode there, which had made a fyre of coles: for it was colde, and they warmed them selves. And Peter also stode among them and warmed him self.

## (RV 1881) ASV 1901

Nazareth. <sup>8</sup> Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way: <sup>9</sup> that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. <sup>10</sup> Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. <sup>11</sup> Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

<sup>12</sup> So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, <sup>13</sup> and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. <sup>14</sup> Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; <sup>16</sup> but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. <sup>17</sup> The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup> Now the servants and the officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

## BISHOPS' BIBLE (1568) 1602

Jesus of Nazareth. <sup>8</sup> Jesus answered, I have tolde you that I am *he*: If ye seeke me therefore, let these goe their way. <sup>9</sup> That the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. <sup>10</sup> Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right eare: The servants name was Malchus. <sup>11</sup> Therefore sayd Jesus unto Peter, Put up thy sword into the sheath: Shall I not drinke of the cup which my father hath given me? <sup>12</sup> Then the company, and the captaine, and officers of the Jewes, tooke Jesus, and bound him. <sup>13</sup> And led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yere. *And Annas sent Christ bound unto Caiaphas the high Priest.* <sup>14</sup> Caiaphas was he which gave counsel to the Jewes, that it was expedient that one man should die for the people. <sup>15</sup> And Simon Peter followed Jesus, and so did another Disciple: That Disciple was knowen unto the high Priest, and went in with Jesus into the palace of the high Priest. <sup>16</sup> But Peter stood at the doore without. Then went out that other disciple, which was knowen unto the high Priest, and spake unto the damosell that kept the doore, and brought in Peter. <sup>17</sup> Then sayeth the damosell that kept the doore unto Peter, Art not thou also one of this mans disciples? He sayth, I am not. <sup>18</sup> The servants and officers stood there, which had made a fire of coales (for it was colde) and they warmed themselves: Peter also was stand-

## RSV (1946) 1960

Nazareth." <sup>8</sup> Jesus answered, "I told you that I am *he*; so, if you seek me, let these men go." <sup>9</sup> This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. <sup>11</sup> Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?"

<sup>12</sup> So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. <sup>13</sup> First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus. <sup>16</sup> While Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. <sup>17</sup> The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

## TYNDALE (1525) 1535

<sup>19</sup>The hye preste axed Jesus of his disciples and of his doctrine. <sup>20</sup>Jesus answered him: I spake openly in the worlde. I ever taught in the Synagoge and in the temple whyther all the Jewes resorted, and in secrete have I sayde nothings: <sup>21</sup>Why axest thou me? Axe them which hearde me, what I sayde unto them. Beholde they can tell what I sayde. <sup>22</sup>When he had thus spoken, one of the ministers which stode by, smote Jesus on the face sayinge: answerest thou the hye preste so? <sup>23</sup>Jesus answered him. If I have evyll spoken, beare witnes of the evyll: yf I have well spoken, why smytest thou me? <sup>24</sup>And Annas sent him bounde unto Cayphas the hye preste.

<sup>25</sup>Simon Peter stode and warmed him selfe. And they sayde unto him: arte not thou also one of his disciples? He denyed it, and sayde: I am not. <sup>26</sup>One of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde unto him: dyd not I se the in the garden with him? <sup>27</sup>Peter denyed agayne: and immediatly the cocke crewe.

<sup>28</sup>Then led they Jesus from Cayphas into the hall of judgement. It was in the morninge, and they them selves went not into the judgement hall lest they shuld be defyled, but that they myght eate the paschall lambe. <sup>29</sup>Pylate then went out unto them and sayde: what accusation bringe ye agaynste this man? <sup>30</sup>They answered and sayd unto him. If he were not an evyll doar, we wolde not have delivered

## RHEIMS 1582

<sup>19</sup>The high priest therefore asked JESUS of his disciples, and of his doctrine. <sup>20</sup>JESUS answered him, I have openly spoken to the world: I have alwaies taught in the synagogue, and in the temple whither al the Jewes resort together: and in secrete I have spoken nothing. <sup>21</sup>Why askest thou me? aske them that have heard what I have spoken unto them: behold they know what things I have said. <sup>22</sup>When he had said these things, one of the ministers standing by, gave JESUS a blow, saying, Answerest thou the high priest so? <sup>23</sup>JESUS answered him, If I have spoken il, give testimonie of evil: but if wel, why strikest thou me?

<sup>24</sup>And Annas sent him bound to Caiphas the high priest. <sup>25</sup>And Simon Peter was standing, and warming him self. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not. <sup>26</sup>One of the servants of the high priest saith to him, his cosin whose eare Peter did cut of, Did not I see thee in the garden with him? <sup>27</sup>Againe therefore Peter denied: and forthwith the cocke crewe.

<sup>28</sup>They therefore bring JESUS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. <sup>29</sup>Pilate therefore went forth to them without, and said, What accusation bring you against this man? <sup>30</sup>They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee.

## GREAT BIBLE (1539) 1540

<sup>19</sup>The hye preste then asked Jesus of hys dyscyples and of hys doctryne. <sup>20</sup>Jesus answered hym: I spake openly in the worlde. I ever taught in the Synagoge, and in the temple, whyther all the Jewes resorte, and in secret have I sayde nothyng. <sup>21</sup>Why askest thou me? Aske them which hearde me, what I have sayd unto them. Beholde, they can tell what I sayde. <sup>22</sup>When he had thus spoken, one of the ministers which stode by, smote Jesus on the face, sayinge: answerest thou the hye preaste so? <sup>23</sup>Jesus answered hym: If I have evyll spoken, beare witnes of the evyll: But yf I have well spoken, why smytest thou me? <sup>24</sup>And Annas sent hym bounde unto Cayphas the hye preste.

<sup>25</sup>Symon Peter stode, and warmed him selfe Then sayde they unto hym: art not thou also one of hys dyscyples? He denyed it, and sayde: I am not. <sup>26</sup>One of the servauntes of the hye prestes (hys cosyn whose eare Peter smote of) sayde unto hym: dyd not I se the in the garden with him? <sup>27</sup>Peter therfore denyed agayne: and immediatly the cocke crewe. <sup>28</sup>Then led they Jesus from Cayphas into the hall of judgement. It was in the mornynge, and they them selves went out into the judgement hall lest they shulde be defyled, but that they myght eate Passeover. <sup>29</sup>Pylate then went out unto them and sayde: what accusacyon brynge ye agaynste thys man? <sup>30</sup>They answered and sayde unto him: If he were not an evyll doar we wolde

## KJ (1611) 1873

<sup>19</sup>The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup>Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. <sup>21</sup>Why askest thou me? ask them which heard *me*, what I have said unto them: behold, they know what I said. <sup>22</sup>And when he had thus spoken, one of the officers which stood by stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup>Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>24</sup>Now Annas had sent him bound unto Caiaphas the high priest.

<sup>25</sup>And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. <sup>26</sup>One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup>Peter then denied again: and immediately *the* cock crew.

<sup>28</sup>Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. <sup>29</sup>Pilate then went out unto them, and said, What accusation bring you against this man? <sup>30</sup>They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

## GENEVA BIBLE (1560) 1562

<sup>19</sup> [The high Priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup> Jesus answered him, I spake openly to the worlde: I ever taught in the Synagogue and in the Temple, whither the Jewes resorte continually, and in secret have I said nothing. <sup>21</sup> Why askest thou me? aske them which heard me what I said unto them: beholde, they knowe what I said. <sup>22</sup> When he had spoken these things, one of the officers which stode by, smote Jesus with (his) rod, saying, Answerest thou the high Priest so? <sup>23</sup> Jesus answered him, If I have evil spoken, beare witnes of the evil: but if I have wel spoken, why smitest thou me?

<sup>24</sup> Now Annas had sent him bounde unto Caiaphas the high Priest? <sup>25</sup> And Simon Peter stode and warmed him felf,\* and they said unto him, Art not thou also of his disciples? He denied it, and said, I am not. <sup>26</sup> One of the servants of the high Priest, his cousin whose eare Peter smote of, said, Did not I se thee in the garden with him? <sup>27</sup> Peter then denied againe, and immediatly the cocke crewe.

<sup>28</sup> Then led they Jesus from Caiaphas into the commune hall. Now it was morning and thei them selves went not into the commune hall, lest they shulde be defiled, but that thei might eat the Passeover. <sup>29</sup> Pilate then went out unto them, and said, What accusation bring ye against this man?

<sup>30</sup> They answered and said unto him, If he were not an evil

## (RV 1881) ASV 1901

<sup>19</sup> The high priest therefore asked Jesus of his disciples, and of his teaching. <sup>20</sup> Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. <sup>21</sup> Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. <sup>22</sup> And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? <sup>23</sup> Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>24</sup> Annas therefore sent him bound unto Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. <sup>26</sup> One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, said, Did not I see thee in the garden with him? <sup>27</sup> Peter therefore denied again: and straightway the cock crew.

<sup>28</sup> They lead Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. <sup>29</sup> Pilate therefore went out unto them, and saith, What accusation bring ye against this man? <sup>30</sup> They answered and said unto him, If this man were not an evil-doer, we should not have delivered him

## BISHOPS' BIBLE (1568) 1602

ing among them, warming him. <sup>19</sup> The high Priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup> Jesus answered him, I spake openly to the world, I ever taught in the synagoge, and in the temple, whither all the Jewes resort, and in secret have I sayd nothing: <sup>21</sup> Why askest thou me? Aske them which heard me what I have sayd unto them: behold, they can tell what I said. <sup>22</sup> When he had thus spoken, one of the officers which stood by, smote Jesus *with a rod*, saying, Answerest thou the high Priest so? <sup>23</sup> Jesus answered him, If I have evill spoken, beare witenesse of the evill: but if I have well spoken, why smitest thou me? <sup>24</sup> Now Annas had sent him bound unto Caiaphas the high Priest. <sup>25</sup> Simon Peter was standing and warming himself: Then sayd they unto him, Art not thou also one of his disciples? He denied it, and said, I am not. <sup>26</sup> One of the servants of the high Priests (his cousin whose eare Peter smote off) sayeth unto him, Did not I see thee in the garden with him? <sup>27</sup> Peter therefore denied againe, and immediatly the cocke crew. <sup>28</sup> Then ledde they Jesus from Caiaphas, into the hall of judgement; It was in the morning, and they themselves went not into the judgement hall, lest they should be defiled: but that they might eat the Passeover. <sup>29</sup> Pilate then went out unto them, and said, What accusation bring you against this man? <sup>30</sup> They answered and sayd unto him, If he were not an evill doer, we would not have

## RSV (1946) 1960

<sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. <sup>21</sup> Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." <sup>22</sup> When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" <sup>24</sup> Annas then sent him bound to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." <sup>26</sup> One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" <sup>27</sup> Peter again denied it; and at once the cock crowed.

<sup>28</sup> Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. <sup>29</sup> So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered him, "If this man were not an evildoer, we would

## TYNDALE (1525) 1535

him unto the. <sup>31</sup> Then sayd Pylate unto them: take ye him and judge him after youre awne lawe. Then the Jewes sayde unto him. It is not lawfull for us to put eny man to deeth. <sup>32</sup> That the wordes of Jesus myght be fulfilled which he spake, signifyinge what deeth he shuld dye.

<sup>33</sup> Then Pylate entred into the judgement hall agayne, and called Jesus, and sayde unto him: arte thou the kynge of the Jewes? <sup>34</sup> Jesus answered: sayst thou that of thy selfe, or dyd other tell it the of me? <sup>35</sup> Pylate answered: Am I a Jewe? Thyne awne nacion and hye prestes have delivered the unto me. What hast thou done? <sup>36</sup> Jesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministers suerly fight, that I shulde not be delivered to the Jewes, but now is my kyngdome not from hence. <sup>37</sup> Pylate sayde unto him: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shulde beare witnes unto the trueth. And all that are of the trueth heare my voyce. <sup>38</sup> Pylate sayde unto him: what thinge is trueth? And when he had said that, he went out agayne unto the Jewes, and sayde unto them: I fynde in him no cause at all. <sup>39</sup> Ye have a custome, that I shulde deliver you one lowse at ester. Will ye that I lowse unto you the kynge of the Jewes. <sup>40</sup> Then cryed they all agayne sayinge: Not him, but Barrabas: that Barrabas was a robber.

## RHEIMS 1582

<sup>31</sup> Pilate therefore said to them, Take him you, and according to your law judge him. The Jewes therefore said to him, It is not lawful for us to kil any man. <sup>32</sup> That the word of JESUS might be fulfilled which he said, signifying what death he should die.

<sup>33</sup> Pilate therefore went into the Palace againe, and called JESUS, and said to him, Art thou the king of the Jewes? <sup>34</sup> JESUS answered, Saiest thou this of thy self, or have others told it thee of me? <sup>35</sup> Pilate answered, Why, am I a Jewe? Thy nation, and the cheefe priests have delivered thee up to me: what hast thou done? <sup>36</sup> JESUS answered, My kingdom is not of this world. if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jewes, but now my kingdom is not from hence. <sup>37</sup> Pilate therefore said to him, Art thou a king then? JESUS answered, Thou saiest, that I am a king. For this was I borne, and for this came I into the world: that I should give testimonie to the truth. Every one that is of the truth, heareth my voice. <sup>38</sup> Pilate saith to him, What is truth?

And when he had said this, he went forth againe to the Jewes, and saith to them, I finde no cause in him. <sup>39</sup> But you have a custome that I should release one to you in the Pasche: wil you therefore that I release unto you the king of the Jewes? <sup>40</sup> They al therefore cried againe, saying, Not him but Barabbas. And Barabbas was a theefe.

## GREAT BIBLE (1539) 1540

not have delyvered him unto the. <sup>31</sup> Then sayde Pylate unto them: take ye hym, and judge him after youre awne lawe. The Jewes therfore sayd unto him: It is not lawfull for us to put eny man to deeth. <sup>32</sup> That the wordes of Jesus myght be fulfilled which he spake, signifyeng, what deeth he shuld dye.

<sup>33</sup> Then Pylate entred into the judgement hall agayne, and called Jesus, and sayde unto hym: art thou the kynge of the Jewes? <sup>34</sup> Jesus answered: sayst thou that of thy selfe, or dyd other tell it the of me? <sup>35</sup> Pylate answered: Am I a Jewe? Thyne awne nacion and hye prestes have delyvered the unto me. What hast thou done? <sup>36</sup> Jesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my mynysters suerly fyght, that I shulde not be delyvered to the Jewes, but now is my kyngdome not from hence. <sup>37</sup> Pylate therfore sayde unto him: Art thou a kyng then? Jesus answered: thou sayst that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shulde beare witnes unto the trueth. And all that are of the trueth, heare my voyce. <sup>38</sup> Pylate sayde unto him, what thyng is trueth? And when he had sayde this, he went out agayne unto the Jewes, and sayeth unto them. I fynde in him no cause at all. <sup>39</sup> Ye have a custome, that I shulde deliver you one loose at Easter. Wyll ye that I lose unto you the kynge of the Jewes? <sup>40</sup> Then cryed they all agayne, sayinge. Not hym, but Barrabas: the same Barrabas was a murtherer.

## KJ (1611) 1873

<sup>31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any *man* to death: <sup>32</sup> that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. <sup>33</sup> Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup> Jesus answered him, Sayest thou this *thing* of thyself, or did others tell *it* thee of me? <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. <sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. <sup>39</sup> But ye have a custom, that I should release unto you one at the passover: will ye therefore *that* I release unto you the King of the Jews? <sup>40</sup> Then cried they all again, saying, Not this *man*, but Barabbas. Now Barabbas was a

## GENEVA BIBLE (1560) 1562

doer, we wolde not have delivered him unto thee. <sup>31</sup> Then said Pilate unto them, Take ye him, and jage him after your owne Law. Then the Jewes said unto him, It is not lawfull for us to put anie man to death. <sup>32</sup> (It was) that the worde of Jesus might be fulfilled which he spake, signifying what death he shulde dye. <sup>33</sup> So Pilate entred into the commune hall againe, and called Jesus, and said unto him, Art thou the King of the Jewes? <sup>34</sup> Jesus answered him, Saist thou that of thy self, or did other tel it thee of me? <sup>35</sup> Pilate answered, Am I a Jewe? Thine owne nation, and the high Priests have delivered thee unto me. What hast thou done? <sup>36</sup> Jesus answered, My kindome is not of this worlde: if my kingdom were of this world my servants wolde surely fight, that I shulde not be delivered to the Jewes: but now is my kindome not from hence. <sup>37</sup> Pilate said unto him, Art thou a King then? Jesus answered, Thou saist that I am a King: for this cause am I borne, and for this cause came I into the worlde, that I shulde beare witnes unto the trueth: everie one that is of the trueth, hearest my voyce. <sup>38</sup> Pilate said unto him, What is trueth? And when he had said that, he went out againe unto the Jewes, and said unto them, I finde in him no cause at all. <sup>39</sup> But you have a custome, that I shulde deliver you one lose at the Passeover: wil ye then that I lose unto you the King of the Jewes? <sup>40</sup> Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

## (RV 1881) ASV 1901

up unto thee. <sup>31</sup> Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: <sup>32</sup> that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

<sup>33</sup> Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup> Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. <sup>38</sup> Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. <sup>39</sup> But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? <sup>40</sup> They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## BISHOPS' BIBLE (1568) 1602

delivered him unto thee. <sup>31</sup> Then sayd Pilate unto them, Take yee him, and judge him after your owne law. The Jewes therefore sayd unto him, It is not lawfull for us to kill any man. <sup>32</sup> That the words of Jesus might be fulfilled, which he spake, signifying what death hee should die. <sup>33</sup> Then Pilate entred into the judgement hall againe, and called Jesus, and said unto him, Art thou the King of the Jewes? <sup>34</sup> Jesus answered him, Sayest thou this thing of thy selfe? or did other tell it thee of me? <sup>35</sup> Pilate answered, Am I a Jew? Thine owne nation and high Priests have delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my servants surely fight, that I should not be delivered to the Jewes: but nowe is my kingdome not from hence. <sup>37</sup> Pilate therefore sayd unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king: For this cause am I borne, and for this cause came I into the world, that I should beare witnesse unto the trueth: and all that are of the trueth heare my voice. <sup>38</sup> Pilate sayth unto him, What is trueth? And when he had sayd this, he went out againe unto the Jewes, and sayth unto them, I finde in him no fault at all. <sup>39</sup> Ye have a custome that I should deliver you one loose at the Passeover: will yee that I loose unto you the king of the Jewes? <sup>40</sup> Then cried they all againe, saying, Not him, but Barabbas. This Barabbas was a robber.

## RSV (1946) 1960

not have handed him over." <sup>31</sup> Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." <sup>32</sup> This was to fulfil the word which Jesus had spoken to show by what death he was to die.

<sup>33</sup> Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" <sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" <sup>36</sup> Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." <sup>37</sup> Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." <sup>38</sup> Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "I find no crime in him. <sup>39</sup> But you have a custom that I should release one man for you at the Pass-over; will you have me release for you the King of the Jews?" <sup>40</sup> They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

## TYNDALE (1525) 1535

19 Then Pylate toke Jesus and scourged him. <sup>2</sup> And the soudiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment, <sup>3</sup> and sayd: hayll kynge of the Jewes: and they smote him on the face. <sup>4</sup> Pylate went forth agayne, and sayde unto them: beholde I bringe him forth to you, that ye maye knowe, that I fynde no faute in him. <sup>5</sup> Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pylate sayde unto them: beholde the man. <sup>6</sup> When the hyc Prestes and ministers sawe him, they cryed sayinge: crucify him, crucify him. Pylate sayde unto them. Take ye him and crucify him: for I fynde no cause in him. <sup>7</sup> The Jewes answered him. We have a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God.

<sup>8</sup> When Pylate hearde that sayinge, he was the moare afrayde, <sup>9</sup> and went agayne into the judgement hall, and sayde unto Jesus: whence arte thou? But Jesus gave him none answer. <sup>10</sup> Then sayde Pylate unto him. Speakest thou not unto me? Knowest thou not that I have power to crucify the, and have power to lowse the? <sup>11</sup> Jesus answered: Thou couldest have no power at all agaynst me, except it were geven the from above. Therefore he that delivered me unto the, is moare in synne. <sup>12</sup> And from thence forth sought Pylate meanes to lowse him: but the Jewes cryed sayinge: yf thou let him go, thou arte not Cesars frende. For whosoever maketh him selfe a kynge, is agaynst Cesar.

## RHEIMS 1582

19 Then therfore Pilate tooke JESUS, and scourged him. <sup>2</sup> And the souldiars plattig a crowne of thornes, put it upon his head: and they put about him a purple garment. <sup>3</sup> And they came to him, and said, Haile king of the Jewes, and they gave him blowes. <sup>4</sup> Pilate went forth againe, and saith to them, Behold I bring him forth unto you, that you may know that I finde no cause in him. <sup>5</sup> JESUS therfore went forth carying the crowne of thornes, and the purple vestiment. And he saith to them, Loe the man. <sup>6</sup> When the cheefe priests therfore and the ministers had seen him, they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him. <sup>7</sup> The Jewes answered him, We have a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.

<sup>8</sup> When Pilate therfore had heard this saying, he feared more. <sup>9</sup> And he entred into the Palace againe: and he saith to JESUS, Whence art thou? But JESUS gave him no answer. <sup>10</sup> Pilate therfore saith to him, Speakest thou not to me? knowest thou not that I have power to crucifie thee, and I have power to release thee? <sup>11</sup> JESUS answered, Thou shouldest not have any power against me, unles it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sinne.

<sup>12</sup> From thence forth Pilate sought to release him. But the Jewes cried, saying, If thou release this man, thou art not Cæsars frend. every one that maketh him self a king,

## GREAT BIBLE (1539) 1540

19 Then Pylate toke Jesus therfore, and scourged hym. <sup>2</sup> And the soudiers wounde a croune of thornes, and put it on hys heed. And they dyd on him a purple garment, *and came unto hym*, <sup>3</sup> and sayde: hayll kynge of the Jewes: and they smote hym on the face. <sup>4</sup> Pylate went forth agayne, and sayde unto them: beholde, I brynge hym forth to you, that ye maye know, that I fynde no faute in hym. <sup>5</sup> Then came Jesus forth, wearinge a croune of thorne, and a robe of purple. And he sayeth unto them: beholde the man. <sup>6</sup> When the hyc Prestes therfore and ministers sawe hym, they cryed sayinge: crucify him, crucify hym. Pylate sayeth unto them: Take ye him, and crucify him: for I fynde no cause in him. <sup>7</sup> The Jewes answered him: We have a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God. <sup>8</sup> When Pylate hearde that sayinge, he was the moare afrayde, <sup>9</sup> and went agayne into the judgement hall, and sayeth unto Jesus: whence arte thou? But Jesus gave him none answer. <sup>10</sup> Then sayde Pylate unto him: Speakest thou not unto me? Knowest thou not, that I have power to crucify the, and have power to loose the? <sup>11</sup> Jesus answered: Thou couldest have no power at all agaynst me, except it were geven the from above. Therefore he that delyvered me unto the, hath the more synne. <sup>12</sup> And from thence forth sought Pylate meanes to loose hym: but the Jewes cryed sayinge: yf thou let him go, thou art not Cesars frende. For whosoever maketh hym selfe a kynge, is agaynst Cesar.

## KJ (1611) 1873

19 robber. <sup>1</sup> Then Pilate therefore took Jesus, and scourged him. <sup>2</sup> And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, <sup>3</sup> and said, Hail, King of the Jews: and they smote him with their hands. <sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. <sup>6</sup> When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. <sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

<sup>8</sup> When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup> and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? <sup>11</sup> Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. <sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whoso-

## GENEVA BIBLE (1560) 1562

19 Then Pilate toke Jesus and scourged him. <sup>2</sup> And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment. <sup>3</sup> And said, Hail, King of the Jewes. And they smote him with (their) roddes. <sup>4</sup> Then Pilate went forthe againe, and said unto them, Beholde, I bring him forthe to you, that ye may knowe, that I finde no faute in him at all. <sup>5</sup> Then came Jesus forthe wearing a crowne of thornes, and a purple garment. And (Pilate) said unto them, Beholde the man. <sup>6</sup> Then when the high Priests and officers sawe him, thei cried, saying, crucifie, crucifie (him.) Pilate said unto them, Take ye him and crucifie (him:) for I finde no faute in him. <sup>7</sup> The Jewes answered him, We have a Law, and by our Law he ought to dye, because he mad him self the Sonne of God.

<sup>8</sup> When Pilate then heard that worde, he was the more afraide, <sup>9</sup> And went againe into the commune hall and said unto Jesus, Whence art thou? But Jesus gave him none answer. <sup>10</sup> Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to lose thee? <sup>11</sup> Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sinne. <sup>12</sup> From thence forthe Pilate soght to lose him, but the Jewes cryed, saying, If thou deliver him, thou art not Cesars friend: (for) who soever maketh him self a King, speaketh against Cesar.

## (RV 1881) ASV 1901

19 Then Pilate therefore took Jesus, and scourged him. <sup>2</sup> And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; <sup>3</sup> and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. <sup>4</sup> And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. <sup>5</sup> Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! <sup>6</sup> When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. <sup>7</sup> The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. <sup>8</sup> When Pilate therefore heard this saying, he was the more afraid; <sup>9</sup> and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? <sup>11</sup> Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. <sup>12</sup> Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king

## BISHOPS' BIBLE (1568) 1602

19 Then Pilate tooke Jesus therefore, and scourged him. <sup>2</sup> And the souldiers, when they had wound a crowne of thornes, they did put it on his head, and they did cast about him a purple garment, <sup>3</sup> And sayd, Haile king of the Jewes: and strooke him with rods. <sup>4</sup> Pilate went foorth againe, and sayd unto them, Beholde, I bring him forth to you, that ye may know that I finde no fault in him. <sup>5</sup> Then came Jesus foorth, wearing the crowne of thorne, and the robe of purple: and Pilate sayth unto them, Beholde the man. <sup>6</sup> When the high Priests therefore and officers saw him, they cried, saying, Crucifie him, crucifie him. Pilate sayth unto them, Take ye him, and crucifie him: for I find no fault in him. <sup>7</sup> The Jewes answered him, Wee have a law, and by our law he ought to die: because he made himselfe the sonne of God. <sup>8</sup> When Pilate heard that saying, he was the more afrayd, <sup>9</sup> And went again into the judgement hall, and sayth unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Then sayeth Pilate unto him, Speakest thou not unto mee? Knowest thou not that I have power to crucifie thee, and have power to loose thee? <sup>11</sup> Jesus answered, Thou couldest have no power at all against mee, except it were given thee from above: therefore he that delivered me unto thee, hath the more sinne. <sup>12</sup> And from thenceforth sought Pilate *means* to loose him: but the Jewes cried, saying, If thou let him go, thou art not Cesars friend: For who-soever maketh himselfe a king, speaketh against Cesar.

## RSV (1946) 1960

19 Then Pilate took Jesus and scourged him. <sup>2</sup> And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; <sup>3</sup> they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup> Pilate went out again, and said to them, "Behold, I am bringing him out to you, that you may know that I find no crime in him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup> When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." <sup>7</sup> The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." <sup>8</sup> When Pilate heard these words, he was the more afraid; <sup>9</sup> he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. <sup>10</sup> Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup> Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

<sup>12</sup> Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself

## TYNDALE (1525) 1535

<sup>13</sup> When Pylate hearde that sayinge, he brought Jesus forthe, and sate doune to geve sentence, in a place called the pavement: but in the Hebrue tonge, Gabbatha. <sup>14</sup> It was the Saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde unto the Jewes: beholde youre kynge. <sup>15</sup> They cryed, awaye with him, awaye with him, crucify him. Pylate sayde unto them: Shall I crucify youre kynge? The hye Prestes answered: we have no kynge but Cesar. <sup>16</sup> Then delivered he him unto them, to be crucified.

<sup>17</sup> And they toke Jesus, and led him awaye. And he bare his crosse, and went forthe into a place called the place of deed mens sculles, which is named in Hebrue, Golgotha. <sup>18</sup> Where they crucified him, and two other with him, on ether syde one, and Jesus in the myddes. <sup>19</sup> And Pylate wrote his tittle, and put it on the crosse. The wrytinge was: Jesus of Nazareth kynge of the Jewes. <sup>20</sup> This tittle reed many of the Jewes. For the place where Jesus was crucified, was nye to the cite. And it was written in Hebrue, Greke and Latyn. <sup>21</sup> Then sayde the hye prestes of the Jewes to Pylate: wryte not, kynge of the Jewes: but that he sayde, I am kynge of the Jewes. <sup>22</sup> Pylate answered: what I have written, that have I written.

<sup>23</sup> Then the soudiers, when they had crucified Jesus, toke his garmentes and made foure partes, to every soudier a parte, and also his coote. The coote was without seme,

## RHEIMS 1582

speaketh against Cæsar. <sup>13</sup> But Pilate when he had heard these wordes, brought forth JESUS: and he sate in the judgement seate, in the place that is called Lithostrotos, and in Hebrew Gabbatha. <sup>14</sup> And it was the Parascève of Pasche, about the sixt houre, and he saith to the Jewes, Loe your king. <sup>15</sup> But they cried, Away, away with him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests answered, We have no king, but Cæsar. <sup>16</sup> Then therefore he delivered him unto them for to be crucified.

And they tooke JESUS, and led him forth. <sup>17</sup> And bearing his owne crosse he went forth into that which is called the place of Calvarie, in Hebrew Golgotha. <sup>18</sup> where they crucified him, and with him two others, on the one side and on the other, and in the middes JESUS. <sup>19</sup> And Pilate wrote a title also: and he put it upon the crosse. And it was written, JESUS OF NAZARETH THE KING OF THE JEWES. <sup>20</sup> This title therfore many of the Jewes did reade: because the place where JESUS was crucified, was nigh to the cite: and it was written in Hebrew, in Greeke, and in Latin. <sup>21</sup> The cheefe priests therfore of the Jewes said to Pilate, Write not, *The king of the Jewes*: but that he said, I am king of the Jewes. <sup>22</sup> Pilate answered, That which I have written, I have written.

<sup>23</sup> The souldiars therfore when they had crucified him, tooke his garments (and they made foure partes, to every souldiar a part) and his coate. And his coate was without

## GREAT BIBLE (1539) 1540

<sup>13</sup> When Pylate hearde that sayinge, he brought Jesus forth, and sate downe to geve sentence, in a place that is called the pavement: but in the Hebrue tonge, Gabbatha. <sup>14</sup> It was that preparyng daye of the easter, aboute the syxte houre. And he sayeth unto the Jewes: beholde youre king? <sup>15</sup> They cryed, awaye with him, awaye with him, crucifye him. Pylate saieth unto them: shall I crucifye your kyng? The hye prestes answered: we have no kyng but Cesar. <sup>16</sup> Then delyvered he hym unto them, to be crucified.

And they toke Jesus, and led hym away. <sup>17</sup> And he bare hys crosse, and went forth into a place, which is called the place of deed mens sculles. But in Hebrue, Golgotha: <sup>18</sup> where they crucified hym, and two other with hym, on ether syde one, and Jesus in the myddes. <sup>19</sup> And Pylate wrote a tittle, and put it on the crosse. The wrytyng was. Jesus of Nazareth kynge of the Jewes. <sup>20</sup> Thys tittle redd many of the Jewes. For the place where Jesus was crucified, was nye to the cytye. And it was wrytten in Hebrue, and Greke and Latyn. <sup>21</sup> Then sayde the hye prestes of the Jewes to Pylate: wrytte not kynge of the Jewes, but that he sayde, I am kynge of the Jewes: <sup>22</sup> Pylate answered: what I have wrytten, that have I wrytten.

<sup>23</sup> Then the soudiers, when they had crucified Jesus, they toke his garmentes and made foure partes, to every soudier a parte, and also hys coate. The coate was without

## KJ (1611) 1873

ever maketh himself a king speaketh against Cesar. <sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place *that is* called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup> And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. <sup>15</sup> But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. <sup>16</sup> Then delivered he him therefore unto them to be crucified.

And they took Jesus, and led *him* away. <sup>17</sup> And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: <sup>18</sup> where they crucified him, and two other with him, on either side one, and Jesus in the midst. <sup>19</sup> And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. <sup>20</sup> This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. <sup>21</sup> Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written I have written. <sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and *also his coat*: now the coat was

## GENEVA BIBLE (1560) 1562

<sup>13</sup> When Pilate heard that worde, he broght Jesus forthe, and sate downe in the judgement seat in a place called the Pavement, and in Hebrew, Gabbatha. <sup>14</sup> And it was the Preparation of the Passeover and about the sixt houre: and he said unto the Jewes, Beholde your King. <sup>15</sup> But they cryed, Away with him, away with him, crucifie him. Pilate said unto them, Shal I crucifie your King? The high Priests answered, We have no King but Cesar. <sup>16</sup> Then delivered he him unto them, to be crucified. And they toke Jesus, and led him away. <sup>17</sup> And he bare his crosse, and came into a place named (of dead mens) Skulles, which is called in Ebrew, Golgotha: <sup>18</sup> Where thei crucified him, and two other with him, on ether side one, and Jesus in the middes.

<sup>19</sup> And Pilate wrote also a title and put it on the crosse, and it was written, JESUS OF NAZARET THE KING OF THE JEWES. <sup>20</sup> Thys title then red manie of the Jewes: for the place where Jesus was crucified, was nere to the citie: and it was written in Hebrew, Greke and Latin. <sup>21</sup> Then sayd the hye Priests of the Jewes to Pilate, Write not, The Kyng of the Jewes, but that he said, I am Kyng of the Jewes. <sup>22</sup> Pilate answered, What I have written, I have written.

<sup>23</sup> Then the souldiers, when they had crucified Jesus, toke hys garmentes and made foure partes, to everie souldier a parte, and (his) coate: and the coate was without seame.

## (RV 1881) ASV 1901

speakeh against Cæsar. <sup>13</sup> When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. <sup>14</sup> Now it was the Preparation of the pass-over: it was about the sixth hour. And he saith unto the Jews, Behold, your King! <sup>15</sup> They therefore cried out, Away with *him*, away with *him*, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. <sup>16</sup> Then therefore he delivered him unto them to be crucified.

<sup>17</sup> They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: <sup>18</sup> where they crucified him, and with him two others, on either side one, and Jesus in the midst. <sup>19</sup> And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. <sup>20</sup> This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, *and* in Latin, *and* in Greek. <sup>21</sup> The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written I have written.

<sup>23</sup> The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam.

## BISHOPS' BIBLE (1568) 1602

<sup>13</sup> When Pilate heard that saying, he broght Jesus forth, and he sat downe in the judgement seat, in a place that is called the pavement, but in the Hebrew tongue, Gabbatha. <sup>14</sup> It was the preparing of the Passeover, and about the sixt houre: and he sayth unto the Jewes, Behold your king. <sup>15</sup> They cried, Away with him, away with him, crucifie him. Pilate saith unto them, Shal I crucifie your king? The high Priests answered, We have no king but Cesar, <sup>16</sup> Then delivered hee him therefore unto them to be crucified: and they tooke Jesus, and led him away. <sup>17</sup> And *he* bearing his crosse, went foorth into a place which is called the place of a skull, but in the Hebrew, Golgotha: <sup>18</sup> Where they crucified him, and two other with him, on either side one, and Jesus in the middes. <sup>19</sup> And Pilate wrote a title, and put it on the crosse. The writing was, JESUS OF NAZARETH, THE KING OF THE JEWES. <sup>20</sup> This title read many of the Jewes: for the place where Jesus was crucified, was nigh to the citie: and it was written in Hebrew, and Greeke, and Latine. <sup>21</sup> Then sayd the hie Priests of the Jewes to Pilate, Write not, The king of the Jewes: but that he sayd, I am king of the Jewes. <sup>22</sup> Pilate answered, What I have written, that have I written. <sup>23</sup> Then the souldiers, when they had crucified Jesus, tooke his garments, (and made foure parts, to every souldier a part) and also his coat: the coat was

## RSV (1946) 1960

against Caesar." <sup>13</sup> When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. <sup>14</sup> Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!" <sup>15</sup> They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." <sup>16</sup> Then he handed him over to them to be crucified.

<sup>17</sup> So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup> Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup> The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but 'This man said, I am King of the Jews.'" <sup>22</sup> Pilate answered, "What I have written I have written."

<sup>23</sup> When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top

## TYNDALE (1525) 1535

wrought upon thorowe out. <sup>24</sup> And they sayde one to another. Let us not devyde it: but cast lotes who shall have it. That the scripture myght be fulfilled which sayth: They departed my rayment amonge them, and on my coote dyd cast lotes. <sup>25</sup> And the soudiers dyd soche thynges in dede.

Then stode by the crosse of Jesus his mother, and his mothers sister, Mary the wyfe of Cleophas, and Mary Magdalene. <sup>26</sup> When Jesus sawe his mother, and the disciple standinge whom he loved, he sayde unto his mother: woman beholde thy sonne. <sup>27</sup> Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

<sup>28</sup> After that when Jesus perceaved that all thynges were performed: that the scripture myght be fulfilled, he sayde: I thyrst. <sup>29</sup> Ther stode a vessell full of veneger by. And they filled a sponge with veneger, and wounde it about with ysope, and put it to his mouth. <sup>30</sup> Assone as Jesus had receaved of the veneger, he sayde: It is fynessed, and bowed his heed, and gave up the goost.

<sup>31</sup> The Jewes then because it was the saboth even, that the bodyes shuld not remayne upon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken, and that they might be taken doune. <sup>32</sup> Then came the soudiers and brake the legges of the fyrst, and of the other which was crucified with Jesus. <sup>33</sup> But when they came to Jesus, and sawe

## RHEIMS 1582

seame, wrought from the toppe through out. <sup>24</sup> They said therefore one to an other, Let us not cut it, but let us cast lottes for it whose it shal be. That the scripture might be fulfilled saying, *They have parted my garments among them: and upon my vesture they have cast lottes.* And the souldiars did these thynges.

<sup>25</sup> And there stode beside the crosse of JESUS, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. <sup>26</sup> When JESUS therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy sonne. <sup>27</sup> After that, he saith to the disciple, Behold thy mother. And from that houre the disciple tooke her to his owne.

<sup>28</sup> Afterward JESUS knowing that al thynges were now consummate, that the scripture might be fulfilled, he saith, I thirst. <sup>29</sup> A vessel therefore stode there ful of vinegre. And they putting a sponge ful of vinegre about hyssope, offered it to his mouth. <sup>30</sup> JESUS therefore when he had taken the vinegre, said, It is consummate. And bowing his head, he gave up the ghost.

<sup>31</sup> The Jewes therefore (because it was the Parasceve) that the bodies might not remaine upon the crosse on the Sabbath (for that was a greate Sabbath day) they desired Pylate that their legges might be broken, and they might be taken away. <sup>32</sup> The souldiars therefore came: and of the first in deede they brake the legges, and of the other that was crucified with him. <sup>33</sup> But after they were come to JESUS, when they saw that he was dead, thy did not breake his

## GREAT BIBLE (1539) 1540

seme, wrought upon thorowe out. <sup>24</sup> They sayd therefore amonge them selves: Lett us not devyde it, but cast lotes for it, who shall have it. That the scripture myght be fulfilled, sayinge: They parted my rayment amonge them, and for my coate dyd they cast lotes. And the soudiers dyd soch thynges in dede.

<sup>25</sup> There stode by the crosse of Jesus hys mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. <sup>26</sup> When Jesus therefore sawe his mother, and the disciple standinge whom he loved, he sayeth unto his mother: woman: beholde thy sonne. <sup>27</sup> Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for hys awne.

<sup>28</sup> After these thynges, Jesus knowinge that all thynges were now performed: that the scripture myght be fulfilled: he sayeth: I thyrst So ther stode a vessell by, full of veneger. <sup>29</sup> Therefore they fylled a sponge with veneger and wounde it about with ysope, and put it to his mouth. <sup>30</sup> Assone as Jesus then receaved of the veneger, he sayde. It is fynished, and bowed his heed, and gave up the goost. <sup>31</sup> The Jewes therefore because it was the preparing of the Sabbath, that the bodyes shuld not remayne upon the crosse on the sabboth daye (for that sabboth daye was an hye daye) besought Pilate, that their legges might be broken and that they might be taken doune. <sup>32</sup> Then came the soudiers, and brake the legges of the fyrst, and of the other which was crucified with him. <sup>33</sup> But when they came to Jesus: and sawe that he was deed already, they

## KJ (1611) 1873

without seam, woven from the top throughout. <sup>24</sup> They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, *They parted my raiment among them, and for my vesture they did cast lots.* These *things* therefore the soldiers did.

<sup>25</sup> Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw *his* mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. <sup>27</sup> Then saith he to the disciple, Behold thy mother. And from that hour *that* disciple took her unto his own *home*.

<sup>28</sup> After this, Jesus knowing that all *things* were now accomplished, that the scripture might be fulfilled, saith, I thirst. <sup>29</sup> Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished: and he bowed *his* head, and gave up the ghost.

<sup>31</sup> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. <sup>32</sup> Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he

## GENEVA BIBLE (1560) 1562

woven from the top throughout. <sup>24</sup> Therefore they said one to another, Let us not devide it, but cast lots for it, whose it shal be. (This was) that the Scripture might be filled, which saith, They departed my garments among them, and on my coate did cast lots. So the souldiers did these things in dede.

<sup>25</sup> Then stode by the crosse of Jesus his mother, and his mothers sister, Marie (the wife of) Cleopas, and Marie Magdalene. <sup>26</sup> And when Jesus sawe his mother, and the disciples standing by whome he loved, he said unto his mother, Woman, beholde thy sonne. <sup>27</sup> Then said he to the disciple, Beholde thy mother: and frome that houre, the disciple toke her home unto him.

<sup>28</sup> After, when Jesus knewe that all thynges were performed, that the Scripture myght be fulfilled, he said, I thirst. <sup>29</sup> And there was set a vessell full of vinegre: and they filled a sponge with vinegre, and put it about an hysope (stalke,) and put it to his mouth. <sup>30</sup> Now when Jesus had received of the vinegre, he sayd, It is finished, and bowed hys head, and gave up the gost. <sup>31</sup> The Jewes then [because it was the Preparacion, that the bodies shulde not remaine uppon the crosse on the Sabbath (daye:) for that Sabbath was an hie day] besoght Pilate that their legges myght be broken, and that they might be taken downe. <sup>32</sup> Then came the souldiers and brake the legges of the first, and of the other, whiche was crucified with (Jesus.) <sup>33</sup> But when they came to Jesus, and sawe that he was dead alreadye, they

## (RV 1881) ASV 1901

woven from the top throughout. <sup>24</sup> They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,

And upon my vesture did they cast lots.

<sup>25</sup> These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

<sup>26</sup> When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! <sup>27</sup> Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

<sup>28</sup> After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. <sup>29</sup> There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

<sup>31</sup> The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: <sup>33</sup> but when they came to Jesus, and saw that he was dead already, they brake not his legs:

## BISHOPS' BIBLE (1568) 1602

without seame, woven from the top thorowout. <sup>24</sup> They sayd therefore among themselves, Let us not divide it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, saying, They parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things in deed. <sup>25</sup> There stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. <sup>26</sup> When Jesus therfore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, beholde thy sonne. <sup>27</sup> Then sayth he to the disciple, Beholde thy mother. And from that houre the disciple tooke her unto his owne house. <sup>28</sup> After these things, Jesus knowing that all things were now performed, that the scripture might be fulfilled, he sayth, I thirst. <sup>29</sup> So there stood a vessell by, full of vineger: Therefore when they had filled a sponge with vineger, and put it upon hysope, they offered it to his mouth. <sup>30</sup> When Jesus therefore had received the vineger, he said, It is finished, and when he had bowed his head, he gave up the ghost. <sup>31</sup> The Jewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine upon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe. <sup>32</sup> Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his

## RSV (1946) 1960

to bottom; <sup>24</sup> so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture,

"They parted my garments among them,  
and for my clothing they cast lots."

<sup>25</sup> So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" <sup>27</sup> Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

<sup>28</sup> After this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst." <sup>29</sup> A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. <sup>30</sup> When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

<sup>31</sup> Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; <sup>33</sup> but when they came to Jesus and saw that he was already

## TYNDALE (1525) 1535

that he was deed already they brake not his legges: <sup>34</sup>but one of the souldiers with a speare, thrust him in to the syde, and forthwith came ther out bloud and water.

<sup>35</sup>And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. <sup>36</sup>These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a bone of him. <sup>37</sup>And agayne another scripture sayeth: They shall loke on him, whom they pearsed.

<sup>38</sup>After that, Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate that he might take doune the boddy of Jesus. And Pylate gave him licence. <sup>39</sup>And therecam also Nicodemus which at the beginninge came to Jesus by nyght, and brought of myrre and aloes mingled together aboute an hundred pounce wayght. <sup>40</sup>Then toke they the body of Jesu, and wounde it in linnen clothes with the odoures, as the maner of the Jewes is to bury. <sup>41</sup>And in the place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was never man layde. <sup>42</sup>There layde they Jesus because of the Jewes Saboth even, for the sepulchre was nye at honde.

## RHEIMS 1582

legges, <sup>34</sup>but one of the souldiers with a speare opened his side, and incontinent there came forth bloud and water. <sup>35</sup>And he that saw it, hath given testimonie: and his testimonie is true. And he knoweth that he saith true, that you also may beleve. <sup>36</sup>For these thinges were done that the scripture might be fulfilled, *You shal not breake a bone of him.* <sup>37</sup>And againe an other scripture saith, *They shal looke on him whom they pearsed.*

<sup>38</sup>And after these thinges Joseph of Arimathæa (because he was a disciple of JESUS, but secrete for feare of the Jewes) desired Pilate that he might take away the body of JESUS. And Pilate permitted. He came therefore, and tooke away the body of JESUS. <sup>39</sup>Nicodemus also came, he that at the first came to JESUS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. <sup>40</sup>They tooke therefore the body of JESUS, and bound it in linnen clothes with the spices, as the maner is with the Jewes to burie. <sup>41</sup>And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laide. <sup>42</sup>There therefore because of the Parascève of the Jewes, they laid JESUS, because the monument was hard by.

## GREAT BIBLE (1539) 1540

brake not his legges: <sup>34</sup>but one of the souldiers with a speare, thrust him into the syde, and forth with came ther out bloude and water.

<sup>35</sup>And he that sawe it, bare recorde, and hys record is true. And he knoweth that he sayth true, that ye might beleve also. <sup>36</sup>For these thinges were done, that the scripture shulde be fulfilled. Ye shall not breake a bone of him. <sup>37</sup>And agayne another scripture sayeth: they shal loke on him, whom they pearsed. <sup>38</sup>After this, Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pilate, that he might take doune the body of Jesus. And Pilate gave him licence. (*he came therefore, and toke the body of Jesus*) <sup>39</sup>And ther cam also Nicodemus (which at the begynnyng came to Jesus by night) and brought of myrre and aloes mingled together, aboute an hundred pounce wayght. <sup>40</sup>Then toke they the body of Jesu, and wounde it in linnen clothes with the odoures, as the maner of the Jewes is to bury. <sup>41</sup>And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherein was never man layd. <sup>42</sup>There layde they Jesus therefore, because of the preparinge of the Sabboth of the Jewes for the sepulchre was nye at hande.

## KJ (1611) 1873

was dead already, they brake not his legs: <sup>34</sup>but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. <sup>35</sup>And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. <sup>36</sup>For these *things* were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup>And again another scripture saith, They shall look on *him* whom they pierced.

<sup>38</sup>And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. <sup>39</sup>And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. <sup>40</sup>Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup>Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. <sup>42</sup>There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

## GENEVA BIBLE (1560) 1562

breake not hys legges. <sup>34</sup> But one of the souldiers with a speare perced his side, and forthe with came there out blood and water. <sup>35</sup> And he that sawe it, bare recorde, and his recorde is true: and he knoweth that he sayth true, that ye might beleve it. <sup>36</sup> For these things were done, that the Scripture shulde be fulfilled, Not a bone of him shalbe broken. <sup>37</sup> And againe another Scripture saith. They shal se him whom thei have thrust through. <sup>38</sup> And after these things, Joseph of Arimathea [who was a disciple of Jesus, but secretly for feare of the Jewes] besoght Pilate that he myght take downe the bodie of Jesus. And Pilate gave hym licence. He came then and toke Jesus bodie. <sup>39</sup> And there came also Nicodemus [whiche first came to Jesus by night] and broght of myrrhe and aloes mingled together about an hundreth pounce. <sup>40</sup> Then toke they the bodie of Jesus, and wrapped it in linnen clothes with the odours as the maner of the Jewes is to burie. <sup>41</sup> And in that place where Jesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet laid. <sup>42</sup> There then layd they Jesus, because of the Jewes Preparacion (daye,) for the sepulchre was nere.

## (RV 1881) ASV 1901

<sup>34</sup> howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. <sup>35</sup> And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. <sup>36</sup> For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. <sup>37</sup> And again another scripture saith, They shall look on him whom they pierced.

<sup>38</sup> And after these things Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. <sup>39</sup> And there came also Nicodemus, he who at the first came to him by night, bringing a <sup>d</sup> mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup> So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. <sup>42</sup> There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

## BISHOPS' BIBLE (1568) 1602

legs. <sup>34</sup> But one of the souldiers with a speare thrust him into the side, and forthwith came thereout blood and water. <sup>35</sup> And he that saw it, bare record, and his record is true, and he knoweth that he sayth true, that ye might beleve also. <sup>36</sup> For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup> And again another scripture saith, They shall looke on him whom they pearsed. <sup>38</sup> After this, Joseph of Arimathea (being a Disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that hee might take downe the body of Jesus, and Pilate gave him licence: he came therefore, and tooke the body of Jesus. <sup>39</sup> And there came also Nicodemus, which at the beginning came to Jesus by night, and brought of myrrhe and aloes mingled together, about an hundred pound *weight*. <sup>40</sup> Then tooke they the body of Jesus, and wound it in linnen clothes, with the odours, as the maner of the Jewes is to bury. <sup>41</sup> And in the place where hee was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet layd. <sup>42</sup> There layd they Jesus therefore, because of the preparing of the *Sabboth* of the Jewes, for the sepulchre was nigh at hand.

## RSV (1946) 1960

dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water. <sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. <sup>36</sup> For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." <sup>37</sup> And again another scripture says, "They shall look on him whom they have pierced."

<sup>38</sup> After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. <sup>39</sup> Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. <sup>40</sup> They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup> Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. <sup>42</sup> So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

<sup>d</sup> Some ancient authorities read *roll*.

## TYNDALE (1525) 1535

**20** The morow after the Saboth daye, cam Mary Magdalene erly, when it was yet darcke, unto the sepulcre, and sawe the stone taken awaye from the tounge. <sup>2</sup>Then she ranne, and came to Simon Peter and to the other discipple whom Jesus loved, and sayde unto them. They have taken awaye the Lorde out of the tounge, and we cannot tell where they have layde him. <sup>3</sup>Peter went forth and that other discipple and came unto the sepulcre. <sup>4</sup>They ranne bothe to gether, and that other discipple did out runne Peter, and came fyrst to the sepulcre. <sup>5</sup>And he stouped doune and sawe the linnen clothes lyenge, yet went he not in. <sup>6</sup>Then came Simon Peter folowinge him, and went into the sepulcre, and sawe the linnen clothes lye, <sup>7</sup>and the napkyn that was aboute his heed, not lyinge with the linnen clothe, but wrapped to gether in a place by it selfe. <sup>8</sup>Then went in also that other discipple which came fyrst to the sepulcre, and he sawe and beleved. <sup>9</sup>For as yet they knew not the scriptures that he shulde ryse agayne from deeth. <sup>10</sup>And the disciples went awaye agayne unto their awne home.

<sup>11</sup>Mary stode without at the sepulcre wepinge. And as she wept, she bowed her selfe into the sepulcre <sup>12</sup>and sawe two angels in whyte sittinge, the one at the heed and the other at the fete, where they had layde the body of Jesus. <sup>13</sup>And they sayde unto her: woman why wepest thou? She sayde unto them: For they have taken awaye my Lorde,

## RHEIMS 1582

**20** And the first of the Sabboth, Marie Magdalene commeth early, when it was yet darke, unto the monument: and she saw the stone taken away from the monument. <sup>2</sup>She ranne therefore and commeth to Simon Peter, and to the other discipple whom JESUS loved, and saith to them, They have taken our Lord out of the monument. and we know not where they have laid him.

<sup>3</sup>Peter therefore went forth and that other discipple, and they came to the monument. <sup>4</sup>And both ranne together, and that other discipple did out-runne Peter, and came first to the monument. <sup>5</sup>And when he had stouped doune, he saw the linnen clothes lying: but yet he went not in. <sup>6</sup>Simon Peter therefore commeth, folowing him, and went in to the monument, and saw the linnen clothes lying, <sup>7</sup>and the napkin that had been upon his head, not lying with the linnen clothes, but apart, wrapped up into one place. <sup>8</sup>Then therefore went in that other discipple also which came first to the monument: and he saw, and beleved. <sup>9</sup>For as yet they knew not the scripture, that he should rise againe from the dead. <sup>10</sup>The disciples therefore departed againe to them selves.

<sup>11</sup>But Marie stode at the monument without, weeping. Therefore as she was weeping, she stouped doune, and looked into the monument: <sup>12</sup>and she saw two Angels in white, sitting, one at the head, and one at the feete, where the body of JESUS had been laid. <sup>13</sup>They say to her. Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they

## GREAT BIBLE (1539) 1540

**20** The fyrst daye of the Sabbothes cam Mary Magdalene early (when it was yet darcke) unto the sepulchre, and sawe the stone taken awaye from the grave. <sup>2</sup>Then she ranne, and came to Symon Peter, and to the other dysciple whom Jesus loved, and sayeth unto them. They have taken awaye the Lorde out of the grave, and we cannot tell where they have layde him. <sup>3</sup>Peter therfore went forth, and that other discipple, and came unto the sepulchre. <sup>4</sup>They ranne both together, and the other discipple dyd out runne Peter, and came fyrst to the sepulchre. <sup>5</sup>And whan he had stowped doune he sawe the linnen clothes lyenge, yet went he not in. <sup>6</sup>Then came Symon Peter, folowinge him, and went into the sepulchre, and sawe the linnen clothes lye, <sup>7</sup>and the napkin that was aboute his heed, not lyinge with the linnen clothes, but wrapped together in a place by it selfe. <sup>8</sup>Then went in also that other discipple, which came fyrst to the sepulchre, and he sawe and beleved. <sup>9</sup>For as yet they knew not the scripture, that he shulde ryse agayne from deeth. <sup>10</sup>Then the disciples went awaye agayne unto theyr awne home.

<sup>11</sup>Mary stode without at the sepulcre wepinge. So as she wepte, she bowed her selfe into the sepulchre, <sup>12</sup>and seeth two angels clothed in whyte, sytting, the one at the heed and the other at the fete, where they had layde the body of Jesus. <sup>13</sup>They saye unto her, woman, why wepest thou? She sayeth unto them: for they have taken awaye my Lord,

## KJ (1611) 1873

**20** The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup>Then she runneth, and cometh to Simon Peter, and to the other discipple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup>Peter therefore went forth, and *that* other discipple, and came to the sepulchre. <sup>4</sup>So they ran both together: and the other discipple did outrun Peter, and came first to the sepulchre. <sup>5</sup>And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. <sup>6</sup>Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup>and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup>Then went in also *that* other discipple, which came first to the sepulchre, and he saw, and believed. <sup>9</sup>For as yet they knew not the scripture, that he must rise again from the dead. <sup>10</sup>Then the disciples went away again unto their own home.

<sup>11</sup>But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, <sup>12</sup>and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup>And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid

## GENEVA BIBLE (1560) 1562

20 Now the first (daye) of the weke came Marie Magdalene, earely when it was yet darke, unto the sepulchre, and sawe the stone taken away from the tombe. <sup>2</sup> Then she ranne, and came to Simon Peter, and to the other discipule whom Jesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we knowe not where they have layd him. <sup>3</sup> Peter therefore went forthe, and the other discipule, and they came unto the sepulchre. <sup>4</sup> So they ranne both together, but the other discipule did out runne Peter, and came firste to the sepulchre. <sup>5</sup> And he stouped downe, and sawe the linnen clothes lying: yet went he not in. <sup>6</sup> Then came Simon Peter followyng hym, and went into the sepulchre, and sawe the linnen clothes lye. <sup>7</sup> And the kercheffe that was upon his head, not lying with the linnen clothes, but wrapped together in a place by it self. <sup>8</sup> Then went in also the other discipule, whiche came first to the sepulchre, and he sawe it, and beleved. <sup>9</sup> For as yet they knewe not the Scripture, that he must rise agayne from the dead. <sup>10</sup> And the disciples went away agayne unto their owne home.

<sup>11</sup> But Marie stode without at the sepulchre weping: and as she wept, she bowed her self into the sepulchre. <sup>12</sup> And sawe two Angels in white, sitting, the one at the heade, and the other at the fete, where the bodie of Jesus had laine. <sup>13</sup> And they said unto her, Woman, why wepest thou? She said unto them, They have taken away my Lord, and I

## (RV 1881) ASV 1901

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. <sup>2</sup> She runneth therefore, and cometh to Simon Peter, and to the other discipule whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth, and the other discipule, and they went toward the tomb. <sup>4</sup> And they ran both together: and the other discipule outran Peter, and came first to the tomb; <sup>5</sup> and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. <sup>6</sup> Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, <sup>7</sup> and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup> Then entered in therefore the other discipule also, who came first to the tomb, and he saw, and believed. <sup>9</sup> For as yet they knew not the scripture, that he must rise again from the dead. <sup>10</sup> So the disciples went away again unto their own home.

<sup>11</sup> But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; <sup>12</sup> and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. <sup>13</sup> And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord,

## BISHOPS' BIBLE (1568) 1602

20 The first day of the Sabbath, commeth Marie Magdalene earely when it was yet darke, unto the sepulchre, and seeth the stone taken away from the grave. <sup>2</sup> Then shee runneth, and commeth to Simon Peter, and to the other discipule whom Jesus loved, and sayth unto them, They have taken away the Lord out of the grave, and we can not tell where they have layd him. <sup>3</sup> Peter therefore went forth, and that other discipule, and came to the sepulchre. <sup>4</sup> They ranne both together, and the other discipule did outrun Peter, and came first to the sepulchre. <sup>5</sup> And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. <sup>6</sup> Then commeth Simon Peter following him, and went into the sepulchre, and seeth the linnen clothes lie, <sup>7</sup> And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. <sup>8</sup> Then went in also that other discipule which came first to the sepulchre, and hee saw, and beleved. <sup>9</sup> For as yet they knew not the Scripture, that he should rise from death. <sup>10</sup> Then the disciples went away againe unto their owne house. <sup>11</sup> Marie stood without at the sepulchre, weeping: so as she wept, she bowed herself into the sepulchre, <sup>12</sup> And seeth two angels clothed in white, sitting, the one at the head, and the other at the feet, where the body of Jesus was layd. <sup>13</sup> They say unto her, Woman, why weepest thou? She sayth unto them, For they have taken away my Lord, and I wote not where they have layd

## RSV (1946) 1960

20 Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. <sup>2</sup> So she ran, and went to Simon Peter and the other discipule, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." <sup>3</sup> Peter then came out with the other discipule, and they went toward the tomb. <sup>4</sup> They both ran, but the other discipule outran Peter and reached the tomb first; <sup>5</sup> and stooping to look in, he saw the linen cloths lying there, but he did not go in. <sup>6</sup> Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, <sup>7</sup> and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. <sup>8</sup> Then the other discipule, who reached the tomb first, also went in, and he saw and believed; <sup>9</sup> for as yet they did not know the scripture, that he must rise from the dead. <sup>10</sup> Then the disciples went back to their homes.

<sup>11</sup> But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; <sup>12</sup> and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. <sup>13</sup> They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know

## TYNDALE (1525) 1535

and I wote not where they have layde him. <sup>14</sup> When she had thus sayde, she turned her selfe backe and sawe Jesus stondinge, and knewe not thatit was Jesus. <sup>15</sup> Jesus sayde unto her: woman why wepest thou? Whom sekest thou? She supposinge that he had bene the gardener, sayde unto him. Syr yf thou have borne him hence tell me where thou hast layde him, that I maye fet him. <sup>16</sup> Jesus sayde unto her: Mary. She turned her selfe, and sayde unto him: Rabboni, which is to saye master. <sup>17</sup> Jesus sayde unto her, touche me not, for I am not yet ascended to my father. But go to my brethren and saye unto them, I ascende unto my father and youre father to: my God and youre God. <sup>18</sup> Mary Magdalene came and tolde the disciples that she had sene the Lorde, and that he had spoken soche thinges unto her.

<sup>19</sup> The same daye at nyght, which was the morowe after the Saboth daye, when the dores were shut, where the disciples were assembled to geder for feare of the Jewes, came Jesus and stode in the myddes, and sayd to them: peace be with you. <sup>20</sup> And when he had so sayde, he shewed unto them his hondes, and his syde. Then were the disciples glad when they sawe the Lorde. <sup>21</sup> Then sayde Jesus to them agayne: peace be with you. As my father sent me, even so sende I you. <sup>22</sup> And when he had sayde that, he brethed on them and sayde unto them: Receave the holy goost. <sup>23</sup> Whosoever synnes ye remyt they are remitted unto them. And whosoever synnes ye retayne, they are retayned.

## RHEIMS 1582

have put him. <sup>14</sup> When she had said thus, she turned backward, and saw JESUS standing; and she knew not that it is JESUS. <sup>15</sup> JESUS saith to her, Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, saith to him, Sir, if thou hast caried him away, tel me where thou hast laid him; and I wil take him away. <sup>16</sup> JESUS saith to her, Marie. She turning saith to him, Rabboni (which is to say, Maister.) <sup>17</sup> JESUS saith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. <sup>18</sup> Marie Magdalene commeth and telleth the disciples, That I have seen our Lord, and thus he said unto me.

<sup>19</sup> Therefore when it was late that day, the first of the Sabbaths, and the doores were shut, where the disciples were gathered together for feare of the Jewes, JESUS came and stode in the middes, and saith to them, Peace be to you. <sup>20</sup> And when he had said this, he shewed them his handes and side. The disciples therfore were glad when they saw our Lord. <sup>21</sup> He said therfore to them againe, Peace be to you. As my Father hath sent me, I also doe send you. <sup>22</sup> When he had said this, he breathed upon them: and he saith to them, Receive ye the Holy Ghost: <sup>23</sup> WHOSE SINNES YOU SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE

## GREAT BIBLE (1539) 1540

and I wote not where they have layde him. <sup>14</sup> When she had thus sayd, she turned her selfe backe, and sawe Jesus standinge, and knewe not that it was Jesus: <sup>15</sup> Jesus sayeth unto her: woman, why wepest thou? Whom sekest thou? She supposing that he had bene a gardener, sayeth unto him. Syr: yf thou have borne him hence, tell me wher thou hast layde him, and I wyll fet him. <sup>16</sup> Jesus sayeth unto her. Mary. She turned her selfe, and sayd unto hym: Rabboni, which is to saye, master. <sup>17</sup> Jesus sayeth unto her, touche me not, for I am not yet ascended to my father. But go to my brethren, and saye unto them? I ascende unto my father and youre father: and to my God, and youre God. <sup>18</sup> Mary Magdalene came and tolde the disciples, that she had sene the Lorde, and that he had spoken soch thinges unto her.

<sup>19</sup> The same daye at night: which was the fyrst daye of the Sabothes, when the dores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus, and stode in the myddes, and saieth unto them: peace be unto you. <sup>20</sup> And when he had so sayde, he shewed unto them his handes, and his syde. Then were the disciples glad when they sawe the Lord. <sup>21</sup> Then sayd Jesus to them agayne: peace be unto you. As my father sent me, even so sende I you also. <sup>22</sup> And when he had sayd those wordes, he brethed on them and sayeth unto them: Receave ye the holy goost. <sup>23</sup> Whosoever synnes ye remitte, they are remitted unto them. And whosoever synnes ye retayne, they are retayned.

## KJ (1611) 1873

him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him *hence*, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. <sup>17</sup> Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. <sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these *things* unto her.

<sup>19</sup> Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. <sup>20</sup> And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even *so* send I you. <sup>22</sup> And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

## GENEVA BIBLE (1560) 1562

knowe not where they have laid him. <sup>14</sup> When she had thus said, she turned her self backe and sawe Jesus standyng, and knewe not that it was Jesus. <sup>15</sup> Jesus sayth unto her, Woman, why wepest thou? whom sekest thou? She supposing that he had bene the gardener, sayd unto hym, Syr, if thou haste borne hym hence, tell me where thou haste layd him, and I will take hym away. <sup>16</sup> Jesus sayth unto her, Marie. She turned her self, and said unto him, Rabboni, whiche is to say, Master. <sup>17</sup> Jesus sayth unto her, Touche me not: for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascende unto my Father, and to your Father, and to my God, and your God. <sup>18</sup> Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things unto her.

<sup>19</sup> The same day then at nyght, which was the first (daye) of the weeke, and when the doores were shut where the disciples were assembled for feare of the Jewes, came Jesus and stode in the middes, and said to them, Peace (be) unto you. <sup>20</sup> And when he had so sayde, he shewed unto them (his) hands, and hys side. Then were the disciples glad when they had sene the Lord. <sup>21</sup> Then sayd Jesus to them againe, Peace (be) unto you: as my Father sent me, so send I you. <sup>22</sup> And when he had sayd that, he breathed on them, and said unto them, Receive the holie Gost. <sup>23</sup> Whosoever sinnes ye remit, they are remitted unto them: (and) whosoever sinnes ye reteine, they are reteined.

## (RV 1881) ASV 1901

and I know not where they have laid him. <sup>14</sup> When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. <sup>17</sup> Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. <sup>18</sup> Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *that* he had said these things unto her.

<sup>19</sup> When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. <sup>20</sup> And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. <sup>21</sup> Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: <sup>23</sup> whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

## BISHOPS' BIBLE (1568) 1602

him. <sup>14</sup> When she had thus sayd, she turned herselfe backe, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus sayth unto her, Woman, why weepest thou? Whom seekest thou? She supposing that it had beene the gardiner, sayeth unto him, Sir, if thou have borne him hence, tel me where thou hast layd him, and I will fetch him. <sup>16</sup> Jesus sayth unto her, Mary. She turned herselfe, and sayd unto him, Rabboni, which is to say, Master. <sup>17</sup> Jesus sayth unto her, Touch me not: for I am not yet ascended to my Father, but goe to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. <sup>18</sup> Mary Magdalene commeth, bringing tidings to the disciples that she had seene the Lord, and that he had spoken such things unto her. <sup>19</sup> The same day at night, which was the first day of the Sabboths, when the doores were shut, where the Disciples were assembled together for feare of the Jewes, came Jesus, and stood in the mids, and sayth unto them, Peace be unto you. <sup>20</sup> And when he had so sayd, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then sayd Jesus to them againe, Peace be unto you: As my father hath sent me, even so send I you also. <sup>22</sup> And when hee had sayd those words, hee breathed on them, and sayth unto them, Receive ye the holy Ghost. <sup>23</sup> Whosoever sinnes ye remit, they are remitted unto them, and whosoever sinnes ye re-

## RSV (1946) 1960

where they have laid him." <sup>14</sup> Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. <sup>15</sup> Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." <sup>16</sup> Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). <sup>17</sup> Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." <sup>18</sup> Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

<sup>19</sup> On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." <sup>20</sup> When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup> Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." <sup>22</sup> And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

## TYNDALE (1525) 1535

<sup>24</sup> But Thomas one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples sayd unto him: we have sene the Lorde. And he sayde unto them: except I se in his hondes the prent of the nayles, and thrust my honde into his syde, I will not beleve.

<sup>26</sup> And after. viii. dayes agayne, his disciples were with in, and Thomas with them. Then came Jesus when the dores were shut, and stode in the myddes and sayde: peace be with you.

<sup>27</sup> After that sayde he to Thomas: bringe thy fynger hether and se my hondes, and bringe thy honde and thrust it into my syde, and be not faythlesse, but belevynge.

<sup>28</sup> Thomas answered and sayde unto him: my Lorde, and my God. <sup>29</sup> Jesus sayde unto him. Thomas, because thou hast sene me, therefore thou belevest: Happy are they that have not sene, and yet beleve.

<sup>30</sup> And many other signes dyd Jesus in the presence of his disciples, which are not written in this boke. <sup>31</sup> These are written that ye myght beleve, that Jesus is Christ the sonne of God, and that in belevynge ye myght have lyfe thorowe his name.

**21** After that Jesus shewed him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. <sup>2</sup> There were to geder Simon Peter and Thomas, which is called Didymus: and Nathanael of Cana a cite of Galile, and the sonnes of zebedei, and two other of the disciples.

## RHEIMS 1582

YOU SHAL RETEINE, THEY ARE RETAINED. <sup>24</sup> But Thomas one of the Twelve, who is called Didymus, was not with them when JESUS came. <sup>25</sup> The other disciples therefore said to him, We have seen our Lord. But he said to them, Unles I see in his handes the print of the nailles, and put my finger into the place of the nailles, and put my hand into his side: I wil not belevee.

<sup>26</sup> And after eight daies, againe his disciples were within: and Thomas with them. JESUS commeth the doores being shut, and stode in the middes, and said, Peace be to you.

<sup>27</sup> Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side: and be not incredulous but faithful. <sup>28</sup> Thomas answered, and said to him, My Lord, and my God. <sup>29</sup> JESUS saith to him, Because thou hast seen me, Thomas, thou hast beleved: blessed are they that have not seen and have beleved.

<sup>30</sup> Many other signes also did JESUS in the sight of his disciples, which are not written in this booke. <sup>31</sup> And these are written, that you may belevee that JESUS is CHRIST the sonne of God: and that beleevynge, you may have life in his name.

**21** After JESUS manifested him self againe at the sea of Tiberias. And he manifested thus: <sup>2</sup> There were together Simon Peter and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, and the

## GREAT BIBLE (1539) 1540

<sup>24</sup> But Thomas one of the twelve (which is called Didymus) was not with them when Jesus came. <sup>25</sup> The other disciples therfore sayde unto him: we have sene the Lorde. But he sayde unto them: except I se in hys handes the prynt of the nayles, and put my fynger in to the prynte of the nayles, and thrust my hande into his syde, I will not beleve. <sup>26</sup> And after. viii. dayes, agayne his disciples were within, and Thomas with them. Then came Jesus when the dores were shut, and stode in the myddes, and sayde: peace be unto you.

<sup>27</sup> After that sayd he to Thomas: bringe thy fynger hether, and se my handes, and reach hyther thy hande, and thrust it into my syde, and be not fayth lesse, but belevinge.

<sup>28</sup> Thomas answered, and sayde unto him: my Lorde, and my God: <sup>29</sup> Jesus sayeth unto him: Thomas, because thou hast sene me, thou hast beleved, blessed are they that have not sene, and yet have beleved.

<sup>30</sup> And many other sygnes truly dyd Jesus in the presence of his discyples, which are not wrytten in this boke.

<sup>31</sup> These are written, that ye myght beleve, that Jesus is Chryst the sonne of God, and that (in belevyng) ye myght have lyfe thorow hys name.

**21** After warde dyd Jesus shewe hym selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe <sup>2</sup> There were together Symon Peter and Thomas (which is called Didymus) and Nathanael of Cana in Galile, and the sonnes of zebeddei, and two other of hys

## KJ (1611) 1873

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. <sup>26</sup> And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach *hither* thy hand, and thrust *it* into my side: and be not faithless, but believing. <sup>28</sup> And Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

**21** After these *things* Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

## GENEVA BIBLE (1560) 1562

<sup>24</sup> But Thomas one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have sene the Lorde: but he sayd unto them, Excepte I se in hys hands the print of the nayles, and put my finger into the print of the nailles, and put mine hand into his side, I wil not beleve it.

<sup>26</sup> And eight dayes after againe his disciples were within, and Thomas with them, (Then) came JESUS, when the doores were shut, and stode in the middes, and said, Peace (be) unto you. <sup>27</sup> After, sayd he to Thomas, Put thy finger here, and se mine hands, and put forth thine hand, and put it into my side, and be not faith les, but faithful. <sup>28</sup> Then Thomas answered, and said unto him, (Thou art) my Lord, and my God. <sup>29</sup> Jesus said unto hym, Thomas, because thou hast sene me, thou belevest: blessed (are) they that have not sene, and have beleved.

<sup>30</sup> And manie other signes also did Jesus in the presence of his disciples, whiche are not written in this boke. <sup>31</sup> But these things are written, that ye myght beleve, that Jesus is the Christ the Sonne of God, and that in beleiving ye might have life through his Name.

**21** After these things, Jesus shewed him selfe againe to his disciples at the sea of Tiberias: and thus shewed he (him self.) <sup>2</sup> There were together Simon Peter, and Thomas, whiche is called Didymus, and Nathanael of Cana in Galilee, and the (sonnes) of Zebedeus, and two other of

(RV 1881) ASV 1901

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. <sup>28</sup> Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

<sup>30</sup> Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: <sup>31</sup> but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

**21** After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his dis-

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taine, they are retained. <sup>24</sup> But Thomas, one of the twelve, which is called Didymus, was not with them when Jesus came. <sup>25</sup> The other Disciples therefore sayd unto him, We have seene the Lord. But he sayd unto them, Except I shall see in his hands the print of the nailles, and put my finger into the print of the nailles, and thrust my hand into his side, I will in no wise beleewe. <sup>26</sup> And after eight dayes, againe his disciples were within, and Thomas with them: Then came Jesus, the doores being shut, and stood in the mids, and sayd, Peace be unto you. <sup>27</sup> After that, saith he to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleewing. <sup>28</sup> Thomas answered, and sayde unto him, My Lord, and my God. <sup>29</sup> Jesus sayth unto him, Thomas, because thou hast seene me, thou hast beleewed, blessed are they that have not seen, and yet have beleewed. <sup>30</sup> And many other signes truely did Jesus before the eyes of his Disciples, which are not written in this booke. <sup>31</sup> These are written, that ye might beleewe that Jesus Christ is the sonne of God, and that in beleewing, yee might have life through his Name.

**21** Afterward did Jesus shew himselfe againe to his Disciples at the sea of Tiberias, and on this wise shewed he himselfe. <sup>2</sup> There were together, Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his

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<sup>24</sup> Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. <sup>25</sup> So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

<sup>26</sup> Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." <sup>27</sup> Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." <sup>28</sup> Thomas answered him, "My Lord and my God!" <sup>29</sup> Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup> but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

**21** After this Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way. <sup>2</sup> Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two

## TYNDALE (1525) 1535

<sup>3</sup> Simon Peter sayde unto them: I go a fysshynge. They sayde unto him: we also will go with the. They went their waye and entred into a shippe strayght waye, and that nyght caught they nothings. <sup>4</sup> But when the mornynge was now come, Jesus stode on the shore: neverthesse the disciples knewe not that it was Jesus. <sup>5</sup> Jesus sayde unto them: syrs, have ye eny meate? They answered him, no. <sup>6</sup> And he saye unto them: cast out the net on the ryght syde of the ship, and ye shall fynde. They cast out, and anone they were not able to drawe it for the multitude of fysshes.

<sup>7</sup> Then sayde the disciple whom Jesus loved, unto Peter: It is the Lorde. When Simon Peter hearde that it was the Lorde, he gyrde his mantell to him (for he was naked) and sprange into the see. <sup>8</sup> The other disciples came by ship: for they were not farre from londe, but as it were two hondred cubites, and they drewe the net with fysshes. <sup>9</sup> Assone as they were come to londe, they sawe hoot coles and fysshe layd ther on, and breed. <sup>10</sup> Jesus sayde unto them: bringe of the fysshe which ye have now caught. <sup>11</sup> Simon Peter stepped forth and drewe the net to londe full of greate fysshes, an hondred and. liii And for all ther were so many, yet was not the net broken. <sup>12</sup> Jesus sayde unto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that it was the lorde. <sup>13</sup> Jesus then came and toke breed, and gave

## RHEIMS 1582

sonnes of Zebedee, and two others of his disciples. <sup>3</sup> Simon Peter saith to them, I goe to fish. They say to him, We also come with thee. And they went forth and got up into the boate: and that night they tooke nothing. <sup>4</sup> But when morning was now come, JESUS stode on the shore: yet the disciples knew not that it was JESUS. <sup>5</sup> JESUS therefore saith to them, Children, have you any meate? They answered him, No. <sup>6</sup> He saith to them, Cast the net on the right side of the boate: and you shal finde. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. <sup>7</sup> That disciple therefore whom JESUS loved, saith to Peter, It is our Lord. Simon Peter when he had heard that it is our Lord: girded his coate unto him (for he was naked) and cast him self into the sea. <sup>8</sup> But the other disciples came in the boate (for they were not farre from the land, but as it were two hundred cubits) drawing the nette of fishes. <sup>9</sup> Therefore after they came downe to land, they saw hote coles lying, and fish laid thereon, and bread. <sup>10</sup> JESUS saith to them, Bring hither of the fishes that you tooke now. <sup>11</sup> Simon Peter went up, and drew the nette to the land, ful of great fishes, an hundred fiftie three. And although they were so many, the nette was not broken. <sup>12</sup> JESUS saith to them, Come, dine. And none of them that sate at meate, durst aske him, Who art thou? knowing that it is our Lord. <sup>13</sup> And JESUS commeth and taketh the bread

## GREAT BIBLE (1539) 1540

disciples. <sup>3</sup> Simon Peter sayeth unto them: I wyll go a fissh-inge. They saye unto him: we also wyll go with the. They went theyr waye and entred into a shyppe immediatly, and that night caught they nothings. <sup>4</sup> But when the mornynge was now come, Jesus stode on the shore: neverthesse the disciples knewe not that it was Jesus. <sup>5</sup> Jesus sayeth unto them: Children, have ye eny meat? they answered him, no. <sup>6</sup> And he saieth unto them: cast out the net on the ryght syde of the ship, and ye shall fynde. They cast out therefore, and anone they were not hable to drawe it for the multitude of fysshes.

<sup>7</sup> Then sayde the disciple whom Jesus loved unto Peter: It is the Lord: When Symon Peter heard that it was the Lord, he gyrde his coate unto him (for he was naked) and sprange into the see. <sup>8</sup> The other disciples came by shyp for they were not farre from lande, but as yt were two hondred cubites, and they drewe the net with fisshes. <sup>9</sup> Assone then as they were come to lande, they sawe hoothe coles, and fische layd thereon, and breed. <sup>10</sup> Jesus sayeth unto them. brynge of the fysshe which ye have now caught: <sup>11</sup> Symon Peter went up, and drewe the net to londe full of great fysshes, an hondred and. liii. And for all ther were so many, yet was not the net broken. <sup>12</sup> Jesus sayeth unto them: come and dyne. And none of the discyples durst aske him: what art thou? For they knewe that it was the Lorde. <sup>13</sup> Jesus then came, and toke breed, and gave them,

## KJ (1611) 1873

<sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. <sup>4</sup> But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. <sup>5</sup> Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup> And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup> Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, Bring of the fish which ye have now caught. <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus then cometh,

## GENEVA BIBLE (1560) 1562

his disciples. <sup>3</sup> Simon Peter sayd unto them, I go a fishyng. They sayd unto hym, We also will go wyth thee. They went their waye and entred into a ship strayght way, and that nyght caught they nothing. <sup>4</sup> But when the morning was now come, Jesus stode on the shore: nevertheles the disciples knewe not that it was Jesus. <sup>5</sup> Jesus then said unto them, Sirs, have ye anie meat? They answered him, No. <sup>6</sup> Then he said unto them, Cast out the net on the ryght side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes. <sup>7</sup> Therefore said the disciple whome JESUS loved, unto Peter, It is the Lorde: When Simon Peter heard that it was the Lorde, he girde his coate to hym [for he was naked] and cast him self into the sea. <sup>8</sup> But the other disciples came by shyppe [for they were not farre from lande, but aboute two hundreth cubites] and they drewe the net with fishes. <sup>9</sup> Assone then as they were come to land, they sawe hotte coles, and fishe layd thereon, and bread: <sup>10</sup> Jesus sayd unto them, Bryng of the fishes, whiche ye have now caught. <sup>11</sup> Simon Peter stepped forth and drewe the net to land, full of great fishes, an hundreth, fiftie and thre: and albeit there were so manie, yet was not the net broken. <sup>12</sup> Jesus sayde unto them, Come, (and) dyne, And none of the disciples durste aske hym, Who art thou, seing they knew that he was the Lord. <sup>13</sup> Jesus then came and toke

## (RV 1881) ASV 1901

ciples. <sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. <sup>4</sup> But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. <sup>5</sup> Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. <sup>6</sup> And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup> That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. <sup>8</sup> But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. <sup>9</sup> So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, Bring of the fish which ye have now taken. <sup>11</sup> Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. <sup>12</sup> Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus cometh, and taketh the bread, and giveth them, and the fish like-

## BISHOPS' BIBLE (1568) 1602

disciples. <sup>3</sup> Simon Peter sayeth unto them, I goe a fishing. They say unto him, Wee also goe with thee. They went their way, and entred into a shippe immediatly, and that night caught they nothing. <sup>4</sup> But when the morning was now come, Jesus stood on the shore: neverthesse, the disciples knew not that it was Jesus. <sup>5</sup> Jesus sayth unto them, Children, have ye any meat? They answered him, No. <sup>6</sup> And he sayth unto them, Cast out the net on the right side of the ship, and ye shall finde. They cast out therefore, and anon they were not able to draw it for the multitude of fishes. <sup>7</sup> Then said the disciple whom Jesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girt his coat unto him (for hee was naked) and did cast himselfe into the sea. <sup>8</sup> The other disciples came in a little shippe, (for they were not far from land, but as it were two hundred cubits) drawing the net with fishes. <sup>9</sup> Assoone then as they were come to land, they saw hote coales, and fish layd thereon, and bread. <sup>10</sup> Jesus sayth unto them, Bring of the fish, which ye have now caught. <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, an hundred and fiftie and three, and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus sayth unto them, Come, and dine. And none of the Disciples durst aske him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus then commeth,

## RSV (1946) 1960

others of his disciples were together. <sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing.

<sup>4</sup> Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. <sup>5</sup> Jesus said to them, "Children, have you any fish?" They answered him, "No." <sup>6</sup> He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. <sup>7</sup> That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. <sup>8</sup> But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

<sup>9</sup> When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. <sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. <sup>12</sup> Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. <sup>13</sup> Jesus came and took the bread and gave it to

## TYNDALE (1525) 1535

them, and fyssh lykewyse. <sup>14</sup> And this is now the thyrd tyme that Jesus appered to his disciples, after that he was rysen agayne from deeth.

<sup>15</sup> When they had dyned, Jesus sayde to Simon Peter: Simon Joanna, lovest thou me more then these? He sayde unto him: ye Lorde, thou knowest, that I love the. He sayde unto him: fede my lambes. <sup>16</sup> He sayde to him agayne the seconde tyme: Simon Joanna, lovest thou me? He sayde unto him: ye Lorde thou knowest that I love the. He sayde unto him: fede my shepe. <sup>17</sup> He sayde unto him the thyrd tyme: Simon Joanna, lovest thou me? And Peter sorowed because he sayde to him the thyrd tyme, lovest thou me, and sayde unto him: Lorde, thou knowest all thinge, thou knowest that I love the. Jesus sayde unto him: fede my shepe.

<sup>18</sup> Verely verely I saye unto the, when thou wast yonge, thou gerdest thy selfe, and walkedst whyther thou woldest: but when thou arte olde, thou shalt stretche forth thy hondes, and a nother shall gyrd the, and leade the whyther thou woldest not. <sup>19</sup> That spake he signyfinge by what deeth he shuld glorify God.

And when he had sayde thus, he sayd to him: folowe me. <sup>20</sup> Peter turned about and sawe that disciple whom Jesus loved folowyng: which also lene on his brest at supper and sayde: Lorde which is he that shall betraye the?

<sup>21</sup> When Peter sawe him, he sayde to Jesus: Lorde what

## RHEIMS 1582

and giveth them, and the fish in like maner. <sup>14</sup> This now the third time Jesus was manifested to his disciples, after he was risen from the dead.

<sup>15</sup> Therefore when they had dined, Jesus saith to Simon Peter, Simon of John, lovest thou me more then these? He saith to him, Yea Lord: thou knowest that I love thee. he saith to him, FEED MY LAMBES. <sup>16</sup> He saith to him againe, Simon of John, lovest thou me? he saith to him, Yea Lord, thou knowest that I love thee. He saith to him, FEED MY LAMBES. <sup>17</sup> He saith to him the third time, Simon of John, lovest thou me? Peter was stroken sad, because he said unto him the third time, Lovest thou me? And he said to him, Lord, thou knowest al things: thou knowest that I love thee. He saith to him, FEED MY SHEEPE. <sup>18</sup> Amen, amen I say to thee, when thou wast yonger, thou didst girde thy self, and didst walke where thou wouldest. but when thou shalt be old, thou shalt stretch forth thy handes, and an other shal girde thee, and leade thee whither thou wilt not. <sup>19</sup> And this he said, signyfing by what death he should glorify God. And when he had said this, he saith to him, Follow me. <sup>20</sup> Peter turning, saw that disciple whom Jesus loved, folowing, who also leaned at the supper upon his breast, and said, Lord who is he that shal betray thee? <sup>21</sup> Him therefore when Peter had seen, he saith to Jesus,

## GREAT BIBLE (1539) 1540

and fisshe lykewyse. <sup>14</sup> This is now the thyrd tyme that Jesus appeared to hys discyples, after that he was rysed agayne from deeth.

<sup>15</sup> So when they had dyned, Jesus sayeth to Simon Peter: Symon Joanna, lovest thou me more then these? He sayd unto him: ye Lord, thou knowest, that I love the. He sayeth unto him: fede my lambes. <sup>16</sup> He sayeth to him agayne the seconde tyme: Symon Joanna, lovest thou me? He saith unto him. Yee Lord, thou knowest that I love the. He sayde unto him: fede my shepe. <sup>17</sup> He sayde unto him the thyrd tyme: Symon Joanna, lovest thou me? Peter was sory, because he sayde unto hym the thyrd tyme: lovest thou me, and he sayde unto hym: Lord, thou knowest all thinges, thou knowest that I love the, Jesus saith unto him: fede my shepe.

<sup>18</sup> Verely, verely, I saye unto the: when thou wast yong, thou gerdest thy selfe, and walkedst whither thou woldest: but when thou art olde, thou shalt stretche forth thy handes, and another shall gyrd the, and leade the whyther thou woldest not. <sup>19</sup> That spake he, syngnyfinge, by what death he shuld glorifye God.

And when he had spoken thys, he sayeth unto him: folowe me. <sup>20</sup> Peter turned about, and sawe the disciple whom Jesus loved, folowyng (which also leaned on hys brest at supper, and sayde: Lord, which is he that betrayeth the?) <sup>21</sup> When Peter therfore sawe him, he sayeth

## KJ (1611) 1873

and taketh bread, and giveth them, and fish likewise. <sup>14</sup> This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. <sup>19</sup> This spake he, signyfing by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. <sup>20</sup> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup> Peter seeing

## GENEVA BIBLE (1560) 1562

bread, and gave them, and fish likewise. <sup>14</sup>This is nowe the third tyme that JESUS shewed him self to his disciples, after that he was risen againe from the dead.

<sup>15</sup>So when they had dined, Jesus said to Simon Peter, Simon (sonne) of Jona, lovest thou me more then these? He said unto hym, Yea Lord, thou knowest that I love thee. He said unto him, Fede my lambes. <sup>16</sup>He said to him againe the seconde time, Simon (the sonne) of Jona, lovest thou me? He said unto him, Yea Lord, thou knowest that I love thee. He said unto him, Fede my shep. <sup>17</sup>He said unto hym the thirde tyme, Simon (the sonne) of Jona, lovest thou me? Peter was sorie because he said to hym the third tyme, Lovest thou me: and said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus said unto him, Fede my shepe. <sup>18</sup>Verely, verely I say unto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth thy hands, and another shal girde thee, and lead thee whither thou woldest not. <sup>19</sup>And this spake he, signifying by what death he shulde glorifie God. And when he had said this, he said to him, Followe me. <sup>20</sup>Then Peter turned about, and sawe the disciple whome JESUS loved, following, which had also leaned on his brest at supper, and had said Lord, which is he that betrayeth thee? <sup>21</sup>When Peter therefore sawe him, he said to

## BISHOPS' BIBLE (1568) 1602

and taketh bread, and giveth them, and fish likewise. <sup>14</sup>This is nowe the third time that Jesus appeared to his disciples, after that he was risen from death. <sup>15</sup>So when they had dined, Jesus sayth to Simon Peter, Simon Joanna, lovest thou me more then these? He sayeth unto him, Yea Lord, thou knowest that I love thee. He sayth unto him, Feed my lambes. <sup>16</sup>Hee sayth to him againe the second time, Simon Joanna, lovest thou me? He sayth unto him, Yea Lord, thou knowest that I love thee. He sayth unto him, Feed my sheepe. <sup>17</sup>He sayd unto him the third time, Simon Joanna, lovest thou me? Peter was sory, because hee sayd unto him the third time, Lovest thou me? And hee sayd unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus sayth unto him, Feed my sheepe. <sup>18</sup>Verily, verily I say unto thee, when thou wast yoonger, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thy hands, and another shall gird thee, and cary thee whither thou wouldest not. <sup>19</sup>Thus spake he, signifying by what death he should glorifie God. And when he had spoken this, he sayth unto him, Follow me. <sup>20</sup>Peter turning about, seeth the Disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup>When Peter therefore saw him, hee sayth to Jesus,

## (RV 1881) ASV 1901

wise. <sup>14</sup>This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

<sup>15</sup>So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup>He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. <sup>17</sup>He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup>Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. <sup>19</sup>Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. <sup>20</sup>Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? <sup>21</sup>Peter therefore seeing him saith to

## RSV (1946) 1960

them, and so with the fish. <sup>14</sup>This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

<sup>15</sup>When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." <sup>16</sup>A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." <sup>17</sup>He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. <sup>18</sup>Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." <sup>19</sup>(This he said to show by what death he was to glorify God.) And after this he said to him, "Follow me."

<sup>20</sup>Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, "Lord, who is it that is going to betray you?" <sup>21</sup>When Peter saw him, he said to Jesus, "Lord,

## TYNDALE (1525) 1535

shall he here do? <sup>22</sup> Jesus sayd unto him: Yf I will have him to tary tyll I come, what is that to the? folowe thou me. <sup>23</sup> Then went this sayinge a broode amonge the brethren, that that disciple shulde not dye. Yet Jesus sayde not to him, he shall not dye: but yf I will that he tary tyll I come, what is that to the? <sup>24</sup> The same disciple is he, which testifieth of these thinges, and wrote these thinges. And we knowe, that his testimony is true. <sup>25</sup> There are also many other thinges which Jesus dyd: the which yf they shuld be written every one I suppose the worlde coulde not contayne the bokes that shuld be written.

## RHEIMS 1582

Lord, and this man what? <sup>22</sup> JESUS saith to him, So I wil have him to remaine til I come, what to thee? folow thou me. <sup>23</sup> This saying therfore went abroad among the brethren, that that disciple dieth not. And JESUS did not say to him, he dieth not: but, So I wil have him to remaine til I come, what to thee? <sup>24</sup> This is that disciple which giveth testimonie of these things, and hath written these things: and we know that his testimonie is true.

<sup>25</sup> But there are many other things also which JESUS did: which if they were written in particular, neither the world it self I thinke were able to conteine those bookes that should be written.

## GREAT BIBLE (1539) 1540

to Jesus: Lord, what shall he here do? <sup>22</sup> Jesus sayeth unto hym, If I wyll have him to tary tyll I come, what is that to ther \* folowe thou me. <sup>23</sup> Then went thys sayinge abroad among the brethren, that the discypyle shulde not dye. Yet Jesus sayde not to hym, he shall not dye: but yf I wyll that he tary tyll I come, what is that to the? <sup>24</sup> The same dyscypyle is he, which testifieth of these thynges, and wrote these thynges. And we knowe, that hys testimony is true. <sup>25</sup> There are also many other thynges which Jesus dyd, the which yf they shulde be wrytten every one, I suppose the worlde coulde not contayne the bokes that shulde be wrytten.

## KJ (1611) 1873

him saith to Jesus, Lord, and what *shall this man do*? <sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. <sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

<sup>24</sup> This is the disciple which testifieth of these *things*, and wrote these *things*: and we know that his testimony is true. <sup>25</sup> And there are also many other *things* which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

## GENEVA BIBLE (1560) 1562

Jesus, Lord, what shal this man (do?) <sup>22</sup> Jesus said unto him, If I wil that he tarie til I come, what is it to thee? folowe thou me. <sup>23</sup> Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Jesus said not to him, He shal not dye: but if I wil that he tarie til I come, what is it to thee? <sup>24</sup> This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimonie is true. <sup>25</sup> Now there are also manie other things which Jesus did, the which if they shulde be written everie one, I suppose the world colde not contene the bokes that shulde be written, Amen.

## (RV 1881) ASV 1901

Jesus, Lord, and what shall this man do? <sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. <sup>23</sup> This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

<sup>24</sup> This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

<sup>25</sup> And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

## BISHOPS' BIBLE (1568) 1602

Lord, what shall he do? <sup>22</sup> Jesus sayth unto him, If I will have him to tarie till I come, what is that to thee? Follow thou me. <sup>23</sup> Then went this saying abroad among the brethren, that that Disciple should not die: Yet Jesus sayd not unto him, He shall not die: but, If I will that he tary till I come, what is that to thee? <sup>24</sup> The same Disciple is he which testifieth of these things, and wrote these things, and we know that his testimony is true. <sup>25</sup> There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contene the books that should be written, Amen.

## RSV (1946) 1960

what about this man?" <sup>22</sup> Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" <sup>23</sup> The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"

<sup>24</sup> This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.

<sup>25</sup> But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.



Tyndale (1525) 1535  
THE ACTES OF THE APOSTLES, WRITTEN  
BY SAYNCTE LUKE THE EVANGELIST, WHICH  
WAS PRESENT AT THE DOYNGES OF THEM.

Great Bible (1539) 1540  
THE ACTES OF THE APOSTLES.

Geneva Bible (1560) 1562  
THE ACTES OF THE HOLIE APOSTLES WRITTEN  
BY LUKE THE EVANGELISTE.

Bishops' Bible (1568) 1602  
THE ACTES OF THE APOSTLES.

Rheims 1582  
THE ACTES OF THE APOSTLES.

King James Version (1611) 1873  
THE ACTS OF THE APOSTLES.

American Standard Version (1881) 1901  
THE ACTS

Revised Standard Version (1946) 1960  
THE ACTS OF THE APOSTLES

## TYNDALE (1525) 1535

**1** In the former treatise (Deare frende Theophilus) I have written of all that Jesus beganne to do and teache, <sup>2</sup>untyll the daye in which he was taken up, after that he, thorowe the holy goost, had geven commaundementes unto the Apostles, which he had chosen: <sup>3</sup>to whom also he shewed him selfe alyve after his passion by many tokens, apperynge unto them fourty dayes, and speakynge of the kyngdome of God, <sup>4</sup>and gaddered them to geder, and commaunded them, that they shuld not departe from Jerusalem: but to wayte for the promys of the father wherof ye have herde of me. <sup>5</sup>For John baptised with water: but ye shalbe baptised with the holy goost, and that with in this feawe dayes. <sup>6</sup>When they were come to geder, they axed of him sayinge: Lorde wilt thou at this tyme, restore agayne the kyngdome to Israel? <sup>7</sup>And he sayde unto them: It is not for you to knowe the tymes, or the seasons which the father hath put in his awne power: <sup>8</sup>but ye shall receive power of the holy goost which shall come on you. And ye shall be witnesses unto me in Jerusalem, and in all Jewrye and in Samary, and even unto the worldes ende.

<sup>9</sup>And when he had spoken these thinges, whyll they behelde, he was taken up, and a cloude receaved him up oute of their syght. <sup>10</sup>And whyle they looked stedfastly up to heven as he went, beholde two men stode by them in whyte

## RHEIMS 1582

**1** The first treatise I made of al things, O Theophilus, which JESUS began to doe and to teache, <sup>2</sup>until the day wherein giving commaundement by the holy Ghost to the Apostles whom he chose, he was assumed: <sup>3</sup>to whom he shewed also him self alive after his passion in many arguments, for fourtie daies appearing to them, and speaking of the kingdom of God. <sup>4</sup>And eating with them, he commaunded them, that they should not depart from Hierusalem, but should expect the promisse of the Father, which you have heard (saith he) by my mouth: <sup>5</sup>for John in deede baptized with water, but you shal be baptized with the holy Ghost after these few daies. <sup>6</sup>They therfore that were assembled, asked him, saying, Lord, whether at this time wilt thou restore the kingdom to Israel? <sup>7</sup>but he said to them, It is not for you to know times or moments, which the Father hath put in his owne power: <sup>8</sup>but you shal receive the vertue of the holy Ghost comming upon you, and you shal be witnesses unto me in Hierusalem, and in all Jewrie, and Samaria, and even to the utmost of the earth. <sup>9</sup>And when he had said these things, in their sight he was elevated: and a cloud received him out of their sight. <sup>10</sup>And when they beheld him going into heaven, be-

## GREAT BIBLE (1539) 1540

**1** In the former treatyse (Deare Theophylus) we have spoken of all that Jesus beganne to do and teache, <sup>2</sup>untyll the daye in which he was taken up, after that he, thorow the holy goost, had geven commaundementes unto the Apostles, whom he had chosen: <sup>3</sup>to whom also he shewed hym selfe alyve after hys passion (and that by many tokens) appearynge unto them fourtye dayes, and speakynge of the kyngdome of God, <sup>4</sup>and gathered them together, and commaunded them, that they shulde not departe from Jerusalem: but to wayte for the promys of the father wherof (sayeth he) ye have hearde of me. <sup>5</sup>For John truly baptysed with water, but ye shalbe baptysed with the holy goost after these feawe dayes. <sup>6</sup>When they therfore were come together, they asked of him, sayinge: Lorde, wilt thou at this tyme, restore agayne the kyngdome to Israel? <sup>7</sup>And he sayde unto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in his awne power: <sup>8</sup>but ye shal receive power after that the holy goost is come upon you. And ye shalbe witnesses unto me not onely in Jerusalem, but also in all Jewry and in Samary, and even unto the worldes ende.

<sup>9</sup>And when he had spoken these thynges, whyle they beheld, he was taken up an hye, and a cloude receaved him up out of their sight. <sup>10</sup>And while they looked stedfastly up towarde heaven, as he went, beholde, two men stode by

## KJ (1611) 1873

**1** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup>until the day *in* which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: <sup>3</sup>to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the *things* pertaining to the kingdom of God: <sup>4</sup>and, being assembled together with them, commanded them that *they* should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. <sup>5</sup>For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. <sup>6</sup>When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup>And he said unto them, It is not for you to know *the* times or *the* seasons, which the Father hath put in his own power. <sup>8</sup>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup>And when he had spoken these *things*, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup>And while they looked stedfastly toward heaven as he went *up*,

## GENEVA BIBLE (1560) 1562

1 I have made the former treatise, o Theophilus, of all that Jesus began to do, and teach <sup>2</sup>Until the day, that he was taken up, after that he through the holie Gost, had given commandements unto the Apostles, whome he had chosen: <sup>3</sup>To whome also he presented him self alive after that he had suffered, by manie infallible tokens, being sene of them by the (space) of fourtie dayes, and speaking of those things which (appertene) to the kingdom of God <sup>4</sup>And when he had gathered (them) together, he commanded them, that they shulde not departe from Jerusalem, but wait for the promes of the Father, which, (said he,) ye have heard of me. <sup>5</sup>For John in dede baptized with water, but ye shalbe baptized with the holie Gost within these fewes dayes. <sup>6</sup>When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel? <sup>7</sup>And he said unto them, It is not for you to knowe the times, or the seasons, whiche the Father hathe put in his one power, <sup>8</sup>But ye shal receive power of the holie Gost, when he shal come on you: and ye shalbe witnesses unto me bothe in Jerusalem, and in all Judea, and in Samaria, and unto the utter most parte of the earth. <sup>9</sup>And when he had spoken these things, while they behelde, he was taken up: for a cloude toke him up out of their sight. <sup>10</sup>And while thei looked stedfastly towarde heaven, as he went, beholde, two

## (RV 1881) ASV 1901

1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, <sup>2</sup>until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: <sup>3</sup>to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: <sup>4</sup>and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: <sup>5</sup>for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

<sup>6</sup>They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? <sup>7</sup>And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. <sup>8</sup>But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. <sup>9</sup>And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. <sup>10</sup>And while they were looking stedfastly into heaven as he went, behold, two men

## BISHOPS' BIBLE (1568) 1602

1 The former book have I made, O Theophilus, of all that Jesus beganne both to doe and teach, <sup>2</sup>Untill the day in which he was taken up, after that he through the holy Ghost had given commandements unto the Apostles, whom he had chosen. <sup>3</sup>To whom also hee shewed himselfe alive after his passion, and that by many tokens, appearing unto them forty dayes, and speaking of the kingdome of God: <sup>4</sup>And gathering them together, commanded them that they should not depart from Hierusalem, but wait for the promise of the father, whereof, *sayth he*, ye have heard of me. <sup>5</sup>For John truely baptized with water, but ye shall be baptized with the holy Ghost, after these few dayes. <sup>6</sup>When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel? <sup>7</sup>And he sayd unto them, It is not for you to know the times or the seasons, which the father hath put in his owne power. <sup>8</sup>But ye shall receive power after that the holy Ghost is come upon you, and ye shalbe witnesses unto me, both in Hierusalem, and in all Jurie, and in Samaria, and even unto the worlds end. <sup>9</sup>And when hee had spoken these things, while they beheld, he was taken up on high, and a cloud received him up out of their sight. <sup>10</sup>And while they looked up stedfastly toward heaven, as he went, beholde, two men stood

## RSV (1946) 1960

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup>until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup>To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. <sup>4</sup>And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, <sup>5</sup>for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

<sup>6</sup>So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" <sup>7</sup>He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. <sup>8</sup>But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." <sup>9</sup>And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup>And while they were gazing into heaven as he

## TYNDALE (1525) 1535

apparell, <sup>11</sup> which also sayde: ye men of Galile, why stonde ye gasinge up into heaven? This same Jesus which is taken up from you into heven, shall so come, even as ye have sene him go into heven

<sup>12</sup> Then returned they unto Jerusalem from mount Olyvete, which is nye to Jerusalem, conteyninge a Saboth dayes journey. <sup>13</sup> And when they were come in, they went up into a parler, where aboode both Peter and James, John and Andrew, Philip and Thomas, Bartlemew and Mathew, James the sonne of Alpheus, and Simon zelotes, and Judas James sonne. <sup>14</sup> These all contynued with one accorde in prayer and supplicacion with the wemen and Mary the mother of Jesu, and with his brethren.

<sup>15</sup> And in those dayes Peter stode up in the myddes of the discyples and sayde (the noubre of names that were to gether, were aboute an hondred and twenty) <sup>16</sup> Ye men and brethren this scripture must have nedes ben fulfilled which the holy goost thorow the mouth of David spake before of Judas, which was gyde to them that toke Jesus. <sup>17</sup> For he was noubred with us and had obtayned fellowship in this ministracion. <sup>18</sup> And the same hath now possessed a plot of grounde with the rewarde of iniquite, and when he was hanged, brast a sondre in the myddes, and all his bowels gushed oute. <sup>19</sup> And it is knowen unto all the inhabiteurs of Jerusalem: in so moche that that felde is called in their mother tonge, Acheldama, that is to saye, the bloud felde.

## RHEIMS 1582

hold two men stode beside them in white garments, <sup>11</sup> who also said, Ye men of Galilee, why stand you looking into heaven? This JESUS which is assumed from you into heaven, shal so come as you have seen him going into heaven.

<sup>12</sup> Then they returned to Hierusalem from the mount that is called Olivet, which is by Hierusalem, distant a Sabboths journey. <sup>13</sup> And when they were entred in, they went up into an upper chamber, where abode Peter and John, James and Andrew, Philippe and Thomas, Bartholomew and Mathew, James of Alphæus and Simon Zelotes, and Jude of James. <sup>14</sup> Al these were persevering with one minde in praier with the women and MARIE the mother of JESUS, and his brethren.

<sup>15</sup> In those daies Peter rising up in the middes of the brethren, said: (and the multitude of persons together, was almost an hundred and twentie) <sup>16</sup> You men, brethren, the scripture must be fulfilled which the holy Ghost spake before by the mouth of David concerning Judas, who was the captaine of them that apprehended JESUS: <sup>17</sup> who was numbred among us and obtained the lot of this ministerie. <sup>18</sup> And he in deede hath possessed a field of the reward of iniquitie, and being hanged he burst in the middes, and al his bowels gushed out. <sup>19</sup> And it was made notorious to al the inhabitants of Hierusalem: so that the same field was called in their tonge, *Hacel-dema*, that is to say, the field

## GREAT BIBLE (1539) 1540

them in whyte apparell, <sup>11</sup> which also sayd: ye men of Galile, why stande ye gasyng up into heaven? This same Jesus which is taken up from you into heaven, shall so come, even as ye have sene him go into heaven. <sup>12</sup> Then returned they unto Jerusalem from the mount (that is called Olyvete) which is from Jerusalem, a Saboth dayes journey. <sup>13</sup> And when they were come in, they went up into a parler, where aboode both Peter and James, and John and Andrew, Philip and Thomas, Barthelemew and Mathew, James the sonne of Alpheus, and Simon zelotes, and Judas the brother of James. <sup>14</sup> These all contynued with one accorde in prayer and supplicacyon with the wemen and Mary the mother of Jesu, and with hys brethren.

<sup>15</sup> And in those dayes Peter stode up in the myddes of the discyples, and sayde (the nombre of names that were together, were aboute an hundred and twentye.) <sup>16</sup> Ye men and brethren, thys scripture must have nedes ben fulfilled, which the holy goost thorowe the mouth of David spake before of Judas, which was gyde to them that toke Jesus. <sup>17</sup> For he was noubred with us, and had obtayned fellowship in thys mynstracyon. <sup>18</sup> And the same hath now possessed a plat of grounde with the rewarde of iniquite: and when he was hanged, he burst a sondre in the myddes, and all his bowels gushed out. <sup>19</sup> And it is knowen unto all the inhabiteurs of Jerusalem: in so moch that the same felde is called in their mother tonge, Acheldama, that is to saye, the bloude felde.

## KJ (1611) 1873

behold, two men stood by them in white apparel; <sup>11</sup> which also said, Ye men of Galilee, why stand ye gazing up into heaven? this *same* Jesus, which is taken up from you into heaven, shall so come *in* like manner as ye have seen him go into heaven. <sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. <sup>13</sup> And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James. <sup>14</sup> These all continued with one accord in prayer and supplication, <sup>\*</sup>with the women, and Mary the mother of Jesus, and with his brethren.

<sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred *and* twenty,) <sup>16</sup> Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. <sup>17</sup> For he was numbered with us, and had obtained part of this ministry. <sup>18</sup> Now this *man* purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field

## GENEVA BIBLE (1560) 1562

men stode by them in white apparell. <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gasing into heaven? This Jesus which is taken up from you into heaven, shal so come as ye have sene him go into heaven.

<sup>12</sup> Then returned they unto Jerusalem from the mount that is called (the mount) of olives which is nere to Jerusalem, containing a Sabbath (dayes) journey. <sup>13</sup> And when thei were come in they went up into an upper chamber, where abode bothe Peter, and James, and John, and Andrew, Philippe, and Thomas, Bartlemewe, and Mathewe, James (the sonne) of Alpheus, and Simon zelotes, and Judas James (brother.) <sup>14</sup> These all continued with one accorde in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

<sup>15</sup> And in those dayes Peter stode up in the middes of the disciples and said [now the number of names that were in one place, were about an hundreth and twentie] <sup>16</sup> Ye men (and) brethren, this Scripture must nedes have bene fulfilled, which the holie Gost by the mouth of David spake before of Judas, which was guide to them that toke Jesus <sup>17</sup> For he was nombred with us, and had obtained feloship in this ministration. <sup>18</sup> He therefore hath purchased a field with the rewarde of iniquitie: and when he had throwen downe him selfe head longs he brast a sonde in the middes, and all his bowels gushed out. <sup>19</sup> And it is knowne unto all the inhabitants of Jerusalem, in so muche, that that field is called in their owne langage, Aceldama,

## (RV 1881) ASV 1901

stood by them in white apparel; <sup>11</sup> who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

<sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. <sup>13</sup> And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. <sup>14</sup> These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

<sup>15</sup> And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), <sup>16</sup> Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. <sup>17</sup> For he was numbered among us, and received his portion in this ministry. <sup>18</sup> (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it became known to all the dwellers at Jerusalem; inasmuch that in their language that field was called Akel-

## BISHOPS' BIBLE (1568) 1602

by them in white apparell, <sup>11</sup> Which also sayd, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, even as ye have seene him go into heaven. <sup>12</sup> Then returned they unto Hierusalem, from the mount that is called Olivet, which is from Hierusalem a Sabbath dayes journey. <sup>13</sup> And when they were come in, they went up into a parlour, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Mathew, James the sonne of Alpheus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup> These all continued with one accord in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

<sup>15</sup> And in those dayes Peter stood up in the mids of the disciples, and sayd, (The number of names together, were about an hundred and twentie) <sup>16</sup> Ye men and brethren, This Scripture must needs have bene fulfilled, which the holy Ghost by the mouth of David spake before of Judas, which was guide to them that tooke Jesus: <sup>17</sup> For he was numbred with us, and had obtained fellowship in this min-isterie. <sup>18</sup> And the same hath nowe purchased a field with the reward of iniquity, and when he was hanged, he burst asunder in the mids, and all his bowels gushed out. <sup>19</sup> And it was knowen unto all the dwellers at Hierusalem, inso-much that the same field is called in the mother tongue,

## RSV (1946) 1960

went, behold, two men stood by them in white robes, <sup>11</sup> and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; <sup>13</sup> and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. <sup>14</sup> All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

<sup>15</sup> In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, <sup>16</sup> "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. <sup>17</sup> For he was numbered among us, and was allotted his share in this ministry. <sup>18</sup> (Now this man bought a field with the reward of his wickedness; and falling headlong he burst open in the middle and all his bowels gushed out. <sup>19</sup> And it became known to all the inhabitants of Jerusalem, so that the field was called in their language

## TYNDALE (1525) 1535

<sup>20</sup> It is written in the boke of Psalmes: His habitacion be voyde, and no man be dwellinge therin: and his Bisshoprycke let another take. <sup>21</sup> Wherefore of these men which have companied with us, all the tyme that the Lorde Jesus went in and out amonge us, <sup>22</sup> beginnyng at the baptime of John unto that same daye that he was taken up from us, must one be ordeyned to beare witnes with us of his resurreccion.

<sup>23</sup> And they apoynted two, Joseph called Barsabas (whose syr name was Justus) and Mathias. <sup>24</sup> And they prayed sayinge: thou Lorde which knowest the hertes of all men, shewe whether of these two thou hast chosen, <sup>25</sup> that the one maye take the rouse of this ministracion and Apostleshippe, from which Judas by transgression fell, that he myght go to his awne place. <sup>26</sup> And they gave forth their lottes, and the lot fell on Mathias, and he was counted with the eleven Apostles.

**2** When the fyftith daye was come, they were all with one accorde to geder in one place. <sup>2</sup> And sodenly ther came a sounde from heaven, as it had bene the commynge of a myghty wynde, and it filled all the housse where they sate. <sup>3</sup> And ther appered unto them cloven tonges, lyke as they had bene fyer, and it sate upon eache of them: <sup>4</sup> and they were all filled with the holy Goost, and beganne to speake with other tonges, even as the sprete gave them utteraunce:

## RHEIMS 1582

of blood. <sup>20</sup> For it is written in the booke of Psalmes. *Be their habitation made desert, and be there none to dwell in it. And his Bishopricke let another take.* <sup>21</sup> Therefore, of these men that have assembled with us, al the time that our Lord Jesus went in and went out among us, <sup>22</sup> beginning from the baptisme of John until the day wherein he was assumed from us, there must one of these be made a witness with us of his resurrection.

<sup>23</sup> And they appointed two, Joseph, who was called Barsabas, who was surnamed Justus: and Mathias. <sup>24</sup> And praying they said, Thou Lord that knowest the hearts of all men, shew of these two, one, whom thou hast chosen, <sup>25</sup> to take the place of this ministerie and Apostleship, from the which Judas hath prevaricated that he might goe to his owne place. <sup>26</sup> And they gave them lottes, and the lot fel upon Mathias, and he was numbered with the eleven Apostles.

**2** And when the daies of Pentecost were accomplished, they were al together in one place: <sup>2</sup> and sodenly there was made a sound from heaven, as of a vehement winde comming, and it filled the whole house where they were sitting. <sup>3</sup> And there appeared to them parted tonges as it were of fire, and it sate upon every one of them: <sup>4</sup> and they were al replenished with the HOLY GHOST, and they began to speake with diverse tonges, according as the HOLY GHOST gave them to speake.

## GREAT BIBLE (1539) 1540

<sup>20</sup> For it is wrytten in the boke of Psalmes: hys habitacyon be voyde, and no man be dwellynge therin: and his Bysshopyrcke let another take. <sup>21</sup> Wherefore of these men which have companied with us (all the tyme that the Lorde Jesus had all hys conversacyon amonge us, <sup>22</sup> begynnyng at the baptime of John, unto that same daye that he was taken up from us) must one be ordeyned, to be a witness with us of hys resurreccyon.

<sup>23</sup> And they apoynted two, Joseph which is called Barsabas (whose syr name was Justus) and Mathias, <sup>24</sup> And whan they prayed they sayde: thou Lorde, which knowest the hertes of all men, shewe whether of these two thou hast chosen: <sup>25</sup> that he maye take the rouse of thys ministracyon and Apostleshypp, from which Judas by transgressyon fell, that he myght go to hys awne place. <sup>26</sup> And they gave forth their lottes, and the lot fel on Mathias, and he was counted with the eleven Apostles.

**2** When the fyfthe dayes were come to an ende, they were all with one accorde together in one place. <sup>2</sup> And sodenly ther came a sounde from heaven, as it had bene the commynge of a myghty wynde, and it fylled all the house where they sate. <sup>3</sup> And there appered unto them cloven tonges, lyke as they had bene of fyer, and it sate upon eache one of them: <sup>4</sup> and they were all fylled with the holy goost, and beganne to speake with other tonges, even as the same sprete gave them utteraunce.

## KJ (1611) 1873

of blood. <sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. <sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John, unto *that same day* that he was taken up from us, must one be ordained *to be* a witness with us of his resurrection. <sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, <sup>25</sup> that *he* may take part of this ministry and apostleship, from which Judas by transgression fell, that *he* might go to his own place. <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

**2** And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other

## GENEVA BIBLE (1560) 1562

that is, The field of blood. <sup>20</sup> For it is written in the boke of Psalmes, Let his habitation be voyde, and let no man dwell therein? also, Let another take his charge. <sup>21</sup> Wherefore, of these men which have companied with us, all the time that the Lord Jesus was conversant among us, <sup>22</sup> Beginning from the Baptisme of John, unto the day that he was taken up from us, muste one of them be made a witnes with us of his resurrection. <sup>23</sup> And they presented two, Joseph called Barsabas, whose surname was Justus, and Matthias. <sup>24</sup> And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen. <sup>25</sup> That he may take the rounge of this ministration and Apostleship, from which Judas hath gone astray, to go to his owne place. <sup>26</sup> Then they gave forth their lottes: and the lot fel on Matthias, and he was by a commune consent counted with the Eleven Apostles.

2 And when the day of Pentecoste was come, they were all with one accorde in one place. <sup>2</sup> And suddenly there came a sounde from heaven, as of a russhing (and) mightie winde, and it filled all the house where they sate. <sup>3</sup> And there appeared unto them cloven tongues, like fyre, and it sate upon eche of them. <sup>4</sup> And they were all filled with the holie Gost, and began to speake with other

## (RV 1881) ASV 1901

dama, that is, The field of blood.) <sup>20</sup> For it is written in the book of Psalms,

Let his habitation be made desolate,  
And let no man dwell therein:

and,

His office let another take.

<sup>21</sup> Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, <sup>22</sup> beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. <sup>23</sup> And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, <sup>25</sup> to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. <sup>26</sup> And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost was now come, they were all together in one place. <sup>2</sup> And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. <sup>4</sup> And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

## BISHOPS' BIBLE (1568) 1602

Acelanda, that is to say, The field of blood. <sup>20</sup> For it is written in the booke of Psalmes, Let his habitation be desert, and no man dwelling therein: And his Bishopricke let another take. <sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went out and in among us, <sup>22</sup> Beginning from the baptisme of John, unto that same day that he was taken up from us, must one be ordeined to be a witnesse with us of his resurrection. <sup>23</sup> And they appointed two, Joseph which is called Barsabas, whose surname was Justus, and Matthias. <sup>24</sup> And when they had prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, <sup>25</sup> That he may take the rounge of this ministerie and Apostleshippe, from which Judas by transgression fell, that he might go to his owne place. <sup>26</sup> And they gave foorth their lots, and the lot fell upon Matthias, and hee was counted with the eleven Apostles.

2 And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as it had bene the coming of a mighty winde, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues, like as they had bene of fire, and it sate upon ech of them. <sup>4</sup> And they were all filled with the holy Ghost, and began to speake with other tongues, as the spirit gave

## RSV (1946) 1960

Akeldama, that is, Field of Blood.) <sup>20</sup> For it is written in the book of Psalms,

'Let his habitation become desolate,  
and let there be no one to live in it';

and

'His office let another take.'

<sup>21</sup> So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection." <sup>23</sup> And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed and said, "Lord, who knowest the hearts of all men, show which one of these two thou hast chosen <sup>25</sup> to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." <sup>26</sup> And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles.

2 When the day of Pentecost had come, they were all together in one place. <sup>2</sup> And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared to them tongues as of fire, distributed and resting on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

## TYNDALE (1525) 1535

<sup>5</sup> And ther were dwellinge at Jerusalem, Jewes, devoute men which were of all nacions under heaven. <sup>6</sup> When this was noysed aboute, the multitude came to gether and were astonyed, because that every man hearde them speake his awne tounge. <sup>7</sup> They wondred all and marveyled sayinge amonge them selves: Beholde, are not all these which speake, of Galile? <sup>8</sup> And how heare we every man his awne tounge wherein we were boren? <sup>9</sup> Parthians, Medes and Elamytes, and the inhabiters of Mesopotamia, of Jury, and of Capadocia, of Ponthus and Asia, <sup>10</sup> Phrigia, Pamphilia, and of Egypte, and of the parties of Lybia which is besyde Syrene, and straungers of Rome, Jewes and convertes, <sup>11</sup> Grekes and Arabians: we have herde them speake with oure awne tonges the greate workes of God. <sup>12</sup> They were all amased, and wondred sayinge one to another: what meaneth this? <sup>13</sup> Other mocked them sayinge: they are full of newe wyne.

<sup>14</sup> But Peter stepped forth with the eleven, and lyft up his voyce, and sayde unto them: Ye men of Jewrye, and all ye that inhabite Jerusalem: be this known unto you and with youre eares heare my wordes. <sup>15</sup> These are not dronken, as ye suppose: for it is yet but the thyrdre houre of the daye. <sup>16</sup> But this is that which was spoken by the prophete Johel: <sup>17</sup> It shalbe in the last dayes sayth God: of my sprete I will powre out upon all flesshe. And youre sonnes and youre doughters shall prophesy and youre yonge men shall se

## RHEIMS 1582

<sup>5</sup> And there were dwelling at Hierusalem Jewes, devout men of every nation that is under heaven. <sup>6</sup> And when this voice was made, the multitude came together, and was astonied in minde, because every man heard them speake in his owne tongue. <sup>7</sup> And they were al amased, and marveled saying, Are not, lo, al these that speake, Galileans, <sup>8</sup> and how have we heard eche man our owne tongue wherein we were borne? <sup>9</sup> Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Jewrie, and Capadocia, Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphilia, Ægypt and the partes of Lybia that is about Cyrene, and strangers of Rome, <sup>11</sup> Jewes also, and Proselytes, Cretensians, and Arabians: We have heard them speake in our owne tonges the great workes of God. <sup>12</sup> And they were al astonied, and marveled, saying one to an other, What meaneth this? <sup>13</sup> But others deriding said, That these are ful of new wine.

<sup>14</sup> But Peter standing with the Eleven, lifted up his voice, and spake to them, Ye men, Jewes, and al you that dwel in Hierusalem, be this known to you, and with your eares receive my wordes. <sup>15</sup> For these are not drunke, as you suppose, whereas it is the third houre of the day: <sup>16</sup> But this is it that was said by the Prophet Joel, <sup>17</sup> *And it shal be, in the last daies (saith our Lord) of my Spirit I will powre out upon al flesh: and your sonnes and your daughters shal prophecie, and your yong men shal see visions,*

## GREAT BIBLE (1539) 1540

<sup>5</sup> Ther were dwellyng at Jerusalem, Jewes, devoute men, out of every nacyon of them that are under heaven. <sup>6</sup> When thys was noysed aboute, the multitude came together, and were astonnyed, because that every man hearde them speake with his awne langage. <sup>7</sup> They wondred all, and marveyled, sayinge among them selves: beholde, are not all these which speake, of Galile? <sup>8</sup> And how heare we every man his awne tong, wherein we were borne? <sup>9</sup> Parthians, and Medes and Elamytes, and the inhabiters of Mesopotamia, and of Jury, and of Capadocia, of Ponthus and Asia, <sup>10</sup> Phrygia, and Pamphilia, of Egypte, and of the parties of Lybia which is besyde Syren, and straungers of Rome, Jewes and Proselites. <sup>11</sup> Grekes and Arabians: we have herd them speake in oure awne tonges the greate worckes of God. <sup>12</sup> They were all amased, and wondred, sayinge one to another: what meaneth this? <sup>13</sup> Other mocked, sayinge: these men are full of new wyne.

<sup>14</sup> But Peter stepped forth with the eleven, and lyft up his voyce, and sayde unto them: Ye men of Jewrye, and all ye that dwell at Jerusalem: be this known unto you, and with youre eares heare my wordes. <sup>15</sup> For these are not droncken, as ye suppose, seynge it is but the thyrdre houre of the daye. <sup>16</sup> But this it \* that which was spoken by the Prophete Johel: <sup>17</sup> And it shalbe in the last dayes, sayth God: of my sprete I wyll poore out upon all flesshe. And youre sonnes and youre daughters shall prophesy, and youre yonge men shall se vysyons, and youre olde men

## KJ (1611) 1873

tongues, as the Spirit gave them utterance. <sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, *These men are full of new wine.*

<sup>14</sup> But Peter, standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your

## GENEVA BIBLE (1560) 1562

tongues, as the Spirit gave them utterance. <sup>5</sup> And there were dwelling at Jerusalem Jewes men that feared God, of everie nation under heaven. <sup>6</sup> Now when this was noised, the multitude came together and were astonied, because that everie man heard them spake his owne langage. <sup>7</sup> And they wondred all, and marveiled, saying among them selves, Beholde, are not all these which speake, of Galile? <sup>8</sup> How then heare we everie man our owne langage, wherein we were borne? <sup>9</sup> Parthians, and Medes, and Elamites, and the inhabitans of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia, <sup>10</sup> And of Phrygia, and Pamphilia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and strangers of Rome, and Jewes, and proselytes, <sup>11</sup> Cretes, and Arabians: we heard them speake in our owne togues \* the wonderful (workes) of God. <sup>12</sup> They were all then amased, and douted, saying one to another, What may this be? <sup>13</sup> And others mocked, and said, They are ful of newe wine.

<sup>14</sup> But Peter standing with the Eleven, lift up his voice, and said unto them, Ye men of Judea, (and) ye all that inhabit Jerusalem, be this knowen unto you, and hearken unto my wordes. <sup>15</sup> For these are not dronken, as ye suppose, since it is but the thirde houre of the day. <sup>16</sup> But this is that, which was spoken by the Prophet Joel, <sup>17</sup> And it shalbe in the last dayes, saith God, I wil powre out of my Spirit upon all flesh, and your sonnes, and your daughters shal prophecie, and your yong men shal se visions, and

## (RV 1881) ASV 1901

<sup>5</sup> Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. <sup>6</sup> And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. <sup>7</sup> And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans? <sup>8</sup> And how hear we, every man in our own language wherein we were born? <sup>9</sup> Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, <sup>10</sup> in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. <sup>12</sup> And they were all amazed, and were perplexed, saying one to another, What meaneth this? <sup>13</sup> But others mocking said, They are filled with new wine.

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. <sup>15</sup> For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day; <sup>16</sup> but this is that which hath been spoken through the prophet Joel:

<sup>17</sup> And it shall be in the last days, saith God,  
I will pour forth of my Spirit upon all flesh:  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,  
And your old men shall dream dreams:

## BISHOPS' BIBLE (1568) 1602

them utterance. <sup>5</sup> There were dwelling at Hierusalem Jewes, devout men, out of every nation of them that are under heaven. <sup>6</sup> When this was noised about, the multitude came together and were astonied, because that every man heard them speake in his owne language. <sup>7</sup> They wondred all, and marveiled, saying one to another, Behold, are not all these which speake, of Galilee? <sup>8</sup> And how heare we every man his owne tongue, wherein we were borne? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Jury, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, <sup>11</sup> Cretes, and Arabians, we doe heare them speake in our tongues the wonderful workes of God. <sup>12</sup> They were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Other mocking, sayd, These men are full of new wine. <sup>14</sup> But Peter standing forth with the eleven, lift up his voice, and sayd unto them, Ye men of Jurie, and all yee that dwell at Hierusalem, bee this knowen unto you, and heare my wordes: <sup>15</sup> For these are not drunken, as yee suppose, seeing it is but the third houre of the day. <sup>16</sup> But this is that which was spoken by the Prophet Joel, <sup>17</sup> And it shalbe in the last daies (sayth God) of my spirit I will powre out upon all flesh: and your sonnes and your daughters shall prophesie, and your yong men shall see visions, and your old men shall dreame

## RSV (1946) 1960

<sup>5</sup> Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. <sup>6</sup> And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. <sup>7</sup> And they were amazed and wondered, saying, "Are not all these who are speaking Galileans?" <sup>8</sup> And how is it that we hear, each of us in his own native language? <sup>9</sup> Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabians, we hear them telling in our own tongues the mighty works of God." <sup>12</sup> And all were amazed and perplexed, saying to one another, "What does this mean?" <sup>13</sup> But others mocking said, "They are filled with new wine."

<sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup> For these men are not drunk, as you suppose, since it is only the third hour of the day; <sup>16</sup> but this is what was spoken by the prophet Joel:

<sup>17</sup> 'And in the last days it shall be, God declares,  
that I will pour out my Spirit upon all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams;

## TYNDALE (1525) 1535

visions, and youre olde men shall dreame dremes. <sup>18</sup> And on my servaunts, and on my honde maydens I will powre out of my sprete in those dayes, and they shall prophesie. <sup>19</sup> And I will shewe wonders in heaven above, and tokens in the erth beneth, bloud and fyre, and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darcknes, and the mone into bloud before that greate and notable daye of the Lorde come. <sup>21</sup> And it shalbe, that whosoever shall call on the name of the Lorde, shalbe saved.

<sup>22</sup> Ye men of Israel heare these wordes. Jesus of Nazareth, a man approved of God amonge you with miracles, wondres and signes which God dyd by him in the myddes of you, as ye youre selves knowe: <sup>23</sup> him have ye taken by the hondes of unryghtewes persones, after he was delivered by the determinat counsell and foreknowledge of God, and have crucified and slayne: <sup>24</sup> whom God hath raysted up and lowsed the sorowes of deeth, because it was impossible that he shuld be holden of it. <sup>25</sup> For David speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde, that I shuld not be moved. <sup>26</sup> Therefore dyd my hert rejoyce, and my tonge was glad. Moreover also my flesshe shall rest in hope, <sup>27</sup> because thou wilt not leve my soule in hell, nether wilt suffre thyne holye, to

## RHEIMS 1582

*and your auncients shal dreame dremes.* <sup>18</sup> *And upon my servants truly, and upon my handmaidens wil I powre out in those daies, of my Spirit, and they shal prophesie:* <sup>19</sup> *and I wil give wonders in the heaven above, and signes in the earth beneath, bloud, and fire, and vapour of smoke.* <sup>20</sup> *The sunne shall be turned into darkenes, and the moone into bloude, before the great and manifest day of our Lord doth come.* <sup>21</sup> *And it shal be, every one whosoever calleth upon the name of our Lord, shal be saved.*

<sup>22</sup> Ye men of Israel heare these wordes, JESUS of Nazareth a man approved of God among you, by miracles and wonders and signes which God did by him in the middes of you, as you know: <sup>23</sup> this same, by the determinate counsel and prescience of God being delivered, you by the handes of wicked men have crucified and slaine. <sup>24</sup> whom God hath raised up loosing the sorowes of hel, according as it was impossible that he should be holden of it. <sup>25</sup> For David saith concerning him, *I foresaw the Lord in my sight alwaies: because he is at my right hand that I be not moved.* <sup>26</sup> *For this, my hart hath been glad and my tongue hath rejoiced: moreover my flesh also shal rest in hope.* <sup>27</sup> *Because thou wilt not leave my soul in hel, nor give thy Holy*

## GREAT BIBLE (1539) 1540

shall dreame dremes. <sup>18</sup> And on my servautes, and on my hande maydens I wyll poore out of my sprete in those dayes, and they shall prophesye. <sup>19</sup> And I wyll shewe wonders in heaven above, and tokens in the erth beneth, bloud and fyre and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darcknes, and the moone into bloude, before that great and notable daye of the Lorde come. <sup>21</sup> And it shall come to passe, that whosoever shall call on the name of the Lorde, shalbe saved.

<sup>22</sup> Ye men of Israel, heare these wordes: Jesus of Nazareth a man aproved of God amonge you with myracles, wondres and sygnes, which God dyd by hym in the myddes of you (as ye youre selves knowe) <sup>23</sup> hym have ye taken by the handes of unryghtewes persones, after he was delyvered by the determinat counsell and foreknowledge of God, and have crucified and slayne him: <sup>24</sup> whom God hath raysted up, and loosed the sorowes of deeth, because it was impossible, that he shulde be holden of it. <sup>25</sup> For David speaketh of him. A fore hande I sawe God alwayes before me: for he is on my ryght hande, that I shulde not be moved. <sup>26</sup> Therefore dyd my hert rejoyce, and my tonge was glad. Moreover also my flesshe shall rest in hope, <sup>27</sup> because thou wilt not leave my soule in hell, nether wilt thou suffre thine

## KJ (1611) 1873

old men shall dream dreams: <sup>18</sup> and on my servants and on my handmaidens I will pour out in those days of my Spirit; <sup>19</sup> and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> the sun shall be turned into darkness, and the moon into blood, before *that* great and notable day of the Lord come: <sup>21</sup> and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. <sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

## GENEVA BIBLE (1560) 1562

your olde men shal dreame dreames. <sup>18</sup> And on my servants, and on mine handmaidens I will powre out of my Spirit in those dayes, and they shal prophecie. <sup>19</sup> And I will shewe wonders in heaven above, and tokens in the earth beneth, blood, and fyre, and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darkenes, and the moone into blood, before that great and notable day of the Lord come. <sup>21</sup> And it shalbe, that whosoever shal call on the Name of the Lord, shalbe saved. <sup>22</sup> Ye men of Israel, heare these wordes, JESUS of Nazaret, a man approved of God among you with great workes, and wondres, and signes, which God did by him in the middes of you, as ye your selves also knowe: <sup>23</sup> Him, (I say,) have ye taken by the hands of the wicked, being delivered by the determinate counsel, and foreknowledge of God and have crucified and slaine: <sup>24</sup> Whome God hathe raised up, and losed the sorowes of death, because it was unpossible that he shulde be holden of it. <sup>25</sup> For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I shulde not be shaken. <sup>26</sup> Therefore did mine heart rejoyce, and my tongue was glad, and moreover also my flesh shal rest in hope. <sup>27</sup> Because thou wilt not leave my soule in grave, nether wilt suffer thine holie one to se corruption.

## (RV 1881) ASV 1901

<sup>18</sup> Yea and on my servants and on my handmaidens in those days  
Will I pour forth of my Spirit; and they shall prophesy.  
<sup>19</sup> And I will show wonders in the heaven above,  
And signs on the earth beneath;  
Blood, and fire, and vapor of smoke:  
<sup>20</sup> The sun shall be turned into darkness,  
And the moon into blood,  
Before the day of the Lord come,  
That great and notable day:  
<sup>21</sup> And it shall be, that whosoever shall call on the name of the Lord shall be saved.  
<sup>22</sup> Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; <sup>23</sup> him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: <sup>24</sup> whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. <sup>25</sup> For David saith concerning him,  
I beheld the Lord always before my face;  
For he is on my right hand, that I should not be moved:  
<sup>26</sup> Therefore my heart was glad, and my tongue rejoiced;  
Moreover my flesh also shall dwell in hope:  
<sup>27</sup> Because thou wilt not leave my soul unto Hades,  
Neither wilt thou give thy Holy One to see corruption.

## BISHOPS' BIBLE (1568) 1602

dreames: <sup>18</sup> And on my servants, and on my handmaidens, I will powre out of my spirit in those dayes, and they shall prophesie: <sup>19</sup> And I will shewe wonders in heaven above, and tokens in the earth beneath: blood, and fire, and the vapour of smoke. <sup>20</sup> The Sunne shall be turned into darke- nesse, and the Moone into blood, before that great and notable day of the Lord come. <sup>21</sup> And it shall come to passe, that whosoever shall call on the Name of the Lorde, shall be saved. <sup>22</sup> Ye men of Israel, heare these wordes. Jesus of Nazareth, a man approved of God among you, with miracles, wonders, and signes, which God did by him in the middes of you, as ye your selves also know, <sup>23</sup> Him, after that yee had taken by wicked hands, being delivered by the determinate counsel and foreknowledge of God, have ye crucified and slaine: <sup>24</sup> Whom God hath raised up, having loosed the sorowes of death, because it was impos- sible that he should be holden of it. <sup>25</sup> For David speaketh of him, I sawe the Lord alwayes set foorth before my face, for he is on my right hand, that I should not be moved. <sup>26</sup> Therefore did my heart rejoyce, and my tongue was glad: Moreover also, my flesh shall rest in hope, <sup>27</sup> Because thou wilt not leave my soule in hell, neither wilt thou suf-

## RSV (1946) 1960

<sup>18</sup> yea, and on my menservants and my maidservants in those days  
I will pour out my Spirit; and they shall prophesy.  
<sup>19</sup> And I will show wonders in the heaven above  
and signs on the earth beneath,  
blood, and fire, and vapor of smoke;  
<sup>20</sup> the sun shall be turned into darkness  
and the moon into blood,  
before the day of the Lord comes,  
the great and manifest day.  
<sup>21</sup> And it shall be that whoever calls on the name of the Lord shall be saved.  
<sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and won- ders and signs which God did through him in your midst, as you yourselves know—<sup>23</sup> this Jesus, delivered up accord- ing to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> For David says concerning him,  
'I saw the Lord always before me,  
for he is at my right hand that I may not be shaken:  
<sup>26</sup> therefore my heart was glad, and my tongue rejoiced;  
moreover my flesh will dwell in hope.  
<sup>27</sup> For thou wilt not abandon my soul to Hades,  
nor let thy Holy One see corruption.

## TYNDALE (1525) 1535

se corrupcion. <sup>28</sup> Thou hast shewed me the wayes of lyfe, and shalt make me full of joye with thy countenance:

<sup>29</sup> Men and brethren, let me frely speake unto you of the patriarke David: For he is both deed and buryed, and his sepulchre remayneth with us unto this daye. <sup>30</sup> Therefore seinge he was a Prophet, and knewe that God had sworne with an othe to him, that the frute of his loynes shuld syt on his seat <sup>31</sup> (in that Christ shulde ryse agayne in the flesshe) he sawe before: and spake of the resurreccion of Christ, that his soule shulde not be left in hell: nether his flesshe shuld se corrupcion. <sup>32</sup> This Jesus hath God raysyd up, wherof we all are witnesses.

<sup>33</sup> Sence now that he by the ryght honde of God exalted is, and hath receaved of the father the promyse of the holy Goost, he hath sheed forth that which ye now and heare. <sup>34</sup> For David is not ascendyd into heven: but he sayde. The Lorde sayde to my Lorde syt on my rygh\* honde, <sup>35</sup> untill I make thy foes thy fote stole. <sup>36</sup> So therefore let all the housse of Israel knowe for a suerty, that God hath made the same Jesus whom ye have crucified, Lorde and Christ.

<sup>37</sup> When they hearde this, they were pricked in their hertes, and sayd unto Peter and unto the other Apostles: Ye men and brethren, what shall we do? <sup>38</sup> Peter sayde unto them: repent and be baptised every one of you in the name of Jesus Christ for the remission of synnes, and ye

## RHEIMS 1582

*one to see corruption.* <sup>28</sup> Thou hast made knownen to me the waies of life: thou shalt make me ful of joyfulness with thy face. <sup>29</sup> Ye men, brethren, let me boldly speake to you of the Patriarch David: that he died, and was buried: and his sepulchre is with us until this present day. <sup>30</sup> Whereas therefore he was a Prophet, and knew that by an othe God had sworne to him that of the fruite of his loynes there should sit upon his seate: <sup>31</sup> forseeing he spake of the resurrection of Christ, for neither was he left in hel, neither did his flesh see corruption. <sup>32</sup> This JESUS hath God raised againe, whereof al we are witnesses.

<sup>33</sup> Being exalted therefore by the right hand of God, and having received of his father the promisse of the holy Ghost, he hath powred out this whom you see and heare. <sup>34</sup> For David ascended not into heaven: but he saith, *Our Lord hath said to my Lord, sit on my right hand,* <sup>35</sup> until I make thine enemies the footstoole of thy feete. <sup>36</sup> Therefore let al the house of Israel know most certainly that God hath made him both Lord, and CHRIST, this JESUS, whom you have crucified.

<sup>37</sup> And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, What shal we doe men, brethren? <sup>38</sup> But Peter said to them, Doe penance, and be every one of you baptized in the name of JESUS CHRIST for remission of your sinnes: and

## GREAT BIBLE (1539) 1540

holye to se corrupcion. <sup>28</sup> Thou hast shewed me the wayes of lyfe, thou shalt make me full of joye with thy countenance.

<sup>29</sup> Ye men and brethren, let me frely speake unto you of the patriarke David: For he is both deed and buryed, and hys sepulchre remayneth with us unto this daye. <sup>30</sup> Therefore, seinge he was a Prophet, and knewe that God had sworne with an othe to him, that Christ (as concerninge the flesshe) shulde come of the frute of his loynes, and on hys seat, <sup>31</sup> he knowyng this before, spake of the resurreccyon of Chryst, that his soule shulde not be left in hell: nether hys flesshe shulde se corrupcyon. <sup>32</sup> This Jesus hath God rayسد up, wherof we all are witnesses.

<sup>33</sup> Sence now that he by the ryght hande of God exalted is, and hath receaved of the father the promyse of the holy Goost, he hath sheed forth thys (*gyfte*) which ye now se and heare. <sup>34</sup> For David is not ascendyd into heven: but he sayeth: The Lord sayde to my Lorde: syt thou on my ryght hand, <sup>35</sup> untill I make thy foes thy fote stole. <sup>36</sup> So therefore, let all the house of Israel knowe for a suerty, that God hath made that same Jesus (whom ye have crucified) Lorde and Chryst.

<sup>37</sup> When they hearde this, they were pricked in their hertes, and sayd unto Peter, and unto the other Apostles: Ye men and brethren what shall we do? <sup>38</sup> Peter sayde unto them: repent of youre synnes, and be baptysed every one of you in the name of Jesus Chryst for the remission of synnes, and ye shall receave the gyfte of the holy goost.

## KJ (1611) 1873

<sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> he seeing *this* before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, <sup>35</sup> until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

<sup>37</sup> Now when they heard *this*, they were pricked in *their* heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye

## GENEVA BIBLE (1560) 1562

<sup>28</sup> Thou hast shewed me the wayes of lyfe, and shalt make me ful of joye with thy countenance. <sup>29</sup> Men (and) brethren, I may boldely speake unto you of the Patriarke David, that he is bothe dead and buryed, and his sepulchre remaineth with us unto this day. <sup>30</sup> Therefore, seyng he was a Prophete, and knewe that God had sworne with an othe to hym, that of the frute of hys loynes he wolde raise up Christ concernyng the fleshe to set him upon his throne, <sup>31</sup> He knyng this before, spake of the resurrection of Christ, that his soule shulde not be left in grave, nether his flesh shulde se corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Since then that he by the ryght hande of God hathe bene exalted, and hathe receyved of hys Father the promes of the holye Gost, he hathe shed forthe thys whiche ye now se and heare. <sup>34</sup> For David is not ascended into heaven, but he saith, The Lord said to my Lord, Sit at my right hand. <sup>35</sup> Until I make thine enemies thy ftestole. <sup>36</sup> Therefore, let al the house of Israel knowe for a suretie, that God hath made him both Lord, and Christ, thys Jesus, (I say,) whome ye have crucified. <sup>37</sup> Nowe when they heard it, they were pricked in their hearts, and sayd unto Peter and the other Apostles, Men (and) brethren, what shal we do? <sup>38</sup> Then Peter sayd unto them, Amende your lyves, and be baptized everie one of you in the Name of Jesus Christ for the remission of sinnes: and ye shal receive the gift of the holie Gost.

## (RV 1881) ASV 1901

<sup>28</sup> Thou madest known unto me the ways of life;

Thou shalt make me full of gladness with thy countenance.

<sup>29</sup> Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; <sup>31</sup> he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus did God raise up, whereof we all are witnesses. <sup>33</sup> Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. <sup>34</sup> For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,

<sup>35</sup> Till I make thine enemies the footstool of thy feet.

<sup>36</sup> Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? <sup>38</sup> And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall

## BISHOPS' BIBLE (1568) 1602

fer thine holy one to see corruption. <sup>28</sup> Thou hast shewed mee the wayes of life, thou shalt make me full of joy with thy countenance. <sup>29</sup> Ye men and brethren, let me freely speake unto you of the Patriarch David: For hee is both dead and buried, and his sepulchre is with us unto this day: <sup>30</sup> Therefore being a Prophet, and knowing that God had sworne with an oth to him, that he would raise up Christ, as concerning the flesh, of the fruit of his loines, to sit on his seate, <sup>31</sup> He seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Then being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed foorth this, which ye now see and heare. <sup>34</sup> For David is not ascended into the heavens, but he sayth himselfe, The Lord sayd unto my Lord, Sit thou on my right hand, <sup>35</sup> Untill I make thy foes thy footstoole. <sup>36</sup> Therefore let all the house of Israel know for a suretie, that God hath made that same Jesus whom yee have crucified, both Lord and Christ. <sup>37</sup> Nowe when they heard this, they were pricked in their heart, and sayd unto Peter, and to the other Apostles, Yee men and brethren, What shall we doe? <sup>38</sup> Then Peter sayd unto them, Repent ye, and let every one of you be baptized in the name of Jesus Christ, for the remission of sinnes, and ye

## RSV (1946) 1960

<sup>28</sup> Thou hast made known to me the ways of life:

thou wilt make me full of gladness with thy presence.

<sup>29</sup> "Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, <sup>31</sup> he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. <sup>34</sup> For David did not ascend into the heavens; but he himself says,

"The Lord said to my Lord, Sit at my right hand,

<sup>35</sup> till I make thy enemies a stool for thy feet."

<sup>36</sup> Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" <sup>38</sup> And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive

## TYNDALE (1525) 1535

shall receave the gyfte of the holy goost. <sup>39</sup> For the promyse was made unto you and to youre chyldren, and to all that are afaire, even as many as the lorde oure God shall call. <sup>40</sup> And with many other wordes bare he witnes and exhorted them sayinge: Save youre selves from this untowarde generacion. <sup>41</sup> Then they that gladly receaved his preachynge, were baptised: and the same daye, ther were added unto them aboute thre thousande soules.

<sup>42</sup> And they contynued in the Apostles doctrine and feloushippe, and in breakynge of breed, and in prayer. <sup>43</sup> And feare came over every soule. And many wondres and signes were shewed by the Apostles. <sup>44</sup> And all that beleved kept them selves to geder, and had thinges commen, <sup>45</sup> and solde their possessions and goodes, and departed them to all men, as every man had nede. <sup>46</sup> And they contynued dayly with one accorde in the temple, and brake breed in everyhouse, and dyd eate their meate to gether, with gladnes and singlenes of hert <sup>47</sup> praysinge God, and had faveour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saved.

**3** Peter and John went up to geder into the temple at the nynthe houre of prayer. <sup>2</sup> And ther was a certayne man halt from his mothers wombe, whom they brought and layde at the gate of the temple called beutyfull, to axe almes of them that entred into the temple. <sup>3</sup> Which same when he sawe Peter and John, that they wolde into

## RHEIMS 1582

you shal receive the gift of the holy Ghost. <sup>39</sup> For to you is the promise, and to your children, and to all that are farre off, whomsoever the Lord our God shal call. <sup>40</sup> With very many other wordes also did he testifie, and exhorted them, saying, Save your selves from this perverse generation. <sup>41</sup> They therefore that received his word, were baptized: and there were added in that day about three thousand soules.

<sup>42</sup> And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and praiers. <sup>43</sup> And feare came upon every soul: many wonders also and signes were done by the Apostles in Hierusalem, and there was great feare in al. <sup>44</sup> Al they also that beleved, were together, and had al things common. <sup>45</sup> Their possessions and substance they sold, and divided them to al, according as every one had neede. <sup>46</sup> Daily also continuing with one accord in the temple, and breaking bread from house to house, they tooke their meate with joy and simplicitie of hart: <sup>47</sup> praising God, and having grace with al the people. And our Lord increased them that should be saved, daily together.

**3** And Peter and John went up into the temple, at the ninthe houre of praiier. <sup>2</sup> And a certaine man that was lame from his mothers wombe, was caried: whom they laid every day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple. <sup>3</sup> He, when he had seen Peter and John about

## GREAT BIBLE (1539) 1540

<sup>39</sup> For the promyse was made unto you and to youre chyl-dren, and to all that are a farre of, even as many as the Lorde oure God shall call. <sup>40</sup> And with many other wordes bare he witnes, and exhorted them, sayinge: Save youre selves from this untowarde generacion. <sup>41</sup> Then they that gladly receaved his preachinge, were baptised: and the same daye, ther were added unto them aboute thre thousande soules.

<sup>42</sup> And they continued in the Apostles doctrine and fellowship, and in breakynge of bread, and in prayers. <sup>43</sup> And feare came over every soule. And many wondres and signes were shewed by the Apostles. (*at Jerusalem. And great feare came upon all men*) <sup>44</sup> And all that beleved, kept them selves together, and had all thynges commen, <sup>45</sup> and solde their possessions and goodes, and parted them to all men, as every man had nede. <sup>46</sup> And they continued dayly with one accorde in the temple, and brake bread from house to house, and dyd eate their meate together, with gladnes and singlenes of hert, <sup>47</sup> praysinge God, and had favour with all the people. And the Lorde added to the congregacion dayly, soch as shulde be saved.

**3** Peter and John went up together into the temple at the nynth houre of prayer. <sup>2</sup> And a certayne man that was halt from hys mothers wombe, was brought, whom they layde daylie at the gate of the temple (which is called bewtyfull) to aske almes of them that entred into the temple. <sup>3</sup> When he sawe Peter and John, that they wolde into

## KJ (1611) 1873

shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. <sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all *things* common; <sup>45</sup> and sold their possessions and goods, and parted them to all *men*, as every *man* had need. <sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat *their* meat with gladness and singleness of heart, <sup>47</sup> praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

**3** Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. <sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; <sup>3</sup> who seeing Peter and John about to go into the

## GENEVA BIBLE (1560) 1562

<sup>39</sup> For the promes (is made) unto you, and to your chyl-dren, and to all that are a farre of, (even) as many as the Lord our God shal cal. <sup>40</sup> And with many other wordes he besoght, and exhorteth (them,) saying, Save your selves from this frowarde generacion. <sup>41</sup> Then they that gladly received hys worde, were baptized: and the same day, there were added (to the Churche) about thre thousand soules. <sup>42</sup> And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

<sup>43</sup> And feare came upon everie soule: and many wonders and signes were done by the Apostles. <sup>44</sup> And al that be-levied, were in one place, and had all things commune. <sup>45</sup> And they solde their possessions and goods and parted them to al men, as everie one had nede. <sup>46</sup> And thei continued daily with one accorde in the Temple, and break-ynge bread, at home, did eat their meat together with glad-nes and singlenes of heart. <sup>47</sup> Praying God, and had favour with all the people: and the Lord added to the Church from day to day, suche as shulde be saved.

3 Nowe Peter and John went up together into the Tem-ple, at the ninthe houre of prayer. <sup>2</sup> And a certeine man which was a creple from hys mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple. <sup>3</sup> Who seying Peter and John, that they wolde

## (RV 1881) ASV 1901

receive the gift of the Holy Spirit. <sup>39</sup> For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. <sup>40</sup> And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. <sup>41</sup> They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. <sup>42</sup> And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

<sup>43</sup> And fear came upon every soul: and many wonders and signs were done through the apostles<sup>a</sup>. <sup>44</sup> And all that believed were together, and had all things common; <sup>45</sup> and they sold their possessions and goods, and parted them to all, according as any man had need. <sup>46</sup> And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, <sup>47</sup> praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

3 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth hour. <sup>2</sup> And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; <sup>3</sup> who seeing Peter and John about to go into

<sup>a</sup> Many ancient authorities add *in Jerusalem; and great fear was upon all*.

## BISHOPS' BIBLE (1568) 1602

shall receive the gift of the holy Ghost. <sup>39</sup> For the promise was *made* unto you, and to your children, and to all that are afarre off, even as many as the Lord our God shal call. <sup>40</sup> And with many other words bare he witnes, and ex-horted them, saying, Save *your selves* from this untoward generation. <sup>41</sup> Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand soules. <sup>42</sup> And they continued sted-fastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And feare came upon every soule: and many wonders and signes were done by the Apostles. <sup>44</sup> And all that beleevied were together, and had all things common, <sup>45</sup> And solde their possessions and goods, and had parted them to all men, as every man had neede. <sup>46</sup> And they continuing dayly with one accord in the Temple, and breaking bread from house to house, did eate their meate together with gladnesse of heart, <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the Church dayly such as should be saved.

3 Nowe Peter and John went up together into the Tem-ple at the ninth houre of prayer. <sup>2</sup> And a certaine man that was lame from his mothers wombe was broght, whom they layd dayly at the gate of the Temple which is called beautifull, to aske almes of them that entred into the Temple. <sup>3</sup> Which seeing Peter and John about to go into

## RSV (1946) 1960

the gift of the Holy Spirit. <sup>39</sup> For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him." <sup>40</sup> And he testified with many other words and exhorted them, saying, "Save your-selves from this crooked generation." <sup>41</sup> So those who re-ceived his word were baptized, and there were added that day about three thousand souls. <sup>42</sup> And they devoted them-selves to the apostles' teaching and fellowship, to the break-ing of bread and the prayers.

<sup>43</sup> And fear came upon every soul; and many wonders and signs were done through the apostles. <sup>44</sup> And all who believed were together and had all things in common; <sup>45</sup> and they sold their possessions and goods and distributed them to all, as any had need. <sup>46</sup> And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, <sup>47</sup> praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

3 Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. <sup>2</sup> And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. <sup>3</sup> Seeing Peter and John about

## TYNDALE (1525) 1535

the temple, desyred to receave an almes. <sup>4</sup> And Peter fastened his eyes on him with John and sayde: loke on us. <sup>5</sup> And he gave hede unto them, trustynge to receave some thinge of them. <sup>6</sup> Then sayd Peter: Silver and golde have I none, suche as I have, geve I the. In the name of Jesus Christ of Nazareth, ryse up and walke. <sup>7</sup> And he toke him by the ryght honde, and lyfte him up. And immediatly his fete and anclebones receaved strenght.\* <sup>8</sup> And he sprange, stode and also walked, and entred with them into the temple, walkynge and leapyng and laudyng God.

<sup>9</sup> And all the people sawe him walke and laude God. <sup>10</sup> And they knewe him, that it was he which sate and begged at the beutyfull gate of the temple. And they wondered and were sore astonyed at that which had happened unto him. <sup>11</sup> And as the halt which was healed helde Peter and John, all the people ranne amased unto them in Salomons porche.

<sup>12</sup> When Peter sawe that, he answered unto the people. Ye men of Israel, why marvayle ye at this, or why looke ye so stedfastly on us, as though by oure awne power or holynes, we had made this man go? <sup>13</sup> The God of Abraham, Isaac and Jacob, the God of oure fathers hath glorified his sonne Jesus, whom ye delivered, and denyed in the presence of Pylate, when he had judged him to belowsed. <sup>14</sup> But ye denyed the holy and just, and desyred a murtherer to be geven you <sup>15</sup> and kylled the Lorde of lyfe, whom God hath rayseed from deeth, of the which we are witnesses.

## RHEIMS 1582

to enter into the temple, asked to receive an almes. <sup>4</sup> But Peter with John looking upon him, said, Looke upon us. <sup>5</sup> But he looked earnestly upon them, hoping that he should receive some thing of them. <sup>6</sup> But Peter said, Silver and gold I have not, but that which I have, the same I give to thee: In the name of JESUS CHRIST of Nazareth arise, and walke. <sup>7</sup> And taking his right hand, he lifted him up, and forthwith his feete and soles were made strong. <sup>8</sup> And springing he stode, and walked: and went in with them into the temple walking, and leaping, and praising God. <sup>9</sup> And al the people saw him walking and praising God. <sup>10</sup> And they knew him, that, it was he which sate for almes at the Specious gate of the temple: and they were exceedingly astonied and agast at that that had chaunced to him. <sup>11</sup> And as he held Peter and John, al the people ranne to them unto the porche which is called Salomons, wondering.

<sup>12</sup> But Peter seing them, made answer to the people, Ye men of Israel, why marvel you at this, or why looke you upon us, as though by our power or holines we have made this man to walke? <sup>13</sup> The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his sonne JESUS, whom you in deede delivered and denied before the face of Pilate, he judging him to be released. <sup>14</sup> But you denied the holy and the just one, and asked a mankiller to be given unto you. <sup>15</sup> but the authour of life you killed, whom God hath raised from the dead, of

## GREAT BIBLE (1539) 1540

the temple, he desyred to receave an almes. <sup>4</sup> And Peter fastened his eyes on him with John, and sayd: loke on us. <sup>5</sup> And he gave hede unto them, trustynge, to receave some thyng of them. <sup>6</sup> Then sayde Peter: Sylver and golde have I none such as I have, geve I the. In the name of Jesus Chryst of Nazareth, ryse up and walke. <sup>7</sup> And he toke hym by the ryght hand, and lyfte hym up. And immediatly hys fete and anclebones receaved strength. <sup>8</sup> And he sprange, stode, and walked, and entred with them into the temple, walkynge, and leapyng, and praysynge God.

<sup>9</sup> And all the people sawe hym walke and prayse God. <sup>10</sup> And they knewe hym, that it was he, which sate and begged at the beutyfull gate of the temple. And they wondered and were sore astonyed at that which had happened unto hym. <sup>11</sup> And as the halt which was healed, helde Peter and John, all the people ranne amased unto them in the porche that is called Salomons.

<sup>12</sup> When Peter sawe that, he answered unto the people. Ye men of Isral, why marvayle ye at this, or why loke ye so on us, as though by oure awne power or strength we had made thys man go? <sup>13</sup> The God of Abraham, and of Isaac and of Jacob, the God of oure fathers hath glorified hys sonne Jesus, whom ye delyvered, and denyed in the presence of Pylate, when he had judged hym to be loosed. <sup>14</sup> But ye denied the holy and just, and desyred a murtherer to be geven you, <sup>15</sup> and kylled the Lorde of lyfe, whom God hath

## KJ (1611) 1873

temple, asked an alms. <sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something of them. <sup>6</sup> Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the right hand, and lift *him* up: and immediately his feet and ankle bones received strength. <sup>8</sup> and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God: <sup>10</sup> and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

<sup>11</sup> And as the lame *man* which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. <sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye *so* earnestly on us, as though by our own power or holiness we had made this *man* to walk? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. <sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup> and killed the Prince of life, whom God hath raised from the dead; whereof we

## GENEVA BIBLE (1560) 1562

entre into the Temple, desired to receyve an almes. <sup>4</sup> And Peter earnestly beholdyng hym with John, said, Loke on us. <sup>5</sup> And he gave hede unto them, trustyng to receive some thing of them. <sup>6</sup> Then sayd Peter, Silver and Golde have I none, but suche as I have, that give I thee: In the Name of Jesus Christ of Nazaret rise up and walke. <sup>7</sup> And he toke hym by the right hand, and lift (him) up, and immediatly hys fete and ancle bones received strength. <sup>8</sup> And he leaped up, stode, and walked, and entred with them into the Temple, walking and leaping, and praising God. <sup>9</sup> And al the people sawe hym walke, and praising God. <sup>10</sup> And they knewe him, that it was he whiche sat for the almes at the Beautiful gate of the Temple, and they were amased, and sore astonied at that, which was come unto hym.

<sup>11</sup> And as the creple whyche was healed, helde Peter and John, all the people ran amased unto them in the porche which is called Solomons. <sup>12</sup> So when Peter sawe it, he answered unto the people, Ye men of Israel, why marveile ye at this? or why loke ye so stedfastly on us, as thogh by our owne power or godlynes, we had made this man go? <sup>13</sup> The God of Abraham, and Isaac, and Jacob, the God of our Fathers hathe glorified his Sonne Jesus, whome ye betrayed, and denyed in the presence of Pilate, when he had judged him to be delivered. <sup>14</sup> But ye denyed the holie one and the just, and desired a murtherer to be given you, <sup>15</sup> And killed the Lorde of lyfe, whome God hathe raised from the dead, whereof we are witnesses.

## (RV 1881) ASV 1901

the temple, asked to receive an alms. <sup>4</sup> And Peter, fastening his eyes upon him, with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something from them. <sup>6</sup> But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. <sup>7</sup> And he took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. <sup>8</sup> And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God: <sup>10</sup> and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

<sup>11</sup> And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. <sup>12</sup> And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. <sup>14</sup> But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, <sup>15</sup> and killed the Prince of life; whom God raised

## BISHOPS' BIBLE (1568) 1602

the temple, asked almes. <sup>4</sup> And Peter fastening his eyes upon him, with John, sayd, Looke on us. <sup>5</sup> And he gave heede unto them, trusting to receive something of them. <sup>6</sup> Then said Peter, Silver and gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth rise up, and walke. <sup>7</sup> And hee tooke him by the right hand, and lift him up: and immediatly his feete and ancle bones received strength. <sup>8</sup> And he leaping up, stood, and walked, and entred with them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God. <sup>10</sup> And they knew him, that it was he which sate for the almes at the beautifull gate of the Temple: and they wondered, and were sore astonied at that which had happened unto him. <sup>11</sup> And as the lame which was healed, helde Peter and John, all the people ranne together greatly amazed unto them in the porch, that is called Solomons. <sup>12</sup> And when Peter saw that, he answered unto the people, Ye men of Israel, why marveile ye at this? or why looke ye so earnestly on us, as though by our owne power or godlinesse wee had made this man to walke? <sup>13</sup> The God of Abraham, and of Isahac, and of Jacob, the God of our fathers hath glorified his sonne Jesus, whom ye betrayed and denied in the presence of Pilate, when hee had judged him to be loosed. <sup>14</sup> But ye denied the Holy and Just, and desired a murderer to be given you, <sup>15</sup> And killed the Lord of life, whome God hath raised

## RSV (1946) 1960

to go into the temple, he asked for alms. <sup>4</sup> And Peter directed his gaze at him, with John, and said, "Look at us." <sup>5</sup> And he fixed his attention upon them, expecting to receive something from them. <sup>6</sup> But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." <sup>7</sup> And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. <sup>8</sup> And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God. <sup>9</sup> And all the people saw him walking and praising God, <sup>10</sup> and recognized him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

<sup>11</sup> While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded. <sup>12</sup> And when Peter saw it he addressed the people, "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? <sup>13</sup> The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. <sup>14</sup> But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, <sup>15</sup> and killed the Author of life, whom God raised

## TYNDALE (1525) 1535

<sup>16</sup> And his name thorow the fayth of his name, hath made this man sound, whom ye se and knowe. And the fayth which is by him, hath geven to him this health in the presence of you all.

<sup>17</sup> And now brethren I wote well that thorow ignoraunce ye dyd it, as dyd also youre heddes. <sup>18</sup> But those thinges which God before had shewed, by the mouth of all his Prophetes, how that Christ shuld suffre, he hath thus wyse fulfilled. <sup>19</sup> Repent ye therfore and turne, that youre synnes maye be done awaye, when the tyme of refresshyng cometh, which we shall have of the presence of the Lorde, <sup>20</sup> and when God shall sende him, which before was preached unto you, that is to wit Jesus Christ, <sup>21</sup> which must receave heaven untill the tyme that all thinges, which God hath spoken by the mouth of all his holy Prophetes sence the worlde began, be restored agayne.

<sup>22</sup> For Moses sayd unto the fathers: A Prophet shall the Lorde youre God rayse up unto you, even of youre brethren lyke unto me: him shall ye heare in all thinges whatsoever he shall saye unto you. <sup>23</sup> For the tyme will come, that every soule which shall not heare that same prophet, shalbe destroyed from amonge the people. <sup>24</sup> Also all the prophetes from Samuel and thence forth, as many as have spoken, have in lykewyse tolde of these dayes.

<sup>25</sup> Ye are the chylde[n] of the Prophetes and of the covenant: which God hath made unto oure fathers, saying to Abraham: Even in thy seede shall all the kynredes of the

## RHEIMS 1582

which we are witnesses. <sup>16</sup> And in the faith of his name, this man whom you see and know, his name hath strengthened: and the faith which is by him, hath given this perfect health in the sight of al you.

<sup>17</sup> And now (brethren) I know that you did it through ignorance, as also your princes. <sup>18</sup> But God who foresaw by the mouth of al the prophets, that his CHRIST should suffer, hath so fulfilled it. <sup>19</sup> Be Penitent therefore and convert, that your sinnes may be put out. <sup>20</sup> that, when the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached unto you JESUS CHRIST, <sup>21</sup> whom heaven truly must receive until the times of the restitution of al things, which God spake by the mouth of his holy prophets from the beginning of the world. <sup>22</sup> Moyses in deede said, *That a prophet shal the Lord your God raise up to you of your brethren, as myself: him you shal heare according to al things whatsoever he shal speake to you.* <sup>23</sup> And it shal be, every soule that shal not heare that prophet, shal be destroyed out of the people. <sup>24</sup> And al the Prophets from Samuel and afterward that have spoken, told of these daies. <sup>25</sup> You are the children of the Prophets and of the testament which God made to our fathers, saying to Abraham, *And in thy seede*

## GREAT BIBLE (1539) 1540

rayseed from deeth, of the which we are witnesses. <sup>16</sup> And hys name thorowe the fayth of his name, hath made this man sound, whom ye se and knowe. And the fayth which is by hym, hath geven to hym thys health in the presence of you all.

<sup>17</sup> And now brethren, I wote that thorow ignoraunce ye dyd it, as dyd also youre rulers. <sup>18</sup> But God (which before had shewed, by the mouth of all hys Prophetes, howe that Chryst shuld suffre) hath thus wyse fulfilled. <sup>19</sup> Let it repente you therfore, and converte, that youre synnes maye be done awaye when the tyme of refresshyng cometh, which we shall have of the presence of the Lorde, <sup>20</sup> and when God shal sende him, which before was preached unto you, that is to with \* Jesus Christ, <sup>21</sup> which must receave heaven untill the tyme that all thynges, which God hath spoken by the mouth of all hys holy Prophetes sence the worlde began, be restored agayne.

<sup>22</sup> Moses truly sayde unto the fathers: a Prophet shall the Lorde youre God rayse up unto you, even of youre brethren lyke unto me: him shall ye heare, in all thynges whatsoever he shall saye unto you. <sup>23</sup> For the tyme wyll come, that every soule which wyll not heare that same Prophet, shalbe destroyed from amonge the people. <sup>24</sup> All the Prophetes also from Samuel and thence forth (as many as have spoken) have in lyke wyse tolde of these dayes.

<sup>25</sup> Ye are the chylde[n] of the Prophetes, and of the covenant, which God made unto oure fathers, sayinge to Abraham: Even in thy seede shal all the kynredes of the

## KJ (1611) 1873

are witnesses. <sup>16</sup> And his name through faith in his name hath made this *man* strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. <sup>17</sup> And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers. <sup>18</sup> But *those things*, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. <sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when *the* times of refreshing shall come from the presence of the Lord; <sup>20</sup> and he shall send Jesus Christ, which before was preached unto you: <sup>21</sup> whom the heaven must receive until the times of restitution of all *things*, which God hath spoken by the mouth of all his holy prophets since the world began. <sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all *things* whatsoever he shall say unto you. <sup>23</sup> And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. <sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. <sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

## GENEVA BIBLE (1560) 1562

<sup>16</sup> And his Name hath made this man sounde, whome ye se, and knowe, through faith in his Name: and the fayth whiche is by hym, hath given to hym thys disposition of hys whole bodie in the presence of you all. <sup>17</sup> And now brethren, I knowe that through ignorance ye did it, as (dyd) also your governors. <sup>18</sup> But those thyngs whiche God before had shewed by the mouth of all hys Prophetes, that Christe shulde suffre, he hath thus fulfilled. <sup>19</sup> Amend your lives therefore, and turne, that your sinnes may be put away, when the time of refreshing shal come from the presence of the Lord. <sup>20</sup> And he shal send Jesus Christ, which before was preached unto you. <sup>21</sup> Whome the heaven must conteine untill the time that all things be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began. <sup>22</sup> For Moses said unto the Fathers, The Lord your God shal raise up unto you a Prophet, (even) of your brethren lyke unto me: ye shall heare hym in all things, whatsoever he shall say unto you. <sup>23</sup> For it shalbe that everie persone whiche shall not heare that Prophet, shalbe destroyed out of the people. <sup>24</sup> Also all the Prophetes frome Samuel, and thence forthe as many as have spoken, have likewise foretolde of these dayes. <sup>25</sup> Ye are the children of the Prophetes, and of the covenant, whiche God hath made unto our fathers, saying to Abraham, Even in thy sede shall all the kinreds of the

## (RV 1881) ASV 1901

from the dead; whereof we are witnesses. <sup>16</sup> And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. <sup>17</sup> And now, brethren, I know that in ignorance ye did it, as did also your rulers. <sup>18</sup> But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. <sup>19</sup> Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; <sup>20</sup> and that he may send the Christ who hath been appointed for you, *even* Jesus: <sup>21</sup> whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. <sup>22</sup> Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. <sup>23</sup> And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. <sup>24</sup> Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. <sup>25</sup> Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families

## BISHOPS' BIBLE (1568) 1602

from the dead, of the which we are witnesses. <sup>16</sup> And his Name, through the faith in his Name, hath made this man sound, whom yee see and know, and the faith which is by him, hath given to this man health in the presence of you all. <sup>17</sup> And now brethren, I wote that thorowe ignorance ye did it, as did also your rulers. <sup>18</sup> But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. <sup>19</sup> Repent yee therefore, and revert, that your sinnes may be blotted out, when the time of refreshing shall come in the presence of the Lord. <sup>20</sup> And he shall send Jesus Christ, which before was preached unto you. <sup>21</sup> Whom the heaven must receive, untill the time that all things be restored, which God hath spoken by the mouth of all his holy Prophets since the world began. <sup>22</sup> For Moses truly sayd unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye heare in al things whatsoever he shall say unto you. <sup>23</sup> For the time will come, that every soule which will not heare that same Prophet, shalbe destroyed from among the people. <sup>24</sup> All the Prophets also from Samuel, and these that follow in order, as many as have spoken, have likewise tolde you before of these dayes. <sup>25</sup> Ye are the children of the Prophets, and of the covenant which God made unto our fathers, saying unto Abraham, Even in thy seede shall all the kinreds of

## RSV (1946) 1960

from the dead. To this we are witnesses. <sup>16</sup> And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all.

<sup>17</sup> "And now, brethren, I know that you acted in ignorance, as did also your rulers. <sup>18</sup> But what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. <sup>19</sup> Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, <sup>20</sup> and that he may send the Christ appointed for you, Jesus, <sup>21</sup> whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old. <sup>22</sup> Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. <sup>23</sup> And it shall be that every soul that does not listen to that prophet shall be destroyed from the people.' <sup>24</sup> And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days. <sup>25</sup> You are the sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, 'And in your posterity shall all

## TYNDALE (1525) 1535

erth be blessed. <sup>26</sup> Fyrst unto you hath God raysted up his sonne Jesus, and him he hath sent to blysse you, that every one of you shuld turne from youre wickednes.

**4** As they spake unto the people, the Prestes and the rular of the temple, and the Saduces came upon them, <sup>2</sup> takyng it greuously that they taught the people and preached in Jesus the resurreccion from deeth. <sup>3</sup> And they layde hondes on them and put them in holde untill the nexte daye: for it was now even tyde. <sup>4</sup> How be it many of them which hearde the wordes, beleved, and the noumbre of the men was aboute fyve thousande.

<sup>5</sup> And it chaunsed on the morowe that their rulars and elders and Scribes, <sup>6</sup> as Annas the chefe Prest and Cayphas and John and Alexander and as many as were of the kynred of the hye Prestes gadered to geder at Jerusalem, <sup>7</sup> and set the other before them, and axed: by what power or in what name have ye done this syrs? <sup>8</sup> Then Peter full of the holy goost sayd unto them: ye rulars of the people, and elders of Israel, <sup>9</sup> yf we this daye are examined of the good dede done to the sicke man, by what meanes he is made whoale: <sup>10</sup> be it knowen unto you all, and to the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raysted agayne from deeth: even by him doth this man stonde here present before you whoale. <sup>11</sup> This is the stone cast a syde of you bylders,

## RHEIMS 1582

*shal al the families of the earth be blessed.* <sup>26</sup> To you first God raising up his sonne, hath sent him blessing you: that every one should convert him self from his naughtines.

**4** And when they were speaking to the people, the Priests and magistrates of the temple and the Saducees came upon them, <sup>2</sup> being grieved that they taught the people, and shewed in JESUS the resurrection from the dead: <sup>3</sup> and they laid handes upon them, and put them into ward, until the morow, for it was now evening. <sup>4</sup> And many of them that had heard the word, beleved: and the number of the men was made five thousand.

<sup>5</sup> And it came to passe on the morow, that their princes, and Auncients, and Scribes were gathered into Hierusalem. <sup>6</sup> and Annas the high priest, and Caiphas and John, and Alexander, and as many as were of the priests stocke. <sup>7</sup> And setting them in the middes, they asked: In what power or in what name have you done this? <sup>8</sup> Then Peter replenished with the holy Ghost, said to them, Ye princes of the people and Auncients: <sup>9</sup> If we this day be examined for a good deede upon an impotent man, in what he hath been made whole, <sup>10</sup> be it knowen to al you and to al the people of Israel, that in the name of JESUS CHRIST of Nazareth, whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole.

<sup>11</sup> This is *the stone that was rejected of you the builders:*

## GREAT BIBLE (1539) 1540

earth be blessed. <sup>26</sup> Fyrst whan God had raysted up hys sonne Jesus unto you, he sent him to blesse you, that every one of you shulde turne from his wyckednes.

**4** As they spake unto the people, the prestes and the rulars of the temple, and the Saduces, came upon them, <sup>2</sup> takyng it greuously, that they taught the people, and preached in Jesus the resurreccyon from deeth. <sup>3</sup> And they layde handes on them, and put them in holde untill the nexte daye: for it was now eventyde. <sup>4</sup> Howbeit many of them which hearde the wordes beleved, and the nombre of the men was aboute fyve thousande.

<sup>5</sup> And it chaunsed on the morow, that their rulars and elders and Scribes, <sup>6</sup> (and Annas the chefe Prest, and Cayphas, and John, and Alexander, and as many as were of the kynred of the hye Prestes) gathered together at Jerusalem. <sup>7</sup> And whan they had set them before them they asked by what power, or in what name have ye done this?

<sup>8</sup> Then Peter full of the holy goost sayde unto them: ye rulars of the people, and elders of Israel, <sup>9</sup> yf we this daye be examined of the good dede that we have done to the sycke man by what meanes he is made whoale: <sup>10</sup> be it knowen unto you all, and to all the people of Israel, that by the name of Jesus Chryst of Nazareth, whom ye crucyfied, whom God raysted agayne from deeth: even by him doth this man stande here present before you whoale.

<sup>11</sup> This is the stone which was cast asyde of you buylders,

## KJ (1611) 1873

<sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from *his* iniquities.

**4** And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. <sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand. <sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup> and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? <sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> if we this day be examined of the good deed done to the impotent man, by what *means* he is made whole; <sup>10</sup> be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this *man* stand here before you whole. <sup>11</sup> This is the stone which was set at nought of you

## GENEVA BIBLE (1560) 1562

earth be blessed. <sup>26</sup>First unto you hathe GOD rayseed up hys Sonne Jesus, and hym he hathe sent to blesse you, in turning everie one of you from your iniquities.

**4** And as they spake unto the people, they Priests and the capitaine of the Temple, and they Sadduces came upon them. <sup>2</sup>Takyng it grievously that they taught the people, and preached in Jesus (Name) the resurrection from the dead. <sup>3</sup>And they layd hands on them, and put them in holde, untill the next day: for it was now even tide. <sup>4</sup>Howbeit, many of them whyche heard the worde, beleved, and the nombre of the men was about five thousand.

<sup>5</sup>And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Jerusalem. <sup>6</sup>And Annas the chief Priest, and Caiaphas, and John, and Alexander, and as many as were of the kinred of the hie Priests. <sup>7</sup>And when they had set them before them, they asked, By what power, or in what Name have ye done this? <sup>8</sup>Then Peter full of the holie Gost, sayd unto them, Ye rulers of the people, and Elders of Israel. <sup>9</sup>For asmuche as we thys daye are examined of the good dede (done) to the impotent men, (to wit,) by what meanes he is made whole. <sup>10</sup>Be it knowen unto you all, and to all the people of Israell, that by the Name of Jesus Christ of Nazaret, whome ye have crucified, whome God raised agayne from the dead, (even) by him doth this man stande here before you, whole. <sup>11</sup>This is the stone caste a side of you, buyld-

## (RV 1881) ASV 1901

of the earth be blessed. <sup>26</sup>Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

**4** And as they spake unto the people, <sup>b</sup>the priests and the captain of the temple and the Sadducees came upon them, <sup>2</sup>being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. <sup>3</sup>And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. <sup>4</sup>But many of them that heard the word believed; and the number of the men came to be about five thousand.

<sup>5</sup>And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; <sup>6</sup>and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. <sup>7</sup>And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? <sup>8</sup>Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, <sup>9</sup>if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; <sup>10</sup>be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole. <sup>11</sup>He is the stone which was set at nought of you the builders, which was made the head

## BISHOPS' BIBLE (1568) 1602

the earth be blessed. <sup>26</sup>Unto you first, God having rayseed up his Sonne Jesus, sent him to blesse you, in turning every one of you from his iniquities.

**4** And as they spake unto the people, the Priests and the ruler of the Temple, and the Sadduces came upon them, <sup>2</sup>Taking it grievously that they taught the people, and preached in Jesus the resurrection from the dead. <sup>3</sup>And they layd handes on them, and put them in hold unto the next day: for it was now eventide. <sup>4</sup>Howbeit, many of them which heard the word, beleved, and the number of the men was about five thousand. <sup>5</sup>And it came to passe on the morowe, that their rulers, and Elders, and Scribes, <sup>6</sup>And Annas the chiefe Priest, and Caiaphas, and John, and Alexander, and as many as were of the kinred of the high Priests, were gathered together at Hierusalem. <sup>7</sup>And when they had set them before them, they asked, By what power, or in what name have ye done this? <sup>8</sup>Then Peter full of the holy Ghost, sayde unto them, Ye rulers of the people, and Elders of Israel, <sup>9</sup>If wee this day be examined of the good deede done to the sicke man, by what meanes he is made whole, <sup>10</sup>Be it knowen unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whome God raised againe from the dead, even by him, doth this man stand here before you, whole. <sup>11</sup>This is the stone which was set nought by of you builders, which is the head of thr \* corner.

## RSV (1946) 1960

the families of the earth be blessed.' <sup>26</sup>God, having raised up his servant, sent him to you first, to bless you in turning every one of you from your wickedness."

**4** And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, <sup>2</sup>annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. <sup>3</sup>And they arrested them and put them in custody until the morrow, for it was already evening. <sup>4</sup>But many of those who heard the word believed; and the number of the men came to about five thousand.

<sup>5</sup>On the morrow their rulers and elders and scribes were gathered together in Jerusalem, <sup>6</sup>with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. <sup>7</sup>And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" <sup>8</sup>Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, <sup>9</sup>if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed. <sup>10</sup>be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. <sup>11</sup>This is the stone which was rejected by you builders, but which has become the head of the

<sup>b</sup> Some ancient authorities read *the chief priests*.

## TYNDALE (1525) 1535

which is set in the chefe place of the corner. <sup>12</sup> Nether is ther salvacion in eny other. Nor yet also is ther eny other name geven to men wherin we must be saved.

<sup>13</sup> When they sawe the boldnes of Peter and John, and understode that they were unlearned men and laye people, they marveyled, and they knew them, that they were with Jesu: <sup>14</sup> and beholdinge also the man which was healed stondinge with them, they coulde not saye agaynst it <sup>15</sup> But they commaunded them to go a syde out of the counsell, and counceled amonge them selves <sup>16</sup> sayinge: what shall we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwell in Jerusalem, and we cannot denye it. <sup>17</sup> But that it be noysed no farther amonge the people, let us threaten, and charge them that they speake hence forth to no man in this name.

<sup>18</sup> And they called them, and commaunded them that in no wyse they shuld speake or teache in the name of Jesu. <sup>19</sup> But Peter and John answered unto them and sayde: whether it be ryght in the syght of God, to obeye you moare then God, judge ye. <sup>20</sup> For we cannot but speake that which we have sene and hearde. <sup>21</sup> So threatened they them and let them go, and founde nothyng how to punysse them, because of the people. For all men lauded God for the myracle which was done: <sup>22</sup> for the man was above fourty yeare olde, on whom this miracle of healinge was shewed.

## RHEIMS 1582

*which is made into the head of the corner.* <sup>12</sup> and there is not salvation in any other. for neither is there any other name under heaven given to men, wherein we must be saved. <sup>13</sup> And seeing Peters constancie and Johns, understanding that they were men unlettered, and of the vulgar sort, they marvelled, and they knew them that they had been with JESUS: <sup>14</sup> seeing the man also that had been cured, standing with them, they could say nothing to the contrarie. <sup>15</sup> But they commaunded them to goe aside forth out of the council: and they conferred together, <sup>16</sup> saying, What shal we doe to these men? for a notorious signe in deede hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and we can not denie it. <sup>17</sup> But that it be no further spred abroad among the people, let us threaten them, that they speake no more in this name to any man. <sup>18</sup> And calling them, they charged them that they should not speake at al, nor teache in the name of JESUS. <sup>19</sup> But Peter and John answering, said to them, If it be just in the sight of God, to heare you rather then God, judge ye. <sup>20</sup> for we can not but speake the things which we have seen and heard. <sup>21</sup> But they threatening, dismissed them: not finding how they might punish them, for the people, because all glorified that which had been done, in that which was chaunced. <sup>22</sup> For the man was more then fourtie yeres old in whom that signe of health had been wrought.

## GREAT BIBLE (1539) 1540

which is become the chefe of the corner. <sup>12</sup> Nether is there salvacyon in eny other. For amonge men under heaven there is geven none other name, wherin we must be saved.

<sup>13</sup> When they sawe the boldnes of Peter and John, and understode that they were unlearned and laye men, they marveyled, and they knewe them, that they had bene with Jesu: <sup>14</sup> and beholdynge also the man (which was healed) standynge with them, they coulde not saye agaynst it: <sup>15</sup> but commaunded them to go asyde out of the counsell, and counceled amonge them selves, <sup>16</sup> sayinge: what shall we do to these men? For a manifest sygne is done by them, and is openly knowen to all them that dwell in Jerusalem, and we cannot denye it: <sup>17</sup> But that it be noysed no farther amonge the people, let us threaten and charge them, that they speake hence forth to no man in thys name.

<sup>18</sup> And they called them, and commaunded them, that in nowyse they shulde speake ner teach in the name of Jesu. <sup>19</sup> But Peter and John answered and sayde unto them: whether it be ryght in the sight of God, to herken unto you more then to God, judge ye. <sup>20</sup> For we cannot but speake, that which we have sene and heard. <sup>21</sup> So threatened they them, and let them go, and founde nothyng howe to punysse them, because of the people. For all men praysed God because of that which was done: <sup>22</sup> for the man was above fourty yeare olde, on whom thys myracle of healinge was shewed.

## KJ (1611) 1873

builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

<sup>13</sup> Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny it. <sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that *they* speak henceforth to no man in this name. <sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the name of Jesus. <sup>19</sup> But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup> For we cannot but speak *the things* which we have seen and heard. <sup>21</sup> So when they had further threatened *them*, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. <sup>22</sup> For the man was above forty years old, on whom this miracle of healing was shewed.

GENEVA BIBLE (1560) 1562

ers, whiche is become the head of the corner. <sup>12</sup> Nether is there salvation in any other: for among men there is given none other name under heaven, whereby we must be saved. <sup>13</sup> Nowe when they sawe the boldenes of Peter and John, and understode that they were unlearned men and without knowledge, they merveiled, and knewe them, that they had bene with Jesus: <sup>14</sup> And beholdyng also the man whiche was healed standing with them, they had nothing to say against it. <sup>15</sup> Then they commaunded them to go aside out of the Council, and conferred among them selves. <sup>16</sup> Saying, What shall we do to these men? for surely a manifest signe is done by them, (and it is) openly knowen to all them that dwel in Jerusalem: and we can not denye it. <sup>17</sup> But that it be noysed no farther amonge the people, let us threaten, and charge them, that they speake hence forth to no man in this Name. <sup>18</sup> So they called them, and commaunded them, that in no wise they shuld speake or teach in the Name of Jesus. <sup>19</sup> But Peter and John aunswered unto them, and said, Whether it be right in the sight, of God, to obey you rather then God, judge ye. <sup>20</sup> For we can not but speake the things whiche we have sene and heard. <sup>21</sup> So they threatened them, and let them, go and founde nothing how to punishe them, because of the people: for all men prayسد God for that which was done. <sup>22</sup> For the man was above fourtie yere olde, on whome this

(RV 1881) ASV 1901

of the corner. <sup>12</sup> And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. <sup>13</sup> Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And seeing the man that was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. <sup>17</sup> But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. <sup>18</sup> And they called them, and charged them not to speak at all nor teach in the name of Jesus. <sup>19</sup> But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: <sup>20</sup> for we cannot but speak the things which we saw and heard. <sup>21</sup> And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. <sup>22</sup> For the man was more than forty years old, on whom this miracle of healing was wrought.

BISHOPS' BIBLE (1568) 1602

<sup>12</sup> Neither is there salvation in any other: for among men under heaven, there is given none other name wherein we must be saved. <sup>13</sup> Now when they saw the boldnesse of Peter and John, and understood that they were unlearned, and ignorant men, they marvelled, and they knew them that they had beene with Jesu: <sup>14</sup> And beholding also the man which was healed standing with them, they could not say against it. <sup>15</sup> But when they had commanded them to go aside out of the counsel, they counselled among themselves, <sup>16</sup> Saying, What shall we do to these men? for a manifest signe is done by them, and is openly knowen to all them that dwell in Hierusalem, and we cannot denie it. <sup>17</sup> But that it bee noysed no farther among the people, let us threaten, and charge them that they speake hencefoorth to no man in this Name. <sup>18</sup> And they called them, and commaunded them, that in no wise they should speake nor teach in the Name of Jesu. <sup>19</sup> But Peter and John answered, and saide unto them, Whether it bee right in the sight of God, to hearken unto you more then to God, judge ye. <sup>20</sup> For we cannot but speake that, which we have seene and heard. <sup>21</sup> So when they had more sharply threatned them, they let them goe, finding nothing howe to punish them, because of the people: for al men glorified God, because of that which was done. <sup>22</sup> For the man was about fourtie yeeres olde, on whom this miracle of healing was shewed.

RSV (1946) 1960

corner. <sup>12</sup> And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." <sup>13</sup> Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus. <sup>14</sup> But seeing the man that had been healed standing beside them, they had nothing to say in opposition. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred with one another, <sup>16</sup> saying, "What shall we do with these men? For that a notable sign has been performed through them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. <sup>17</sup> But in order that it may spread no further among the people, let us warn them to speak no more to any one in this name." <sup>18</sup> So they called them and charged them not to speak or teach at all in the name of Jesus. <sup>19</sup> But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; <sup>20</sup> for we cannot but speak of what we have seen and heard." <sup>21</sup> And when they had further threatened them, they let them go, finding no way to punish them, because of the people; for all men praised God for what had happened. <sup>22</sup> For the man on whom this sign of healing was performed was more than forty years old.

## TYNDALE (1525) 1535

<sup>23</sup> Assone as they were let go, they came to their felowes, and shewed all that the hye Prestes and elders had sayde to them. <sup>24</sup> And when they hearde that, they lyfte up their voyces to God with one accorde, and sayde: Lorde, thou arte God which hast made heaven and erth, the see and all that in them is, <sup>25</sup> which by the mouth of thy servaunt David hast sayd: Why dyd the hethen rage, and the people immagen vayne thinges. <sup>26</sup> The kynges of the erth stode up and the rulars came to geder, agaynst the Lorde and agaynst his Christ.

<sup>27</sup> For of a trueth, agaynst thy holy chylde Jesus whom thou hast anoynted, bothe Herode and also Poncius Pylate, with the Gentylys and the people of Israel, gaddered them selves to geder, <sup>28</sup> forto do whatsoever thy hondes and thy counsell determined before to be done. <sup>29</sup> And now Lorde, beholde their threatenynge, and graunte unto thy servauntes with all confidence to speake thy worde. <sup>30</sup> So that thou stretche forth thyne honde, that healynges and signes and wonders be done by the name of thy holy chylde Jesus. <sup>31</sup> And assone as they had prayed the place moved wheare they were assembled to geder, and they were all filled with the Holy Goost, and they spake the worde of God boldly.

<sup>32</sup> And the multitude of them that beleved, were of one hert, and of one soule. Also none of them sayde, that eny of the thinges which he possessed, was his awne: but had

## RHEIMS 1582

<sup>23</sup> And being dismissed they came to theirs, and shewed al that the cheefe priests and Auncients had said to them. <sup>24</sup> Who having heard it, with one accord lifted upon their voice to God, and said, Lord, thou that didst make heaven and earth, the sea, and al things that are in them, <sup>25</sup> who in the holy Ghost by the mouth of our father David thy servant hast said, *Why did the Gentiles rage, and the people meditate vaine thinges:* <sup>26</sup> *the kings of the earth stand up, and the princes assemble together against our Lord, and against his CHRIST?* <sup>27</sup> For there assembled in deede in this cite against thy holy childe JESUS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, <sup>28</sup> to doe what thy hand and thy counsel decreed to be done. <sup>29</sup> And now Lord looke upon their threatenings, and give unto thy servants with al confidence to speake thy worde, <sup>30</sup> in that, that thou extend thy hand to cures and signes and wonders to be done by the name of thy holy sonne JESUS. <sup>31</sup> And when they had praied, the place was moved wherein they were gathered: and they were al replenished with the holy Ghost, and they spake the word of God with confidence.

<sup>32</sup> And the multitude of beleevvers had one hart and one soule: neither did any one say that ought was his owne of those things which he possessed, but al things were com-

## GREAT BIBLE (1539) 1540

<sup>23</sup> Assone as they were let go, they came to theyr felowes, and shewed all that the hye Prestes and elders had sayde. <sup>24</sup> And when they hearde that, they lyfte up their voyces to God with one accorde, and sayde: Lorde, thou art God, which hast made heaven and erth, the see and all that in them is, <sup>25</sup> which (*in the holy goost*) by the mouth of thy servaunt David (*oure father*) hast sayd: Why dyd the hethen rage, and the people ymagen vayne thynges? <sup>26</sup> The kynges of the erth stode up, and the rulars came together, agaynst the Lorde and agaynst hys anoynted.

<sup>27</sup> For of a trueth, agaynst thy holy chylde Jesus (whom thou hast anoynted) both Herode and also Poncius Pylate, with the Gentylys and the people of Israel, gathered them selves together (*in thys cyte*) <sup>28</sup> for to do whatsoever thy hande and thy counsell determyned before to be done. <sup>29</sup> And now Lorde, beholde their threatenynge, and graunte unto thy servauntes, that with all confydence they maye speake thy worde. <sup>30</sup> So that thou stretche forth thyne hande, that healynges and sygnes and wonders be done by the name of thy holy chylde Jesus. <sup>31</sup> And assone as they had prayed the place moved where they were assembled together and they were all fylled with the holy Goost, and they spake the worde of God boldly.

<sup>32</sup> And the multitude of them that beleved, were of one hert, and of one soule. Neyther sayde anye of them, that ought of the thynges which he possessed, was hys awne:

## KJ (1611) 1873

<sup>23</sup> And being let go, they went to their own *company*, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard *that*, they lift up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: <sup>25</sup> who by the mouth of thy servant David hast said, *Why did the heathen rage, and the people imagine vain things?* <sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done. <sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness *they* may speak thy word, <sup>30</sup> by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. <sup>31</sup> And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

<sup>32</sup> And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the *things* which he possessed was his own; but they had

## GENEVA BIBLE (1560) 1562

miracle of healing was shewed. <sup>23</sup>Then assone as they were let go, they came to their felowes, and shewed al that the hie Priests and Elders had said unto them. <sup>24</sup>And when they heard it, they lift up theyr voyces to God with one accorde, and said, O Lord, thou art the God whiche hast made the heaven and the earth, the sea, and al things that are in them. <sup>25</sup>Which by the mouth of thy servant David hast said, Why did the Gentiles rage, and the people imagine vaine things? <sup>26</sup>The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ. <sup>27</sup>For douteles, against thine holie Sonne Jesus, whome thou haddest anointed, bothe Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together, <sup>28</sup>To do whatsoever thine hand, and thy counsel had determined before to be done. <sup>29</sup>And now, o Lord, beholde their threatnings, and grante unto thy servants with all boldenes to speake thy worde, <sup>30</sup>So that thou stretche forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Jesus. <sup>31</sup>And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holie Gost, and they spake the worde of God boldly. <sup>32</sup>And the multitude of them that beleved, were of one heart, and of one soule: nether any of them said, that any thing of that which he possessed,

## (RV 1881) ASV 1901

<sup>23</sup> And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. <sup>24</sup> And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: <sup>25</sup> who by the Holy Spirit, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,

And the peoples imagine vain things?

<sup>26</sup> The kings of the earth set themselves in array,

And the rulers were gathered together,

Against the Lord, and against his Anointed:

<sup>27</sup> for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, <sup>28</sup> to do whatsoever thy hand and thy counsel foreordained to come to pass. <sup>29</sup> And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, <sup>30</sup> while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. <sup>31</sup> And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

<sup>32</sup> And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all

## BISHOPS' BIBLE (1568) 1602

<sup>23</sup> Then assoone as they were let goe, they came to their fellowes, and shewed all that the high Priestes and Elders had said unto them. <sup>24</sup> And when they heard that, they lift up their voyces to God with one accorde, and said, Lord, thou art God which hast made heaven and earth, the sea, and all that in them is, <sup>25</sup> Which by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vaine things? <sup>26</sup> The Kings of the earth stood up, and the Rulers came together against the Lord, and against his Christ. <sup>27</sup> For of a trueth against thy holy childe Jesus, whom thou hast anynted, both Herod, and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered themselves together, <sup>28</sup> For to doe whatsoever thy hande and thy counsell determined before to be done. <sup>29</sup> And now Lord, behold their threatnings, and graunt unto thy servants, that with all boldnesse they may speake thy word, <sup>30</sup> So that thou stretch foorth thine hand, that healing, and signes, and wonders bee done by the Name of thy holy childe Jesus. <sup>31</sup> And as soone as they had prayed, the place mooved where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly. <sup>32</sup> And the multitude of them that beleved, were of one heart, and of one soule: Neither said any of them, that ought of the things which hee possessed, was his owne, but they had all things com-

## RSV (1946) 1960

<sup>23</sup> When they were released they went to their friends and reported what the chief priests and the elders had said to them. <sup>24</sup> And when they heard it, they lifted their voices together to God and said, "Sovereign Lord, who didst make the heaven and the earth and the sea and everything in them, <sup>25</sup> who by the mouth of our father David, thy servant, didst say by the Holy Spirit,

'Why did the Gentiles rage,

and the peoples imagine vain things?

<sup>26</sup> The kings of the earth set themselves in array,

and the rulers were gathered together,

against the Lord and against his Anointed"—

<sup>27</sup> for truly in this city there were gathered together against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, <sup>28</sup> to do whatever thy hand and thy plan had predestined to take place. <sup>29</sup> And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness, <sup>30</sup> while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus." <sup>31</sup> And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

<sup>32</sup> Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in com-

## TYNDALE (1525) 1535

all thinges comen. <sup>33</sup> And with greate power gave the Apostles wytnes of the resurreccion of the Lorde Jesu. And greate grace was with them all. <sup>34</sup> Nether was ther eny amonge them, that lacked. For as many as were possessers of londes or housses, solde them and brought the pryce of the thinges that were solde, <sup>35</sup> and layed it doune at the Apostles fete. And distribucion was made unto every man accordynge as he had nede.

<sup>36</sup> And Joses which was also called of the Apostles, Barnabas (that is to saye, the sonne of consolacion) beynge a Levite, and of the countre of Cypers <sup>37</sup> had londe, and solde it and layde the pryce doune at the Apostles fete.

**5** A certayne man named Ananias with Saphira his wyfe solde a possession, <sup>2</sup> and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte, and layde it doune at the Apostles fete. <sup>3</sup> Then sayde Peter: Ananias, how is it that Sathan hath filled thyne hert, that thou shuldest lye unto the holy goost, and kepe awaye parte of the pryce of the lyvelod: <sup>4</sup> Pertayned it not unto the only, and after it was solde, was not the pryce in thyne awne power? How is it that thou hast conceived this thinge in thyne herte? Thou hast not lyed unto men, but unto God. <sup>5</sup> When Ananias herde these wordes, he fell doune and gave up the goost. And great feare came on all them that these thinges hearde. <sup>6</sup> And the yonge men roose up, and put him a parte, and caryed him out, and buried him.

## RHEIMS 1582

mon unto them. <sup>33</sup> And with great power did the Apostles give testimonie of the resurrection of JESUS CHRIST our Lord: and great grace was in al them. <sup>34</sup> For neither was there any one needie among them. For as many as were owners of landes or houses, sold and brought the prices of those things which they sold, <sup>35</sup> and laid it before the feete of the Apostles. And to every one was devided according as every one hade neede. <sup>36</sup> And Joseph who was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Levite, a Cyprian borne, <sup>37</sup> whereas he had a peece of land, sold it, and brought the price, and laid it before the feete of the Apostles.

**5** But a certaine man named Ananias, with Saphira his wife sold a peece of land, <sup>2</sup> and defrauded of the price of the land, his wife being privie thereto: and bringing a certaine portion, laide it at the feete of the Apostles. <sup>3</sup> And Peter said, Ananias, why hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? <sup>4</sup> Remaining, did it not remaine to thee: and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men, but to God. <sup>5</sup> And Ananias hearing these wordes, fel downe, and gave up the ghost. And there came great feare upon al that heard it. <sup>6</sup> And yong men rising up,

## GREAT BIBLE (1539) 1540

but they had all thinges comen. <sup>33</sup> And with greate power gave the Apostles wytnes of the resurrecyon of the Lord Jesu. And great grace was with them all. <sup>34</sup> Nether was ther eny among them, that lacked. For as many as were possessers of landes or houses, solde them, and brought the pryce of the thinges that were solde, <sup>35</sup> and layed it doune at the Apostles fete: And distribucion was made unto every man accordynge as he had nede.

<sup>36</sup> And Joses, which was also called of the Apostles, Barnabas (that is to saye, the sonne of consolacyon) beynge a Levite, and of the countre of Cypers <sup>37</sup> whan he had lande, solde it, and layde the pryce doune at the Apostles fete.

**5** A certayne man named Ananias with Saphyra his wyfe solde a possession, <sup>2</sup> and kepte awaye parte of the pryce (hys wyfe also beynge of counsell) and brought a certayne parte, and layde it doune at the Apostles fete. <sup>3</sup> But Peter sayde: Ananias, how is it, that Sathan hath fylled thyne hert, that thou shuldest lye unto the holy goost, and kepe awaye parte of the pryce of the lande? <sup>4</sup> Pertayned it not unto the onely? and after it was solde, was it not in thyne awne power? Why hast thou conceived this thinge in thyne herte? Thou hast not lyed unto men, but unto God. <sup>5</sup> When Ananias herde these wordes, he fell doune, and gave up the goost. And great feare came on all them that hearde these thinges. <sup>6</sup> And the yonge men rose up, and put hym a parte, and caryed hym out, and buried hym.

## KJ (1611) 1873

all *things* common. <sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. <sup>34</sup> Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the *things* that were sold, <sup>35</sup> and laid *them down* at the apostles' feet: and distribution was made unto every man according as he had need. <sup>36</sup> And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, <sup>37</sup> having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

**5** But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these *things*. <sup>6</sup> And the young men arose,

## GENEVA BIBLE (1560) 1562

was his owne, but they had all things commune. <sup>33</sup> And with great power gave the Apostles witnes of the resurrection of the Lord Jesus: and great grace was upon them all. <sup>34</sup> Nether was there any among them, that lacked: for as many as were possessors of lands or houses, solde them, and broght the price of the things that were solde, <sup>35</sup> And laid it downe at the Apostles fete, and it was distributed unto everie man, according as he had nede. <sup>36</sup> Also Joses which was called of the Apostles Barnabas [that is by interpretation the sonne of consolation] being a Levite, (and) of the countrey of Cyprus. <sup>37</sup> Where as he had land, solde it, and broght the money, and laid it downe at the Apostles fete.

**5** But a certeine man named Ananias, with Sapphira his wife, solde a possession, <sup>2</sup> And kept away (parte) of the price, his wife also being of councel, and broght a certeine parte, and laid it downe at the Apostles fete. <sup>3</sup> Then said Peter, Ananias, why hathe Satan filled thine heart, that thou shuldest lie unto the holie Gost, and kepe away (parte) of the price of the possession? <sup>4</sup> Whiles it remaineth, appertained it not unto thee? and after it was solde, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> Now when Ananias heard these wordes, he fel downe, and gave up the gost. Then great feare came on all them that heard these things. <sup>6</sup> And the yong men rose up, and toke him, up and caryed (him)

## (RV 1881) ASV 1901

things common. <sup>33</sup> And with great power gave the apostles their witness of the resurrection of the Lord Jesus<sup>c</sup>: and great grace was upon them all. <sup>34</sup> For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, <sup>35</sup> and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

<sup>36</sup> And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, <sup>37</sup> having a field, sold it, and brought the money and laid it at the apostles' feet.

**5** But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back *part* of the price of the land? <sup>4</sup> While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. <sup>6</sup> And the young men arose and wrapped him round, and they carried him out and buried him.

## BISHOPS' BIBLE (1568) 1602

mon. <sup>33</sup> And with great power gave the Apostles witnesse of the resurrection of the Lord Jesu, and great grace was with them all. <sup>34</sup> Neither was there any among them that lacked: For as many as were possessors of lands, or houses, solde them, and brought the price of the things that were solde, <sup>35</sup> And layde it downe at the Apostles feete: And distribution was made unto every man according as he had neede. <sup>36</sup> And Joses, which was also called of the Apostles Barnabas (that is to say, if ye interprete it, The sonne of consolation) being a Levite, and of the countrey of Cyprus, <sup>37</sup> Having land, sold it, and brought the money, and layde it downe at the Apostles feete.

**5** But a certaine man named Ananias, with Sapphira his wife, solde a possession, <sup>2</sup> And kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and layde it downe at the Apostles feete. <sup>3</sup> But Peter saide, Ananias, how is it that Satan hath filled thine heart, to lie unto the holy Ghost, and keepe away *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine owne? and after it was sold, was it not in thine owne power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> Ananias hearing these words, fel downe, and gave up the ghost: and great feare came on all them that heard these things. <sup>6</sup> And the yong men rose up, and put him apart, and

## RSV (1946) 1960

mon. <sup>33</sup> And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. <sup>34</sup> There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold <sup>35</sup> and laid it at the apostles' feet; and distribution was made to each as any had need. <sup>36</sup> Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of Cyprus, <sup>37</sup> sold a field which belonged to him, and brought the money and laid it at the apostles' feet.

**5** But a man named Ananias with his wife Sapphira sold a piece of property, <sup>2</sup> and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet. <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *part* of the proceeds of the land? <sup>4</sup> While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you have contrived this deed in your heart? You have not lied to men but to God." <sup>5</sup> When Ananias heard these words, he fell down and died. And great fear came upon all who heard of it. <sup>6</sup> The young men rose and wrapped him up and carried him out and buried him.

<sup>c</sup> Some ancient authorities add *Christ*.

## TYNDALE (1525) 1535

<sup>7</sup> And it fortunede as it were aboute the space of. iii. houres after that his wyfe came in, ignoraunt of that which was done. <sup>8</sup> And Peter sayde unto her: Tell me, gave ye the londe for so moche? And she sayde: ye, for so moche. <sup>9</sup> Then Peter sayde unto her: why have ye agreed to gether, to tempt the sprete of the Lorde? Beholde the fete of them which have buryed thy husbände, are at the dore, and shall cary the out. <sup>10</sup> Then she fell doune strayght waye at his fete and yelded up the goost. And the yonge men came in, and founde her ded, and caryed her out, and buryed her by her husbände. <sup>11</sup> And great feare came on all the congregacion, and on as many as hearde it.

<sup>12</sup> By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all to gether with one accorde in Salomons porche. <sup>13</sup> And of other durst no man joyne him selfe to them: neverthelater the people maagnified them. <sup>14</sup> The noumbre of them that beleved in the Lorde bothe of men and wemen, grewe moare and moare: <sup>15</sup> in so moche that they brought the sicke into the strettes, and layde them on beddes and pal-ettes, that at the lest waye the shadowe of Peter when he came by, myght shadowe some of them. <sup>16</sup> There came also a multitude out of the cities round about, unto Jerusalem, bringynge sicke folkes, and them which were vexed with unclene spretes. And they were healed every one.

<sup>17</sup> Then the chefe Preste rose up and all they that were with him (which is the secte of the Saduces) and were full

## RHEIMS 1582

removed him, and bearing him forth buried him. <sup>7</sup> And it was the space as it were of three houres, and his wife, not knowing what was chaunced, came in. <sup>8</sup> And Peter answered her, Tel me woman, whether did you sel the land for so much? But she said, Yea, for so much. <sup>9</sup> And Peter unto her, Why have you agreed together to tempt the Spirit of our Lord? Behold, their feete that have buried thy husband, at the doore, and they shal beare thee forth. <sup>10</sup> Forthwith she fel before his feete, and gave up the ghost. And the yong men going in, found her dead: and caried her forth, and buried her by her husband. <sup>11</sup> And there fel great feare in the whole Church, and upon all that heard these things.

<sup>12</sup> And by the handes of the Apostles were many signes and wonders done among the people. And they were al with one accord in Salomons porche. <sup>13</sup> But of the rest none durst joyne them selves unto them: but the people magnified them. <sup>14</sup> And the multitude of men and women that beleved in our Lord, was more increased: <sup>15</sup> so that they did bring forth the sicke into the streates, and laid them in beddes and couches, that when Peter came, his shadow at the least might overshadow any of them, and they all might be delivered from their infirmities. <sup>16</sup> And there ranne together unto Hierusalem the multitude also of the cities adjoyning, bringing sicke persons and such as were vexed of unclean spirits: who were al cured.

<sup>17</sup> And the high priest rising up, and al that were with him, which is the heresie of the Sadduces, were replenished

## GREAT BIBLE (1539) 1540

<sup>7</sup> And it fortunede, that (as it were aboute the space of thre houres after) his wyfe came in, ignoraunt of that which was done. <sup>8</sup> And Peter sayde unto her: Tell me, Solde ye not the lande for so moch? And she sayd: yee, for so moch. <sup>9</sup> Then Peter sayde unto her: why have ye agreed together, to tempt the sprete of the Lorde? Beholde, the fete of them which have buried thy husband, are at the dore, and shall cary the out. <sup>10</sup> Then fell she doune strayght waye at his fete, and yelded up the goost. And the yonge men came in, and founde her deed, and caryed her out, and buryed her by her husbände. <sup>11</sup> And great feare came on all the congregacyon, and on as many as hearde it.

<sup>12</sup> By the handes of the Apostles were many sygnes and wondres shewed among the people. And they were all together with one accorde in Salomons porche. <sup>13</sup> And of other durst no man joyne him self to them: nevertheles the people magnified them. <sup>14</sup> The nombred of them that beleved in the Lorde both of men and wemen, grewe more and moare: <sup>15</sup> in so moch that they brought the sycke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them, (*and that they myght all be delyvered from their infirmities.*) <sup>16</sup> There came also a multitude out of the cyties rounde aboute, unto Jerusalem, bryngynge sycke folkes, and them which were vexed with unclene spretes. And they were healed every one.

<sup>17</sup> Then the chefe Preste rose up, and all they that were with him (which is the secte of the Saduces) and were full

## KJ (1611) 1873

wound him up, and carried *him* out, and buried *him*. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How *is it* that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. <sup>11</sup> And great fear came upon all the church, and upon as many as heard these *things*.

<sup>12</sup> And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. <sup>13</sup> And of the rest durst no *man* join himself to them: but the people magnified them. <sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Insomuch that *they* brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick *folks*, and *them which were* vexed with unclean spirits: and they were healed every one.

<sup>17</sup> Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were

## GENEVA BIBLE (1560) 1562

out, and buryed (him.) <sup>7</sup> And it came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done. <sup>8</sup> And Peter said unto her, Tell me, solde ye the land for so muche? And she said, Yea, for so muche. <sup>9</sup> Then Peter said unto her, Why have ye agreed together, to tempt the Spirit of the Lord? beholde, the feete of them which have buryed thine housband, (are) at the dore, and shal carye thee out. <sup>10</sup> Then she fell downe straight way at his fete and yeldest up the gost: and the yong men came in, and founde her dead, and caryed her out, and buryed her by her housband. <sup>11</sup> And great feare came on all the Church, and on as many as heard these thinges. <sup>12</sup> Thus by the hands of the Apostles were many signes and wonders shewed among the people [and they were all with one accorde in Solomons porche. <sup>13</sup> And of the other durst no man joyne him self to them: nevertheles the people magnified them, <sup>14</sup> Also the nombre of them that beleved in the Lord, bothe of men and women, grewe more and more] <sup>15</sup> In so muche that thei broght the sicke into the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them. <sup>16</sup> There came also a multitude out of the cities rounde about unto Jerusalem, bringing sicke folkes, and them which were vexed with uncleane spirits, who were all healed.

<sup>17</sup> Then the chief Priest rose up, and all they that were with him [whiche was the secte of the Sadduces] and were

## (RV 1881) ASV 1901

<sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. <sup>9</sup> But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. <sup>10</sup> And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. <sup>11</sup> And great fear came upon the whole church, and upon all that heard these things.

<sup>12</sup> And by the hands of the apostles were many signs and wonders wrought among the people: and they were all with one accord in Solomon's porch. <sup>13</sup> But of the rest durst no man join himself to them: howbeit the people magnified them; <sup>14</sup> and believers were the more added to the Lord, multitudes both of men and women; <sup>15</sup> insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. <sup>16</sup> And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

<sup>17</sup> But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were

## BISHOPS' BIBLE (1568) 1602

caried him out, and buried him. <sup>7</sup> And it came to passe, that as it were about the space of three houres after, his wife came in, not knowing that which was done: <sup>8</sup> And Peter said unto her, Tell me, solde ye not the land for so much? And she saide, Yea, for so much. <sup>9</sup> Then Peter saide unto her, Why have ye agreed together, to tempt the Spirit of the Lord? beholde, the feete of them which have buried thy husband, are at the doore, and shall cary thee out. <sup>10</sup> Then fell shee downe straightway at his feete, and yellected up the ghost: And the yong men came in, and found her dead, and caried her out, and buried her by her husband. <sup>11</sup> And great feare came upon al the Church, and upon as many as heard these things. <sup>12</sup> And by the handes of the Apostles, were many signes and wonders shewed among the people. (And they were altogether with one accord in Salomons porch. <sup>13</sup> And of other durst no man joyne himselfe to them: neverthelesse, the people magnified them. <sup>14</sup> The number of them that beleved in the Lord, both of men and women, grewe more and more.) <sup>15</sup> Insomuch that they brought the sicke into the streets, and layed them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. <sup>16</sup> There came also a multitude of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with uncleane spirits: and they were healed every one. <sup>17</sup> Then the chiefe Priest rose up, and all they that were with him (which is the sect of the Sad-

## RSV (1946) 1960

<sup>7</sup> After an interval of about three hours his wife came in, not knowing what had happened. <sup>8</sup> And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." <sup>9</sup> But Peter said to her, "How is it that you have agreed together to tempt the Spirit of the Lord? Hark, the feet of those that have buried your husband are at the door, and they will carry you out." <sup>10</sup> Immediately she fell down at his feet and died. When the young men came in they found her dead, and they carried her out and buried her beside her husband. <sup>11</sup> And great fear came upon the whole church, and upon all who heard of these things.

<sup>12</sup> Now many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. <sup>13</sup> None of the rest dared join them, but the people held them in high honor. <sup>14</sup> And more than ever believers were added to the Lord, multitudes both of men and women, <sup>15</sup> so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. <sup>16</sup> The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

<sup>17</sup> But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy

## TYNDALE (1525) 1535

of indignacion, <sup>18</sup> and layde hondes on the Apostles, and put them in the commen preson. <sup>19</sup> But the angell of the Lorde by nyght opened the preson dores, and brought them forth, and sayde: <sup>20</sup> go, steppe forth, and speake in the temple to the people all the wordes of this lyfe. <sup>21</sup> When they hearde that, they entred into the temple erly in the mornynge and taught.

The chefe Prest came and they that were with him, and called a counsell to geder, and all the elders of the chyl-dren of Israel, and sent to the preson to fet them. <sup>22</sup> When the ministres came and founde them not in the preson, they returned and tolde sayinge: <sup>23</sup> the preson founde we shut as sure as was possible, and the kepers stondynge with out before the dores. But when we had opened, we founde no man with in. <sup>24</sup> When the chefe Prest of all and the ruler of the temple and the hye Prestes hearde these thynges, they doutod of them, wher unto this wolde growe.

<sup>25</sup> Then came one and shewed them: beholde the men that ye put in preson, stonde in the temple, and teache the people. <sup>26</sup> Then went the ruler of the temple with ministres, and brought them with out violence. For they feared the people, lest they shuld have bene stoned. <sup>27</sup> And when they had brought them, they set them before the counsell. And the chefe Preste axed them <sup>28</sup> sayinge: dyd not we straitely commaunde you that ye shuld not teache in this name? And beholde ye have filled Jerusalem with youre doctrine, and ye intende to bringe this mans bloud upon us.

## RHEIMS 1582

with zeale: <sup>18</sup> laid hands upon the Apostles, and put them in the common prison. <sup>19</sup> But an Angel of our Lord by night opening the gates of the prison, and leading them forth, said, <sup>20</sup> Goe: and standing speake in the temple to the people al the wordes of this life. <sup>21</sup> Who having heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that were with him, called together the Councel and al the auncients of the children of Israel: and they sent to the prison that they might be brought. <sup>22</sup> But when the ministers were come, and opening the prison, found them not: returning they told, <sup>23</sup> saying, The prison truly we found shut with al diligence, and the keepers standing before the gates: but opening it, we found no man within. <sup>24</sup> And as soone as the Magistrate of the temple and the cheefe priests heard these wordes, they were in doubt of them, what would befall. <sup>25</sup> And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people. <sup>26</sup> Then went the Magistrate with the ministers, and brought them without force, for they feared the people lest they should be stoned. <sup>27</sup> And when they had brought them, they set them in the Councel. And the high priest asked them, <sup>28</sup> saying, Commaunding we commaunded you that you should not teach in this name: and behold you have filled Hierusalem with your doctrine, and you will bring upon us the bloud of this

## GREAT BIBLE (1539) 1540

of indignacion, <sup>18</sup> and layde handes on the Apostles, and put them in the commen preson. <sup>19</sup> But the angell of the Lorde by nyght opened the preson dores, and brought them forth, and sayde: <sup>20</sup> go, and stande, and speake in the temple to the people all the wordes of this lyfe. <sup>21</sup> When they hearde that, they entred into the temple early in the mornynge: and taught. But the chefe preste came and they that were with him, and called a counsell together, and all the elders of the chyl-dren of Israel, and sent men to the preson, to fet them. <sup>22</sup> When the mynysters came, and founde them not in the preson, they returned and tolde, <sup>23</sup> sayinge: the preson truly founde we shut with all diligence, and the kepers standynge without before the dores. But when we had opened, we founde no man with in. <sup>24</sup> When the chefe Prest and the ruler of the temple, and the hye Prestes hearde these thynges, they doutod of them, wher unto thys wolde growe.

<sup>25</sup> Then came one and shewed them: beholde, the men that ye put in preson, stande in the temple, and teach the people: <sup>26</sup> Then went the ruler of the temple, with ministres, and brought them without vyolence. For they feared the people, lest they shulde have bene stoned. <sup>27</sup> And when they had brought them, they set them before the counsell. And the chefe Preste asked them, <sup>28</sup> sayinge: dyd not we straitely commaunde you: that ye shuld not teach in this name? And behold, ye have fylled Jerusalem with youre doctryne, and intende to brynge this mans bloud upon us.

## KJ (1611) 1873

filled with indignation, <sup>18</sup> and laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But *the* angel of the Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life. <sup>21</sup> And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. <sup>22</sup> But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup> saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no *man* within. <sup>24</sup> Now when the *high* priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. <sup>25</sup> Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. <sup>27</sup> And when they had brought them, they set *them* before the council: and the high priest asked them, <sup>28</sup> saying, Did not we straitly command you that *you* should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this

## GENEVA BIBLE (1560) 1562

ful of indignation, <sup>18</sup> And laid hands on the Apostles, and put them in the commune prison. <sup>19</sup> But the Angel of the Lord, by night opened the prison dores, and broght them forthe, and said, <sup>20</sup> Go your way, and stand in the Temple, and speake to the people all the wordes of this life. <sup>21</sup> So when they heard it, they entred into the Temple early in the morning and taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be broght. <sup>22</sup> But when the officers came, and founde them not in the prison, they returned and tolde it. <sup>23</sup> Saying, Certainly we founde the prison shut as sure as was possible, and the keepers standing without, before the dores: but when we had opened, we founde no man within. <sup>24</sup> Then when the (chief) Priest, and the captaine of the Temple, and the hie Priests heard these things, they doutd of them, whereunto this wolde growe. <sup>25</sup> Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people. <sup>26</sup> Then went the captaine with the officers, and broght them without violence [for they feared the people, lest they shulde have bene stoned] <sup>27</sup> And when they had broght them, they set them before the Council, and the chief Priest asked them, <sup>28</sup> Saying, Did not we straitely commande you that ye shulde not teache in this Name? and beholde, ye have filled Jerusalem with your doctrine, and ye wolde bring this mans blood

## (RV 1881) ASV 1901

filled with jealousy, <sup>18</sup> and laid hands on the apostles, and put them in public ward. <sup>19</sup> But an angel of the Lord by night opened the prison doors, and brought them out, and said, <sup>20</sup> Go ye, and stand and speak in the temple to the people all the words of this Life. <sup>21</sup> And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. <sup>22</sup> But the officers that came found them not in the prison; and they returned, and told, <sup>23</sup> saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. <sup>24</sup> Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. <sup>25</sup> And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. <sup>27</sup> And when they had brought them, they set them before the council. And the high priest asked them, <sup>28</sup> saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's

## BISHOPS' BIBLE (1568) 1602

duces) and were full of indignation, <sup>18</sup> And layde hands on the Apostles, and put them in the common prison. <sup>19</sup> But the Angel of the Lord by night opened the prison doores, and brought them foorth, and said, <sup>20</sup> Goe, and stand and speake in the Temple to the people all the words of this life. <sup>21</sup> And when they heard that, they entered into the temple early in the morning, and taught: but the chiefe Priest came, and they that were with him, and called a counsell together, and all the Elders of the children of Israel, and sent to the prison to fetch them. <sup>22</sup> But when the officers came, and found them not in the prison, they returned, and tolde, <sup>23</sup> Saying, The prison truly found we shut with all diligence, and the keepers standing without before the doores, but when we had opened, we found no man within. <sup>24</sup> Then when the chiefe Priest, and the captaine of the Temple, and the high Priests heard these things, they doubted of them whereunto this would grow. <sup>25</sup> Then came one and shewed them, *saying*, Beholde, the men that ye put in prison, are standing in the Temple, and teaching the people. <sup>26</sup> Then went the captaine of the Temple, with the officers, and brought them without violence: (For they feared the people, lest they should have bene stoned.) <sup>27</sup> And when they had brought them, they set them before the Councell, and the chiefe Priest asked them, <sup>28</sup> Saying, Did not we straitly command you that you should not teach in this Name? And beholde, yee have filled Hierusalem with your doctrine, and intend to bring this mans

## RSV (1946) 1960

<sup>18</sup> they arrested the apostles and put them in the common prison. <sup>19</sup> But at night an angel of the Lord opened the prison doors and brought them out and said, <sup>20</sup> "Go and stand in the temple and speak to the people all the words of this Life." <sup>21</sup> And when they heard this, they entered the temple at daybreak and taught.

Now the high priest came and those who were with him and called together the council and all the senate of Israel, and sent to the prison to have them brought. <sup>22</sup> But when the officers came, they did not find them in the prison, and they returned and reported, <sup>23</sup> "We found the prison securely locked and the sentries standing at the doors, but when we opened it we found no one inside." <sup>24</sup> Now when the captain of the temple and the chief priests heard these words, they were much perplexed about them, wondering what this would come to. <sup>25</sup> And some one came and told them, "The men whom you put in prison are standing in the temple and teaching the people." <sup>26</sup> Then the captain with the officers went and brought them, but without violence, for they were afraid of being stoned by the people.

<sup>27</sup> And when they had brought them, they set them before the council. And the high priest questioned them, <sup>28</sup> saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you

## TYNDALE (1525) 1535

<sup>29</sup> Peter and the other Apostles answered and sayde: We ought moare to obey God then men. <sup>30</sup> The God of oure fathers rayseed up Jesus, whom ye slewe and hanged on tre. <sup>31</sup> Him hath God lyfte up with his right hand, to be a ruler and a saviour, for to geve repentaunce to Israel and forgevenes of synnes. <sup>32</sup> And we are his recordes concerninge these thinges and also the holy goost whom God hath geven to them that obey him. <sup>33</sup> When they hearde that, they clave a sunder: and sought meanes to slee them. <sup>34</sup> Then stode ther up one in the counsell, a Pharisey named Gamaliel, a doctoure of lawe, had in auctorite amonge all the people and commaunded to put the Apostles a syde a lytell space, <sup>35</sup> and sayde unto them: Men of Israel take hede to youre selves what ye entende to do as touchinge these men. <sup>36</sup> Before these dayes rose up one Theudas bostinge him selfe, to whom resorted a nombre of men, about a foure hondred which was slayn, and they all which beleved him were scatred a broode and brought to nought. <sup>37</sup> After this man, arose ther up one Judas of Galile, in the tyme when tribute began, and drewe awaye moche people after him. He also perissshed: and all even as many as harkened to him, are scattered a brood.

<sup>38</sup> And now I saye unto you: refrayne youre selves from these men, let them alone. For yf the counsell of this worke be of men, it will come to nought. <sup>39</sup> But and yf it be of God ye cannot destroye it, lest haply ye be founde to

## RHEIMS 1582

man. <sup>29</sup> But Peter answering and the Apostles, said, God must be obeied, rather then men. <sup>30</sup> The God of our Fathers hath raised up Jesus, whom you did kil, hanging him upon a tree. <sup>31</sup> This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sinnes. <sup>32</sup> and we are witnesses of these wordes, and the holy Ghost, whom God hath given to al that obey him. <sup>33</sup> When they had heard these things, it cut them to the hart, and they consulted to kil them.

<sup>34</sup> But one in the Council rising up, a Pharisee named Gamaliel, a doctor of law honorable to al the people, commaunded the men to be put forth a while. <sup>35</sup> and he said to them, Ye men of Israel, take heede to your selves touching these men what you meane to doe. <sup>36</sup> For before these daies there rose Theodas, saying he was somebody, to whom consented a numbere of men about foure hundred, who was slaine: and al that beleved him, were dispersed, and brought to nothing. <sup>37</sup> After this fellow there rose Judas of Galilee in the daies of the Enrolling, and drew away the people after him, and he perished: and as many as ever consented to him, were dispersed. <sup>38</sup> And now therefore I say to you, depart from these men and let them alone: for if this counsel or worke be of men, it wil be dissolved: <sup>39</sup> but if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God also.

## GREAT BIBLE (1539) 1540

<sup>29</sup> Peter and the other Apostles answered, and sayde: We ought more to obey God then men. <sup>30</sup> The God of oure fathers rayseed up Jesus, whom ye slewe, and hanged on tre. <sup>31</sup> Hym hath God lyft up with his ryght hand, to be a ruler and a saviour, for to geve repentaunce to Israel, and forgevenes of synnes. <sup>32</sup> And we are recordes of these thinges which we saye, and so is also the holy goost, whom God hath geven to them that obey him. <sup>33</sup> When they hearde that, they clave asunder, and sought meanes to slee them. <sup>34</sup> Then stode ther up one in the counsell, a Pharysey, named Gamaliel, a doctoure of lawe (had in reputacyon among all the people) and commaunded the Apostles to go asyde a lytell space, <sup>35</sup> and sayd unto them: ye men of Israel, take hede to youre selves, what ye entende to do, as touchynge these men. <sup>36</sup> For before these dayes rose up one Thudas, boastynge hym selfe, to whom resorted a nombre of men, about a foure hondred, which was slayn: and they all which beleved hym. were scatred abrode, and brought to nought. <sup>37</sup> After this man, was ther one Judas of Galile in the dayes of the tribute, and drewe awaye moche people after hym. He also perissshed and all, even (as many as harkened to him) were scatered abrode.

<sup>38</sup> And now I saye unto you: refraine your selves from these men, and lett them alone. For yf this counsell or this worke be of men, it wyll come to naught. <sup>39</sup> But and yf it be of God, ye cannot destroye it, lest haply ye be founde to

## KJ (1611) 1873

man's blood upon us. <sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

<sup>33</sup> When they heard *that*, they were cut *to the heart*, and took counsel to slay them. <sup>34</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup> and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this *man* rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: <sup>39</sup> but if it be of God, ye cannot overthrow it; lest

## GENEVA BIBLE (1560) 1562

upon us. <sup>29</sup> Then Peter and the Apostles answered, and said, We ought rather to obey God then men. <sup>30</sup> The God of our Fathers hath raised up Jesus, whome ye slew, and hanged on a tre. <sup>31</sup> Him hath God lift up with his right hand, (to be) a Prince and a Saviour, to give repentance to Israel, and forgiveness of sinnes. <sup>32</sup> And we are his witnesses concerning these things which we say: yea, and the holie Gost whome God hath given to them that obey him. <sup>33</sup> Now when they heard it, they brast for anger, and consulted to slay them. <sup>34</sup> Then stode there up in the Council a certeine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commanded to put the Apostles forthe a litle space, <sup>35</sup> And said unto them, Men of Israel, take hede to your selves, what ye entend to do touching these men. <sup>36</sup> For before these times, rose up Theudas boasting him self, to whome resorted a number of men, about a foure hundreth, who was slayne: and thei all which obeyed him, were scattered, and brought to noight. <sup>37</sup> After this man, arose up Judas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad. <sup>38</sup> And now I say unto you, refraine your selves from these men, and let them alone: for if this counsel, or this worke be of men, it wil come to noight: <sup>39</sup> But if it be of God, ye cannot destroie it, lest ye be founde even fighters against

## (RV 1881) ASV 1901

blood upon us. <sup>29</sup> But Peter and the apostles answered and said, We must obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. <sup>31</sup> Him did God exalt with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins. <sup>32</sup> And we are witnesses<sup>d</sup> of these things; <sup>e</sup>and *so is* the Holy Spirit, whom God hath given to them that obey him.

<sup>33</sup> But they, when they heard this, were cut to the heart, and were minded to slay them. <sup>34</sup> But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. <sup>35</sup> And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. <sup>36</sup> For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. <sup>37</sup> After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: <sup>39</sup> but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fight-

<sup>d</sup> Some ancient authorities add *in him*.

<sup>e</sup> Some ancient authorities read *and God hath given the Holy Spirit to them that obey him*.

## BISHOPS' BIBLE (1568) 1602

blood upon us. <sup>29</sup> Then Peter and the other Apostles answered, and sayd, We ought more to obey God then men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew, and hanged on tree. <sup>31</sup> Him hath God lift up with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sinnes. <sup>32</sup> And we are records of those things which we say, and so is also the holy Ghost, whom God hath given to them that obey him. <sup>33</sup> When they heard that, they clave asunder, and sought meanes to slay them. <sup>34</sup> Then stood there up one in the Councell, a Pharisee, named Gamaliel, a doctour of Law, had in reputation among all the people, and commanded to put the Apostles foorth a little space, <sup>35</sup> And sayd unto them, Yee men of Israel, take heed to your selves, what ye entend to doe as touching these men. <sup>36</sup> For before these dayes rose up one Theudas, reporting himselfe to be some great man, to whom a number of men, about a foure hundred, joyned themselves: which was slaine, and they all which beleevied him were scattered abroad, and brought to nought. <sup>37</sup> After this man rose up one Judas of Galilee, in the dayes of tribute, and drew away much people after him: he also perished, and all, even as many as obeyed him, were scattered abroad. <sup>38</sup> And now I say unto you, refraine your selves from these men, and let them alone: for if this counsel or this worke be of men, it wil come to nought: <sup>39</sup> But and if it be of God, ye cannot destroy it, least happily yee

## RSV (1946) 1960

intend to bring this man's blood upon us." <sup>29</sup> But Peter and the apostles answered, "We must obey God rather than men. <sup>30</sup> The God of our fathers raised Jesus whom you killed by hanging him on a tree. <sup>31</sup> God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. <sup>32</sup> And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

<sup>33</sup> When they heard this they were enraged and wanted to kill them. <sup>34</sup> But a Pharisee in the council named Gamaliel, a teacher of the law, held in honor by all the people, stood up and ordered the men to be put outside for a while. <sup>35</sup> And he said to them, "Men of Israel, take care what you do with these men. <sup>36</sup> For before these days Theudas arose, giving himself out to be somebody, and a number of men, about four hundred, joined him; but he was slain and all who followed him were dispersed and came to nothing. <sup>37</sup> After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished, and all who followed him were scattered. <sup>38</sup> So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; <sup>39</sup> but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

## TYNDALE (1525) 1535

stryve agaynst God. <sup>40</sup> And to him they agreed, and called the Apostles, and bet them, and commaunded that they shulde not speake in the name of Jesu, and let them go.

<sup>41</sup> And they departed from the counsell, rejoyssynge that they were counted worthy to soffre rebuke for his name. <sup>42</sup> And dayly in the temple and in every housse they ceased not, teachinge and preachinge Jesus Christ.

**6** In those dayes as the nombre of the disciples grewe, ther arose a grudge amonge the Grekes agaynst the Hebrues, because their wyddowes were despysed in the dayly ministringe. <sup>2</sup> Then the twelve called the multitude of the disciples to gether and sayde: it is not mete that we shuld leave the worde of God and serve at the tables. <sup>3</sup> Wherefore brethren loke ye out amonge you seven men of honest reporte and full of the holy goost and wysdome, which we maye apoynte to this nedfull busynes. <sup>4</sup> But we will geve oure selves continually to prayer and to the ministracion of the worde. <sup>5</sup> And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth and of the holy goost, and Philip, and Prochorus, and Nichanor, and Timon, and Permenas, and Nicholas a converte of Antioche. <sup>6</sup> Which they set before the Apostles, and they prayed and layde their hondes on them.

## RHEIMS 1582

And they consented to him. <sup>40</sup> And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of JESUS, and dismissed them. <sup>41</sup> And they went from the sight of the council rejoycing, because they were accounted worthy to suffer reproche for the name of JESUS. <sup>42</sup> And every day they ceased not in the temple and from house to house to teach and evangelize Christ JESUS.

**6** And in those daies the nombre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their widowes were despised in the daily ministerie. <sup>2</sup> And the Twelve calling together the multitude of the disciples, said, It is not reason, that we leave the word of God, and serve tables. <sup>3</sup> Consider therefore brethren, seven men of you of good testimonie, ful of the holy Ghost and wisdom, whom we may appoint over this busines. <sup>4</sup> But we wil be instant in praier and the ministerie of the word. <sup>5</sup> And the saying was liked before al the multitude. And they chose Steven a man ful of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioche. <sup>6</sup> These they did set in the presence of the Apostles: and praying they imposed handes upon

## GREAT BIBLE (1539) 1540

stryve agaynst God. <sup>40</sup> And to hym agreed the other: and whan they had called the apostles, they bet them, and commaunded that they shulde not speake in the name of Jesu, and let them go.

<sup>41</sup> And they departed from the counsell, I rejoyssinge, that they were counted worthy, to suffre rebuke for his name. <sup>42</sup> And dayly in the temple and in every house they ceased not, to teach and preach Jesus Christ.

**6** In those dayes (whan the number of the discyples grewe) there arose a grudge amonge the Grekes against the Hebrues, because their weddowes were despysed in the dayly ministracyon. <sup>2</sup> Then the twelve called the multitude of the disciples together and sayde, it is not mete, that we shuld leave the worde of God: and serve tables. <sup>3</sup> Wherefore brethren, loke ye out amonge you seven men of honeste report, and full of the holy ghost and wisdom, to whom we maye committe this busynes. <sup>4</sup> But we wyll geve oure selves continually to prayer, and to the ministracyon of the worde. <sup>5</sup> And the sayinge pleased the whole multitude. And they chose Steven a man full of faith and of the holy ghost, and Philip, and Procorus, and Nichanor, and Timon, and Permenas, and Nicolas a convert of Antioche: <sup>6</sup> These they set before the apostles: and when they had prayed, they layde theyr handes on them.

## KJ (1611) 1873

haply ye be found even to fight against God. <sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that *they* should not speak in the name of Jesus, and let them go. <sup>41</sup> And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. <sup>42</sup> And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

**6** And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. <sup>2</sup> Then the twelve called the multitude of the disciples unto *them*, and said, It is not reason that we should leave the word of God, and serve tables. <sup>3</sup> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. <sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word. <sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: <sup>6</sup> whom they set before the apostles: and when they had

## GENEVA BIBLE (1560) 1562

God. <sup>40</sup> And to him they agreed, and called the Apostles: and when thei had beaten them, they commanded that they shulde not speake in the Name of Jesus, and let them go. <sup>41</sup> So they departed from the Council, rejoycing, that they were counted worthie to suffer rebuke for his Name. <sup>42</sup> And daielely in the Temple, and from house to house they ceased not to teache, and preache Jesus Christ.

6 In those daies, as the number of the disciples grewe, there arose a murmuring of the Grecians towardes the Hebrewes, because their widdowes were neglected in the daielely ministring. <sup>2</sup> Then the twelve called the multitude of the disciples together, and said, It is not mete that we shulde leave the worde of God to serve the tables. <sup>3</sup> Wherefore brethren, loke ye out among you seven men of honest reporte, and ful of the holie Gost, and of wisdom, which we may appoint to this busines. <sup>4</sup> And we wil give our selves continually to prayer, and to the ministracion of the worde. <sup>5</sup> And the saying pleased the whole multitude: and they chose Steven a man ful of faith and of the holie Gost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antiochia, <sup>6</sup> Which they set before the Apostles: and they

## (RV 1881) ASV 1901

ing against God. <sup>40</sup> And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. <sup>41</sup> They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. <sup>42</sup> And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. <sup>2</sup> And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. <sup>3</sup> Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. <sup>4</sup> But we will continue stedfastly in prayer, and in the ministry of the word. <sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaüs a proselyte of Antioch; <sup>6</sup> whom they set before the apostles: and when they had prayed, they laid their hands upon them.

<sup>1</sup> Some ancient authorities read *But, brethren, look ye out from among you.*

## BISHOPS' BIBLE (1568) 1602

be found to strive against God. <sup>40</sup> And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speake in the Name of Jesu, and let them go. <sup>41</sup> And they departed from the face of the Councel, rejoycing that they were counted worthy to suffer shame for his Name. <sup>42</sup> And dayly in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

6 And in those dayes, when the number of the Disciples grew, there arose a grudge among the Greekes against the Hebrewes, because their widowes were despised in the dayly ministerie. <sup>2</sup> Then the twelve called the multitude of the disciples together, and sayd, It is not good that we should leave the word of God, and serve tables. <sup>3</sup> Wherefore brethren, looke ye out among you, seven men of honest report, and full of the holy Ghost, and wisdom, to whom we may commit this businesse. <sup>4</sup> But we will give our selves continually to prayer, and to the ministry of the word. <sup>5</sup> And the saying pleased the whole multitude: and they chose Steven, a man ful of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas a convert of Antioch. <sup>6</sup> These they set before the Apostles: and when they had

## RSV (1946) 1960

<sup>40</sup> So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. <sup>41</sup> Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. <sup>42</sup> And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ.

6 Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. <sup>2</sup> And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. <sup>3</sup> Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. <sup>4</sup> But we will devote ourselves to prayer and to the ministry of the word." <sup>5</sup> And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup> These they set before the apostles, and they prayed and laid their hands upon them.

## TYNDALE (1525) 1535

<sup>7</sup> And the worde of God encreased, and the noubre of the disciples multiplied in Jerusalem greatly, and a great company of the prestes were obedient to the fayth. <sup>8</sup> And Steven full of fayth and power, dyd great wondres and myracles amonge the people. <sup>9</sup> Then ther arose certayne of the synagoge, which are called Lybertines and Syrenites, and of Alexandria, and of Cilicia and Asia and disputed with Steven. <sup>10</sup> And they coulede not resist the wysdome, and the sprete, with which he spake. <sup>11</sup> Then sent they in men, which sayde: we have hearde him speake blasphemous wordes agaynst Moses, and agaynst God. <sup>12</sup> And they moved the people and the elders and the scribes: and came upon him and caught him, and brought him to the counsell, <sup>13</sup> and brought forth false witnesses which sayde. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe: <sup>14</sup> for we hearde him saye: this Jesus of Nazareth shall destroye this place, and shall chaunge the ordinaunces which Moses gave us. <sup>15</sup> And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had bene the face of an angell.

**7** Then sayde the chefe prest: is it even so? <sup>2</sup> And he sayde: ye men, brethren and fathers, harken to. The God of glory appered unto oure father Abraham whyll he was yet in Mesopotamia, before he dwelt in Charran, <sup>3</sup> and sayd unto him: come out of thy contre, and from thy kynred, and come into the londe, which I shall shewe the.

## RHEIMS 1582

them. <sup>7</sup> And the word of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also of the priests obeyed the faith.

<sup>8</sup> And Steven ful of grace and fortitude did great wonders and signes among the people. <sup>9</sup> And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steven: <sup>10</sup> and they could not resist the wisdom and the Spirit that spake. <sup>11</sup> Then they suborned men, to say they had heard him speake wordes of blasphemie against Moyses and God. <sup>12</sup> They therefore stirred up the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Councel, <sup>13</sup> and they set false witnesses that said, This man ceaseth not to speake wordes against the holy place and the Law. <sup>14</sup> for we have heard him say, that this same JESUS of Nazareth shal destroy this place, and shal change the traditions, which Moyses delivered unto us. <sup>15</sup> And al that sate in the Councel beholding him, saw his face as it were the face of an Angel.

**7** And the cheefe priest said, Are these things so? <sup>2</sup> Who said, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan, <sup>3</sup> and said to him, *Goe forth out of thy countrie, and out of thy kinred, and come into a land that I shall shew thee.*

## GREAT BIBLE (1539) 1540

<sup>7</sup> And the word of God encreased, and the number of the disciples multiplied in Jerusalem greatly, and a greate company of the prestes were obedient to the fayth.

<sup>8</sup> And Steven, full of fayth and power, dyd great wondres and miracles amonge the people. <sup>9</sup> Then ther arose certen of the Synagoges, which is called the Synagoge of the Libertynes and Sirenytes, and of Alexandria, and of Celicia, and of Asia, disputynge with Steven. <sup>10</sup> And they coulede not resyste the wisdome, and the sprete, which spake.

<sup>11</sup> Then sent they in men, which sayde: we have hearde hym speake blasphemous wordes against Moses, and agaynst God. <sup>12</sup> And they moved the people and the elders and the scribes: and came upon him and caught hym, and brought him to the councell, <sup>13</sup> and brought forth false witsnesse, which sayde: Thys man ceaseth not to speake blasphemous wordes against this holy place and the lawe: <sup>14</sup> for we heard him saye: this Jesus of Nazareth shal destroye this place, and shal chaunge the ordinaunces, which Moses gave us. <sup>15</sup> And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had bene the face of an aungell.

**7** Then sayd the chefe preste: is it even so? <sup>2</sup> And he sayd: ye men, brethren and fathers, hearken. The God of glory appeared unto our father Abraham, whan he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup> and sayd unto hym: Get the out of thy countre, and from thy kynred, and come into the land, which I shall shewe the.

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prayed, they laid *their* hands on them. <sup>7</sup> And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

<sup>8</sup> And Stephen, full of faith and power, did great wonders and miracles among the people. <sup>9</sup> Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. <sup>10</sup> And they were not able to resist the wisdom and the spirit by which he spake. <sup>11</sup> Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. <sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, <sup>13</sup> and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: <sup>14</sup> for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. <sup>15</sup> And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. **7** of an angel. <sup>1</sup> Then said the high priest, Are these *things* so? <sup>2</sup> And he said,

Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup> and said unto him, Get thee out of thy country, and from thy kindred,

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praied, and laid their hands on them. <sup>7</sup> And the worde of God increased, and the number of the disciples was multiplied in Jerusalem greatly, and a great companie of the Priests were obedient to the faith.

<sup>8</sup> Now Steven ful of faith and power, did great wonders and miracles among the people. <sup>9</sup> Then there arose certeine of the Synagogue, which are called Libertines, and Cyrenians and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven. <sup>10</sup> But they were not able to resist the wisdom and the Spirit by the which he spake. <sup>11</sup> Then they suborned men, which said, We have heard him speake blasphemous wordes against Moses, and God. <sup>12</sup> Thus they moved the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Council, <sup>13</sup> And set forthe false witnesses, which said, This man ceaseth not to speake blasphemous wordes against this holie place, and the Law. <sup>14</sup> For we have heard him say, that this Jesus of Nazareth shal destroye this place, and shal change the ordinances, which Moses gave us. <sup>15</sup> And as all that sate in the Council, looked stedfastly on him, they sawe his face as (it had bene) the face of Angel.

**7** Then said the chief Priest, Are these things so? <sup>2</sup> And he said, Ye men, brethren and fathers hearken. The God of glorie appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Charan, <sup>3</sup> And said unto him, Come out of thy countrey, and from thy kinred, and come into the land, which I shal

(RV 1881) ASV 1901

<sup>7</sup> And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

<sup>8</sup> And Stephen, full of grace and power, wrought great wonders and signs among the people. <sup>9</sup> But there arose certain of them that were of the synagogue called *the synagogue of the Libertines*, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. <sup>10</sup> And they were not able to withstand the wisdom and the Spirit by which he spake. <sup>11</sup> Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God. <sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, <sup>13</sup> and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: <sup>14</sup> for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. <sup>15</sup> And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

**7** And the high priest said, Are these things so? <sup>2</sup> And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, <sup>3</sup> and said unto him, Get thee out of thy land, and from thy kindred, and

## BISHOPS' BIBLE (1568) 1602

prayed, they layd their hands on them. <sup>7</sup> And the word of God encreased, and the number of the Disciples multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith. <sup>8</sup> And Steven full of faith and power, did great woonders and miracles among the people. <sup>9</sup> Then there arose certaine of the Synagogue, which is called *the Synagogue* of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputing with Steven: <sup>10</sup> And they could not resist the wisdom and the spirit by which he spake. <sup>11</sup> Then they privily prepared men which sayd, We have heard him speake blasphemous words against Moses, and against God. <sup>12</sup> And they mooved the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Councell: <sup>13</sup> And brought forth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this holy place, and the Law. <sup>14</sup> For we heard him say, that this Jesus of Nazareth shal destroy this place, and shal change the ordinances which Moses gave us. <sup>15</sup> And all that sate in the Councell, looking stedfastly on him, saw his face as it had bene the face of an Angel.

**7** Then said the chiefe Priest, Are these things so? <sup>2</sup> And hee saide, Ye men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, <sup>3</sup> And said unto him, Get thee out of thy countrey, and from thy kinred, and come into the land which I

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<sup>7</sup> And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

<sup>8</sup> And Stephen, full of grace and power, did great wonders and signs among the people. <sup>9</sup> Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, arose and disputed with Stephen. <sup>10</sup> But they could not withstand the wisdom and the Spirit with which he spoke. <sup>11</sup> Then they secretly instigated men, who said, "We have heard him speak blasphemous words against Moses and God." <sup>12</sup> And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, <sup>13</sup> and set up false witnesses who said, "This man never ceases to speak words against this holy place and the law; <sup>14</sup> for we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." <sup>15</sup> And gazing at him, all who sat in the council saw that his face was like the face of an angel.

**7** And the high priest said, "Is this so?" <sup>2</sup> And Stephen said:

"Brethren and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, <sup>3</sup> and said to him, 'Depart from your land and from your kindred and go into the land

## TYNDALE (1525) 1535

<sup>4</sup>Then came he out of the londe of Chaldey, and dwelt in Charran. And after that, assone as his father was deed, he brought him into this lande, in which ye now dwell, <sup>5</sup>and he gave him none inheritaunce in it, no not the bredeth of a fote: but promised that he wolde geve it to him to possesse and to his seed after him, when as yet he had no chylde.

<sup>6</sup>God verely spake on this wyse, that his seade shuld be a dweller in a straunge londe and that they shuld kepe them in bondage and entreate them evill. iiiii.C. yeares. <sup>7</sup>But the nacion to whom they shalbe in bondage will I judge, sayde God. And after that shall they come forth and serve me in this place. <sup>8</sup>And he gave him the covenaut of circumcision. And he begat Isaac, and circumcised him the. viii. daye, and Isaac begat Jacob, and Jacob the twelve Patriarkes.

<sup>9</sup>And the Patriakes \* havinge indignacion solde Joseph into Egypte. And God was with him, <sup>10</sup>and delivered him out of all his adversities, and gave him favoure and wysdome in the sight of Pharao kynge of Egypte which made him governer over Egypte, and over all his housholde.

<sup>11</sup>Then came there a derth over all the londe of Egypt and Canaan, and great affliction, that our fathers founde no sustenance. <sup>12</sup>But when Jacob hearde that ther was come in Egypte, he sent oure fathers fyrst. <sup>13</sup>And at the seconde tyme, Joseph was knowen of his brethren, and Josephs kinred was made knowne unto Pharao. <sup>14</sup>Then sent Joseph and caused his father to be brought and all his kynne, threscore and xv. soules. <sup>15</sup>And Jacob descended into

## RHEIMS 1582

<sup>4</sup>Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land, wherein you doe now dwel. <sup>5</sup>And he gave him no inheritance in it, no not the pase of a foote: and he promised to give it him in possession, and to his seede after him, when as he had no childe. <sup>6</sup>And God spake to him, *That his seede shal be a sejourner in a strange countrie, and they shal subdue them to servitude, and shal evil intreate them fourehundred yeres: and the nation which they shal serve, wil I judge,* said God. *and after these things they shal goe forth, and shal serve me in this place.*

<sup>8</sup>And he gave him the testament of circumcision, and so he begat Isaac, and circumcised him the eight day: and Isaac, Jacob: and Jacob, the twelve Patriarches. <sup>9</sup>And the Patriarches through emulation, sold Joseph into Ægypt. and God was with him: <sup>10</sup>and delivered him out of al his tribulations. and he gave him grace and wisdom in the sight of Pharao the king of Ægypt, and he appointed him Governour over Ægypt and over al his house. <sup>11</sup>And there came famin upon al Ægypt and Chanaan, and great tribulation: and our fathers found no victuals. <sup>12</sup>But when Jacob had heard that there was come in Ægypt: he sent our fathers first: <sup>13</sup>and at the second time Joseph was known of his brethren, and his kinred was made known unto Pharao. <sup>14</sup>And Joseph sending, called thither Jacob his father and al his kinred in seventie five soules. <sup>15</sup>And Jacob descended into Ægypt: and he died, and our fathers.

## GREAT BIBLE (1539) 1540

<sup>4</sup>Then came he out of the lande of Chalde, and dwelt in Charran. And from thence, whan hys father was deed, he brought him into this lande in which ye now dwel, <sup>5</sup>and he gave hym none inheritaunce in it, no not the bredeth of a fote: and promysed that he wold geve it to him to possesse and to his seed after hym, when as yet he had no chylde.

<sup>6</sup>God verely spake on thys wise that his seade shulde sogeourne in a straunge lande, and that they shulde kepe them in bondage, and entreate them evell. iiiii. C. yeares. <sup>7</sup>And the nacyon (to whom they shalbe in bondage) will I judge, sayd God. And after that shal they come forth and serve me in thys place. <sup>8</sup>And he gave him the covenaut of circuncisyon. And he begat Isaac, and circumcised him the eight daye, and Isaac begat Jacob, and Jacob begat the twelve patriarckes. <sup>9</sup>And the patriarkes having indygnacyon solde Joseph into Egypte. And God was with hym, <sup>10</sup>and delyvered hym out of al his adversities, and gave him favour and wysdome in the syght of Pharao kynge of Egypte. And he made hym governoure over Egypte, and over all hys housholde.

<sup>11</sup>But ther came a derth over all the land of Egypt and Canaan, and great afflyccion that our fathers founde no sustenance. <sup>12</sup>But when Jacob hearde that there was come in Egypt he sent our fathers first. <sup>13</sup>And at the second tyme, Joseph was known of his brethren, and Josephs kynred was made knowne unto Pharao. <sup>14</sup>Then sent Joseph a message, and caused hys father to be brought, and all his kynne. lxxv. soules. <sup>15</sup>And Jacob descended into Egypte

## KJ (1611) 1873

and come into the land which I shall shew thee. <sup>4</sup>Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. <sup>5</sup>And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that *he* would give it to him for a possession, and to his seed after him, when as yet he had no child. <sup>6</sup>And God spake on this wise, *That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. and the nation to whom they shall be in bondage will I judge,* said God: and after that shall they come forth, and serve me in this place. <sup>8</sup>And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs. <sup>9</sup>And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, <sup>10</sup>and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. <sup>11</sup>Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. <sup>12</sup>But when Jacob heard that there was corn in Egypt, he sent out our fathers first. <sup>13</sup>And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. <sup>14</sup>Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threscore and fifteen souls. <sup>15</sup>So Jacob

## GENEVA BIBLE (1560) 1562

shewe thee. <sup>4</sup>Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, (God) brought him from thence into this land, where in ye now dwell, <sup>5</sup>And he gave him none inheritance in it, no, not the breadth of a fote: yet he promised that he wolde give it to him for a possession, and to his sede after him, when as yet he had no childe. <sup>6</sup>But God spake thus, that his sede shulde be a sojourner in a strange land, and that they shulde kepe it in bondage, and entreate it evil foure hundreth yeres. <sup>7</sup>But the nacion to whome they shalbe in bondage, wil I judge, saith God: and after that, they shal come forthe and serve me in this place. <sup>8</sup>He gave him also the covenant of circumcision: and so (Abraham) begate Isaac, and circumcised him the eight daye: and Isaac, (begate) Jacob, and Jacob the twelve Patriarkes. <sup>9</sup>And the Patriarkes moved with envie solde Joseph into Egypt: but God was with him, <sup>10</sup>And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Phrao King of Egypt, who made him governour over Egypt, and (over) his whole house.

<sup>11</sup>Then came there a famine over all the land of Egypt and Canaan, and great affliction, that our fathers founde no sustenance. <sup>12</sup>But when Jacob heard that there was corne in Egypt, he sent our fathers first. <sup>13</sup>And at the seconde time, Joseph was knowen of his brethren, and Josephs kinred was made knowen unto Phrao. <sup>14</sup>Then sent Joseph and caused his father to be brought, and all his kinred, even thre score and fiftene soules. <sup>15</sup>So Jacob went downe

## (RV 1881) ASV 1901

come into the land which I shall show thee. <sup>4</sup>Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: <sup>5</sup>and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. <sup>6</sup>And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years. <sup>7</sup>And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. <sup>8</sup>And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs. <sup>9</sup>And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, <sup>10</sup>and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt: and he made him governor over Egypt and all his house. <sup>11</sup>Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. <sup>12</sup>But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time. <sup>13</sup>And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. <sup>14</sup>And Joseph sent, and called to him Jacob his father, and all his kindred, three score and fifteen souls. <sup>15</sup>And Jacob went down into

## BISHOPS' BIBLE (1568) 1602

shall shew thee. <sup>4</sup>Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he brought him into this land wherein ye now dwel. <sup>5</sup>And he gave him none inheritance in it, no not the breadth of a foote: and promised that he would give it to him to possesse, and to his seed after him, when as yet he had no childe. <sup>6</sup>God verily spake on this wise, that his seede should sojourne in a strange land, and that they should keepe it in bondage, and entreate them evil foure hundreth yeeres. <sup>7</sup>And the nation to whom they shall be in bondage, will I judge, saide God: And after that shall they come foorth, and serve me in this place. <sup>8</sup>And hee gave him the covenant of Circumcision: and so Abraham begate Isahac, and circumcised him the eight day: and Isahac begate Jacob, and Jacob begate the twelve Patriarkes. <sup>9</sup>And the Patriarkes mooved with envie, solde Joseph into Egypt: and God was with him, <sup>10</sup>And delivered him out of all his adversities, and gave him favour and wisdom in the sight of Phrao king of Egypt: and he made him governour over Egypt, and *over* all his household. <sup>11</sup>But there came a dearth over all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance. <sup>12</sup>But when Jacob heard that there was corne in Egypt, he sent our fathers first. <sup>13</sup>And at the second *time* Joseph was knowen of his brethren, and Josephs kinred was made knowen unto Phrao. <sup>14</sup>Then sent Joseph, and caused his father Jacob to be brought, and al his kinne, threescore and fiteene soules. <sup>15</sup>And Jacob descend-

## RSV (1946) 1960

which I will show you.' <sup>4</sup>Then he departed from the land of the Chaldeans, and lived in Haran. And after his father died, God removed him from there into this land in which you are now living; <sup>5</sup>yet he gave him no inheritance in it, not even a foot's length, but promised to give it to him in possession and to his posterity after him, though he had no child. <sup>6</sup>And God spoke to this effect, that his posterity would be aliens in a land belonging to others, who would enslave them and ill-treat them four hundred years. <sup>7</sup>'But I will judge the nation which they serve,' said God, 'and after that they shall come out and worship me in this place.' <sup>8</sup>And he gave him the covenant of circumcision. And so Abraham became the father of Isaac, and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

<sup>9</sup>'And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him, <sup>10</sup>and rescued him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt, who made him governor over Egypt and over all his household. <sup>11</sup>Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food. <sup>12</sup>But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time. <sup>13</sup>And at the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. <sup>14</sup>And Joseph sent and called to him Jacob his father and all his kindred, seventy-five souls; <sup>15</sup>and Jacob went down into Egypt. And he died, himself

## TYNDALE (1525) 1535

Egypt and dyed both he and oure fathers, <sup>16</sup> and were translated into Sichem, and were put in the sepulchre that Abraham bought for money of the sonnes of Emor, at Sichem.

<sup>17</sup> When the tyme of the promes drue nye (which God had sworne to Abraham) the people grewe and multiplied in Egypte, <sup>18</sup> till another kynge arose which knewe not of Joseph. <sup>19</sup> The same dealte suddely with oure kynred and evyll intreated oure fathers, and made them to cast oute their younge chyliden, that they shulde not remayne alyve. <sup>20</sup> The same tyme was Moses borne, and was a proper chylde in the sight of God, which was norissed up in his fathers housse thre monethes. <sup>21</sup> When he was cast out, Pharoes doughter toke him up, and norissed him up for her awne sonne. <sup>22</sup> And Moses was learned in all maner wysdome of the Egypcians, and was mighty in dedes and in wordes.

<sup>23</sup> And when he was full forty yere olde, it came into his hert to viset his brethren, the chyliden of Israel. <sup>24</sup> And when he sawe one of them suffre wronge, he defended him and avenged his quarell that had the harme done to him, and smote the Egypcian. <sup>25</sup> For he supposed his brethren wolde have understode, how that God by his hondes shulde save them. But they understode not.

<sup>26</sup> And the next daye he shewed him selfe unto them as they strove, and wolde have set them at one agayne sayinge: Syrs, ye are brethren, why hurteye one another? <sup>27</sup> But he that dyd his neighbour wronge, thrust him awaye sayinge: who made the a ruler and a judge amonge us?

## RHEIMS 1582

<sup>16</sup> And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a price of silver of the sonnes of Hemor the sonne of Sichem.

<sup>17</sup> And when the time drew neere of the promysse which God had promised to Abraham, the people increased and was multiplied in Ægypt, <sup>18</sup> until an other king arose in Ægypt, that knew not Joseph. <sup>19</sup> This same circumventing our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept alive. <sup>20</sup> The same time was Moyses borne, and he was acceptable to God, who was nourished three moneths in his fathers house. <sup>21</sup> And when he was exposed, Pharaos daughter tooke him up, and nourished him for her owne sonne. <sup>22</sup> And Moyses was instructed in al the wisdom of the Ægyptians: and he was mightie in his wordes and workes. <sup>23</sup> And when he was fully of the age of fourtie yeres, it came to his minde to visite his brethren the children of Israel. <sup>24</sup> And when he had seen one suffer wrong, he defended him: and striking the Ægyptian, he revenged his quarel that susteined the wrong. <sup>25</sup> And he thought that his brethren did understand that God by his hand would save them: but they understode it not. <sup>26</sup> And the day folowing he appeared to them being at strife: and he reconciled them unto peace, saying, Men, ye are brethren, wherefore hurt you one an other? <sup>27</sup> But he that did the injurie to his neighbour, repelled him, saying, *Who hath*

## GREAT BIBLE (1539) 1540

and dyed both he and oure fathers, <sup>16</sup> and were caryed over into Sichem, and layde in the sepulchre, that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.

<sup>17</sup> But when the tyme of the promesse drue nye (which God had sworne to Abraham) the people grewe and multiplied in Egipt, <sup>18</sup> tyll another kyng arose which knewe not of Joseph. <sup>19</sup> The same dealt suddely with oure kinned, and evyll intreated our fathers, and made them cast out their yonge chyliden, that they shulde not remayne alyve. <sup>20</sup> The same tyme was Moses borne, and was acceptable unto God, and nouryssed up in hys fathers house thre monethes. <sup>21</sup> When he was cast out, Pharoes daughter toke him up, and nouryssed hym up for her awne sonne. <sup>22</sup> And Moses was learned in all maner wysdome of the Egypcians, and was mighty in dedes and in wordes.

<sup>23</sup> And whan he was full fourty yere old, it came into his hert, to vyset hys brethren the chyliden of Israell. <sup>24</sup> And when he sawe one of them suffre wrong, he defended him, and avenged hys quarell that had the harme done to him, and smote the Egypcian. <sup>25</sup> For he supposed hys brethren wolde have understode, how that God by hys hande shulde delyver them. But they understode not.

<sup>26</sup> And the next daye he shewed him self unto them as they strove, and wolde have sett them at one agayne, sayinge: Syrs, ye are brethren, why hurte ye one another? <sup>27</sup> But he that dyd hys neyghboure wronge, thrust hym awaye, sayinge: who made the a ruler and a judge over us?

## KJ (1611) 1873

went down into Egypt, and died, he, and our fathers, <sup>16</sup> and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the *father* of Sychem. <sup>17</sup> But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> till another king arose, which knew not Joseph. <sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that *they* cast out their young children, to the end *they* might not live. <sup>20</sup> In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: <sup>21</sup> and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. <sup>22</sup> And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. <sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. <sup>24</sup> And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: <sup>25</sup> for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. <sup>26</sup> And the next day he shewed himself unto them as they strove, and would have set them at one *again*, saying, Sirs, ye are brethren; why do ye wrong one to another? <sup>27</sup> But he that did his neighbour wrong thrust him away, saying, Who

## GENEVA BIBLE (1560) 1562

into Egypt, and he dyed, and our fathers, <sup>16</sup> And were removed into Sychem, and were put in the sepulchre, that Abraham had boght for money of the sonnes of Emor, (sonne) of Sychem. <sup>17</sup> But when the time of the promes drewe nere, which God had sworne to Abraham, the people grewe and multiplied in Egypt, <sup>18</sup> Til another King arose, which knewe not Joseph. <sup>19</sup> The same dealt subtely with our kinred, and evil intreated our fathers, and made them to cast out their yong children, that they shulde not remaine alive. <sup>20</sup> The same time was Moses borne, and was acceptable unto God, which was nourished up in his fathers house thre moneths. <sup>21</sup> And when he was cast out, Pharaos daughter toke him up, and nourished him for her owne sonne. <sup>22</sup> And Moses was learned in all the wisdome of the Egyptians, and was mightie in wordes and in dedes. <sup>23</sup> Now when he was ful fortie yere olde, it came into his heart to visit his brethren, the children of Israel. <sup>24</sup> And when he sawe one (of them) suffer wrong, he defended him, and avenged his quarel that had the harme done to him, and smote the Egyptian. <sup>25</sup> For he supposed his brethren wolde have understand, that God by his hand shulde give them deliverance: but thei understode it not. <sup>26</sup> And the next day, he shewed him self unto them as they strove, and wolde have set them at one againe, saying, Syrs, ye are brethren: why do ye wrong one to another? <sup>27</sup> But he that did his neighbour wrong, thrust him away, saying, Who

## (RV 1881) ASV 1901

Egypt; and he died, himself and our fathers; <sup>16</sup> and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem. <sup>17</sup> But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, <sup>18</sup> till there arose another king over Egypt, who knew not Joseph. <sup>19</sup> The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babes to the end they might not live. <sup>20</sup> At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house: <sup>21</sup> and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. <sup>22</sup> And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. <sup>23</sup> But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. <sup>24</sup> And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: <sup>25</sup> and he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not. <sup>26</sup> And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? <sup>27</sup> But he that did his neighbor wrong thrust him away, saying, Who

## BISHOPS' BIBLE (1568) 1602

ed into Egypt, and died, both he and our fathers. <sup>16</sup> And were caried over into Sichem, and layde in the sepulchre that Abraham bought for money of the sonnes of Emor, the sonne of Sichem. <sup>17</sup> But when the time of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt: <sup>18</sup> Till another King arose, which knew not of Joseph. <sup>19</sup> The same dealt subtilly with our kinred, and evill entreated our fathers, and made them cast out their yong children, that they should not remaine alive. <sup>20</sup> The same time was Moses borne, and was acceptable unto God, and nourished up in his fathers house three moneths: <sup>21</sup> And when hee was cast out, Pharaos daughter tooke him up, and nourished him for her owne sonne. <sup>22</sup> And Moses was learned in all maner of wisdome of the Egyptians, and was mighty in deedes and in words, <sup>23</sup> And when he was full fortie yeeres olde, it came into his heart to visite his brethren the children of Israel. <sup>24</sup> And when hee sawe one of them suffer wrong, he defended him, and avenged his quarell that had the harme done to him, and smote the Egyptian: <sup>25</sup> For he supposed his brethren would have understood, how that God by his hand should deliver them: but they understood not. <sup>26</sup> And the next day he shewed himselfe unto them as they strove, and would have set them at one againe, saying, Sirs, ye are brethren, why doe ye wrong one to another? <sup>27</sup> But hee that did his neighbour wrong, thrust him away, saying, Who

## RSV (1946) 1960

and our fathers, <sup>16</sup> and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

<sup>17</sup> "But as the time of the promise drew near, which God had granted to Abraham, the people grew and multiplied in Egypt <sup>18</sup> till there arose over Egypt another king who had not known Joseph. <sup>19</sup> He dealt craftily with our race and forced our fathers to expose their infants, that they might not be kept alive. <sup>20</sup> At this time Moses was born, and was beautiful before God. And he was brought up for three months in his father's house; <sup>21</sup> and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. <sup>22</sup> And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.

<sup>23</sup> "When he was forty years old, it came into his heart to visit his brethren, the sons of Israel. <sup>24</sup> And seeing one of them being wronged, he defended the oppressed man and avenged him by striking the Egyptian. <sup>25</sup> He supposed that his brethren understood that God was giving them deliverance by his hand, but they did not understand. <sup>26</sup> And on the following day he appeared to them as they were quarreling and would have reconciled them, saying, 'Men, you are brethren, why do you wrong each other?' <sup>27</sup> But the man who was wronging his neighbor thrust him aside, saying,

## TYNDALE (1525) 1535

<sup>28</sup> What, wilt thou kyll me, as thou dydest the Egepcian yester daye? <sup>29</sup> Then fled Moses at that sayinge, and was a stranger in the londe of Madian, where he begat two sonnes.

<sup>30</sup> And when. xl. yeaeres were expired, ther appered to him in the wyldernes of mounte Syna, an angell of the Lorde in a flamme of fyre in a busshe. <sup>31</sup> When Moses sawe it, he wondred at the sight. And as he drue neare to beholde, the voyce of the Lorde came unto him: <sup>32</sup> I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled and durst not beholde. <sup>33</sup> Then sayde the Lorde to him: Put of thy shoues from thy fete, for the place where thou stondest is holy grounde. <sup>34</sup> I have perfectly sene the affliccion of my people which is in Egypte and I have hearde their groninge, and am come doune to deliver them. And now come and I will sende the into Egypte.

<sup>35</sup> This Moses whom they forsoke sayinge: who made the a ruler and a judge: the same God sent bothe a ruler and a deliverer, by the hondes of the angell which appered to him in the busshe. <sup>36</sup> And the same brought them out, shewing wondres and signes in Egypt, and in the reed see and in the wyldernes. xl. yeaeres. <sup>37</sup> This is that Moses which sayde unto the chyldren of Israel: A Prophet shall the Lorde youre God rayse up unto you of youre brethren, lyke unto me, him shall ye heare.

<sup>38</sup> This is he that was in the congregacion, in the wyldernes with the angell which spake to him in the mounte Syna, and with oure fathers. This man received the worde

## RHEIMS 1582

*appointed thee prince and judge over us?* <sup>28</sup> What, wilt thou kil me, as thou didst yesterday kil the Ægyptian? <sup>29</sup> And Moyse fled upon this word: and he became a sejourner in the land of Madian, where he begat two sonnes, <sup>30</sup> And after fourtie yeres were expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. <sup>31</sup> And Moyse seeing it, marveled at the vision. And as he went neere to vewe it, the voice of our Lord was made to him, <sup>32</sup> *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.* And Moyse being made to tremble, durst not vewe it. <sup>33</sup> And our Lord said to him, *Loose of the shoe of thy feete: for the place wherein thou standest, is holy ground.* <sup>34</sup> *Seeing I have seen the affliction of my people which is in Ægypt, and I have heard their groning, and am descended to deliver them. And now come, and I wil send thee into Ægypt.*

<sup>35</sup> This Moyse, whom they denied, saying, *Who hath appointed the prince and Captaine?* him God sent prince and redeemer, with the hand of the Angel that appeared to him in the bush. <sup>36</sup> He brought them forth doing wonders and signes in the land of Ægypt, and in the redde sea, and in the desert fourtie yeres. <sup>37</sup> This is that Moyse which said to the children of Israel, *A prophet wil God raise up to you of your owne brethren as my self: him you shal heare.* <sup>38</sup> This is he that was in the assemblie in the wilderness, with the Angel that spake to him in Mount Sina, and with our fathers: who received the wordes of life to

## GREAT BIBLE (1539) 1540

<sup>28</sup> wilt thou kyll me, as thou dydest the Egepcian yesterdaye? <sup>29</sup> Then fled Moses at that saying, and was a straunger in the land of Madian, where he begat two sonnes.

<sup>30</sup> And whan fourty yeaeres were expired, there appeared to hym in the wilderness of mount Sina an angell of the Lord in a flamme of fyre in a busshe. <sup>31</sup> When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lord came unto hym. <sup>32</sup> I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled, and durst not beholde. <sup>33</sup> Then sayd the Lorde to him: Put of thy shoes from thy fete, for the place where thou standest, is holy grounde. <sup>34</sup> I have perfectlye sene the affliccyon of my people, which is in Egypte, and I have heard theyr gronyng, and am come downe to delyver them. And nowe come, and I wyll sende the into Egypte.

<sup>35</sup> This Moses whom they forsoke (saying: who made the a ruler and a judge?) the same dyd God sende to be a ruler and a delyverer, by the handes of the aungell which appeared to hym in the busshe. <sup>36</sup> And the same brought them out, shewynge wondres and signes in Egypt, and in the red see, and in the wyldernes fourty yeres. <sup>37</sup> Thys is that Moses, which sayde unto the children of Israel: A prophete shall the Lord your God rayse up unto you of your brethren, like unto me, him shall ye heare.

<sup>38</sup> This is he that was in the congregacion, in the wilderness with the angel (which spake to hym in the mount Sina) and with our fathers. This man received the word of life

## KJ (1611) 1873

made thee a ruler and a judge over us? <sup>28</sup> Wilt thou kill me, as thou didst the Egyptian yesterday? <sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. <sup>30</sup> And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. <sup>31</sup> When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, <sup>32</sup> *saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold. <sup>33</sup> Then said the Lord to him, Put off *thy* shoes from thy feet: for the place where thou standest is holy ground. <sup>34</sup> I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. <sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. <sup>36</sup> He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. <sup>37</sup> This is *that* Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. <sup>38</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received

## GENEVA BIBLE (1560) 1562

made thee a prince, and a judge over us? <sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday? <sup>29</sup> Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes. <sup>30</sup> And when fourtie yeres were expired, there appeared to him in the wildernes of mount Sina, an Angel of the Lord in a flame of fyre in a bush. <sup>31</sup> And when Moses sawe it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lord came unto him, (saying.) <sup>32</sup> I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not beholde it. <sup>33</sup> Then the Lord said to him, Put of thy shooes from thy fete: for the place where thou standest, is holie grounde. <sup>34</sup> I have sene, I have sene the affliction of my people, which is in Egypt, and I have heard their groning, and am came downe to deliver them: and now come, and I will send thee into Egypt. <sup>35</sup> This Moses whome thei forsoke, saying, Who made thee a prince and a judge? the same God sent for a prince, and a deliverer by the hands of the Angel, which appeared to him in the bush. <sup>36</sup> He broght them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes fourtie yeres. <sup>37</sup> This is that Moses, which said unto the children of Israel, A Prophet shal the Lord your God raise up unto you, (even) of your brethren, like unto me: him shal ye heare. <sup>38</sup> This is he that was in the Congregation, in the wildernes with the Angel, which spake to him in mount Sina, and with our fathers, who received the livelie oracles

## (RV 1881) ASV 1901

made thee a ruler and a judge over us? <sup>28</sup> Wouldest thou kill me, as thou killedst the Egyptian yesterday? <sup>29</sup> And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. <sup>30</sup> And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush. <sup>31</sup> And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord. <sup>32</sup> I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. <sup>33</sup> And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. <sup>34</sup> I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. <sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a deliverer with the hand of the angel that appeared to him in the bush. <sup>36</sup> This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. <sup>37</sup> This is that Moses, who said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, like unto me. <sup>38</sup> This is he that was in the church in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers: who received living oracles to

## BISHOPS' BIBLE (1568) 1602

made thee a ruler and a Judge over us? <sup>28</sup> Wilt thou kill mee, as thou diddest the Egyptian yesterday? <sup>29</sup> Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes. <sup>30</sup> And when fourtie yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bramble bush. <sup>31</sup> When Moses saw it, he wondered at the sight: and as he drew neere to behold, the voice of the Lord came unto him, <sup>32</sup> Saying, I am the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Jacob. Then Moses trembled, and durst not beholde. <sup>33</sup> Then sayd the Lorde to him, Put off thy shoes from thy feete: for the place where thou standest, is holy ground. <sup>34</sup> I have seene, I have seene the affliction of my people which is in Egypt, and I have heard their groning, and am come downe to deliver them: And nowe come, and I will send thee into Egypt. <sup>35</sup> This Moses whom they forsooke, saying, Who made thee a ruler and a Judge? the same did God send to be a ruler and a deliverer, by the handes of the Angel which appeared to him in the bramble bush. <sup>36</sup> He brought them out, after that he had shewed wonders and signes in Egypt, and in the red sea, and in the wilderness fourtie yeeres. <sup>37</sup> This is that Moses, which saide unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye heare. <sup>38</sup> This is hee that was in the Church in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers: this man re-

## RSV (1946) 1960

'Who made you a ruler and a judge over us? <sup>28</sup> Do you want to kill me as you killed the Egyptian yesterday?' <sup>29</sup> At this retort Moses fled, and became an exile in the land of Midian, where he became the father of two sons.

<sup>30</sup> "Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. <sup>31</sup> When Moses saw it he wondered at the sight; and as he drew near to look, the voice of the Lord came, <sup>32</sup> 'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.' And Moses trembled and did not dare to look. <sup>33</sup> And the Lord said to him, 'Take off the shoes from your feet, for the place where you are standing is holy ground. <sup>34</sup> I have surely seen the ill-treatment of my people that are in Egypt and heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.'

<sup>35</sup> "This Moses whom they refused, saying, 'Who made you a ruler and a judge?' God sent as both ruler and deliverer by the hand of the angel that appeared to him in the bush. <sup>36</sup> He led them out, having performed wonders and signs in Egypt and at the Red Sea, and in the wilderness for forty years. <sup>37</sup> This is the Moses who said to the Israelites, 'God will raise up for you a prophet from your brethren as he raised me up.' <sup>38</sup> This is he who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers; and he received living

## TYNDALE (1525) 1535

of lyfe to geve unto us, <sup>39</sup> to whom oure fathers coulede not obeye, butcast it from them, and in their hertes turned backe agayne into Egypte, <sup>40</sup> sayinge unto aAron \*: Make us goddes to go before us. For this Moses that brought us out of the londe of Egypte, we wote not wat is become of him. <sup>41</sup> And they made a calfe in those dayes, and offered sacrifice unto the ymage, and rejoyced in the workes of their awne hondes.

<sup>42</sup> Then God turned him selfe and gave them up, that they shulde worship the starres of the skye, as it is written in the boke of the Prophetes. O ye of the housse of Israel, gave ye to me sacrifices and meate offeringes by the space of. xl. yeares in the wyldernes? <sup>43</sup> And ye toke unto you the tabernacle of Moloch, and the starre of youre god Remphan, figures which ye made to worshippe them. And I will translate you beyonde Babylon.

<sup>44</sup> Oure fathers had the tabernacle of witnes in the wyldernes, as he had apoynted them speakinge unto Moses, that he shuld make it accordinge to the fasshon that he had sene. <sup>45</sup> Which tabernacle oure fathers receaved, and brought it in with Josue into the possession of the Gentylys which God drawe out before the face of oure fathers unto the tyme of David. <sup>46</sup> Which founde favour before God, and wolde fayne have made a tabernacle for the God of Jacob. <sup>47</sup> But Salomon bylt him an house.

<sup>48</sup> How be it he that is hiest of all, dwelleth not in tem-

## RHEIMS 1582

give unto us. <sup>39</sup> To whom our fathers would not be obedient: but they repelled him, and in their hartes turned away into Aegypt, <sup>40</sup> saying to Aaron: *Make us goddes that may goe before us. for this Moyses that brought us out of the land of Aegypt, we know not what is befallen to him.* <sup>41</sup> And they made a calfe in those daies, and offered sacrifice to the Idol, and rejoyced in the workes of their owne handes. <sup>42</sup> And God turned, and delivered them up to serve the host of heaven, as it is written in the booke of the Prophets: *Did you offer victims and hostes unto me fourtie yeres in the desert, O house of Israel?* <sup>43</sup> And you tooke unto you the tabernacle of Moloch, and the starre of your God Remphan, figures which you made, to adore them. And I wil translate you beyond Babylon.

<sup>44</sup> The tabernacle of testimonie was among our fathers in the desert, as God ordained speaking to Moyses, *that he should make it according to the forme which he had seen.*

<sup>45</sup> Which our fathers with Jesus receiving, brought it in also into the possession of the Gentiles, which God expelled from the face of our fathers, till in the daies of David,

<sup>46</sup> Who found grace before God, and desired that he might finde a tabernacle for the God of Jacob. <sup>47</sup> And Salomon built him a house. <sup>48</sup> But the Highest dwelleth not in houses

## GREAT BIBLE (1539) 1540

to geve unto us, <sup>39</sup> to whom our fathers wold not obey, but cast it from them, and in theyr hertes turned backe agayne into Egypt, <sup>40</sup> sayinge unto Aaron: make us goddes to go before us. For as for thys Moses that brought us out of the lande of Egypte, we wote not what is become of hym. <sup>41</sup> And they made a calfe in those dayes, and offered sacrifice unto the ymage, and rejoyced over the workes of theyr awne handes.

<sup>42</sup> Then God turned hym selfe, and gave them up, that they shulde worship the hoost of the skye, as it is written in the booke of the prophetes. O ye of the house of Israel, gave ye to me sacrificyes and meate offerynges by the space of fourty yeares in the wyldernes? <sup>43</sup> And ye toke unto you the tabernacle of Moloch, and the starre of youre God Remphan, fygures which ye made to worship them. And I will translate you beyonde Babylon.

<sup>44</sup> Oure fathers had the tabernacle of witnes in the wyl-dernesse, as he had appoynted them speakyng unto Moses: that he shulde make it, according to the fassyon that he had sene. <sup>45</sup> Which tabernacle also oure fathers that cam after, brought in with Josue into the possession of the Gentylys, whom God drave out before the face of oure fathers, unto the tyme of David: <sup>46</sup> which founde favoure before God, and wold fayne have founde a tabernacle for the God of Jacob. <sup>47</sup> But Salomon bylt him an house.

<sup>48</sup> Howbeit he that is hiest of al, dwelleth not in temples

## KJ (1611) 1873

*the lively oracles* to give unto us: <sup>39</sup> to whom our fathers would not obey, but thrust *him* from *them*, and in their hearts turned *back again* into Egypt, <sup>40</sup> saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. <sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. <sup>42</sup> Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? <sup>43</sup> Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. <sup>44</sup> Our fathers had the tabernacle of Witness in the wilderness, as he had appointed, speaking unto Moses, that *he* should make it according to the fashion that he had seen. <sup>45</sup> Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; <sup>46</sup> who found favour before God, and desired to find a tabernacle for the God of Jacob. <sup>47</sup> But Solomon built him a house. <sup>48</sup> Howbeit the most High dwelleth not

## GENEVA BIBLE (1560) 1562

to give unto us. <sup>39</sup> To whome our fathers wolde not obey, but refused, and in their hearts turned backe againe into Egypt, <sup>40</sup> Saying unto Aaron, Make us gods that may go before us: for we knowe not what is become of this Moses that broght us out of the land of Egypt. <sup>41</sup> And they made a calfe in those daies, and offred sacrifice unto the idole, and rejoyced in the workes of their owne hands. <sup>42</sup> Then God turned him self away, and gave them up to serve the hoste of heaven, as it is written in the boke of the Prophetes, O house of Israel, have ye offred to me slayne beasts and sacrifices by the space of fourtie yeres in the wilderness? <sup>43</sup> And ye toke up the tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I wil carie you away beyonde Babylon. <sup>44</sup> Our fathers had the tabernacle of witnes in the wilderness, as he had appointed, speaking unto Moses, that he shulde make it according to the facion that he had sene. <sup>45</sup> Which (tabernacle) also our Fathers received, and broght in with Jesus into the possession of the Gentiles, which God drave out before our fathers, unto the dayes of David: <sup>46</sup> Who founde favour before God, and desired that he might finde a tabernacle for the God of Jacob. <sup>47</sup> But Solomon buylt him an house. <sup>48</sup> Howbeit the moste High dwelleth not in temples made with hands, as saith the

## (RV 1881) ASV 1901

give unto us: <sup>39</sup> to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, <sup>40</sup> saying unto Aaron, Make us gods that shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what is become of him. <sup>41</sup> And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. <sup>42</sup> But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices  
Forty years in the wilderness, O house of Israel?

<sup>43</sup> And ye took up the tabernacle of Moloch,  
And the star of the god Rephan,  
The figures which ye made to worship them:  
And I will carry you away beyond Babylon.

<sup>44</sup> Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. <sup>45</sup> Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, that God thrust out before the face of our fathers, unto the days of David; <sup>46</sup> who found favor in the sight of God, and asked to find a habitation for the God of Jacob. <sup>47</sup> But Solomon built him a house. <sup>48</sup> Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet,

## BISHOPS' BIBLE (1568) 1602

cived \* the word of life, to give unto us. <sup>39</sup> To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned backe againe into Egypt, <sup>40</sup> Saying unto Aaron, Make us gods to go before us. For as for this Moses that brought us out of the land of Egypt, we wote not what is become of him. <sup>41</sup> And they made a Calfe in those dayes, and offered sacrifice unto the idole, and rejoyced over the workes of their owne hands. <sup>42</sup> Then God turned himselfe away, and gave them up to worship the hoste of heaven, as it is written in the booke of the Prophets, O ye house of Israel, have yee offered to mee slaine beasts, and sacrifices by the space of fourty yeres in the wilderness? <sup>43</sup> Yea, ye tooke unto you the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: and I will cary you away beyond Babylon. <sup>44</sup> Our fathers had the Tabernacle of witnesse in the wilderness, as hee had appointed, speaking unto Moses, that hee should make it according to the fashion that he had seene: <sup>45</sup> Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the dayes of David, <sup>46</sup> Which founde favour before God, and would faine have founde a Tabernacle for the God of Jacob. <sup>47</sup> But Salomon built him an house. <sup>48</sup> Howbeit, he that is highest of all, dwelleth not in Temples made with hands, as saith the

## RSV (1946) 1960

oracles to give to us. <sup>39</sup> Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, <sup>40</sup> saying to Aaron, 'Make for us gods to go before us; as for this Moses who led us out from the land of Egypt, we do not know what has become of him.' <sup>41</sup> And they made a calf in those days, and offered a sacrifice to the idol and rejoiced in the works of their hands. <sup>42</sup> But God turned and gave them over to worship the host of heaven, as it is written in the book of the prophets:

'Did you offer to me slain beasts and sacrifices,  
forty years in the wilderness, O house of Israel?

<sup>43</sup> And you took up the tent of Moloch,  
and the star of the god Rephan,  
the figures which you made to worship;  
and I will remove you beyond Babylon.'

<sup>44</sup> 'Our fathers had the tent of witness in the wilderness, even as he who spoke to Moses directed him to make it, according to the pattern that he had seen. <sup>45</sup> Our fathers in turn brought it in with Joshua when they dispossessed the nations which God thrust out before our fathers. So it was until the days of David, <sup>46</sup> who found favor in the sight of God and asked leave to find a habitation for the God of Jacob. <sup>47</sup> But it was Solomon who built a house for him. <sup>48</sup> Yet the Most High does not dwell in houses made with hands; as the prophet says,

## TYNDALE (1525) 1535

ples made with hondes, as sayth the Prophete: <sup>49</sup> Heaven is my seate, and erth is my fote stole, what housse will ye bylde for me sayth the Lorde? or what place is it that I shulde rest in? <sup>50</sup> hath not my honde made all these thinges?

<sup>51</sup> Ye stiffnecked and of uncircumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd, so do ye. <sup>52</sup> Which of the Prophetes have not youre fathers persecuted? And they have slayne them, which shewed before of the comminge of that just, whom ye have now betrayed and mordred. <sup>53</sup> And ye also have receaved a lawe by the ordinaunce of angels, and have not kept it.

<sup>54</sup> When they hearde these thinges, their hertes clave a sunder and they gnashed on him with their tethe. <sup>55</sup> But he beinge full of the holy goost, loked up stedfastlye with his eyes into heaven and sawe the glorie of God, and Jesus stondinge on the ryght honde of God <sup>56</sup> and sayde: beholde, I se the heavens open, and the sonne of man stondinge on the ryght honde of God. <sup>57</sup> Then they gave a shute with a loude voyce, and stopped their eares and ranne upon him all at once, <sup>58</sup> and cast him out of thecite, and stoned him. And the witnesses layde doune their clothes at a yonge manes fete named Saul. <sup>59</sup> And they stoned Steven callinge on and sayinge: Lorde Jesu receive my sprete. <sup>60</sup> And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken, he fell a slepe.

## RHEIMS 1582

made by hand, as the prophet saith: <sup>49</sup> *Heaven is my seate: and the earth the foote-stole of my feete. What house wilt thou build me, saith our Lord? or what place is there of my resting?* <sup>50</sup> *Hath not my hand made all these things?*

<sup>51</sup> You stiffe-necked and of uncircumcised hartes and eares, you alwaies resist the holy Ghost: as your fathers, your selves also. <sup>52</sup> Which of the prophets did not your fathers persecute? And they slewe them that foretold of the comming of the Just one, of whom now <sup>53</sup> you have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it.

<sup>54</sup> And hearing these things they were cut in their hartes, and they gnashed with their teeth at him. <sup>55</sup> But he being full of the holy Ghost, looking stedfastly unto heaven, saw the glorie of God, and Jesus standing on the right hand of God. <sup>56</sup> And he said, Behold I see the heavens opened, and the Sonne of man standing on the right hand of God. <sup>57</sup> And they crying out with a loude voice, stopped their eares, and with one accord ranne violently upon him. <sup>58</sup> And casting him forth without the citie, they stoned him: and the witnesses laid of their garments beside the feete of a yong man that was called Saul. <sup>59</sup> And they stoned Steven invocating, and saying: Lord JESUS, receive my spirit. <sup>60</sup> And falling on his knees, he cried with a loude voice, saying: Lord, lay not this sinne unto them. And when he had said this, he fel a sleepe. And Saul was consenting to his death.

## GREAT BIBLE (1539) 1540

made with handes, as sayth the prophete: <sup>49</sup> heaven is my seate, and earth is my fote stole. What house wyll ye bylde for me, sayth the Lorde? or which is the place of my rest: <sup>50</sup> hath not my hand made al these thinges?

<sup>51</sup> Ye stiffnecked and of uncircumcised hertes and eares: ye have allwayes resysted the holy ghost: as youre fathers dyd, so do ye. <sup>52</sup> Which of the prophetes have not your fathers persecuted? And they have slaine them which shewed before of the comming of that Just, whom ye have nowe betrayd, and murdred. <sup>53</sup> And ye also have receaved the lawe by the minystracyon of aungels, and have not kept it.

<sup>54</sup> When they heard these thinges, theyr hertes clave asunder, and they gnashed on him with theyr teth. <sup>55</sup> But he beyng ful of the holy ghost, loked up stedfastlye with hys eyes into heaven, and sawe the glorye of God, and Jesus standyng on the ryght hande of God, <sup>56</sup> and sayd: beholde, I se the heavens open, and the sonne of man standyng on the right hand of God. <sup>57</sup> Then they gave a shout with a loud voyce, and stopped theyr eares, and ranne upon him all at once, <sup>58</sup> and cast hym out of the cytie, and stoned him. And the witnes layd doune theyr clothes at a yong mannes fete, whose name was Saul. <sup>59</sup> And they stoned Steven callynge on and sayinge: Lorde Jesu, receive my sprete. <sup>60</sup> And he kneled doune and cryed with a loude voyce: Lorde, laye not thys synne to theyr charge. And when he had thus spoken, he fell a slepe.

## KJ (1611) 1873

in temples made with hands; as saith the prophet, <sup>49</sup> *Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?* <sup>50</sup> *Hath not my hand made all these things?*

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. <sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: <sup>53</sup> who have received the law by the disposition of angels, and have not kept *it*.

<sup>54</sup> When they heard these *things*, they were cut to the heart, and they gnashed on him *with their* teeth. <sup>55</sup> But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. <sup>57</sup> Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, <sup>58</sup> and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. <sup>59</sup> And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. <sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

## GENEVA BIBLE (1560) 1562

Prophet, <sup>49</sup> Heaven (is) my throne, and earth (is) my fote stole: what house wil ye buylde for me, saith the Lord? or what place is it that I shuld rest in? <sup>50</sup> Hathe not myne hande made all these thyngs? <sup>51</sup> Ye stiffenecked and of uncircumcised hearts and eares, ye have alwayes resisted the holie Gost: as your fathers (did,) so (do) you. <sup>52</sup> Whiche of the Prophetes have not your fathers persecuted? and they have slayne them, which shewed before of the coming of that Just, of whome ye are now the betrayers and murtherers. <sup>53</sup> Whiche have received the Lawe by the ordinance of Angels, and have not kept it. <sup>54</sup> But when they heard these thynges, theyr hearts brast for anger, and they gnashed at him with (their) teeth. <sup>55</sup> But he beyng full of the holie God, loked stedfastly into heaven, and sawe the glorie of God, and Jesus standing at the right hand of God. <sup>56</sup> And said, Beholde, I se the heavens open, and the Sonne of man standing at the ryght hand of God. <sup>57</sup> Then they gave a shoute with a loude voice, and stopped their eares, and ranne upon hym all at once. <sup>58</sup> And cast hym out of the citie, and stoned hym: and the witnesses layd downe their clothes at a yong mans fete, named Saul. <sup>59</sup> And thy \* stoned Steven, who called on (God,) and said, Lord Jesus, receive my spirit. <sup>60</sup> And he kneled downe, and cryed wyth a loude voyce, Lorde, lay not thys sinne to their charge. And when he had thus spoken he slept.

## (RV 1881) ASV 1901

<sup>49</sup> The heaven is my throne,  
And the earth the footstool of my feet:  
What manner of house will ye build me? saith the Lord:

Or what is the place of my rest?

<sup>50</sup> Did not my hand make all these things?

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. <sup>52</sup> Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; <sup>53</sup> ye who received the law as it was ordained by angels, and kept it not.

<sup>54</sup> Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. <sup>55</sup> But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. <sup>57</sup> But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; <sup>58</sup> and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. <sup>59</sup> And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. <sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he

## BISHOPS' BIBLE (1568) 1602

Prophet, <sup>49</sup> Heaven is my seate, and earth is my footstoole: What house will ye builde mee, saith the Lord? Or which is the place of my rest? <sup>50</sup> Hath not my hand made all these things? <sup>51</sup> Ye stiffenecked and of uncircumcised hearts and eares, ye do alwayes resist the holy Ghost, as your fathers did, so do ye. <sup>52</sup> Which of the Prophets have not your fathers persecuted? And they have slaine them which shewed before of the comming of the Just, of whom yee have bene nowe the betrayers and murderers: <sup>53</sup> Which also have received the Lawe by the disposition of Angels, and have not kept it. <sup>54</sup> When they heard these things, their hearts clave asunder, and they gnashed on him with their teeth. <sup>55</sup> But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> And said, Behold, I see the heavens open, and the Sonne of man standing on the right of God. <sup>57</sup> Then they gave a shoute with a lowde voyce, and stopped their eares, and ranne upon him all at once, <sup>58</sup> And cast him out of the citie, and stoned him: and the witnesses layd downe their clothes at a yong mans feete, whose name was Saul. <sup>59</sup> And they stoned Steven, calling on, and saying, Lord Jesu, receive my spirit. <sup>60</sup> And he kneeled downe, and cried with a lowd voyce, Lord, lay not this sin to their charge. And when he had thus spoken, he fell asleepe.

## RSV (1946) 1960

<sup>49</sup> Heaven is my throne,  
and earth my footstool.

What house will you build for me, says the Lord,  
or what is the place of my rest?

<sup>50</sup> Did not my hand make all these things?

<sup>51</sup> "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. <sup>52</sup> Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, <sup>53</sup> you who received the law as delivered by angels and did not keep it."

<sup>54</sup> Now when they heard these things they were enraged, and they ground their teeth against him. <sup>55</sup> But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; <sup>56</sup> and he said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." <sup>57</sup> But they cried out with a loud voice and stopped their ears and rushed together upon him. <sup>58</sup> Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. <sup>59</sup> And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." <sup>60</sup> And he knelt down and cried with a loud voice, "Lord, do not hold this sin against them." And when he had said

## TYNDALE (1525) 1535

8 Saul had pleasure in his deeth. And at that tyme ther was a great persecucion agaynst the congregacion which was at Jerusalem, and they were all scattered abroad thorowout the regions of Jury and Samaria, except the Apostles. <sup>2</sup> Then devout men dressed Steven, and made great lamentacion over him. <sup>3</sup> But Saul made havocke of the congregacion, and entred into every housse and drewe out bothe man and woman, and thrust them into preson. <sup>4</sup> Howbeit they that were scattered abroad, went every where preachinge the worde. <sup>5</sup> Then came Philip into a cite of Samaria, and preached Christ unto them. <sup>6</sup> And the people gave hede unto those thinges which Philip spake, with one acorde, in that they hearde and sawe the myracles which he did. <sup>7</sup> For unclene spretes cryinge with loude voyce, came out of many that were possessed of them. And many taken with palsies, and many that halted, were healed. <sup>8</sup> And ther was great joye in that cite. <sup>9</sup> And ther was a certayne man called Simon, which before tyme in the same cite, used witche crafte and bewitched the people of Samarie, sayinge that he was a man that coulede do greates thinges. <sup>10</sup> Whom they regarded, from the lest to the greatest, sayinge: this felow is the great power of God. <sup>11</sup> And him they set moche by, because that of longe tyme he had mocked them with sorcery. <sup>12</sup> But assone as they beleved Philippes preachinge of the kyngdome of God and of the name of Jesu Christ, they were baptised bothe men and

## RHEIMS 1582

8 And the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Jewrie and Samaria, saving the Apostles. <sup>2</sup> And devout men tooke order for Stevens funeral, and made great mourning upon him. <sup>3</sup> But Saul wasted the Church: entring in from house to house, and drawing men and women, delivered them into prison.

<sup>4</sup> They therefore that were dispersed, passed through, evangelizing the word.

<sup>5</sup> And Philippe descending into the citie of Samaria, preached CHRIST unto them. <sup>6</sup> And the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seing the signes that he did. <sup>7</sup> For many of them that had uncleane spirits, crying with a loud voice, went out. And many sicke of the palsey and lame were cured. <sup>8</sup> There was made therefore great joy in that citie. <sup>9</sup> And a certaine man named Simon, who before had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one: <sup>10</sup> unto whom al harkened from the least to the greatest, saying, This man is the power of God, that is called great. <sup>11</sup> And they were attent upon him, because a long time he had bewitched them with his magical practises. <sup>12</sup> But when they had beleeved Philippe evangelizing of the kingdom of God, and of the name of JESUS CHRIST, they were baptized, men and

## GREAT BIBLE (1539) 1540

8 Saul consented unto hys death. And at that tyme there was a greates persecucion agaynst the congregacion which was at Jerusalem, and they were all scatered abroad thorowout the regyons of Jewry and Samaria, except the apostles. <sup>2</sup> But devout men dressed Steven, and made great lamentacyon over hym. <sup>3</sup> As for Saul he made havocke of the congregacyon, and entred into every house, and drew out both men and women, and thrust them into preson. <sup>4</sup> Therefore, they that were scatered abroad, went every where preachyng the worde of God.

<sup>5</sup> Then came Philip into a cytie of Samaria, and preached Christ unto them. <sup>6</sup> And the people gave hede unto those thynges which Philip spake with one accord, hearyng and seying the myracles whych he dyd. <sup>7</sup> For uncleane spretes cryinge with loude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. <sup>8</sup> And ther was great joye in that cyte.

<sup>9</sup> But ther was a certen man called Symon, which before tyme in the same cytye used witchecraft, and bewitched the people of Samary, saying that he was a man that coulede do great thynges. <sup>10</sup> Whom they regarded, from the lest to the greatest, sayinge: this man is the power of God, which is called greates. <sup>11</sup> And him they sett moche by, because that of longe tyme he had bewitched them with sorceries. <sup>12</sup> But assone as they gave credence to Philippes preachyng of the kyngdome of God, and of the name of Jesu Christ,

## KJ (1611) 1873

8 And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup> And devout men carried Stephen *to his burial*, and made great lamentation over him. <sup>3</sup> As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison. <sup>4</sup> Therefore they that were scattered abroad went every where preaching the word.

<sup>5</sup> Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those *things* which Phillip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and *that were* lame, were healed. <sup>8</sup> And there was great joy in that city. <sup>9</sup> But there was a certain man, called Simon, which beforetime in the *same* city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: <sup>10</sup> to whom they all gave heed, from the least to the greatest, saying, This *man* is the great power of God. <sup>11</sup> And to him they had regard, because that of long time *he* had bewitched them with sorceries. <sup>12</sup> But when they believed Philip preaching the *things* concerning the kingdom of God, and the name of Jesus Christ, they

## GENEVA BIBLE (1560) 1562

8 And Saul consented to his death, and at that time, there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad through the regions of Judea and of Samaria, except the apostles. <sup>2</sup>Then (certeine) men fearing God, caryed Steven amongs them, (to be buried,) and made great lamentation for him. <sup>3</sup>But Saul made havocke of the Church, and entred into everie house, and drewe out both men and women, and put them into prison. <sup>4</sup>Therefore they that were scattered abroad went to and fro preaching the worde.

<sup>5</sup>Then came Philippe into the citie of Samaria, and preached Christ unto them. <sup>6</sup>And the people gave hede unto those things which Philippe spake, with one accorde, hearing and seing the miracles which he did. <sup>7</sup>For uncleane spirits crying with a loude voyce, came out of many that were possessed (of them:) and many taken with palsies, and that halted, where \* healed. <sup>8</sup>And there was great joye in that citie. <sup>9</sup>And there was before in the citie a certeine man called Simon, which used witchcraft, and bewitched the people of Samaria, saying, that he him self was some great man. <sup>10</sup>To whome they gave hede from the least to the greatest, saying, This man is the great power of God. <sup>11</sup>And they gave hede unto him, because that of long time he had bewitched them with sorceries. <sup>12</sup>But assone as they beleved Philippe, which preached the things that concerned the kingdome of God, and in the Name of Jesus Christ they were baptized bothe men and

(RV 1881) ASV 1901

8 had said this, he fell asleep. <sup>1</sup>And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. <sup>2</sup>And devout men buried Stephen, and made great lamentation over him. <sup>3</sup>But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

<sup>4</sup>They therefore that were scattered abroad went about preaching the word. <sup>5</sup>And Philip went down to the city of Samaria, and proclaimed unto them the Christ. <sup>6</sup>And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. <sup>7</sup>For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. <sup>8</sup>And there was much joy in that city.

<sup>9</sup>But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: <sup>10</sup>to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. <sup>11</sup>And they gave heed to him, because that of long time he had amazed them with his sorceries. <sup>12</sup>But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were

## BISHOPS' BIBLE (1568) 1602

8 And Saul was consenting unto his death: and at that time there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorowout the regions of Jury, and Samaria, except the Apostles. <sup>2</sup>And devoute men caried Steven together to his buriall, and made great lamentation over him. <sup>3</sup>As for Saul, hee made havocke of the Church, entring into every house, and drawing out both men and women, did put them into prison. <sup>4</sup>Therefore they that were scattered abroad, went every where preaching the word of God. <sup>5</sup>Then came Philip into the city of Samaria, and preached Christ unto them. <sup>6</sup>And the people gave heede unto those things which Philip spake, with one accorde, hearing and seeing the miracles which he did. <sup>7</sup>For uncleane spirits, crying with lowde voice, came out of many that were possessed with them: and many taken with palsies, and many that halted, were healed. <sup>8</sup>And there was great joy in that citie. <sup>9</sup>But there was a certaine man called Simon, which before time in the same citie used witchcraft, and bewitched the people of Samaria, saying that hee was a man that could doe great things: <sup>10</sup>To whom they all gave heede, from the least to the greatest, saying, This man is the great power of God. <sup>11</sup>And him they set much by, because that of long time hee had bewitched them with sorceries. <sup>12</sup>But when they beleved Philips preaching of the kingdome of God, and of the Name of Jesus Christ,

RSV (1946) 1960

8 this, he fell asleep. <sup>1</sup>And Saul was consenting to his death.

And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the region of Judea and Samaria, except the apostles. <sup>2</sup>Devout men buried Stephen, and made great lamentation over him. <sup>3</sup>But Saul laid waste the church, and entering house after house, he dragged off men and women and committed them to prison.

<sup>4</sup>Now those who were scattered went about preaching the word. <sup>5</sup>Philip went down to a city of Samaria, and proclaimed to them the Christ. <sup>6</sup>And the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did. <sup>7</sup>For unclean spirits came out of many who were possessed, crying with a loud voice; and many who were paralyzed or lame were healed. <sup>8</sup>So there was much joy in that city.

<sup>9</sup>But there was a man named Simon who had previously practiced magic in the city and amazed the nation of Samaria, saying that he himself was somebody great. <sup>10</sup>They all gave heed to him, from the least to the greatest, saying, "This man is that power of God which is called Great." <sup>11</sup>And they gave heed to him, because for a long time he had amazed them with his magic. <sup>12</sup>But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both

## TYNDALE (1525) 1535

wemen. <sup>13</sup> Then Simon him selfe beleved also, and was baptised, and continued with Philip, and wondred beholdinge the myracles and signes, which were shewed.

<sup>14</sup> When the Apostles which were at Jerusalem hearde saye that Samaria had receaved the worde of God: they sent unto them Peter and John. <sup>15</sup> Which when they were come, prayed for them that they might receive the holy goost. <sup>16</sup> For as yet he was come on none of them: But they were baptised only in the name of Christ Jesu. <sup>17</sup> Then layde they their hondes on them, and they receaved the holy goost.

<sup>18</sup> When Simon sawe, that thorowe layinge on of the Apostles hondes on them, the holy goost was geven: he offered them money <sup>19</sup> sayinge: Geve me also this power, that on whomsoever I put the hondes, he maye receive the holy goost. <sup>20</sup> Then sayde Peter unto him: thy monye perysh with the, because thou wenest that the gifte of God maye be obteyned with money. <sup>21</sup> Thou hast nether parte nor feloushippe in this busines. For thy hert is not ryght in the sight of God. <sup>22</sup> Repent therfore of this thy wickednes, and praye God that the thought of thyne hert maye be forgiven the. <sup>23</sup> For I perceave that thou arte full of bitter gall, and wrapped in iniquite.

<sup>24</sup> Then answered Simon and sayd: praye ye to the Lorde for me, that none of these thinges which ye have spoken,

## RHEIMS 1582

women. <sup>13</sup> Then Simon also him self beleaved: and being baptized, he cleaved to Philippe. Seing also signes and very great miracles to be done, he was astonied with admiration.

<sup>14</sup> And when the Apostles who were in Hierusalem, had heard that Samaria had received the word of God: they sent unto them Peter and John. <sup>15</sup> Who when they were come, praied for them, that they might receive the holy Ghost. <sup>16</sup> For he was not yet come upon any of them, but they were only baptized in the name of our Lord Jesus. <sup>17</sup> Then did they impose their handes upon them, and they received the holy Ghost. <sup>18</sup> And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was given, he offered them money, <sup>19</sup> saying, Give me also this power, that on whomsoever I impose my handes, he may receive the holy Ghost. <sup>20</sup> But Peter said to him, Thy money be with thee unto perdition: because thou hast thought that the gift of God is purchased with money. <sup>21</sup> Thou hast no part, nor lot in this word. For thy hart is not right before God. <sup>22</sup> Doe penance therfore from this thy wickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. <sup>23</sup> For I see thou art in the gall of bitternes and the obligation of iniquite. <sup>24</sup> And Simon answering said, Pray you for me to our Lord, that nothing come upon me of these things which you

## GREAT BIBLE (1539) 1540

they were baptysed both men and wemen. <sup>13</sup> Then Simon hym selfe beleved also. And whan he was baptised, he continued with Philip, and wondred, beholding the miracles and sygnes, which were shewed.

<sup>14</sup> When the apostles which were at Jerusalem herd saye, that Samary had receaved the word of God, they sent unto them Peter and John. <sup>15</sup> Which whan they were come downe, prayed for them that they might receave the holy ghost. <sup>16</sup> For as yet he was come on noone of them: but they were baptysed onely in the name of Christ Jesu. <sup>17</sup> Then layd they their handes on them, and they receaved the holy ghost.

<sup>18</sup> When Simon sawe that thorow laying on of the apostles handes, the holy ghost was geven, he offered them money, <sup>19</sup> saying: geve me also this power, that on whomsoever I put the handes, he maye receive the holy ghost. <sup>20</sup> But Peter sayd unto him: thy money perisshe with the, because thou hast thought that the gift of God maye be obteyned with money. <sup>21</sup> Thou hast nether parte, nor felowschyp in thys busynes. For thy hert is not ryght in the syght of God. <sup>22</sup> Repente therfore of thys thy wyckednes, and praye God, that the thought of thyne herte maye be forgiven the. <sup>23</sup> For I perceave that thou art full of bitter gall, and wrapped in iniquite.

<sup>24</sup> Then answered Simon and sayde: praye ye to the Lorde for me, that none of these thynges which ye have

## KJ (1611) 1873

were baptized, both men and women. <sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding *the* <sup>†</sup>miracles and signs *which were done*.

<sup>14</sup> Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup> who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup> (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup> Then laid they *their* hands on them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, <sup>19</sup> saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. <sup>21</sup> Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. <sup>24</sup> Then answered Simon, and said, Pray ye to the Lord for me, that none of *these things* which

<sup>†</sup> [Gr. *signs and great miracles*].

## GENEVA BIBLE (1560) 1562

women. <sup>13</sup> Then Simon him self beleved also and was baptized, and continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

<sup>14</sup> Now when the Apostles, whiche were at Jerusalem, heard say, that Samaria had received the worde of God, they sent unto them Peter and John. <sup>15</sup> Which when they were come downe, prayed for them, that they might receive the holie Gost. <sup>16</sup> [For as yet, he was come downe on none of them, but they were baptized onely in the Name of the Lord Jesus] <sup>17</sup> Then laid they their hands on them, and they received the holie Gost. <sup>18</sup> And when Simon sawe, that through laying on of the Apostles hands the holie Gost was given, he offred them money, <sup>19</sup> Saying, Give me also this power, that on whomesoever I lay the hands, he may receive the holie Gost. <sup>20</sup> Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money. <sup>21</sup> Thou hast nether parte nor fellowship in this busines: for thine heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee. <sup>23</sup> For I se that thou art in the gall of bitternes, and in the bonde of iniquitie. <sup>24</sup> Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

## (RV 1881) ASV 1901

baptized, both men and women. <sup>13</sup> And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

<sup>14</sup> Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup> who, when they were come down, prayed for them, that they might receive the Holy Spirit: <sup>16</sup> for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. <sup>17</sup> Then laid they their hands on them, and they received the Holy Spirit. <sup>18</sup> Now when Simon saw that through the laying on of the apostles' hands the <sup>g</sup>Holy Spirit was given, he offered them money, <sup>19</sup> saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. <sup>20</sup> But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. <sup>21</sup> Thou hast neither part nor lot in this matter: for thy heart is not right before God. <sup>22</sup> Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. <sup>23</sup> For I see that thou art in the gall of bitterness and in the bond of iniquity. <sup>24</sup> And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

<sup>g</sup> Some ancient authorities omit *Holy*.

## BISHOPS' BIBLE (1568) 1602

they were baptized, both men and women. <sup>13</sup> Then Simon himselfe beleeved also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done. <sup>14</sup> When the Apostles which were at Hierusalem, heard say that Samaria had received the worde of God, they sent unto them Peter and John. <sup>15</sup> Which when they were come downe, prayed for them that they might receive the holy Ghost. <sup>16</sup> (For as yet hee was come downe upon none of them: but they were baptized onely in the Name of Christ Jesu.) <sup>17</sup> Then layde they their hands on them, and they received the holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the Apostles handes, the holy Ghost was given, he offered them money, <sup>19</sup> Saying, Give mee also this power, that on whomsoever I put the handes, hee may receive the holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be obtained with money. <sup>21</sup> Thou hast neither part nor fellowship in this businesse: for thy heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceive that thou art in the gall of bitternesse, and in the bond of iniquitie. <sup>24</sup> Then answered Simon, and saide, Pray ye to the Lord for mee, that none

## RSV (1946) 1960

men and women. <sup>13</sup> Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

<sup>14</sup> Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, <sup>15</sup> who came down and prayed for them that they might receive the Holy Spirit; <sup>16</sup> for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. <sup>17</sup> Then they laid their hands on them and they received the Holy Spirit. <sup>18</sup> Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, <sup>19</sup> saying, "Give me also this power, that any one on whom I lay my hands may receive the Holy Spirit." <sup>20</sup> But Peter said to him, "Your silver perish with you, because you thought you could obtain the gift of God with money! <sup>21</sup> You have neither part nor lot in this matter, for your heart is not right before God. <sup>22</sup> Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. <sup>23</sup> For I see that you are in the gall of bitterness and in the bond of iniquity." <sup>24</sup> And Simon answered, "Pray for me to the Lord, that nothing of what you have said may come upon me."

## TYNDALE (1525) 1535

fall on me. <sup>25</sup> And they when they had testified and preached the worde of the Lorde, returned toward Jerusalem, and preached the gospel in many cities of the Samaritans.

<sup>26</sup> Then the angell of the Lorde spake unto Philip saying: aryse and go toward the midde daye unto the waye that goeth doune from Jerusalem unto Gaza which is in the desert. <sup>27</sup> And he arose and went on. And beholde a man of Ethiopia which was a chamberlayne, and of greate auctorite with Candace quene of the Ethiopians, and had the rule of all her treasure, came to Jerusalem for to praye. <sup>28</sup> And as he returned home agayne sittinge in his charet, he rede Esay the Prophete.

<sup>29</sup> Then the sprete sayde unto Philip: go neare and joyne thy selfe to yonder charet. <sup>30</sup> And Philip ranne to him, and hearde him rede the prophet Esayas, and sayde: Understandest thou what thou redest? <sup>31</sup> And he said: how can I, except I had a gyde? And he desyred Philip that he wold come up and sit with him. <sup>32</sup> The tenoure of the scripture which he redde was this. He was ledde as a shepe to be slayne: and lyke a lambe domme before his sherer, so opened he not his mouth. <sup>33</sup> Because of his humblenes, he was not esteemed: who shall declare his generacion? for his lyfe is taken from the erthe. <sup>34</sup> The chamberlayne answered Philip and sayde: I praye the, of whom speaketh the Prophet this? of him selfe, or of some other man?

<sup>35</sup> And Philip opened his mouth, and beganne at the same

## RHEIMS 1582

have said. <sup>25</sup> And they in deede having testified and spoken the word of our Lord, returned to Hierusalem, and evangelized to many countries of the Samaritans.

<sup>26</sup> And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into Gaza: this is desert. <sup>27</sup> And rising he went. And behold, a man of Æthiopia, an eunuch, of great authoritie under Candace the Queene of the Æthiopians, who was over al her treasures, was come to Hierusalem to adore: <sup>28</sup> and he was returning and sitting upon his chariot, and reading Esay the prophet. <sup>29</sup> And the Spirit said to Philippe, Goe neere, and joyne thy self to this same chariot. <sup>30</sup> And Philippe running thereunto, heard him reading Esay the prophet, and he said: Trowest thou that thou understandest the things which thou redest? <sup>31</sup> Who said, And how can I, unlesse some man shew me? and he desired Philippe that he would come up and sit with him. <sup>32</sup> And the place of the scripture which he did reade, was this: *As a sheepe to slaughter was he led: and as a lambe before his shearer, without voice, so did he not open his mouth.* <sup>33</sup> *In humilitie his judgement was taken away. His generation who shal declare, for from the earth shal his life be taken?* <sup>34</sup> And the eunuch answering Philip, said, I beseeche thee, of whom doth the Prophet speake this? of him self, or of some other? <sup>35</sup> And Philip opening his mouth, and beginning from this scripture, evangelized

## GREAT BIBLE (1539) 1540

spoken, fall on me. <sup>25</sup> And they when they had testified and preached the worde of God, returned toward Jerusalem, and preached the gospel in many cyties of the Samaritans.

<sup>26</sup> The aungell of the Lorde spake unto Philip, saying: aryse, and go toward the south unto the waye that goeth downe from Jerusalem unto the cyte of Gaza, which is in the desert. <sup>27</sup> And he arose, and went on. And behold, a man of Ethiopia (a chamberlene, and of greate auctorite with Candace quene of the Ethiopians, and had the rule of al her treasure came to Jerusalem for to worshyp. <sup>28</sup> And as he returned home agayne syttinge in hys charet, he red Esay the prophete.

<sup>29</sup> Then the sprete sayd unto Philip: go neare, and joyne thy self to yonder charet. <sup>30</sup> And Philip ran to hym, and heard him reade the prophete Esay, and sayd: Understandest thou what thou redest? <sup>31</sup> And he said: How can I, except I had a gyde? And he desyred Philip, that he wolde come up, and sytt with hym. <sup>32</sup> The tenoure of the scripture which he read, was this: He was led as a shepe to be slayne: and lyke a lambe domme before his shearer, so opened he not his mouth. <sup>33</sup> Because of hys humblenes, he was not esteemed. But who shal declare hys generacion? for his lyfe is taken from the earth. <sup>34</sup> The chamberlayn answered Philip, and sayd: I praye the of whom speaketh the prophete thys? of hym selfe, or of some other mam \*?

<sup>35</sup> Philip opened hys mouth, and began at the same scrip-

## KJ (1611) 1873

ye have spoken come upon me. <sup>25</sup> And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

<sup>26</sup> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. <sup>27</sup> And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, <sup>28</sup> was returning, and sitting in his chariot read Esaias the prophet. <sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran *thither to him*, and heard him read the prophet Esaias, and said, Understandest thou what thou redest? <sup>31</sup> And he said, How can I, except some *man* should guide me? And he desired Philip that *he* would come up and sit with him. <sup>32</sup> The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: <sup>33</sup> in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. <sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other *man*? <sup>35</sup> Then Philip opened his mouth, and began at the same scripture,

## GENEVA BIBLE (1560) 1562

<sup>25</sup> So they, when they had testified and preached the worde of the Lord, returned to Jerusalem, and preached the Gospel in many townes of the Samaritans. <sup>26</sup> Then the Angel of the Lord spake unto Philippe, saying, Arise, and go toward the South unto the way that goeth downe from Jerusalem unto Gaza, which is waste. <sup>27</sup> And he arose and went out and beholde a certeine Eunuche of Ethiopia Cadaces the Quene of the Ethiopians chief Governer, who had the rule of all her treasure, and came to Jerusalem to worship: <sup>28</sup> And as he returned sitting in his charet, he red Esaia the Prophet. <sup>29</sup> Then the Spirit said unto Philippe, Go nere and joyne thy self to yonder charet. <sup>30</sup> And Philippe ranne thether, and heard him read the Prophet Esaia, and said, But understandest thou what thou readest? <sup>31</sup> And he said, How can I, except I had a guide And he desired Philippe, that he wolde come up and sit with him. <sup>32</sup> Now the place of the Scripture which he red, was this, He was led as a shepe to the slaughter: and like a lambe domme before his shearer, so opened he not his mouth. <sup>33</sup> In his humilitie his judgement hath bene exalted: but who shal declare his generacion? for his life is taken from the earth. <sup>34</sup> Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him self, or of some other man? <sup>35</sup> Then Philippe opened his mouth, and began at the same Scripture, and preached unto him Jesus.

## (RV 1881) ASV 1901

<sup>25</sup> They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

<sup>26</sup> But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. <sup>27</sup> And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; <sup>28</sup> and he was returning and sitting in his chariot, and was reading the prophet Isaiah. <sup>29</sup> And the Spirit said unto Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. <sup>32</sup> Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;  
And as a lamb before his shearer is dumb,  
So he openeth not his mouth:

<sup>33</sup> In his humiliation his judgment was taken away:

His generation who shall declare?

For his life is taken from the earth.

<sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? <sup>35</sup> And Philip opened his mouth, and beginning from

## BISHOPS' BIBLE (1568) 1602

of *these things* which ye have spoken, fall on me. <sup>25</sup> And they, when they had testified and preached the word of the Lord, returned toward Hierusalem, and preached the Gospel in many villages of the Samaritanes. <sup>26</sup> And the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth downe from Hierusalem unto Gaza, which is desert. <sup>27</sup> And he arose, and went on: and beholde, a man of Ethiopia, an Eunuch, and of great authoritie with Candace, Queene of the Ethiopians, and had the rule of all her treasure, which came to Hierusalem for to worship. <sup>28</sup> And as hee returned home againe, sitting in his charet, he read Esaia the Prophet. <sup>29</sup> Then the Spirit said unto Philip, Come neere, and joyne thy selfe to this charet. <sup>30</sup> And Philip ran thither to him, and heard him reade the Prophet Esaia, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except some man should guide me? And hee desired Philip that he would come up, and sit with him. <sup>32</sup> The tenor of the Scripture, which hee read, was this, He was led as a sheepe to the slaughter, and like a Lambe dumbe before the shearer: so opened not he his mouth. <sup>33</sup> In his humilitie, his Judgement is exalted: but who shall declare his generation? For his life is taken from the earth. <sup>34</sup> And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man? <sup>35</sup> Then Philip opened his mouth, and began at the same

## RSV (1946) 1960

<sup>25</sup> Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.

<sup>26</sup> But an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert road. <sup>27</sup> And he rose and went. And behold, an Ethiopian, a eunuch, a minister of Candace the queen of the Ethiopians, in charge of all her treasure, had come to Jerusalem to worship <sup>28</sup> and was returning; seated in his chariot, he was reading the prophet Isaiah. <sup>29</sup> And the Spirit said to Philip, "Go up and join this chariot." <sup>30</sup> So Philip ran to him, and heard him reading Isaiah the prophet, and asked, "Do you understand what you are reading?" <sup>31</sup> And he said, "How can I, unless some one guides me?" And he invited Philip to come up and sit with him. <sup>32</sup> Now the passage of the scripture which he was reading was this:

"As a sheep led to the slaughter  
or a lamb before its shearer is dumb,  
so he opens not his mouth.

<sup>33</sup> In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken up from the earth."

<sup>34</sup> And the eunuch said to Philip, "About whom, pray, does the prophet say this, about himself or about some one else?"

<sup>35</sup> Then Philip opened his mouth, and beginning with this

## TYNDALE (1525) 1535

scripture, and preached unto him Jesus. <sup>36</sup> And as they went on their waye, they came unto a certayne water, and the chamberlayne sayde: Se here is water, what shall let me to be baptised? <sup>37</sup> Philip sayde unto him: Yf thou beleve with all thyne hert, thou mayst. He answered and sayde: I beleve that Jesus Christ is the sonne of God. <sup>38</sup> And he commaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip and also the chamberlayne, and he baptised him. <sup>39</sup> And assone as they were come out of the water, the sprete of the Lorde caught awaye Philip, that the chamberlayne sawe him no moore. And he went on his waye rejoysinge: <sup>40</sup> but Philip was founde at Azotus. And he walked thorowout the countre preachinge in their cities, tyll he came to Cesarea.

**9** And Saul yet brethinge oute threatnynges and slaughter agaynst the disciples of the Lorde, went onto the hye preste, <sup>2</sup> and desyred of him lettres to Damasco, to the synagoges: that yf he founde eny of this waye whether they were men or wemen, he myght bringe them bounde unto Jerusalem. <sup>3</sup> But as he jorneyed and was come nye to Damasco, sodenly ther shyned rounde about him a lyght from heaven, <sup>4</sup> and he fell to the erth, and hearde a voyce sayinge to him: Saul, Saul, why persecutest thou me? <sup>5</sup> And he sayde, what arte thou Lorde? And the Lorde sayd: I am Jesus whom thou persecutest, it shalbe harde for the to kycke agaynst the pricke. And he bothe tremblinge and astonyed sayde: Lorde what wilt thou have me to do? And

## RHEIMS 1582

unto him JESUS. <sup>36</sup> And as they went by the way, they came to a certaine water: and the eunuch said, Lo water, who doth let me to be baptized? <sup>37</sup> And Philip said, If thou beleve with al thy hart, thou maiest. And he answering said, I beleve that JESUS CHRIST is the sonne of God. <sup>38</sup> And he commaunded the chariot to stay: and both went downe into the water, Philip and the Eunuch, and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of our Lord tooke away Philip, and the eunuch saw him no more. And he went on his way rejoicing. <sup>40</sup> But Philip was found in Azotus, and passing through, he evangelized to al the cities, til he came to Cæsarea.

**9** And Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, <sup>2</sup> and asked letters of him unto Damascus to the synagogs, that if he had found any men and women of this way, he might bring them bound unto Hierusalem. <sup>3</sup> And as he went on his journey, it chaunced that he drew nigh to Damascus: and sodenly a light from heaven shined round about him. <sup>4</sup> And falling on the ground, he heard a voice saying to him, Saul, Saul why persecutest thou me? <sup>5</sup> Who said, Who art thou Lord? And he, I am JESUS whom thou doest persecute. it is hard for thee to kicke against the

## GREAT BIBLE (1539) 1540

ture, and preached unto hym Jesus. <sup>36</sup> And as they went on theyr waye, they cam unto a certen water, and the chamberlayne said: Se, here is water what doth let me to be baptysed? <sup>37</sup> Philip sayde unto him: If thou beleve with all thyne hert, thou mayest. And he answered, and sayde: I beleve that Jesus Christ is the sonne of God. <sup>38</sup> And he commaunded the charet to stande styll. And they went downe both into the water: both Philip and also the chamberlayn, and he baptysed hym. <sup>39</sup> And assone as they were come out of the water, the sprete of the Lord caught awaye Philip, and the chamberlayn sawe him nomore. And he went on hys waye rejoysinge: <sup>40</sup> but Philip was founde at Azotus. And he walked thorowout the countre, preaching in all the cyties, tyll he came to Cesarea.

**9** And Saul yet brethyng out threatnynges and slaughter agaynst the disciples of the Lorde, wente unto the hye preste, <sup>2</sup> and desyred of hym letters, to cary to Damasco, to the synagoges: that yf he founde any of thys waye, (whyther they were men or wemen) he myght brynge them bounde unto Jerusalem. <sup>3</sup> And when he jornyed, it fortunied that as he was nye to Damasco, sodenly their shyned round about hym a lyght from heaven, <sup>4</sup> and he fell to the earth and hearde a voyce, sayinge to him: Saul Saul, why persecutest thou me? <sup>5</sup> And he sayde: what art thou Lorde? And the Lorde sayd: I am Jesus, whom thou persecutest. It is hard for the to kycke against the pryckes.

## KJ (1611) 1873

and preached unto him Jesus. <sup>36</sup> And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? <sup>37</sup> And Philip said, If thou believest with all *thine* heart, *thou* mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went *on* his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

**9** And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, <sup>2</sup> and desired of him letters to Damascus to the synagogues, that if he found any of *this* way, whether they were men or women, he might bring *them* bound unto Jerusalem. <sup>3</sup> And as *he* journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: <sup>4</sup> and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against

## GENEVA BIBLE (1560) 1562

<sup>36</sup> And as they went on their way, they came unto a certeine water, and the Eunuche said, Se, (here is) water: what doeth let me to be baptized? <sup>37</sup> And Philippe said unto him, If thou belevest with all thine heart, thou maist. Then he answered, and said, I beleve that Jesus Christ is the Sonne of God. <sup>38</sup> Then he commanded the charet to stand stil and they went downe bothe into the water, bothe Philippe and the Eunuche, and he baptized him. <sup>39</sup> And assone as they were come up out of the water, the Spirit of the Lord caught away Philippe, that the Eunuche sawe him no more: so he went on his way rejoysing. <sup>40</sup> But Philippe was founde at Azotus, and he walked to and fro preaching in all the cities, til he came to Cesarea.

9 And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the hie Priest, <sup>2</sup> And desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way [ether men or women] he might bring them bounde unto Jerusalem. <sup>3</sup> Now as he journeyed, it came to passe that as he was come nere to Damascus, suddenly there shined rounde about him a light from heaven. <sup>4</sup> And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest it is

## (RV 1881) ASV 1901

this scripture, preached unto him Jesus. <sup>36</sup> And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?<sup>h</sup> <sup>38</sup> And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, <sup>2</sup> and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. <sup>3</sup> And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: <sup>4</sup> and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord?

<sup>h</sup> Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

## BISHOPS' BIBLE (1568) 1602

Scripture, and preached unto him Jesus. <sup>36</sup> And as they went on their way, they came unto a certaine water: and the Eunuch said, See, here is water, what doeth let me to be baptized? <sup>37</sup> Philip saide *unto him*, If thou beleevest with all thine heart, thou mayest. And hee answered, and said, I beleve that Jesus Christ is the Sonne of God. <sup>38</sup> And he commaunded the charet to stand still: and they went downe both into the water, both Philip, and also the Eunuch, and hee baptized him. <sup>39</sup> And as soone as they were come out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and he walked thorowout the countrey, preaching in al the cities, till he came to Cesarea.

9 And Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went unto the high Priest, <sup>2</sup> And desired of him letters *to cary* to Damascus, to the Synagogues, that if hee found any of this way, whether they were men or women, he might bring them bound unto Hierusalem. <sup>3</sup> And when hee journeyed, it came to passe, that as he was come nigh to Damascus, suddenly there shined round about him a light from heaven. <sup>4</sup> And he fell to the earth, and heard a voyce saying unto him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kicke against

## RSV (1946) 1960

scripture he told him the good news of Jesus. <sup>36</sup> And as they went along the road they came to some water, and the eunuch said, "See, here is water! What is to prevent my being baptized?"<sup>h</sup> <sup>38</sup> And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. <sup>39</sup> And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus, and passing on he preached the gospel to all the towns till he came to Caesarea.

9 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup> Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. <sup>4</sup> And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" <sup>5</sup> And he said, "Who are you, Lord?" And he

<sup>h</sup> Other ancient authorities add all or most of verse 37, *And Philip said, "If you believe with all your heart, you may." And he replied, "I believe that Jesus Christ is the Son of God."*

## TYNDALE (1525) 1535

the Lorde sayd unto him: <sup>6</sup> aryse and go into the cite, and it shalbe tolde the what thou shalt do.

<sup>7</sup> The men which jorneyed with him, stode amased, for they herde a voyce, but sawe no man. <sup>8</sup> And Saul arose from the erth, and opened his eyes, but sawe no man. Then ledde they him by the honde, and brought him into Damasco. <sup>9</sup> And he was. iiii. dayes without syght, and nether ate nor drancke. <sup>10</sup> And ther was a certayne disciple at Damasco named Ananias, and to him sayde the Lorde in a vision: Ananias? And he sayde: beholde I am here Lorde. <sup>11</sup> And the Lorde sayde unto him: aryse and go into the strete which is called strayght, and seke in the housse of Judas, after one called Saul of Tharsus. For beholde he prayeth, <sup>12</sup> and hath sene in a vision a man named Ananias cominge into him, and puttinge his hondes on him, that he myght receave his syght.

<sup>13</sup> Then Ananias answered: Lorde, I have hearde by many of this man, how moche evyll he hath done to thy saintes at Jerusalem <sup>14</sup> and here he hath auctorite of the hye prestes to bynde all that call on thy name. <sup>15</sup> The Lorde sayde unto him: go thy wayes: for he is a chosen vessell unto me, to beare my name before the gentyls and kynges, and the chyl dren of Israel. <sup>16</sup> For I will shewe him how great thinges he must suffre for my names sake.

## RHEIMS 1582

pricke. <sup>6</sup> And trembling and being astonied he said, Lord, what wilt thou have me to doe? <sup>7</sup> And our Lord to him, Arise, and goe into the citie, and it shal be told thee what thou must doe. But the men that went in companie with him, stood amased, hearing the voice, but seeing no man. <sup>8</sup> And Saul rose up from the ground, and his eies being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. <sup>9</sup> And he was three daies not seeing, and he did neither eate nor drinke.

<sup>10</sup> And there was a certaine disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. <sup>11</sup> And our Lord to him, Arise, and goe into the strete that is called Straight: and seeke in the house of Judas, one named Saul of Tarsus. for behold he prayeth. (<sup>12</sup> And he saw a man named Ananias, comming in and imposing handes upon him for to receive his sight.) <sup>13</sup> But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saintes in Hierusalem: <sup>14</sup> and here he hath authoritie from the cheefe priests to binde al that invoke thy name. <sup>15</sup> And our Lord said to him, Goe, for a vessel of election is this man unto me, to carie my name before the Gentiles, and kinges, and the children of Israel. <sup>16</sup> For I wil shew him how great thinges he must suffer for my name.

## GREAT BIBLE (1539) 1540

<sup>6</sup> And he both tremblynge, and astonyed sayde: Lorde, what wilt thou have me to do? And the Lord sayd unto hym: aryse, and go into the cytie, and it shalbe told the, what thou must do.

<sup>7</sup> The men which jorneyed with hym, stode amased, hearynge a voyce, but seynge no man. <sup>8</sup> And Saul arose from the earth, and when he opened his eyes, he sawe no man. But they led him by the hande, and brought hym into Damasco. <sup>9</sup> And he was thre dayes without syght, and nether dyd eate nor dryncke. <sup>10</sup> And ther was a certen disciple at Damasco, named Ananias, and to him sayd the Lord in a visyon: Ananias? And he sayd: behold, I am here Lorde. <sup>11</sup> And the Lorde sayde unto hym: aryse, and go into the strete (whych is called strayght) and seke in the house of Judas after one called Saul of Tharsus. For beholde, he prayeth, <sup>12</sup> and hath sene in a vision a man named Ananias comyng into him, and puttyng hys handes on hym, that he myght receave his syght.

<sup>13</sup> Then Ananias answered: Lorde, I have heard by many of this man how moch evyll he hath done to thy sayntes at Jerusalem: <sup>14</sup> and here he hath auctoryte of the hye prestes, to bynde all that call on thy name. <sup>15</sup> The Lorde \* unto him: go thy waye, for he is a chosen vessel unto me, to beare my name before the Gentyls, and kynges, and the chyl dren of Israel. <sup>16</sup> For I wyll shewe hym, how greате thinges he must suffre for my names sake.

## KJ (1611) 1873

the pricks. <sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup> And the men which journeyed with him stood speechless, hearing a voice, but seeing no *man*. <sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no *man*: but they led him by the hand, and brought *him* into Damascus. <sup>9</sup> And he was three days without sight, and neither did eat nor drink.

<sup>10</sup> And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. <sup>11</sup> And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for behold, he prayeth, <sup>12</sup> and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. <sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: <sup>14</sup> and here he hath authority from the chief priests to bind all that call on thy name. <sup>15</sup> But the Lord said unto him, Go *thy way*: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: <sup>16</sup> for I will shew him how great *things* he must

## GENEVA BIBLE (1560) 1562

hard for thee to kicke against prickes: <sup>6</sup>He (then) bothe trembling and astonied, said, Lord, what wilt thou that I do? And the Lord said unto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do. <sup>7</sup>The men also which jorneyed with him, stode amased, hearing (his) voyce, but seing no man. <sup>8</sup>And Saul arose from the grounde, and opened his eyes, (but) sawe no man. Then led they him by the hand, and broght him into Damascus, <sup>9</sup>Where he was thre dayes without sight, and nether ate nor dranke. <sup>10</sup>And there was a certeine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Beholde, I am (here,) Lord. <sup>11</sup>Then the Lord said unto him, Arise, and go into the strete which is called Straight, and seke in the house of Judas after one called Saul of Tarsus: for beholde, he prayeth. <sup>12</sup>[And he sawe in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight] <sup>13</sup>Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saintes at Jerusalem. <sup>14</sup>Moreover here he hath autoritie of the hie Priests, to binde all that call on thy Name. <sup>15</sup>Then the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. <sup>16</sup>For I will shewe him, how many things he must suffre for my Names

## (RV 1881) ASV 1901

And he *said*, I am Jesus whom thou persecutest: <sup>6</sup>but rise, and enter into the city, and it shall be told thee what thou must do. <sup>7</sup>And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. <sup>8</sup>And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. <sup>9</sup>And he was three days without sight, and did neither eat nor drink.

<sup>10</sup>Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. <sup>11</sup>And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; <sup>12</sup>and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. <sup>13</sup>But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: <sup>14</sup>and here he hath authority from the chief priests to bind all that call upon thy name. <sup>15</sup>But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: <sup>16</sup>for I will show him how many things he must

## BISHOPS' BIBLE (1568) 1602

the prickes. <sup>6</sup>And he both trembling and astonied, said, Lord, what wilt thou have me to doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be tolde thee what thou must do. <sup>7</sup>The men also which journeyed with him, stood amazed, hearing a voyce, but seeing no man. <sup>8</sup>And Saul arose from the earth, and when his eyes were opened, hee saw no man: but they led him by the hand, and brought him into Damascus. <sup>9</sup>And hee was three dayes without sight, and neither did eate nor drinke. <sup>10</sup>And there was a certeine disciple at Damascus, named Ananias: and to him saide the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. <sup>11</sup>And the Lord said unto him, Arise, and go into the streete, which is called Straight, and seeke in the house of Judas, after one called Saul, of Tarsus: for beholde, he prayeth. <sup>12</sup>And hath seene in a vision, a man named Ananias, comming in to him, and putting his handes on him, that hee might receive his sight. <sup>13</sup>Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done to thy Saints at Hierusalem: <sup>14</sup>And here hee hath authoritie of the high Priests, to binde all that call on thy Name. <sup>15</sup>The Lord said unto him, Goe thy way: for he is a chosen vessell unto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. <sup>16</sup>For I will shew him how great

## RSV (1946) 1960

said, "I am Jesus, whom you are persecuting; <sup>6</sup>but rise and enter the city, and you will be told what you are to do." <sup>7</sup>The men who were traveling with him stood speechless, hearing the voice but seeing no one. <sup>8</sup>Saul arose from the ground; and when his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus. <sup>9</sup>And for three days he was without sight, and neither ate nor drank.

<sup>10</sup>Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." <sup>11</sup>And the Lord said to him, "Rise and go to the street called Straight, and inquire in the house of Judas for a man of Tarsus named Saul; for behold, he is praying, <sup>12</sup>and he has seen a man named Ananias come in and lay his hands on him so that he might regain his sight." <sup>13</sup>But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to thy saints at Jerusalem; <sup>14</sup>and here he has authority from the chief priests to bind all who call upon thy name." <sup>15</sup>But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; <sup>16</sup>for I will show him how much he must suffer

## TYNDALE (1525) 1535

<sup>17</sup> Ananias went his waye and entred into the housse, and put his hondes on him and sayde: brother Saul, the lorde that apperyd unto the in the waye as thou camst, hath sent me, that thou myghtest receave they syght and be filled with the holy goost. <sup>18</sup> And immediatly ther fell from his eyes as it had bene scales, and he receaved sight, and arose and was baptised, <sup>19</sup> and receaved meate and was comforted.

Then was Saul a certayne dayes with the disciples which were at Damasco. <sup>20</sup> And streyght waye he preached Christ in the Synagoges, how that he was the sonne of God. <sup>21</sup> All that hearde him, were amased and sayde: is not this he that spoyled them which called on this name in Jerusalem, and came hyther for the entent that he shuld bringe them bounde unto the hye prestes? <sup>22</sup> But Saul encreased in strength, and confounded the Jewes which dwelte at Damasco affirminge that this was very Christ.

<sup>23</sup> And after a good whyle, the Jewes toke counsell to gether, to kyll him. <sup>24</sup> But their layinge awayte was knownen of Saul. And they watched at the gates daye and nyght to kyll him. <sup>25</sup> Then the disciples toke him by night and put him thorow the wall and let him doune in a basket.

<sup>26</sup> And when Saul was come to Jerusalem, he assayde to cople him selfe with the disciples and they were all afrayde

## RHEIMS 1582

<sup>17</sup> And Ananias went, and entred into the house: and imposing handes upon him, he said, Brother Saul, our Lord JESUS hath sent me, he that appeared to thee in the way that thou camest: that thou maiest see and be filled with the holy Ghost. <sup>18</sup> And forthwith there fel from his eies as it were scales, and he received sight. and rising he was baptized. <sup>19</sup> And when he had taken meate, he was strengthened.

And he was with the disciples that were at Damascus, for certaine daies. <sup>20</sup> And incontinent entring into the synagogs, he preached JESUS, that this is the sonne of God. <sup>21</sup> And al that heard, were astonied, and said, Is not this he that expugned in Hierusalem those that invocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? <sup>22</sup> But Saul waxed mightie much more, and confounded the Jewes that dwelt at Damascus, affirming that this is CHRIST. <sup>23</sup> And when many daies were passed, the Jewes consulted that they might kil him. <sup>24</sup> But their conspiracie came to Sauls knowledge. And they kept the gates also day and night, that they might kil him. <sup>25</sup> But the disciples taking him in the night, conveyed him away by the wall, letting him downe in a basket.

<sup>26</sup> And when he was come into Hierusalem, he assaied to joyne him self to the disciples, and al feared him, not

## GREAT BIBLE (1539) 1540

<sup>17</sup> And Ananias went his waye, and entred into the house, and put hys handes on hym, and sayd: brother Saul, the Lord that apperyd unto the in the waye as thou camest, hath sent me, that thou myghtest receave thy syght, and be fylled with the holy ghost. <sup>18</sup> And immediatly ther fell from hys eyes as it had bene scales, and he receaved syght: and arose, and was baptised, <sup>19</sup> and receaved meate and was comforted. Then was Saul a certen dayes with the disciples which were at Damasco. <sup>20</sup> And straight waye he preached Christ in the Sinagoges, howe that he was the sonne of God, <sup>21</sup> but all that heard him, were amased, and sayd: is not this he, that spoyled them which called on this name in Jerusalem, and came hyther for that entent, that he myght bring them bounde unto the hye prestes? <sup>22</sup> But Saul encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirminge that this was very Christ.

<sup>23</sup> And after a good whyle, the Jewes toke counsell together, to kill him. <sup>24</sup> But their layinge awayte was knownen of Saul. And they watched the gates daye and nyght to kyll him. <sup>25</sup> Then the disciples toke him by night and put hym thorowe the wall, and let hym downe in a basket.

<sup>26</sup> And when Saul was come to Jerusalem, he assaide to couple him selfe to the disciples: but they were all afrayde

## KJ (1611) 1873

suffer for my name's sake. <sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. <sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized, <sup>19</sup> and when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. <sup>20</sup> And straightway he preached Christ in the synagogues, that he is the Son of God. <sup>21</sup> But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that *intent*, that he might bring them bound unto the chief priests? <sup>22</sup> But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is *very* Christ.

<sup>23</sup> And after that many days were fulfilled, the Jews took counsel to kill him: <sup>24</sup> but their laying await was known of Saul. And they watched the gates day and night to kill him. <sup>25</sup> Then the disciples took him by night, and let *him* down by the wall in a basket. <sup>26</sup> And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a

## GENEVA BIBLE (1560) 1562

sake. <sup>17</sup> Then Ananias went his waye, and entred in to the house, and put his hands on him, and said, Brother Saul, the Lord hathe sent me [(even) Jesus that appeared unto thee in the way as thou camest] that thou mightest receive thy sight, and be filled with the holie Gost. <sup>18</sup> And immediatly there fel from his eyes as (it had bene) scales, and suddenly he received sight, and arose, and was baptized, <sup>19</sup> And received meat, and was strengthened. So was Saul certeine dayes with the disciples which were at Damascus. <sup>20</sup> And straight way he preached Christ in the Synagogues, that he was the Sonne of God, <sup>21</sup> So that all that heard him, were amased, and said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he shuld bring them bounde unto the hie Priests? <sup>22</sup> But Saul encreased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming, that this was the Christ. <sup>23</sup> And after that many dayes were fulfilled, the Jewes toke counsel together, to kill him <sup>24</sup> But their laying await was knowen of Saul now \* they watched the gates day and night that they might kill him. <sup>25</sup> Then the disciples toke him by night, and put him through the wall, and let him downe in a basket. <sup>26</sup> And when Saul was come to Jerusalem, he assaide to joyne him self with the disciples: but they were all afraid of him, and

## (RV 1881) ASV 1901

suffer for my name's sake. <sup>17</sup> And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. <sup>18</sup> And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; <sup>19</sup> and he took food and was strengthened.

And he was certain days with the disciples that were at Damascus. <sup>20</sup> And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. <sup>21</sup> And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. <sup>22</sup> But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

<sup>23</sup> And when many days were fulfilled, the Jews took counsel together to kill him: <sup>24</sup> but their plot became known to Saul. And they watched the gates also day and night that they might kill him: <sup>25</sup> but his disciples took him by night, and let him down through the wall, lowering him in a basket.

<sup>26</sup> And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of

## BISHOPS' BIBLE (1568) 1602

things he must suffer for my Names sake. <sup>17</sup> And Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent mee, that thou mightest receive thy sight, and be filled with the holy Ghost. <sup>18</sup> And immediatly there fell from his eyes as it had bene scales, and he received sight forthwith, and arose, and was baptized. <sup>19</sup> And when he had received meate, he was comforted. Then was Saul certaine daies with the disciples which were at Damascus. <sup>20</sup> And straightway he preached Christ in the Synagogues, that he is the Sonne of God. <sup>21</sup> But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound unto the high Priests? <sup>22</sup> But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, proving by conferring *one Scripture with another*, that this is very Christ. <sup>23</sup> And after that many dayes were fulfilled, the Jewes tooke counsell together to kill him. <sup>24</sup> But their laying awaite was knowen of Saul: and they watched the gates day and night to kill him. <sup>25</sup> Then the disciples tooke him by night, and put him downe by the wall, and let him downe in a basket. <sup>26</sup> And when Saul was come to Hierusalem, he assaied to couple himselfe to the disciples, but they were all afraide

## RSV (1946) 1960

for the sake of my name." <sup>17</sup> So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit." <sup>18</sup> And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized, <sup>19</sup> and took food and was strengthened.

For several days he was with the disciples at Damascus. <sup>20</sup> And in the synagogues immediately he proclaimed Jesus, saying, "He is the Son of God." <sup>21</sup> And all who heard him were amazed, and said, "Is not this the man who made havoc in Jerusalem of those who called on this name? And he has come here for this purpose, to bring them bound before the chief priests." <sup>22</sup> But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

<sup>23</sup> When many days had passed, the Jews plotted to kill him, <sup>24</sup> but their plot became known to Saul. They were watching the gates day and night, to kill him; <sup>25</sup> but his disciples took him by night and let him down over the wall, lowering him in a basket.

<sup>26</sup> And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him, for they

## TYNDALE (1525) 1535

of him, and belevod not that he was a disciple. <sup>27</sup> But Barnabas toke him and brought him to the Apostles and declared to them how he had sene the Lorde in the waye, and had spoken with him: and how he had done boldly at Damasco in the name of Jesu. <sup>28</sup> And he had his conversacion with them at Jerusalem, <sup>29</sup> and quit him selfe boldly in the name of the Lorde Jesu. And he spake and disputed with the Grekes: and they went about to slee hym. <sup>30</sup> But when the brethren knewe of that, they brought him to Cesarea, and sent him forth to Tharsus. <sup>31</sup> Then had the congregacions rest thorowoute all Jewry and Galile and Samary, and were edified, and walked in the feare of the Lorde, and multiplied by the comforte of the holy goost.

<sup>32</sup> And it chaused as Peter walked throughoute all quarters, he cam to the saynctes which dwelt at Lydda. <sup>33</sup> And there he founde a certayne man named Eneas, which had kepte his beed. viii. yeres sicke of the palsie. <sup>34</sup> Then sayde Peter unto him: Eneas, Jesus Christ make the whole: aryse and make thy beed. And he arose immediatly. <sup>35</sup> And all that dwelt at Lydda and Assaron, sawe him, and tourned to the Lorde.

<sup>36</sup> Ther was at Joppe a certayne woman (whiche was a disciple named Tabitha, which by interpretacion is called Dorcas) the same was full of good workes and almes dedes, which she dyd. <sup>37</sup> And it chaused in those dayes, that she was sicke and dyed. When they had wesshed her and layd

## RHEIMS 1582

beleeving that he was a disciple. <sup>27</sup> But Barnabas tooke him and brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake unto him, and how in Damascus he dealt confidently in the name of JESUS. <sup>28</sup> And he was with them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. <sup>29</sup> He spake also to the Gentiles, and disputed with the Greekes: but they sought to kil him. <sup>30</sup> Which when the brethren had knowen, they brought him downe to Cæsarea, and sent him away to Tarsus.

<sup>31</sup> The CHURCH truely through al Jewrie and Galilee and Samaria had peace, and was edified, walking in the feare of our Lord, and was replenished with the consolation of the holy Ghost.

<sup>32</sup> And it came to passe, that Peter as he passed through al, came to the saincts that dwelt at Lydda. <sup>33</sup> and he found there a certaine man named Æneas, lying in his bed from eight yeres before, who had the palsey. <sup>34</sup> And Peter said to him, Æneas, our Lord JESUS CHRIST heale thee: arise, and make thy bed. And incontinent he arose. <sup>35</sup> And al that dwelt at Lydda and Saron, saw him: who converted to our Lord.

<sup>36</sup> And in Joppe there was a certaine disciple named Tabitha, which by interpretation is called Dorcas. This woman was ful of good workes and almes-deedes which she did. <sup>37</sup> And it came to passe in those daies, that she was sicke and died. Whom when they had washed, they laid

## GREAT BIBLE (1539) 1540

of hym, and belevod not that he was a disciple. <sup>27</sup> But Barnabas toke hym, and brought hym to the apostles, and declared to them, howe he had sene the Lorde in the waye, and that he had spoken to him, and how he had done boldly at Damasco in the name of Jesu. <sup>28</sup> And he had hys conversacyon with them at Jerusalem, <sup>29</sup> speakyng boldly in the name of the Lorde Jesu. And he spake and disputed agaynst the Grekes: but they wente about to slee hym. <sup>30</sup> Which when the brethren knewe, they brought hym to Cesarea, and sent him forth to Tharsus. <sup>31</sup> Then had the congregacyons rest thorowout all Jewry, and Galile, and Samary, and were edified, and walked in the feare of the Lord, and multyplied by the comfort of the holy ghost.

<sup>32</sup> And it chaused as Peter walked through out all quarters, he cam also to the saynctes, which dwelt at Lydda. <sup>33</sup> And there he founde a certen man name Eneas, which had kepte his beed eyght yeares, and was sycke of the palsye. <sup>34</sup> And Peter sayde unto hym: Eneas? The Lord Jesu Christ make the whole: aryse, and make thy beed. And he arose immediatly. <sup>35</sup> And all that dwelt at Lidda and Assaron sawe him, and tourned to the Lorde.

<sup>36</sup> There was at Joppa a certen woman, a disciple named Tabitha (which by interpretacyon is called Dorcas) the same was full of good workes and almes dedes, which she dyd. <sup>37</sup> And it chaused in those dayes that she was sycke, and dyed. Whom when they had wesshed, they layd her in

## KJ (1611) 1873

disciple. <sup>27</sup> But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. <sup>28</sup> And he was with them coming in and going out at Jerusalem. <sup>29</sup> And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. <sup>30</sup> Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. <sup>31</sup> Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

<sup>32</sup> And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. <sup>33</sup> And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. <sup>34</sup> And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. <sup>35</sup> And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

<sup>36</sup> Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this *woman* was full of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an

## GENEVA BIBLE (1560) 1562

beleved not that he was a disciple. <sup>27</sup> But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Jesus. <sup>28</sup> And he was conversant with them at Jerusalem. <sup>29</sup> And spake boldly in the Name of the Lord Jesus, and spake and disputed with the Grecians: but they went about to slay him. <sup>30</sup> But when the brethren knewe it, they broght him to Cesarea, and sent him forthe to Tarsus. <sup>31</sup> Then had the Churches rest through all Judea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holie Gost. <sup>32</sup> And it came to passe, as Peter walked through out all (quarters,) he came also to the saintes which dwelt at Lydda. <sup>33</sup> And there he founde a certeine man named AEneas, which had kept his bed eight yeres, and was sicke of the palsie. <sup>34</sup> Then said Peter unto him, AEneas, Jesus Christ maketh thee whole: arise and make up thy bed. And he arose immediertly.\* <sup>35</sup> And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord. <sup>36</sup> There was also at Joppa a certeine (woman) a disciple named Tabitha [which by interpretation is called Dorcas] she was ful of good workes and almes which she did. <sup>37</sup> And it came to passe in those dayes, that she was sicke and dyed: and when they had washed her, they laid her in

## (RV 1881) ASV 1901

him, not believing that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. <sup>28</sup> And he was with them going in and going out at Jerusalem, <sup>29</sup> preaching boldly in the name of the Lord; and he spake and disputed against the Grecian Jews; but they were seeking to kill him. <sup>30</sup> And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

<sup>31</sup> So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

<sup>32</sup> And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. <sup>33</sup> And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied. <sup>34</sup> And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. <sup>35</sup> And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

<sup>36</sup> Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in

## BISHOPS' BIBLE (1568) 1602

of him, and beleved not that he was a disciple. <sup>27</sup> But Barnabas tooke him, and brought him to the Apostles, and declared unto them how hee had sene the Lord in the way, and that hee had spoken to him, and howe hee had preached boldly at Damascus in the Name of Jesus. <sup>28</sup> And hee was with them comming in, and going out at Hierusalem, <sup>29</sup> Speaking boldly in the Name of the Lord Jesus, and hee spake and disputed against the Greekes: but they went about to slay him. <sup>30</sup> Which when the brethren knewe, they brought him to Cesarea, and sent him foorth to Tarsus. <sup>31</sup> Then had the Churches rest thorowout all Jurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Ghost. <sup>32</sup> And it came to passe, as Peter walked thorowout all quarters, hee came also to the Saints which dwelt at Lydda. <sup>33</sup> And there hee found a certeine man named Eneas, which had kept his bedde eight yeeres, and was sicke of the palsie. <sup>34</sup> And Peter saide unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediatly. <sup>35</sup> And all that dwelt at Lydda and Saron, saw him, which turned to the Lord. <sup>36</sup> There was also at Joppa a certeine woman, a disciple, named Tabitha, which by interpretation is called Dorcas: the same was full of good workes, and almes deedes, which she did. <sup>37</sup> And it came to passe in those dayes that she was sicke, and died: whom when they had washed, they layed

## RSV (1946) 1960

did not believe that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the apostles, and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. <sup>28</sup> So he went in and out among them at Jerusalem, <sup>29</sup> preaching boldly in the name of the Lord. And he spoke and disputed against the Hellenists; but they were seeking to kill him. <sup>30</sup> And when the brethren knew it, they brought him down to Caesarea, and sent him off to Tarsus.

<sup>31</sup> So the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied.

<sup>32</sup> Now as Peter went here and there among them all, he came down also to the saints that lived at Lydda. <sup>33</sup> There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. <sup>34</sup> And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. <sup>35</sup> And all the residents of Lydda and Sharon saw him, and they turned to the Lord.

<sup>36</sup> Now there was at Joppa a disciple named Tabitha, which means Dorcas or Gazelle. She was full of good works and acts of charity. <sup>37</sup> In those days she fell sick and died; and when they had washed her, they laid her in an upper

## TYNDALE (1525) 1535

her in a chamber: <sup>38</sup> Because Lydda was nye to Joppa, and the disciples had hearde that Peter was there, they sent unto him, desiringe him that he wolde not be greved to come unto them.

<sup>39</sup> Peter arose and came with them. And when he was come, they brought him in to the chamber. And all the wyddowes stode round about him wepyng and shewing the cotes and garmentes which Dorcas made whill she was with them. <sup>40</sup> And Peter put them all forth and kneled doune and prayde and turned him to the body and sayde: Tabitha, arise. And she opened her eyes, and when she sawe Peter, sat up. <sup>41</sup> And he gave her the honde and lyft her up, and called the saynctes and wydowes, and shewed her alyve. <sup>42</sup> And it was knowne throwout all Joppa, and many beleved on the Lorde. <sup>43</sup> And it fortuneth that he taryed many dayes in Joppa with one Simon a tanner.

**10** Ther was a certayne man in Cesarea called Cornelius, a capytayne of the soudiers of Italy, <sup>2</sup> a devoute man, and one that feared God with all his housholde, which gave moche almes to the people, and prayde god alwaye. <sup>3</sup> The same sawe in a vision evidently aboute the nynthe houre of the daye, an angell of God cominge into him, and sayinge unto him: Cornelius. <sup>4</sup> When he loked on him, he was afrayde and sayde: what is it lorde? He sayde unto him. Thy prayers and thy almeses are come up into remembrance before God. <sup>5</sup> And now sende men to Joppa, and

## RHEIMS 1582

her in an upper chamber. <sup>38</sup> And whereas Lydda was nigh to Joppe, the disciples hearing that Peter was in it, they sent two men unto him, desiring him. Be not loth to come so farre as to us. <sup>39</sup> And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and al the widowes stode about him weeping, and shewing him the coates and garments which Dorcas made them. <sup>40</sup> And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And she opened her eies: and seeing Peter, she sate up. <sup>41</sup> And giving her his hand, he lifted her up. And when he had called the sainctes and the widowes, he presented her alive. <sup>42</sup> And it was made known through out al Joppe: and many beleved in our Lord. <sup>43</sup> And it came to passe that he abode many daies in Joppe, with one Simon a tanner.

**10** And there was a certain man in Cæsarea, named Cornelius, Centurion of that which is called the Italian band, <sup>2</sup> religious, and fearing God with al his house, doing many almes-deedes to the people. And alwaies praying to God, <sup>3</sup> he saw in a vision manifestly, about the ninthe houre of the day, an Angel of God comming in unto him, and saying to him, Cornelius. <sup>4</sup> But he beholding him, taken with feare, said, Who art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God. <sup>5</sup> And now send men unto Joppe, and call hither one Simon that is sur-

## GREAT BIBLE (1539) 1540

a chamber. <sup>38</sup> But for as moch as Lydda was nye to Joppa, and the disciples had heard that Peter was there, they sent unto him, desyringe him, that he wolde not be greved to come unto them.

<sup>39</sup> Peter arose, and came with them. And when he was come, they brought him into the chamber. And all the widdowes stode round about him, wepyng, and shewyng the coates and garmentes, which Dorcas made, whyle she was with them. <sup>40</sup> And Peter put them all forth, and kneled downe, and prayde. and turned him to the body, and sayd: Tabitha, aryse. And she opened her eyes, and when she sawe Peter, she sat up. <sup>41</sup> And he gave her the hand. and lyft her up. And whan he had called the saynctes and widdowes, he shewed her alyve. <sup>42</sup> And it was knowne thorow-out al Joppa, and many beleved on the Lorde. <sup>43</sup> And it fortuneth, that he taryed many dayes in Joppa, with one Simon a tanner.

**10** There was a certen man in Cesarea called Cornelius, a captayn of the soudyers of Italy, <sup>2</sup> a devoute man, and one that feared God with all hys housholde, which gave moch almes to the people, and prayde God all waye. <sup>3</sup> The same sawe by a vision evidently (about the ninth houre of the daye) an angel of God commynge into him, and sayinge unto him: Cornelius? <sup>4</sup> When he loked on hym, he was afrayde, and sayd: what is it Lorde? He sayde unto him: Thy prayers and thy almeses are come up into remembrance before God. <sup>5</sup> And now sende men to Joppa, and

## KJ (1611) 1873

upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that *he* would not delay to come to them. <sup>39</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put *them* all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup> And he gave her *his* hand, and lift her up, and when he had called the saints and widows, presented her alive. <sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord. <sup>43</sup> And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

**10** There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*, <sup>2</sup> a devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. <sup>3</sup> He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. <sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. <sup>5</sup> And now send men to Joppa, and call for

## GENEVA BIBLE (1560) 1562

an upper chamber. <sup>38</sup> Now forasmuche as Lydda was nere to Joppa, and the disciples had heart \* that Peter was there, they sent unto him two men, desiring that he wolde not delaye to come unto them. <sup>39</sup> Then Peter arose and came with them: and when he was come, they broght him into the upper chamber, where all the widdowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forthe, and kneled downe, and praid, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate up. <sup>41</sup> Then he gave her the hand and lift her up, and called the saintes and widdowes, and restored her alive. <sup>42</sup> And it was knowen throughout all Joppa, and manie beleved in the Lord. <sup>43</sup> And it came to passe that he taryed manie dayes in Joppa with one Simon a tanner.

**10** Furthermore there was a certeine man in Cesarea called Cornelius, a captaine of the bande called the Italian (bande,) <sup>2</sup> A devout man, and one that feared God with all his housholde, which gave muche almes to the people, and prayed God continually. <sup>3</sup> He sawe in a vision evidently [about the ninthe houre of the day] an Angel of God comming in to him, and saying unto him, Cornelius. <sup>4</sup> But when he loked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine almes are come up into remembrance before God. <sup>5</sup> Now therefore send men to Joppa, and call for Simon, whose

## (RV 1881) ASV 1901

an upper chamber. <sup>38</sup> And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. <sup>39</sup> And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. <sup>41</sup> And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. <sup>42</sup> And it became known throughout all Joppa: and many believed on the Lord. <sup>43</sup> And it came to pass, that he abode many days in Joppa with one Simon a tanner.

**10** Now *there was* a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian *band*, <sup>2</sup> a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. <sup>3</sup> He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. <sup>4</sup> And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. <sup>5</sup> And now send men to Joppa, and fetch one Simon, who is surnamed

## BISHOPS' BIBLE (1568) 1602

her in an upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not be grieved to come to them. <sup>39</sup> Then Peter arose, and came with them: when he was come, they brought him into the upper chamber: And all the widowes stood round about him weeping, and shewing the coats and garments with \* Dorcas made, while shee was with them. <sup>40</sup> And Peter put them all foorth, and kneeled downe, and prayed, and turned him to the body, and saide, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sate up. <sup>41</sup> And Peter gave her the hand, and lift her up: and when he had called the Saints and widowes, he delivered her alive. <sup>42</sup> And *it* was knowen thorowout all Joppa, and many beleved in the Lord. <sup>43</sup> And it came to passe, that hee taried many dayes in Joppa, with one Simon a Tanner.

**10** There was a certaine man in Cesarea, called Cornelius, a captaine of the band, called the Italian band, <sup>2</sup> A devout man, and one that feared God with all his housholde, which gave much almes to the people, and prayed God alway. <sup>3</sup> The same sawe by a vision evidently, about the ninth houre of the day, an angel of God comming in to him, and saying unto him, Cornelius. <sup>4</sup> And when hee looked on him, hee was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine almes are come up into remembrance before God. <sup>5</sup> And now sende men to Joppa, and call for one Simon, whose

## RSV (1946) 1960

room. <sup>38</sup> Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." <sup>39</sup> So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing coats and garments which Dorcas made while she was with them. <sup>40</sup> But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. <sup>41</sup> And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. <sup>42</sup> And it became known throughout all Joppa, and many believed in the Lord. <sup>43</sup> And he stayed in Joppa for many days with one Simon, a tanner.

**10** At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, <sup>2</sup> a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God. <sup>3</sup> About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius." <sup>4</sup> And he stared at him in terror, and said, "What is it, Lord?" And he said to him, "Your prayers and your alms have ascended as a memorial before God." <sup>5</sup> And now send men to Joppa, and bring one Simon who is called

## TYNDALE (1525) 1535

call for one Simon named also Peter. <sup>6</sup> He lodgeth with one Simon a tanner, whose housse is by the see syde. <sup>7</sup> He shall tell the, what thou oughtest to do. When the angell which spake unto Cornelius, was departed, he called two of his housholde servautes, and a devoute soudier of them that wayted on him, <sup>8</sup> and tolde them all the mater, and sent them to Joppa.

<sup>9</sup> On the morowe as they went on their jorney and drewe nye unto the cite, Peter went up upon the toppe of the housse to praye, about the. vi. houre. <sup>10</sup> Then wexed he an hongred, and wolde have eaten. But whyll they made redy. He fell into a traunce, <sup>11</sup> and sawe heaven opened, and a certayne vessell come doune unto him, as it had bene a greate shete, knyt at the. iiii. corners, and was let doune to the erth, <sup>12</sup> where in were allmanner of. iiii. foted beastes of the erth, and vermen and wormes, and foules of the ayer. <sup>13</sup> And ther came a voyce to him: ryse Peter, kyll and eate. <sup>14</sup> But Peter sayde: God forbyd lorde, for I have never eaten eny thinge that is comen or unclene. <sup>15</sup> And the voyce spake unto him agayne the seconde tyme: what God hath clensed, that make thou not comen. <sup>16</sup> This was done thryse, and the vessell was receaved up agayne into heaven.

<sup>17</sup> Whyle Peter mused in him selfe what this vision which he had sene meant: beholde, the men which were sent from Cornelius, had made inquirance for Simons housse, and stode before the dore. <sup>18</sup> And called out one and axed whether Simon which was also called Peter were lodged

## RHEIMS 1582

named Peter. <sup>6</sup> he lodgeth with one Simon a tanner, whose house is by the sea side. he wil tel thee what thou must doe. <sup>7</sup> And when the Angel was departed that spake to him, he called two of his household, and a souldiar that feared our Lord, of them that were under him. <sup>8</sup> To whom when he had told all, he sent them unto Joppe.

<sup>9</sup> And the next day whiles they were going on their journey, and drawing nigh to the cite, Peter went up into the higher partes, to pray about the sixt houre. <sup>10</sup> And being hungrie, he was desirous to take somewhat. And as they were preparing, there fel upon him an excesse of minde: <sup>11</sup> and he saw the heaven opened, and a certaine vessel descending, as it were a great linnen sheete with foure corners let doune from heaven to the earth, <sup>12</sup> wherein were al foure-footed beastes, and that creepe on the earth, and foules of the aire. <sup>13</sup> And there came a voice to him, Arise Peter: kil, and eate. <sup>14</sup> But Peter said, God forbid, Lord: for I did never eate any common and unclean thing. <sup>15</sup> And a voice came to him againe the second time, That which God hath purified, doe not thou cal common. <sup>16</sup> And this was done thrise. and forthwith the vessel was taken up againe into heaven. <sup>17</sup> And whiles Peter doubted within him self, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. <sup>18</sup> And when they had called, they asked, if Simon that is surnamed

## GREAT BIBLE (1539) 1540

call for one Symon, whose syrname is Peter. <sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the see syde. He shall tell the, what thou oughtest to do. <sup>7</sup> And when the angell which spake unto hym, was departed, he called two of hys housholde servautes, and a devoute soudier of them that wayted on him, <sup>8</sup> and tolde them all the matter, and sent them to Joppa.

<sup>9</sup> On the morowe as they went on their jorney, and drewe ny unto the cytie, Peter went up upon the toppe of the house to praye, about the syxt houre. <sup>10</sup> And when he wexed an hongred, he wolde have eaten. But whyle they made ready, he fell into a traunce, <sup>11</sup> and sawe heaven opened, and a certen vessell come doune unto hym, as it had bene a great shete, knyt at the foure corners, and was let doune to the earth, <sup>12</sup> wherin were all maner of fourfoted beastes of the earth, and vermen and wormes and foules of the ayer. <sup>13</sup> And ther came a voyce to him, rise Peter, kyl and eate. <sup>14</sup> But Peter sayd: not so Lorde, for I have never eaten eny thinge that is comen or uncleane. <sup>15</sup> And the voyce spake unto him agayne the second tyme: what God hath clensed, that call not thou comen. <sup>16</sup> This was done threse, and the vessell was receaved up agayne into heaven.

<sup>17</sup> Whyle Peter also mused in him self what thys visyon (which he had sene) meant: beholde, the men which were sent from Cornelius had made inquirance for Simons house, and stode before the dore: <sup>18</sup> and called out one, and asked whether Simon which was synamed Peter were lodged

## KJ (1611) 1873

one Simon, whose surname is Peter: <sup>6</sup> he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. <sup>7</sup> And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; <sup>8</sup> and when he had declared all *these things* unto them, he sent them to Joppa.

<sup>9</sup> On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house to pray about the sixth hour: <sup>10</sup> and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, <sup>11</sup> and saw heaven opened, and a certain vessel descending unto him, as *it had been* a great sheet knit at the four corners, and let down to the earth: <sup>12</sup> wherein were all *manner of* fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>13</sup> And there came a voice to him, Rise, Peter; kill, and eat. <sup>14</sup> But Peter said, Not so, Lord; for I have never eaten any *thing that is* common or unclean. <sup>15</sup> And *the voice spake* unto him again the second time, What God hath cleansed, *that* call not thou common. <sup>16</sup> This was done thrice: and the vessel was received up again into heaven.

<sup>17</sup> Now while Peter doubted in himself what *this* vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, <sup>18</sup> and called, and asked whether Simon, which was surnamed Peter, were lodged

## GENEVA BIBLE (1560) 1562

surname is Peter. <sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the sea side: he shal tell thee what thou oughtest to do. <sup>7</sup> And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a souldier that feared God, one of them that waited on him, <sup>8</sup> And tolde them all things, and sent them to Joppa. <sup>9</sup> On the morowe as they went on their journey, and drewe nere unto the citie, Peter went up upon the house to pray, about the sixt houre. <sup>10</sup> Then waxed he an hungred, and wolde have eaten: but while they made (some thing) readie, he fel into a trance. <sup>11</sup> And he sawe heaven opened, and a certeine vessel come downe unto him, as (it had bene) a great shete, knit at the foure corners, and was let downe to the earth. <sup>12</sup> Wherein were all maner of foure foted beastes of the earth, and wilde beastes and creping things, and foules of the heaven. <sup>13</sup> And there came a voyce to him, Arise, Peter kill, and eat. <sup>14</sup> But Peter said, Not so, Lord: for I have never eaten anything that is polluted, or uncleane. <sup>15</sup> And the voyce (spake) unto him againe the seconde time, The things that God hath purified, pollute thou not. <sup>16</sup> This was so done thrise: and the vessel was drawn up againe into heaven.

<sup>17</sup> Now while Peter doutd in him self what this vision which he had sene, meant, beholde the men which were sent from Cornelius, had inquired for Simons house, and stode at the gate, <sup>18</sup> And called, and asked, whether Simon,

## (RV 1881) ASV 1901

Peter: <sup>6</sup> he lodgeth with one Simon a tanner, whose house is by the sea side. <sup>7</sup> And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; <sup>8</sup> and having rehearsed all things unto them, he sent them to Joppa.

<sup>9</sup> Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: <sup>10</sup> and he became hungry, and desired to eat; but while they made ready, he fell into a trance; <sup>11</sup> and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: <sup>12</sup> wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. <sup>13</sup> And there came a voice to him, Rise, Peter; kill and eat. <sup>14</sup> But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. <sup>15</sup> And a voice came unto him again the second time, What God hath cleansed, make not thou common. <sup>16</sup> And this was done thrice: and straightway the vessel was received up into heaven.

<sup>17</sup> Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, <sup>18</sup> and called and asked whether Simon, who was surnamed Peter, were lodging

## BISHOPS' BIBLE (1568) 1602

surname is Peter. <sup>6</sup> Hee lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe. <sup>7</sup> And when the Angel which spake unto Cornelius, was departed, hee called two of his household servants, and a devoute souldier of them that waited on him, <sup>8</sup> And tolde them all the matter, and sent them to Joppa. <sup>9</sup> On the morrowe as they went on their journey, and drewe nigh unto the citie, Peter went up into the highest part of the house to pray, about the sixth houre. <sup>10</sup> And when hee waxed hungry, hee would have eaten: But while they made ready hee fell into a traunce, <sup>11</sup> And he seeth heaven opened, and a certaine vessel come down unto him, as it had bene a great sheete, knit at the foure corners, and let downe to the earth: <sup>12</sup> Wherein were all maner of foure footed beasts of the earth, and wilde beasts, and such as creepe, and foules of the aire. <sup>13</sup> And there came a voice to him, Rise, Peter: kill, and eate. <sup>14</sup> But Peter said, Not so, Lord: for I have never eaten any thing that is common or uncleane. <sup>15</sup> And the voice spake unto him againe the second time, What God hath cleansed, that call not thou common. <sup>16</sup> This was done thrise: and the vessell was received up againe into heaven. <sup>17</sup> Nowe while Peter doubted in himselfe what this vision which hee had seene should meane: behold, the men which were sent from Cornelius, had made inquirance for Simons house, and stood before the doore, <sup>18</sup> And called, and asked whether Simon, which was sirnamed Peter, were lodged

## RSV (1946) 1960

Peter; <sup>6</sup> he is lodging with Simon, a tanner, whose house is by the seaside." <sup>7</sup> When the angel who spoke to him had departed, he called two of his servants and a devout soldier from among those that waited on him, <sup>8</sup> and having related everything to them, he sent them to Joppa.

<sup>9</sup> The next day, as they were on their journey and coming near the city, Peter went up on the housetop to pray, about the sixth hour. <sup>10</sup> And he became hungry and desired something to eat; but while they were preparing it, he fell into a trance <sup>11</sup> and saw the heaven opened, and something descending, like a great sheet, let down by four corners upon the earth. <sup>12</sup> In it were all kinds of animals and reptiles and birds of the air. <sup>13</sup> And there came a voice to him, "Rise, Peter; kill and eat." <sup>14</sup> But Peter said, "No, Lord; for I have never eaten anything that is common or unclean." <sup>15</sup> And the voice came to him again a second time, "What God has cleansed, you must not call common." <sup>16</sup> This happened three times, and the thing was taken up at once to heaven.

<sup>17</sup> Now while Peter was inwardly perplexed as to what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate <sup>18</sup> and called out to ask whether Simon who was called Peter was lodging there.

## TYNDALE (1525) 1535

there. <sup>19</sup> Whyll Peter thought on this vision, the sprete sayde unto him: beholde, men seke the: <sup>20</sup> aryse therfore, get the doune, and go with them, and doute not: for I have sent them. <sup>21</sup> Peter went doune to the men which were sent unto him from Cornelius, and sayde. Beholde, I am he whom ye seke, what is the cause wherfore ye are come? <sup>22</sup> And they sayde unto him: Cornelius the captayne a just man, and one that feareth God, and of good reporte amonge all the people of the Jewes, was warned by an holy angell to sende for the into his housse, and to heare wordes of the. <sup>23</sup> Then called he them in, and lodged them.

And on the morowe Peter went away with them, and certayne brethren from Joppa accompanied him. <sup>24</sup> And the thyrd daye entred they into Cesaria. And Cornelius wayted for them, and had called to gether his kynsmen, and speciall frendes. <sup>25</sup> And as it chaunsed Peter to come in, Cornelius met him, and fell doune at his fete, and worshipped him. <sup>26</sup> But Peter toke him up sayinge: stonde up: for evyn I my selfe am a man. <sup>27</sup> And as he talked with him he cam in, and founde many that were come to gether. <sup>28</sup> And he sayde unto them: Ye knowe how that it is an unlawfull thinge for a man that is a Jewe, to company or come unto an alient: but God hath shewed me that I shulde not call eny man commen or uncleane: <sup>29</sup> therfore came I unto you without sayinge naye, assone as I was sent for. I axe therfore, for what intent have ye sent for me?

## RHEIMS 1582

Peter, were lodged there. <sup>19</sup> And as Peter was thinking of the vision, the Spirit said to him, Behold three men doe seeke thee. <sup>20</sup> Arise therfore, and get thee downe, and goe with them, doubting nothing: for I have sent them. <sup>21</sup> And Peter goinge downe to the men, said, Behold, I am he whom you seeke: what is the cause, for the which you are come? <sup>22</sup> Who said, Cornelius the Centurion, a just man and that feareth God, and having testimonie of al the nation of the Jewes, received an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. <sup>23</sup> Therfore bringing them in, he lodged them.

And the day folowing he arose and went with them: and certaine of the brethren of Joppe accompanied him. <sup>24</sup> And on the morow he entred into Casarea. And Cornelius expected them, having called together his kinne, and special frendes. <sup>25</sup> And it came to passe, When Peter was come in, Cornelius came to meete him, and falling at his feete adored. <sup>26</sup> But Peter lifted him up saying, Arise, my self also am a man. <sup>27</sup> And talking with him he went in, and findeth many that were assembled, <sup>28</sup> and he said to them, You know how abominable it is for a man that is a Jewe, to joyne, or to approche unto a stranger: but God hath shewed to me, to call no man common or uncleane. <sup>29</sup> For the which cause, making no doubt, I came when I was sent for. I demaund therfore, for what cause you have sent for

## GREAT BIBLE (1539) 1540

there. <sup>19</sup> Whye Peter thought on the visyon, the sprete sayd unto him: behold, men seke the: <sup>20</sup> aryse therfore, and get the downe, and go with them, and dowte not for I have sent them. <sup>21</sup> Peter went downe to the men which were sent unto hym from Cornelius and sayd: Behold, I am he whom ye seke, what is the cause wherfore ye are come? <sup>22</sup> They sayd: Cornelius the captayne a just man, and one that feareth God, and of good reporte amonge all the people of the Jewes, was warned by an holy angell to sende for the into his house, and to heare wordes of the. <sup>23</sup> Then called he them in, and lodged them.

And on the morowe, Peter went away with them, and certayn brethren from Joppa accompanied hym. <sup>24</sup> And the thyrd daye entred they into Casarea. And Cornelius wayted for them, and had called togeather hys kynsmen, and speciall frendes. <sup>25</sup> And as it chaunsed Peter to come in, Cornelius mete hym, and fell downe at hys fete, and worshipped hym. <sup>26</sup> But Peter toke hym up, sayinge: stande up, I my selfe also am a man. <sup>27</sup> And as he talked with him, he came in, and founde many that were come together. <sup>28</sup> And he sayde unto them: Ye knowe how that it is a unlawful thinge for a man that is a Jewe, to company or come unto an alient: but God hath shewed me, that I shulde not call any man commen or uncleane: <sup>29</sup> therfore came I unto you without delaye, assone as I was sent for. I aske therfore, for what intent have ye sent for me.

## KJ (1611) 1873

there. <sup>19</sup> While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee: <sup>20</sup> arise therefore, and get *thee* down, and go with them, doubting nothing: for I have sent them. <sup>21</sup> Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherfore ye are come? <sup>22</sup> And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. <sup>23</sup> Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. <sup>24</sup> And the morrow *after* they entered into Casarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

<sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at *his* feet, and worshipped *him*. <sup>26</sup> But Peter took him up, saying, Stand up; I myself also am a man. <sup>27</sup> And as he talked with him, he went in, and found many *that were* come together. <sup>28</sup> And he said unto them, Ye know how that it is an unlawful *thing* for a man *that is* a Jew to keep company, or come unto one of another nation; but God hath shewed me that *I* should not call any man common or unclean. <sup>29</sup> Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for

## GENEVA BIBLE (1560) 1562

which was surnamed Peter, were lodged there. <sup>19</sup> And while Peter thought on the vision, the Spirit said unto him, Beholde, thre men seke thee. <sup>20</sup> Arise therefore, and get thee downe, and go with them, and doute nothing: for I have sent them.

<sup>21</sup> Then Peter went downe to the men, which were sent unto him from Cornelius, and said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come? <sup>22</sup> And they said, Cornelius the captaine, a just man, and one that feareth God, and of good reporte among all the nacion of the Jewes, was warned from heaven by an holie Angel, to send for thee into his house, and to heare thy wordes. <sup>23</sup> Then called he them in, and lodged them, and the next day, Peter went forth with them, and certeine brethren from Joppa accompanied him.

<sup>24</sup> And the day after, thei entred into Cesarea. Now Corneiuis waited for them, and had called together his kinsmen, and special friends. <sup>25</sup> And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him. <sup>26</sup> But Peter toke him up, saying, Stand up: for even I my self am a man. <sup>27</sup> And as he talked with him, he came in, and founde manie that were come together. <sup>28</sup> And he said unto them, Ye knowe that it is an unlawful thing for a man that is a Jewe, to compaignie or come unto one of another nation: but God hath shewed me, that I shulde not call anie man polluted, or uncleane. <sup>29</sup> Therefore came I unto you without saying naye, when I was sent for. I aske therefore, for what in-

## (RV 1881) ASV 1901

there. <sup>19</sup> And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. <sup>20</sup> But arise, and get thee down, and go with them, nothing doubting: for I have sent them. <sup>21</sup> And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? <sup>22</sup> And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. <sup>23</sup> So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. <sup>24</sup> And on the morrow <sup>4</sup>they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. <sup>25</sup> And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. <sup>26</sup> But Peter raised him up, saying, Stand up; I myself also am a man. <sup>27</sup> And as he talked with him, he went in, and findeth many come together: <sup>28</sup> and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: <sup>29</sup> wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye

## BISHOPS' BIBLE (1568) 1602

there. <sup>19</sup> While Peter thought on the vision, the spirit said unto him, Behold, three men seeke thee. <sup>20</sup> Arise therefore, and get thee downe, and goe with them, doubting nothing: for I have sent them. <sup>21</sup> Then Peter went down to the men which were sent unto him from Cornelius, and saide, Behold, I am he, whom ye seeke: what is the cause wherefore ye are come? <sup>22</sup> And they said, Cornelius the captain, a just man, and one that feareth God, and of good report among all the people of the Jewes, was warned by an holy angel, to send for thee into his house, and to heare words of thee. <sup>23</sup> Then called he them in, and lodged them: And on the morrowe Peter went away with them, and certaine brethren from Joppa accompanied him. <sup>24</sup> And the third day after, entred they into Cesarea: and Cornelius waited for them, and had called together his kinsmen and speciall friends. <sup>25</sup> And it came to passe as Peter came in, Cornelius met him, and fell downe at his feet, and worshipped him. <sup>26</sup> But Peter tooke him up, saying, Stand up, I my selfe also am a man. <sup>27</sup> And as hee talked with him, hee came in, and findeth many that were come together. <sup>28</sup> And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to company or come unto one of another nation: but God hath shewed me, that I should not call any man common or uncleane. <sup>29</sup> Therefore came I unto you without delay, as soone as I was sent for? I aske therefore

## RSV (1946) 1960

<sup>19</sup> And while Peter was pondering the vision, the Spirit said to him, "Behold, three men are looking for you. <sup>20</sup> Rise and go down, and accompany them without hesitation; for I have sent them." <sup>21</sup> And Peter went down to the men and said, "I am the one you are looking for; what is the reason for your coming?" <sup>22</sup> And they said, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to hear what you have to say." <sup>23</sup> So he called them in to be his guests.

The next day he rose and went off with them, and some of the brethren from Joppa accompanied him. <sup>24</sup> And on the following day they entered Caesarea. Cornelius was expecting them and had called together his kinsmen and close friends. <sup>25</sup> When Peter entered, Cornelius met him and fell down at his feet and worshiped him. <sup>26</sup> But Peter lifted him up, saying, "Stand up; I too am a man." <sup>27</sup> And as he talked with him, he went in and found many persons gathered; <sup>28</sup> and he said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean. <sup>29</sup> So when I was sent for, I came without objection. I ask then why you sent for me."

<sup>4</sup> Some ancient authorities read *he*.

## TYNDALE (1525) 1535.

<sup>30</sup> And Cornelius sayde: This daye now. iiii. yedas\* I fasted and at the nynthe houre I prayde in my housse: and beholde, a man stode before me in bright clothinge, <sup>31</sup> and sayde: Cornelius, thy prayer is hearde and thyne almes dedes are had in remembraunce in the sight of God. <sup>32</sup> Sende therfore to Joppa, and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde, <sup>33</sup> the which assone as he is come, shall speake unto the. Then sent I for the immediatly: and thou hast well done for to come. Now are we all here present before God, to heare all thinges that are commaunded unto the of God.

<sup>34</sup> Then Peter opened his mouth and sayde: Of a trueth I perceave, that God is not parcial, <sup>35</sup> but in all people he that feareth him and worketh rightewesnes, is accepted with him.

<sup>36</sup> Ye knowe the preachinge that God sent unto the chyl-dren of Israel, preachinge peace by Jesus Christ, which is Lorde over all thinges: <sup>37</sup> Which preachinge was published thorow oute all Jewrye, and beganne in Galile, after the baptyme which John preached, <sup>38</sup> how God had annoynted Jesus of Nazareth with the holy goost, and with power. Which Jesus went aboute doinge good, and healinge all that were oppressed of the devels, for God was with him. <sup>39</sup> And we are witnesses of all thinges which he dyd in the londe of the Jewes and at Jerusalem: whom they slew, and honge on tree. <sup>40</sup> Him God reysed up the thyrd daye, and

## RHEIMS 1582

me? <sup>30</sup> And Cornelius said, Foure daies since, until this houre. I was praying the ninthe houre in my house, and behold a man stode before me in white apparel, <sup>31</sup> and said: Cornelius, thy praier is heard, and thy almes-deedes are in memorie in the sight of God. <sup>32</sup> Send therfore to Joppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. <sup>33</sup> Immediately therfore I sent to thee: and thou hast done wel in comming. Now therfore al we are present in thy sight, to heare al things whatsoever are commaunded thee of the Lord.

<sup>34</sup> And Peter opening his mouth, said, In very deede I perceive that God is not an acceptor of persons. <sup>35</sup> but in every nation, he that feareth him, and worketh justice, is acceptable to him. <sup>36</sup> The word did God send to the children of Israel, preaching peace by JESUS CHRIST (this is Lord of al.) <sup>37</sup> You know the word that hath been made through al Jewrie, for beginning from Galilee, after the baptisme which John preached, <sup>38</sup> JESUS of Nazareth how God anointed him with the holy Ghost and with power, who went through out doing good and healing al that were oppressed of the Devil, because God was with him. <sup>39</sup> And we are witnesses of al things that he did in the countrie of the Jewes and in Hierusalem, whom they killed hanging him upon a tree. <sup>40</sup> Him God raised up the third day and

## GREAT BIBLE (1539) 1540

<sup>30</sup> And Cornelius sayd: This daye now. iiii. dayes about this houre, I sat fasting, and at the nynthe houre I prayde in my house: and behold, a man stode before me in bryght clothynge, <sup>31</sup> and sayde: Cornelius, thy prayer is heard, and thyne almes dedes are had in remembraunce in the syght of God. <sup>32</sup> Sende men therfore to go to Joppa, and call for Symon, whose syrname is Peter. He is lodged in the house of one Symon a tanner by the see syde: which assone as he is come, shall speake unto the. <sup>33</sup> Then sent I for the immediatly, and thou hast well downe, that thou art come. Nowe therfore are we all here present before God, to heare all thinges that are commaunded unto the of God.

<sup>34</sup> Then Peter opened his mouth, and sayde: Of a trueth I perceave that there is no respect of persones with God, <sup>35</sup> but in all people, he that feareth hym, and worketh ryghtewesnes, is accepted with him.

<sup>36</sup> Ye knowe the preachynge that God sent unto the children of Israel, preachynge peace by Jesu Christ, which is Lord over all thynges. <sup>37</sup> Which preachynge was published thorowout all Jewry (and began in Galile, after the baptyme which John preached) <sup>38</sup> how God anoynted Jesus of Nazareth with the holy ghost, and with power. Which Jesus went about doynge good, and healyng all that were oppressed of the devyll, for God was with him. <sup>39</sup> And we are witnes of all thinges which he dyd in the lande of the Jewes and at Jerusalem: whom they slewe, and hanged on tre. <sup>40</sup> Him God raysed up the thyrd daye, and shewed him

## KJ (1611) 1873

what intent ye have sent for me? <sup>30</sup> And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. <sup>33</sup> Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all *things* that are commanded thee of God.

<sup>34</sup> Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup> but in every nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) <sup>37</sup> *that* word, *I say*, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. <sup>39</sup> And we are witnesses of all *things* which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: <sup>40</sup> him God raised up the third day, and shewed

GENEVA BIBLE (1560) 1562

tent have ye sent for me. <sup>30</sup> Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninthe houre I praid in mine house, and beholde, a man stode before me in bright clothing, <sup>31</sup> And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call for Simon, whose surname is Peter [he is lodged in the house of Simon a tanner by the sea side] who when he cometh, shal speake unto thee. <sup>33</sup> Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things are commaunded thee of God. <sup>34</sup> Then Peter opened (his) mouth, and said, Of a trueth I perceive, that God is no acceptor of persones. <sup>35</sup> But in everie nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> Ye knowe the worde which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all. <sup>37</sup> (Even) the worde which came through all Judea beginning in Galile, after the baptisme which John preached. <sup>38</sup> (To wit,) how God annointed Jesus of Nazaret with the holie Gost, and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him. <sup>39</sup> And we are witnesses of all things which he did bothe in the land of the Jewes, and in Jerusalem: whome they slewe, hanging him on a tre. <sup>40</sup> Him God raised up the third day, and caused that he was shewed

(RV 1881) ASV 1901

sent for me. <sup>30</sup> And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, <sup>31</sup> and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. <sup>33</sup> Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. <sup>34</sup> And Peter opened his mouth, and said,  
Of a truth I perceive that God is no respecter of persons: <sup>35</sup> but in every nation he that feareth him, and worketh righteousness, is acceptable to him. <sup>36</sup> The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—<sup>37</sup> that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; <sup>38</sup> even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. <sup>39</sup> And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. <sup>40</sup> Him God raised up the third day, and gave

<sup>3</sup> Many ancient authorities read *He sent the word unto*.

BISHOPS' BIBLE (1568) 1602

for what intent ye have sent for me? <sup>30</sup> And Cornelius sayde, Foure dayes agoe untill this houre I was fasting, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> And sayd, Cornelius, thy prayer is heard, and thine almes deeds are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call for Simon, whose syrname is Peter, hee is lodged in the house of one Simon a Tanner, by the Sea side, who when hee commeth, shall speake unto thee. <sup>33</sup> Then sent I for thee immediatly, and thou hast well done that thou art come. Nowe therefore are we all here present before God, to heare all things that are commanded unto thee of God. <sup>34</sup> Then Peter opened his mouth, and sayd, Of a trueth I perceive that God hath no regard of persons: <sup>35</sup> But in every nation, he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> Touching the word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord over all.) <sup>37</sup> Yee knowe how the worde was published thorowout all Jurie, beginning in Galilee, after the baptisme which John preached: <sup>38</sup> How God annoynted Jesus of Nazareth with the holy ghost, and with power, who went about doing good, and healing all that were oppressed of the devill: for God was with him. <sup>39</sup> And we are witnesses of all things which he did in the land of the Jewes, and at Hierusalem, whome they slue, when they had hanged him on a tree. <sup>40</sup> Him God

RSV (1946) 1960

<sup>30</sup> And Cornelius said, "Four days ago, about this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, <sup>31</sup> saying, 'Cornelius, your prayer has been heard and your alms have been remembered before God. <sup>32</sup> Send therefore to Joppa and ask for Simon who is called Peter; he is lodging in the house of Simon, a tanner, by the seaside.' <sup>33</sup> So I sent to you at once, and you have been kind enough to come. Now therefore we are all here present in the sight of God, to hear all that you have been commanded by the Lord."  
<sup>34</sup> And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, <sup>35</sup> but in every nation any one who fears him and does what is right is acceptable to him. <sup>36</sup> You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), <sup>37</sup> the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. <sup>39</sup> And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; <sup>40</sup> but God raised him on the third day and made him manifest;

## TYNDALE (1525) 1535

shewed him openly, <sup>41</sup> not to all the people, but unto us witnes chosin before of God, which ate and droncke with him, after he arose from deeth. <sup>42</sup> And he commaunded unto us to preache unto the people and testifie, that it is he that is ordered of God a judge of quicke and deed. <sup>43</sup> To him geve all the Prophetes witnes, that thorowe his name, all that beleve in him, shall receive remission of synnes.

<sup>44</sup> Whyلة Peter yet spake these wordes, the holy goost fell on all them which hearde the preachinge. <sup>45</sup> And they of the circumcision which beleved, were astonyed, as many as came with Peter, because that on the Gentyls also was sheed oute the gyfte of the holy goost. <sup>46</sup> For they hearde them speake with tonges and magnify God. Then answered Peter: <sup>47</sup> can eny man forbyd water, that these shuld not be baptised, which have receaved the holy goost as well as we? <sup>48</sup> And he commaunded them to be baptised in the name of the Lorde. Then prayde they him, to tary a feawe dayes.

**11** And the Apostles and the brethren that were thorow-out Jewry, harde saye that the hethen had also receaved the worde of God. <sup>2</sup> And when Peter was come up to Jerusalem, they of the circumcision reasoned with him <sup>3</sup> sayinge: Thou wentest into men uncircumcised, and atest with them.

<sup>4</sup> Then Peter began and expounded the thinge in order to

## RHEIMS 1582

gave him to be made manifest, <sup>41</sup> not to al the people, but to us, who did eate and drinke with him after he rose againe from the dead. <sup>42</sup> And he commaunded us to preach to the people, and to testifie that it is he that of God was appointed judge of the living and of the dead. <sup>43</sup> To him al the prophets give testimonie, that al receive remission of sinnes by his name, which beleve in him.

<sup>44</sup> As Peter was yet speaking these wordes, the holy Ghost fel upon al that heard the word. <sup>45</sup> And the faithful of the Circumcision that came with Peter, were astonied, for that the grace of the holy Ghost was poured out upon the Gentiles also. <sup>46</sup> For they heard them speaking with tonges, and magnifying God. Then Peter answered, <sup>47</sup> Can any man forbid water, that these should not be baptized which have received the holy Ghost as wel as we? <sup>48</sup> And he commaunded them to be baptized in the name of our Lord JESUS CHRIST. Then they desired him that he would tarie with them certaine daies.

**11** And the Apostles and brethren that were in Jewrie, heard that the Gentiles also received the word of God. <sup>2</sup> And when Peter was come up to Hierusalem, they that were of the Circumcision reasoned against him, saying, <sup>3</sup> Why didst thou enter in to men uncircumcised, and didst eate with them? <sup>4</sup> But Peter began and declared to

## GREAT BIBLE (1539) 1540

openly, <sup>41</sup> not to all the people, but unto us witnesses (chosen before of God for the same intent) which dyd eate and dryncke with him, after he arose from deeth. <sup>42</sup> And he commaunded us to preach unto the people, and to testify that it is he, which was ordered of God to be the judge of quicke and deed. <sup>43</sup> To hym geve all the prophetes witnes, that thorowe hys name whosoever beleveth in him, shall receive remission of synnes.

<sup>44</sup> Whyلة Peter yet spake these wordes, the holy ghost fell on all them which heard that preachinge. <sup>45</sup> And they of the circumcisyon which beleved, were astonnied, as many as came with Peter, because that on the Gentils also was shed out the gyft of the holy ghost. <sup>46</sup> For they hearde them speake with tonges, and magnify God. Then answered Peter: <sup>47</sup> can eny man forbyd water, that these shuld not be baptysed, which have receaved the holy ghost as well as we? <sup>48</sup> And he commaunded them to be baptysed in the name of the Lord. Then prayd they him, to tary a few dayes.

**11** And the Apostles and brethren that were in Jewry, heard that the heathen had also receaved the word of God. <sup>2</sup> And when Peter was come up to Jerusalem. they that were of the circumcision contended against hym, <sup>3</sup> saying: Thou wentest into men uncircumcised, and dydest eate with them.

<sup>4</sup> But Peter rehearsed the matter from the beginning, and

## KJ (1611) 1873

him openly; <sup>41</sup> not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. <sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. <sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any *man* forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

**11** And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup> saying, Thou wentest in to men uncircumcised, and didst eat with them. <sup>4</sup> But Peter *rehearsed the matter* from the beginning,

GENEVA BIBLE (1560) 1562

openly: <sup>41</sup> Not to all the people, but unto the witnesses chosen before of God, (even) to us whiche did eat and drinke with him, after he arose from the dead. <sup>42</sup> And he commaunded us to preache unto the people, and to testifie, that it is he that is ordeined of God a judge of quicke and dead. <sup>43</sup> To him also give all the Prophetes witnes, that through his Name all that beleve in him shal receive remission of sinnes. <sup>44</sup> While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde. <sup>45</sup> So they of the circumcision which beleved were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost. <sup>46</sup> For they heard them speake with tongues, and magnifie God. Then answered Peter, <sup>47</sup> Can anie man forbid water, that these shuld not be baptized, which have received the holie Gost, as wel as we? <sup>48</sup> So he commaunded them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

**11** Now the Apostles and the brethren that were in Judea, heard. that the Gentiles had also received the worde of God. <sup>2</sup> And when Peter was come up to Jerusalem, they of the circumcision contended against him, <sup>3</sup> Saying, Thou wentest in to men uncircumcised, and hast eaten with them. <sup>4</sup> Then Peter began, and expounded (the thing)

(RV 1881) ASV 1901

him to be made manifest. <sup>41</sup> not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead. <sup>42</sup> And he charged us to preach unto the people, and to testify that this is he who is ordained of God *to be* the Judge of the living and the dead. <sup>43</sup> To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

<sup>44</sup> While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. <sup>45</sup> And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? <sup>48</sup> And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

**11** Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup> saying, Thou wentest in to men uncircumcised, and didst eat with them. <sup>4</sup> But Peter began, and expounded *the mat-*

BISHOPS' BIBLE (1568) 1602

raised up the third day, and shewed him openly, <sup>41</sup> Not to all the people, but unto us witnesses, chosen before of God, even to us which did eate and drinke with him after he rose from the dead. <sup>42</sup> And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to bee the Judge of quicke and dead. <sup>43</sup> To him give all the Prophets witnesse, that through his name whosoever beleeveth in him, shall receive remission of sinnes. <sup>44</sup> While Peter yet spake these words, the holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which beleaved, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost. <sup>46</sup> For they heard them speake with tongues, and magnifie God. Then answered Peter, <sup>47</sup> Can any man forbidde water, that these should not be baptized, which have received the holy Ghost as well as we? <sup>48</sup> And he commaunded them to be baptized in the name of the Lord. Then prayed they him to tary certeine dayes.

**11** And the Apostles and brethren that were in Jurie, heard that the heathen had also received the word of God. <sup>2</sup> And when Peter was come up to Hierusalem, they that were of the circumcision contended against him. <sup>3</sup> Saying, Thou wentest in to men uncircumcised, and didst eate with them. <sup>4</sup> But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

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<sup>41</sup> not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. <sup>42</sup> And he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead. <sup>43</sup> To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name."

<sup>44</sup> While Peter was still saying this, the Holy Spirit fell on all who heard the word. <sup>45</sup> And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. <sup>46</sup> For they heard them speaking in tongues and extolling God. Then Peter declared, <sup>47</sup> "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?" <sup>48</sup> And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

**11** Now the apostles and the brethren who were in Judea heard that the Gentiles also had received the word of God. <sup>2</sup> So when Peter went up to Jerusalem, the circumcision party criticized him, <sup>3</sup> saying, "Why did you go to uncircumcised men and eat with them?" <sup>4</sup> But Peter

## TYNDALE (1525) 1535

them sayinge: <sup>5</sup>I was in the cite of Joppa prayinge, and in a traunce I sawe a vision, a certen vessell descende, as it had bene a large lynnyn clothe, let doune from heven by the fower cornes,\* and it cam to me. <sup>6</sup>Into the which when I had fastened myne eyes, I consydered and sawe fowerfoted beastes of the erth, and vermen and wormes, and foules of the ayer. <sup>7</sup>And I herde a voyce sayinge unto me: aryse Peter, sley and eate. <sup>8</sup>And I sayd: God forbyd Lorde, for nothinge comen or unclene, hath at eny tyme entred into my mouth. <sup>9</sup>But the voyce answered me agayne from heven, count not thou those thinges comen, which God hath clensed. <sup>10</sup>And this was done thre tymes. And all were taken up agayne into heaven.

<sup>11</sup>And beholde immediatly ther were thre men come unto the housse where I was sent from Cesarea unto me. <sup>12</sup>And the sprete sayde unto me, that I shuld go with them, with out doutynge. Morover these sixe brethren accompanied me: and we entred into the mans housse. <sup>13</sup>And he shewed us, how he had sene an angel in his housse, which stod and sayde to him: Send men to Joppa, and call for Simon, named also Peter: <sup>14</sup>he shall tell the wordes, wher by both thou and all thyne housse shalbe saved. <sup>15</sup>And as I beganne to preache, the holy goost fell on them, as he dyd on us at the begynnyng. <sup>16</sup>Then came to my remembraunce the wordes of the Lorde, how he sayde: John baptised with water but ye shalbe baptised with the holy goost.

## RHEIMS 1582

them the order, saying: <sup>5</sup>I was in the cite of Joppe praying, and I saw in an excesse of minde a vision, a certaine vessel descending as it were a great sheete with foure corners let downe from heaven, and it came even unto me. <sup>6</sup>Into which I looking considered, and saw foure footed beastes of the earth, and cattel, and such as creepe, and foules of the aire. <sup>7</sup>And I heard also a voice saying to me, Arise Peter, kil and eate. <sup>8</sup>And I said, Not so Lord; for common or uncleane thing never entred into my mouth. <sup>9</sup>And a voice answered the second time from heaven: That which God hath made cleane, doe not thou call common. <sup>10</sup>And this was done thrise: and al were taken up againe into heaven. <sup>11</sup>And behold, three men immediatly were come to the house wherein I was, sent to me from Cæsarea. <sup>12</sup>And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these sixe brethren also: and we went in to the mans house. <sup>13</sup>And he told us, how he had seen an Angel in his house, standing and saying to him, Send to Joppe, and cal hither Simon, that is surnamed Peter, <sup>14</sup>who shal speake to thee <sup>13</sup>And he told us, how he had seen an Angel in his house. <sup>15</sup>And when I had begonne to speake, the holy Ghost fel upon them, as upon us also in the beginning. <sup>16</sup>And I remembred the word of our Lord, according as he said, *John in deede baptized with water, but you shal be bap-*

## GREAT BIBLE (1539) 1540

expounded it by order unto them, sayinge: <sup>5</sup>I was in the cytie of Joppa, praying: and in a traunce, I sawe a visyon, a certen vessel descende, as it had bene a great shete, let downe from heaven by the foure corners, and it came to me. <sup>6</sup>Into the which when I had fastened myne eyes, I considred, and sawe fourfoted beastes of the earth, and vermen and wormes, and foules of the ayer. <sup>7</sup>And I heard a voyce saying unto me: aryse Peter, sley, and eate. <sup>8</sup>But I sayde: not so Lorde, for nothyng comen or uncleane hath at eny tyme entred into my mouth. <sup>9</sup>But the voyce answered me agayne from heaven: count not thou those thinges comen, which God hath clensed <sup>10</sup>And this was done thre tymes. And all were taken up agayne into heaven.

<sup>11</sup>And beholde, immediatly ther were thre men all ready come unto the house where I was, sent from Cesarea unto me. <sup>12</sup>And the spyrite sayd unto me, that I shuld go with them, without doutynge. Moreover, these syxe brethren accompanied me, and we entred into the mans house. <sup>13</sup>And he shewed us, howe he had sene an aungel in his house, which stode and sayd to him: send men to Joppa, and call for Simon, whose syrname is Peter: <sup>14</sup>he shall tell the wordes, wherby both thou and all thyne house shalbe saved. <sup>15</sup>And as I beganne to preach, the holy ghost fell on them, as he dyd on us at the begynning. <sup>16</sup>Then came it to my remembraunce, howe that the Lorde sayd: John baptised with water, but ye shalbe baptised with the holy ghost.

## KJ (1611) 1873

*and expounded it by order unto them, saying,* <sup>5</sup>I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as *it had been* a great sheet, let down from heaven by four corners; and it came *even* to me: <sup>6</sup>upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>7</sup>And I heard a voice saying unto me, Arise, Peter; slay and eat. <sup>8</sup>But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. <sup>9</sup>But *the* voice answered me again from heaven, What God hath cleansed, *that* call not thou common. <sup>10</sup>And this was done three times; and all were drawn up again into heaven. <sup>11</sup>And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. <sup>12</sup>And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: <sup>13</sup>and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; <sup>14</sup>who shall tell thee words, whereby thou and all thy house shall be saved. <sup>15</sup>And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup>Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be bap-

## GENEVA BIBLE (1560) 1562

in order to them them,\* saying, <sup>5</sup> I was in the citie of Joppa, praying, and in a trance I sawe (this) vision, A certeine vessel comming downe as (it had bene) a great shete, let downe from heaven by the foure corners, and it came to me. <sup>6</sup> Toward the which when I had fastened mine eyes, I considerest, and sawe fowre foted beastes of the earth, and wilde beastes, and creping things, and foules of the heaven. <sup>7</sup> Also I heard a voyce, saying unto me, Arise, Peter: slay and eat. <sup>8</sup> And I said, God forbid, Lord: for nothing polluted or uncleane hath at anie time entred into my mouth. <sup>9</sup> But the voyce answered me the second time from heaven, The things that God hath purified, pollute thou not. <sup>10</sup> And this was done thre times, and all were taken up againe into heaven. <sup>11</sup> Then beholde, immediatly there were thre men already come unto the house where I was, sent from Cesarea unto me. <sup>12</sup> And the Spirit said unto me, that I shulde go with them, without douting: moreover these six brethren came with me, and we entred in to the mans house. <sup>13</sup> And he shewed us, how he had sene an Angel in his house, which stode and said to him, Send men to Joppa, and call for Simon whose surname is Peter, <sup>14</sup> He shal speake wordes unto thee, whereby bothe thou and all thine house shalbe saved. <sup>15</sup> And as I began to speake, the holie Gost fel on them, even as upon us at the beginning. <sup>16</sup> Then I remembred the worde of the Lord, how he said, John baptized with water, but ye shalbe bap-

## (RV 1881) ASV 1901

ter unto them in order, saying, <sup>5</sup> I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: <sup>6</sup> upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. <sup>7</sup> And I heard also a voice saying unto me, Rise, Peter; kill and eat. <sup>8</sup> But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. <sup>9</sup> But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. <sup>10</sup> And this was done thrice: and all were drawn up again into heaven. <sup>11</sup> And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. <sup>12</sup> And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: <sup>13</sup> and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; <sup>14</sup> who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. <sup>15</sup> And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. <sup>16</sup> And I remembered the word of the Lord, how he said, John indeed baptized

## BISHOPS' BIBLE (1568) 1602

<sup>5</sup> I was in the citie of Joppa praying, and in a trance I saw a vision, a certaine vessell descend, as it had bene a great sheete, let downe from heaven by foure corners, and it came even untill me. <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and sawe foure footed beasts of the earth, and wild beasts, and such as creepe, and foules of the aire. <sup>7</sup> And I heard a voice, saying unto me, Arise Peter, slay, and eate. <sup>8</sup> But I sayde, Not so, Lorde: for nothing common or uncleane hath at any time entred into my mouth. <sup>9</sup> But the voice answered me againe from heaven, Doe not thou make them common which God hath cleansed. <sup>10</sup> And this was done three times: and all were taken up againe into heaven. <sup>11</sup> And behold, immediatly there were three men already come unto the house where I was, sent from Cesarea unto me. <sup>12</sup> And the spirit sayd unto me, that I should goe with them, nothing doubting: Moreover, these six brethren accompanied me, and wee entred into the mans house: <sup>13</sup> And he shewed us how he had seene an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose sir-name is Peter: <sup>14</sup> Hee shall tell thee wordes, whereby both thou, and all thy house shall be saved. <sup>15</sup> And as I began to speake, the holy Ghost fell on them, as he did on us at the beginning. <sup>16</sup> Then remembred I the worde of the Lorde, how that he sayd, John baptized with water: but

## RSV (1946) 1960

began and explained to them in order: <sup>5</sup> "I was in the city of Joppa praying; and in a trance I saw a vision, something descending, like a great sheet, let down from heaven by four corners; and it came down to me. <sup>6</sup> Looking at it closely I observed animals and beasts of prey and reptiles and birds of the air. <sup>7</sup> And I heard a voice saying to me, 'Rise, Peter; kill and eat.' <sup>8</sup> But I said, 'No, Lord; for nothing common or unclean has ever entered my mouth.' <sup>9</sup> But the voice answered a second time from heaven, 'What God has cleansed you must not call common.' <sup>10</sup> This happened three times, and all was drawn up again into heaven. <sup>11</sup> At that very moment three men arrived at the house in which we were, sent to me from Caesarea. <sup>12</sup> And the Spirit told me to go with them, making no distinction. These six brethren also accompanied me, and we entered the man's house. <sup>13</sup> And he told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon called Peter; <sup>14</sup> he will declare to you a message by which you will be saved, you and all your household.' <sup>15</sup> As I began to speak, the Holy Spirit fell on them just as on us at the beginning. <sup>16</sup> And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall

## TYNDALE (1525) 1535

<sup>17</sup> For as moche then as God gave them lyke gyftes, as he dyd unto us, when we beleved on the Lorde Jesus Christ: what was I, that I shuld have withstonde God? <sup>18</sup> When they hearde this, they helde their peace and glorified God, sayinge: then hath God also to the Gentyls graunted repent-  
aunce unto lyfe.

<sup>19</sup> They which were scattyrd abroade thorow the affliction that arose aboute Steven, walked thorow oute tyll they came unto Phenices and Cypers and Antioche preachynge the worde to no man, but unto the Jewes only. <sup>20</sup> Some of them were men of Cypers and Syrene, which when they were come into Antioche, spake unto the Grekes, and preched the Lorde Jesus. <sup>21</sup> And the honde of the Lorde was with them, and a greate nombre beleved and turned unto the Lorde.

<sup>22</sup> Tydings of these thinges came unto the eares of the congregacion, which was in Jerusalem. And they sente forth Barnabas that he shuld go unto Antioche. <sup>23</sup> Which when he was come and had sene the grace of God, was glad, and exhorted them all, that with purpose of hert, they wolde continually cleave unto the Lorde. <sup>24</sup> For he was a good man, and full of the Holy goost and of faythe: and moche

## RHEIMS 1582

*tized with the holy Ghost.* <sup>17</sup> If therfore God hath given them the same grace, as to us also that beleved in our Lord JESUS CHRIST: who was I that might prohibite God? <sup>18</sup> Having heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath given repentance unto life.

<sup>19</sup> And they truely that had been dispersed by the tribulation that was made under Steven, walked through out unto Phœnice and Cypres and Antioche, speaking the word to none, but to the Jewes only. <sup>20</sup> But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioche, spake to the Greekes, preaching our Lord JESUS. <sup>21</sup> And the hand of our Lord was with them: and a great number of belevers was converted to our Lord. <sup>22</sup> And the report came to the eares of the Church that was at Hierusalem, touching these things: and they sent Barnabas as farre as Antioche. <sup>23</sup> Who when he was come, and saw the grace of God, rejoyced: and he exhorted al with purpose of hart to continew in our Lord: <sup>24</sup> because he was a good man, and ful of the holy Ghost and faith. And a great multitude was added to our Lord.

## GREAT BIBLE (1539) 1540

<sup>17</sup> For asmoche then as God gave them lyke gyftes, as he dyd unto us, when we beleved on the Lord Jesus Chryst: what was I, that I shulde have withstande God? <sup>18</sup> When they heard this, they helde theyr peace, and glorified God, sayinge: then hath God also to the Gentyls graunted repent-  
aunce unto lyfe.

<sup>19</sup> They also which were scattred abrode thorow the affliction that arose about Steven, walked thorowout unto Phenices and Cypers, and Antioche, preaching the worde to no man, but unto the Jewes onely <sup>20</sup> some of them were men of Cypers and Siren: which when they were come to Antioche, spake unto the Grekes, and preached the Lorde Jesus. <sup>21</sup> And the hande of the Lorde was with them, and a greate nombre beleved and turned unto the Lorde.

<sup>22</sup> Tydings of these thinges came unto the eares of the congregacyon, which was in Jerusalem. And they sent forth Barnabas, that he shulde go unto Antioche. <sup>23</sup> Which when he came, and had sene the grace of God, was glad, and exhorted them all, that with purpose of hert, they wold continually cleave unto the Lord. <sup>24</sup> For he was a good man, and full of the holy ghost and of faith: and moch

## KJ (1611) 1873

tized with the Holy Ghost. <sup>17</sup> Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? <sup>18</sup> When they heard these *things*, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

<sup>19</sup> Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto *the Jews* only. <sup>20</sup> And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. <sup>22</sup> Then tidings of these *things* came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that *he* should go as far as Antioch. <sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and exhorted *them* all, that with purpose of heart *they* would cleave unto the Lord. <sup>24</sup> For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

## GENEVA BIBLE (1560) 1562

tized with the holie Gost. <sup>17</sup> For as muche then as God gave them a like gift, as (he did) unto us, when we beleved in the Lord Jesus Christ, who was I, that I colde let God? <sup>18</sup> When they heard these things, they helde their peace, and glorified God, saying, Then hathe God also to the Gentiles granted repentance unto life.

<sup>19</sup> And thei which were scattred abroad because of the affliction that arose about Steven, walked throughout til they came unto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but unto the Jewes only <sup>20</sup> Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them so that a great number beleved and turned unto the Lord. <sup>22</sup> Then tidings of those things came unto the eares of the Church, which was in Jerusalem and they sent forth Barnabas that he shulde go into Antiochia. <sup>23</sup> Who when he was come and had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde cleave unto the Lord. <sup>24</sup> For he was a good man, and ful of the holie Gost, and faith, and muche people joyned them selves unto the Lord.

## (RV 1881) ASV 1901

with water; but ye shall be baptized in the Holy Spirit. <sup>17</sup> If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? <sup>18</sup> And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

<sup>19</sup> They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. <sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the <sup>k</sup>Greeks also, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them: and a great number that believed turned unto the Lord. <sup>22</sup> And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: <sup>23</sup> who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, <sup>l</sup>that with purpose of heart they would cleave unto the Lord: <sup>24</sup> for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

## BISHOPS' BIBLE (1568) 1602

yee shall be baptized with the holy Ghost. <sup>17</sup> Forasmuch then as God gave them the like gift as he did unto us when we beleved on the Lorde Jesus Christ: what was I that I should have withstood God? <sup>18</sup> When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance unto life. <sup>19</sup> They also which were scattered abroad through the affliction that arose about Steven, walked throughout unto Phenice, and Cyprus, and Antioch, preaching the word to no man, but unto the Jewes onely. <sup>20</sup> And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Greekes, and preached the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them: and a great number beleved, and turned unto the Lord. <sup>22</sup> Then tydings of these things came unto the eares of the Church, which was in Hierusalem: and they sent forth Barnabas, that hee should goe unto Antioch. <sup>23</sup> Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. <sup>24</sup> For he was a good man and full of the holy Ghost, and of faith: and much

## RSV (1946) 1960

be baptized with the Holy Spirit.' <sup>17</sup> If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?" <sup>18</sup> When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles also God has granted repentance unto life."

<sup>19</sup> Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phœnicia and Cyprus and Antioch, speaking the word to none except Jews. <sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks<sup>i</sup> also, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number that believed turned to the Lord. <sup>22</sup> News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. <sup>23</sup> When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; <sup>24</sup> for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the

<sup>k</sup> Many ancient authorities read *Grecian Jews*.

<sup>l</sup> Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord*.

<sup>i</sup> Other ancient authorities read *Hellenists*

**TYNDALE (1525) 1535**

people was added unto the Lorde. <sup>25</sup> Then departed Barnabas to Tarsus, for to seke Saul. <sup>26</sup> And when he had founde him, he brought him unto Antioche. And it chaunsed that a whole yere they had their conversacion with the congregacion there, and taught moche people: in so moche that the disciples of Antioche were the fyrst that were called Christen.

<sup>27</sup> In those dayes came Prophetes from Jerusalem unto Antioche. <sup>28</sup> And ther stode up one of them named Agabus, and signified by the sprete, that ther shuld be great derth throughout all the worlde, which came to passe in the Emproure Claudius dayes. <sup>29</sup> Then the disciples every man accordynge to his abylyte, purposed to sende socoure unto the brethren which dwelt in Jewry. <sup>30</sup> Which thinge they also dyd, and sent it to the elders, by the hondes of Barnabas and Saul.

**12** In that tyme Herode the kynge stretched forth his handes to vex certayne of the congregacion. <sup>2</sup> And he kylled James the brother of John with the swerde: <sup>3</sup> and because he sawe that it pleased the Jewes, he proceded farther, and toke Peter also. Then were the dayes of swete breed. <sup>4</sup> And when he had caught him, he put him in preson, and delivered him to. iiii. quaternions of soudiers to be kepte, entendinge after ester to bringe him forth to the people. <sup>5</sup> Then was Peter kepte in preson. But prayer was made with out ceasyng of the congregacion unto God, for

**RHEIMS 1582**

<sup>25</sup> And he went, forth to Tarsus, to seeke Saul: <sup>26</sup> whom when he had found, he brought him to Antioche. And they conversed there in the church a whole yere: and they taught a great multitude, so that the disciples were at Antioche first named CHRISTIANS.

<sup>27</sup> And in these daies there came Prophets from Hierusalem to Antioche, <sup>28</sup> and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the whole world, which fel under Claudius. <sup>29</sup> And the disciples according as eche man had, purposed every one to send, for to serve the brethren that dwelt in Jewrie: <sup>30</sup> which also they did, sending to the auncients by the handes of Barnabas and Saul.

**12** And at the same time Herod the king set his handes, to afflicte certaine of the Church. <sup>2</sup> And he killed James the brother of John with the sword. <sup>3</sup> And seing that it pleased the Jewes, he added to apprehend Peter also. And it was the daies of the Azymes. <sup>4</sup> Whom when he had apprehended, he cast into prison, delivering him to foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people. <sup>5</sup> And Peter in deede was kept in prison. But praier was made of the

**GREAT BIBLE (1539) 1540**

people was added unto the Lorde. <sup>25</sup> Then departed Barnabas to Tharsus, for to seke Saul. <sup>26</sup> And when he had founde him, he brought him unto Antioche.

And it chaunsed that a whole yeare they had their conversacion with the congregacion there, and taught moch people: in so moch, that the discyples of Antioche were the fyrst that were called Christen.

<sup>27</sup> In those dayes came prophetes from the cytie of Jerusalem unto Antioche. <sup>28</sup> And there stode up one of them named Agabus, and sygnified by the sprete, that there shuld be greate derth thorow out all the world, which came to passe in the Emperoure Claudius dayes. <sup>29</sup> Then the disciples every man accordynge to his abylyte, purposed to sende socour unto the brethren which dwelt in Jewry. <sup>30</sup> Which thinge they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

**12** At the same tyme Herode the kyng stretched forth hys handes to vex certen of the congregacyon. <sup>2</sup> And he kylled James the brother of John with the swerd. <sup>3</sup> And because he sawe that it pleased the Jewes, he proceded farther, and toke Peter also. Then were the dayes of swet bread. <sup>4</sup> And when he had caught hym, he put him in preson also, and delyvered him to. iiii. quaternions of soudiers to be kepte, entendinge after Ester to bringe him forth to the people. <sup>5</sup> And Peter was kepte in preson. But prayer was made without ceasyng of the congregacyon,

**KJ (1611) 1873**

<sup>25</sup> Then departed Barnabas to Tarsus, for to seek Saul: <sup>26</sup> and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

<sup>27</sup> And in these days came prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. <sup>29</sup> Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: <sup>30</sup> which also they did, and sent it to the elders by the hands of Barnabas and Saul.

**12** Now about that time Herod the king stretched forth his hands to vex certain of the church. <sup>2</sup> And he killed James the brother of John with the sword. <sup>3</sup> And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) <sup>4</sup> And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. <sup>5</sup> Peter therefore was kept in prison: but prayer was made

GENEVA BIBLE (1560) 1562

<sup>25</sup> Then departed Barnabas to Tarsus to seke Saul:  
<sup>26</sup> And when he had founde him, he broght him unto Antiochia, and it came to passe that a whole yere they were conversant with the Church, and taught much people, inso much, that the disciples were first called Christians in Antiochia. <sup>27</sup> In those dayes also came Prophetes from Jerusalem unto Antiochia. <sup>28</sup> And there stode up one of them named Agabus, and signified by the Spirit, that there shulde be great famine throughout all the world, which also came to passe under Claudius Cesar. <sup>29</sup> Then the disciples, everie man according to his habilitie, purposed to send succour unto the brethren which dwelt in Judea. <sup>30</sup> Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

**12** Now about that time, Herode the King stretched forth (his) hands to vexce certeine of the Church. <sup>2</sup> And he killed James the brother of John with the sworde. <sup>3</sup> And when he sawe that it pleased the Jewes he proceded further, to take Peter also [then were the dayes of unleavened bread] <sup>4</sup> And when he had caught hym, he put hym in prison, and delivered hym to foure quaternions of souldiers to be kept, intendyng after the Passeover to bryng hym forth to the people. <sup>5</sup> So Peter was kept in prison, but earnest prayer was made of the Churche unto

(RV 1881) ASV 1901

<sup>25</sup> And he went forth to Tarsus to seek for Saul; <sup>26</sup> and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

<sup>27</sup> Now in these days there came down prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world; which came to pass in the days of Claudius. <sup>29</sup> And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: <sup>30</sup> which also they did, sending it to the elders by the hand of Barnabas and Saul.

**12** Now about that time Herod the king put forth his hands to afflict certain of the church. <sup>2</sup> And he killed James the brother of John with the sword. <sup>3</sup> And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread. <sup>4</sup> And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. <sup>5</sup> Peter therefore was kept in the prison; but prayer

BISHOPS' BIBLE (1568) 1602

people was added unto the Lord. <sup>25</sup> Then departed Barnabas to Tharsus, for to seeke Saul. <sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to passe that a whole yeere they had their conversation with the Church there, and taught much people: insomuch that the disciples of Antioch were the first that were called Christians. <sup>27</sup> And in those dayes, came Prophets from Hierusalem unto Antioch. <sup>28</sup> And there stood up one of them, named Agabus, and signified by the spirite, that there should be great dearth thorowout all the world: which came to passe in the dayes of Claudius Cesar. <sup>29</sup> Then the disciples, every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Jurie: <sup>30</sup> Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

**12** At the same time Herode the king stretched forth his handes to vexce certeine of the Church. <sup>2</sup> And he killed James the brother of John with the sword. <sup>3</sup> And because he saw it pleased the Jewes, hee proceeded further, and tooke Peter. (Then were the dayes of sweete bread.) <sup>4</sup> And when he had caught him, he put him in prison also, and delivered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. <sup>5</sup> And Peter was kept in prison, but prayer was made

RSV (1946) 1960

Lord. <sup>25</sup> So Barnabas went to Tarsus to look for Saul; <sup>26</sup> and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians.

<sup>27</sup> Now in these days prophets came down from Jerusalem to Antioch. <sup>28</sup> And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. <sup>29</sup> And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; <sup>30</sup> and they did so, sending it to the elders by the hand of Barnabas and Saul.

**12** About that time Herod the king laid violent hands upon some who belonged to the church. <sup>2</sup> He killed James the brother of John with the sword; <sup>3</sup> and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. <sup>4</sup> And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. <sup>5</sup> So Peter was kept in prison; but earnest prayer for him was made to God by the church.

## TYNDALE (1525) 1535

him. <sup>6</sup> And when Herode wolde have brought him oute unto the people, the same nyght slepte Peter bitwene two soudiers, bounde with two chaynes, and the kepers before the dore kepte the preson.

<sup>7</sup> And beholde the angel of the Lorde was there present, and a lyght shyned in the lodge. And he smote Peter on the syde and steryd him up sayinge: aryse up quickly. And his cheynes fell of from his hondes. <sup>8</sup> And the Angel sayd unto him: gyrde thy selfe and bynde on thy sandales. And so he dyd. And he sayde unto him: cast thy mantle aboute the, and folowe me. <sup>9</sup> And he came oute and folowed him, and wist not, that it was trueth which was done by the angel, but thought he had sene a vision. <sup>10</sup> When they were past the fyrst and the seconde watche, they came unto the yron gate, that ledeth unto the cite, which opened to them by his awne accorde. And they went out and passed thorowe one strete, and by and by the angel departed from him.

<sup>11</sup> And when Peter was come to him selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his angel, and hath delivered me out of the honde of Herode, and from all the waytyngfor of the people of the Jewes. <sup>12</sup> And as he consydred the thinge, he came to the housse of Mary the mother of one John, which was called Marke also, where many were gaddered to geder in prayer. <sup>13</sup> As Peter knocked at the entry dore, a damsell cam forth to herken, named Rhoda. <sup>14</sup> And when she knew Peters voyce, she opened not the entre for gladnes, but ran in and told how

## RHEIMS 1582

Church without intermission unto God for him. <sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping betwene two souldiers, bound with two chaines: and the keepers before the doore kept the prison. <sup>7</sup> And behold an Angel of our Lord stode in presence: and light shined in the house: and striking Peters side, he raised him, saying, Arise quickly. And the chaines fel from his handes. <sup>8</sup> And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, and folow me. <sup>9</sup> And going forth he folowed him, and he knew not that it was true which was done by the Angel: but he thought that he saw a vision. <sup>10</sup> And passing through the first and the second watch, they came to the yron gate that leadeth to the citie, which of it self opened to them. And going out, they went forward one streate: and incontinent the Angel departed from him. <sup>11</sup> And Peter returning to him self, said: Now I know in very deeде that our Lord hath sent his Angel, and delivered me out of Herods hand, and from al the expectation of the people of the Jewes.

<sup>12</sup> And considering, he came to the house of Marie the mother of John, who was surnamed Marke, where many were gathered and praying. <sup>13</sup> And when he knocked at the doore of the gate, there came forth a wenche to see, named Rhode. <sup>14</sup> And as she knew Peters voice, for joy she opened not the gate, but running in she told that Peter stode be-

## GREAT BIBLE (1539) 1540

unto God for hym. <sup>6</sup> And when Herode wolde have brought him oute unto the people, the same nyght slepte Peter betwene two soudiers, bounde with two chaynes, and the kepers before the dore kepte the preson.

<sup>7</sup> And behold, the angel of the Lord was ther present, and a lyght shyned in the habytacyon. And he smote Peter on the syde, and steryd him up, sayinge: aryse up quickly. And his cheynes fel of from his handes. <sup>8</sup> And the angel sayd unto hym: gyrde thy selfe, and bynde on thy sandales. And so he dyd. And he sayth unto him: cast thy garment about the, and folowe me. <sup>9</sup> And he came out and folowed him, and wist not that it was trueth which was done by the angell, but thought he had sene a visyon. <sup>10</sup> When they were past the fyrst and the seconde watch, they came unto the yron gate, that leadeth unto the cytie, whych opened to them by the awne accorde. And they went oute, and passed thorow one strete, and forth with, the angell departed from him.

<sup>11</sup> And whan Peter was come to him selfe, he sayd: nowe I knowe of a surety, that the Lorde hath sent his angell, and hath delyvered me out of the hande of Herode, and from all the wayting for, of the people of the Jewes. <sup>12</sup> And as he consydred the thyng, he came to the house of Mary the mother of one John, whose syrname was Marke, where many were gathered together in prayer. <sup>13</sup> As Peter knocked at the entry dore, a damsell came forth to herken, named Rhoda. <sup>14</sup> And when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and told how

## KJ (1611) 1873

without ceasing of the church unto God for him. <sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and *the* keepers before the door kept the prison. <sup>7</sup> And behold, *the* angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. <sup>8</sup> And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup> And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. <sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. <sup>11</sup> And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. <sup>12</sup> And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

<sup>13</sup> And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. <sup>14</sup> And when she knew Peter's voice, she opened not the gate for gladness, but ran

GENEVA BIBLE (1560) 1562

GOD for hym. <sup>6</sup>And when Herode wolde have broght hym out unto the people, the same night slept Peter betwene two souldiers, bounde wyth two chaines, and the keepers before the dore kept the prison. <sup>7</sup>And beholde, the Angel of the Lord came upon them, and a lyght shined in the house, and he smote Peter on the side, and raysed him up, saying, Arise quickly. And his chaines fel of from (his) hands. <sup>8</sup>And the Angel said unto him, Girde thy self, and binde on thy sandales. And so he dyd. Then he said unto him, Cast thy garment about thee, and followe me. <sup>9</sup>So (Peter) came out and followed hym, and knew not that it was true, which was done by the Angel, but thought he had sene a vision. <sup>10</sup>Now when they were past the first and the seconde watche, they came unto the yron gate, that leadeth unto the citie, whiche opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him. <sup>11</sup>And when Peter was come to him self, he said, Now I know for a trueth, that the Lord hath sent his Angell. and hathe delivered me out of the hand of Herode, and from all the waiting for of the people of the Jewes. <sup>12</sup>And as he considered (the thing,) he came to the house of Marie, the mother of John, whose surname was Marke. where manie were gathered together and prayed. <sup>13</sup>And when Peter knocked at the entrie dore, a mayde came forth to hearken, named Rhode. <sup>14</sup>But when she knewe Peters voyce, she opened not the entrie (dore) for gladnes, but ran in, and tolde how Peter stode before the entrie.

(RV 1881) ASV 1901

was made earnestly of the church unto God for him. <sup>6</sup>And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. <sup>7</sup>And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. <sup>8</sup>And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup>And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. <sup>10</sup>And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. <sup>11</sup>And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. <sup>12</sup>And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. <sup>13</sup>And when he knocked at the door of the gate, a maid came to answer, named Rhoda. <sup>14</sup>And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the

BISHOPS' BIBLE (1568) 1602

without ceasing of the Church unto God for him. <sup>6</sup>And when Herode would have brought him forth unto the people, the same night Peter was sleeping betweene two souldiers bound with two chaines, and the keepers before the doore kept the prison. <sup>7</sup>And behold, the Angel of the Lorde was there present, and a light shined in the prison: and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chaines fell off from his hands. <sup>8</sup>And the Angel sayde unto him, Girde thy selfe, and binde on thy sandales. And so hee did. And he sayth unto him, Cast thy garment about thee, and follow me. <sup>9</sup>And *Peter* came out, and folowed him, and wist not that it was trueth which was done by the Angel: but thought he had seene a vision. <sup>10</sup>When they were past the first and the second watch, they came unto the Iron gate that leadeth unto the citie, which opened to them by the owne accord: and they went out, and passed on thorowe one street, and forthwith the Angel departed from him. <sup>11</sup>And when Peter was come to himselfe, he sayd, Now I know of a suretie that the Lord hath sent his Angel, and hath delivered me out of the hand of Herode, and from all the waiting for of the people of the Jewes. <sup>12</sup>And as he considered the thing, he came to the house of Mary the mother of John, whose syrname was Marke, where many were gathered together in prayer. <sup>13</sup>As Peter knocked at the entrie doore, a damosell came forth to hearken, named Rhoda. <sup>14</sup>And when she knew Peters voice, she opened not the doore for gladnesse, but ranne in, and told how Peter stood

RSV (1946) 1960

<sup>6</sup>The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; <sup>7</sup>and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. <sup>8</sup>And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your mantle around you and follow me." <sup>9</sup>And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. <sup>10</sup>When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. <sup>11</sup>And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting." <sup>12</sup>When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying. <sup>13</sup>And when he knocked at the door of the gateway, a maid named Rhoda came to answer. <sup>14</sup>Recognizing Peter's voice, in her joy she did not open the gate but ran in and told that Peter

## TYNDALE (1525) 1535

Peter stode before the entre. <sup>15</sup> And they sayde unto her: thou arte mad. And she bare them doune that it was even so. Then sayde they: it is his angel. <sup>16</sup> But Peter contynued knockynge: And when they had opened the dore, and sawe him, they were astonyed. <sup>17</sup> And he beckened unto them with the honde, to holde their peace, and tolde them by what meanes the Lorde had brought him oute of the preson. And he sayde: go shew these thinges unto James and to the brethren. And he departed and went into a nother place.

<sup>18</sup> Assone as it was daye ther was no lyttell a do amonge the soudiers, what was becum of Peter. <sup>19</sup> When Herode had called for him, and founde him not, he examined the keepers, and commaunded to departe. And he descended from Jewry to Cesarea, and ther aboode. <sup>20</sup> Herode was displeased with them of Tyre and Sidon. And they came all at once, and made intercession unto Blastus the kynges chamberlen, and desyred peace, because their countrey was norsshed by the kynges londe. <sup>21</sup> And upon a daye appoynted Herode arayed him in royall apparell, and set him in his seate, and made an oracion unto them. <sup>22</sup> And the people gave a shoute, sayinge: it is the voyce of a God and not of a man. <sup>23</sup> And immediatly the angel of the Lorde smote him, because he gave not God the honoure, and he was eaten of wormes, and gave up the goost.

## RHEIMS 1582

fore the gate. <sup>15</sup> But they said to her, Thou art mad. But she affirmed that it was so. But they said, It is his Angel. <sup>16</sup> And Peter continued knocking. And when they had opened, they saw him, and were astonied. <sup>17</sup> And beckening with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said, Tel these things to James and to the brethren. And going forth he went into an other place. <sup>18</sup> And when day was come, there was no litle a doe betwene the souldiars, what was become of Peter. <sup>19</sup> And Herod, when he had sought him, and had not found, making inquisition of the keepers, commaunded them to be led away: and going downe from Jewrie into Cæsarea, there he abode. <sup>20</sup> And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and perswading Blastus that was cheefe of the kings chamber, they desired peace, for that their countries were nourished by him. <sup>21</sup> And upon a day appointed, Herod being araied with kingly attire, sate in the judgement seate, and made an oration to them. <sup>22</sup> And the people made acclamation, The voices of a God, and not of a man. <sup>23</sup> And forthwith an Angel of our Lord strooke him, because he had not given the honour to God: and being consumed of wormes, he

## GREAT BIBLE (1539) 1540

Peter stode before the entry. <sup>15</sup> And they sayde unto her: thou art mad: But she affirmed that it was even so. Then sayd they: it is hys angel. <sup>16</sup> But Peter contynued knockinge: and when they had opened the dore, and sawe him, they were astonyed. <sup>17</sup> And whan he had beckned unto them with the hande, that they myght holde theyr peace, he tolde them by what meanes the Lorde had brought him out of the preson. And he sayde: go shewe these thinges unto James and to the brethren. And he departed, and went into another place.

<sup>18</sup> Assone as it was daye, ther was no littel ado among the soudiers, what was become of Peter. <sup>19</sup> When Herode had sought for him, and founde hym not, he examined the keepers, and commaunded them to be caryed awaye. And he descended from Jewry to Cesarea, and ther aboode. <sup>20</sup> Herode was displeased with them of Tyre and Sidon. But they came all with one accorde, and made intercession unto Blastus the Kynges chamberlayne, and desyred peace, because their countre was norysshed by the kynges provysyon. <sup>21</sup> And upon a daye appoynted, Herode arayed him in royall apparell, and sett hym in hys seate, and made an oracion unto them. <sup>22</sup> And the people gave a showte, sayinge: it is the voyce of a God and not of a man. <sup>23</sup> And immediatly the angell of the Lorde smote hym, because he gave not God the honour, and he was eaten of wormes and

## KJ (1611) 1873

in, and told how Peter stood before the gate. <sup>15</sup> And they said unto her, Thou art mad. But she constantly affirmed that it was *even* so. Then said they, It is his angel. <sup>16</sup> But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. <sup>17</sup> But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, *Go* shew these *things* unto James, and to the brethren. And he departed, and went into another place. <sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. <sup>19</sup> And when Herod had sought for him, and found *him* not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

<sup>20</sup> And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. <sup>21</sup> And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. <sup>22</sup> And the people gave a shout, *saying*, *It is the voice of a god*, and not of a man. <sup>23</sup> And immediately *the* angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the

## GENEVA BIBLE (1560) 1562

<sup>15</sup> But they said unto her, Thou art made. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel. <sup>16</sup> But Peter continued knockyng, and when they had opened it, and sawe hym, they were astonied. <sup>17</sup> And he beckened unto them with the hand, to holde their peace, and tolde them howe the Lord had brought hym out of the prison. And he said, Go shewe these things unto James and to the brethren: and he departed and went into another place.

<sup>18</sup> Nowe assone as it was daye, there was no smale trouble among the souldiers, what was become of Peter. <sup>19</sup> And when Herode had soght for hym, and founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Judea to Cesarea, and (there) abode. <sup>20</sup> Then Herode intended to make warre agaynste them of Tyrus and Sidon, but they came all with one accorde unto hym, and persuaded Blastus the Kings chamberlaine, and they desired peace, because their countrey was nourished by the Kings (land.) <sup>21</sup> And uppon a day appointed, Herode arayed hym selfe in royall apparell, and on the judgement seat, and made an oration unto them. <sup>22</sup> And the people gave a shoute, (saying,) The voyce of God, and not of man. <sup>23</sup> But immediatly the Aungell of the Lorde smote him, because he gave not glorie unto God, so that he was eaten of wormes, and gave up the Gost.

## (RV 1881) ASV 1901

gate. <sup>15</sup> And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. <sup>16</sup> But Peter continued knocking: and when they had opened, they saw him, and were amazed. <sup>17</sup> But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. <sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. <sup>19</sup> And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

<sup>20</sup> Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. <sup>21</sup> And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. <sup>22</sup> And the people shouted, *saying*, The voice of a god, and not of a man. <sup>23</sup> And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

## BISHOPS' BIBLE (1568) 1602

before the doore. <sup>15</sup> And they sayd unto her, Thou art madde. But she affirmed that it was even so. Then sayd they, It is his angel. <sup>16</sup> But Peter continued knocking: and when they had opened the doore, and sawe him, they were astonied. <sup>17</sup> And when hee had beckened unto them with the hand, that they might hold their peace, hee tolde them by what meanes the Lorde had brought him out of the prison: And hee sayde, Goe shewe these things unto James, and to the brethren. And he departed, and went into another place. <sup>18</sup> Now assoone as it was day, there was no little adoe among the souldiers, what was become of Peter. <sup>19</sup> And when Herode had sought for him, and found him not, hee examined the keepers, and commaunded them to be caried away. And hee descended from Jurie to Cesarea, and there abode. <sup>20</sup> And Herode was displeased with them of Tyre and Sydon: but they came all with one accord to him, and made intercession unto Blastus the kings chamberlaine, and desired peace, because their countrey was nourished by the kings countrey. <sup>21</sup> And upon the day appointed, Herode araied him in royall apparell, and set him in his seat, and made an Oration unto them. <sup>22</sup> And the people gave a shoute, *saying*, It is the voice of a God, and not of a man. <sup>23</sup> And immediately the Angel of the Lorde smote him, because he gave not God the honor, and he

## RSV (1946) 1960

was standing at the gate. <sup>15</sup> They said to her, "You are mad." But she insisted that it was so. They said, "It is his angel!" <sup>16</sup> But Peter continued knocking; and when they opened, they saw him and were amazed. <sup>17</sup> But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, "Tell this to James and to the brethren." Then he departed and went to another place.

<sup>18</sup> Now when day came, there was no small stir among the soldiers over what had become of Peter. <sup>19</sup> And when Herod had sought for him and could not find him, he examined the sentries and ordered that they should be put to death. Then he went down from Judea to Caesarea, and remained there.

<sup>20</sup> Now Herod was angry with the people of Tyre and Sidon; and they came to him in a body, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food. <sup>21</sup> On an appointed day Herod put on his royal robes, took his seat upon the throne, and made an oration to them. <sup>22</sup> And the people shouted, "The voice of a god, and not of man!" <sup>23</sup> Immediately an angel of the Lord smote him, because he did not give God the glory; and he was eaten by worms and died.

## TYNDALE (1525) 1535

<sup>24</sup> And the worde of God grewe and multiplied. <sup>25</sup> And Barnabas and Paul returned to Jerusalem, when they had fulfilled their office, and toke with them John, which was also called Marcus.

**13** There were at Antioche, in the congregacion certayne prophetes and teachers: as Barnabas and Simon called Niger, and Lucius of Cerene, and Manahen Herode the Tetrarkes norsfelowe, and Saul. <sup>2</sup> As they ministred to the Lorde and fasted, the holy gost sayde: separate me Barnabas and Saul, for the worke where unto I have called them. <sup>3</sup> Then fasted they and prayed, and put their hondes on them, and let them go. <sup>4</sup> And they after they were sent of the holy goost, came unto Seleutia, and from thence they sayled to Cyprus. <sup>5</sup> And when they were come to Solamine, they shewed the worde of God in the synagoges of the Jewes. And they had John to their minister

<sup>6</sup> When they had gone thorowout the yle unto the cite of Paphos, they founde a certayne sorcerer, a falce prophet which was a Jewe, named Bariesu, <sup>7</sup> which was with the ruler of the countre one Sergius Paulus a prudent man. The same ruler called unto him Barnabas and Saul, and desyred to heare the worde of God. <sup>8</sup> But Elemas the sorcerer (for so was his name by interpretacion) withstode them, and sought to turne away the ruler from the fayth. <sup>9</sup> Then Saul which also is called Paul beinge full of the holy goost

## RHEIMS 1582

gave up the ghost. <sup>24</sup> But the word of our Lord increased and multiplied. <sup>25</sup> And Barnabas and Saul returned from Hierusalem, having accomplished their ministerie, taking with them John that was surnamed Marke.

**13** And there were in the Church which was at Antioche, Prophets and Doctors, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the fosterbrother of Herod the Tetrarch, and Saul. <sup>2</sup> And as they were ministering to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas unto the worke, whereto I have taken them. <sup>3</sup> Then they fasting and praying, and imposing hands upon them, dismissed them.

<sup>4</sup> And they being sent of the holy Ghost, went to Seleucia, and thence sailed to Cypres. <sup>5</sup> And when they were come to Salamina, they preached the word of God in the synagogs of the Jewes. And they had John also in their ministerie. <sup>6</sup> And when they had walked through out the whole iland as farre as Paphos, they found a certaine man that was a magician, a false-prophete, a Jew, whose name was Bar-iesu, <sup>7</sup> who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas and Saul, desired to heare the word of God. <sup>8</sup> But Elymas the magician (for so is his name interpreted) resisted them, seeking to avert the Proconsul from the faith. <sup>9</sup> But Saul, otherwise Paul, re-

## GREAT BIBLE (1539) 1540

gave up the ghost. <sup>24</sup> And the worde of God grewe and multiplyed. <sup>25</sup> And Barnabas and Paul returned to Jerusalem, when they had fulfylled their offyce, and toke with them John whose syrname was Marke.

**13** There were in the congregacyon that is at Antioche, certayn prophtes, and teachers: as Barnabas and Simon that was called Niger, and Lucius of Cerene and Manahen, Herode the Tetrarkes norstelow,\* and Saul. <sup>2</sup> As they ministred to the Lorde and fasted, the holy ghost saide: separate me Barnabas and Saul, for the worcke wherunto I have called them. <sup>3</sup> And whan they had fasted and prayed, and layde their handes on them, they let them go. <sup>4</sup> And they after they were sent forth of the holy ghost, departed unto Seleutia, and from thence they sayled to Ciprus. <sup>5</sup> And when they were at Salamine, they shewed the word of God in the synagoges of the Jewes. And they had John to theyr minyster.

<sup>6</sup> When they had gone thorow the yle unto Paphos, they founde a certayne sorcerer, (a false prophet, a Jewe) whose name was Bariesu, <sup>7</sup> which was with the ruler of the countre one Sergius Paulus a prudent man. The same ruler called unto hym Barnabas and Saul, and desyred to heare the worde of God. <sup>8</sup> But Elymas the sorcerer (for so is hys name by interpretacion) with stode them, and sought to turne awaye the ruler from the faith. <sup>9</sup> Then Saul (which also is called Paul) beynge full of the holy ghost, set hys

## KJ (1611) 1873

ghost. <sup>24</sup> But the word of God grew and multiplied. <sup>25</sup> And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with *them* John, whose surname was Mark.

**13** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. <sup>4</sup> So they, being sent forth by the Holy Ghost, departed unto Scleucia; and from thence they sailed to Cyprus. <sup>5</sup> And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. <sup>6</sup> And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: <sup>7</sup> which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, (who also *is called* Paul,) filled with

## GENEVA BIBLE (1560) 1562

<sup>24</sup> And the worde of God grewe, and multiplied. <sup>25</sup> So Barnabas and Saul returned frome Jerusalem, when they had fulfilled their office, and toke with them John, whose surname was Marke.

**13** There were also in the Church that was at Antiochia, certeine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen [whiche had bene broght up wyth Herode the Tetrarch] and Saul. <sup>2</sup> Nowe as they ministred to the Lorde, and fasted, the holie Gost sayd, Separate me Barnabas and Saul, for the worke whereunto I have called them. <sup>3</sup> Then fasted they and prayed, and layd theyr hands on them, and let them go. <sup>4</sup> And they, after they were sent forth of the holie Gost, came downe unto Seleucia, and from thence they sailed to Cyprus. <sup>5</sup> And when they were Salamis, they preached the worde of GOD in the Synagogues of the Jewes: and they had also John to (their) minister. <sup>6</sup> So when they had gone throughoute the yle unto Paphus, they founde a certeine sorcerer, a false Prophete, beyng a Jewe, named Bariesus. <sup>7</sup> Whiche was with the Deputie Sergius Paulus, a prudent man. He called unto hym Barnabas and Saul, and desired to heare the worde of God. <sup>8</sup> But Elymas, the sorcerer [for so is hys name by interpretacion] withstode them, and soght to turne away the Deputie from the faith. <sup>9</sup> Then Saul [which also (is called) Paul]

## (RV 1881) ASV 1901

<sup>24</sup> But the word of God grew and multiplied.

<sup>25</sup> And Barnabas and Saul returned <sup>m</sup>from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

**13** Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. <sup>2</sup> And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> Then, when they had fasted and prayed and laid their hands on them, they sent them away.

<sup>4</sup> So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. <sup>5</sup> And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. <sup>6</sup> And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; <sup>7</sup> who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. <sup>9</sup> But Saul, who is also *called* Paul, filled with the Holy Spirit,

<sup>m</sup>Many ancient authorities read *to Jerusalem*.

## BISHOPS' BIBLE (1568) 1602

was eaten of wormes, and gave up the ghost. <sup>24</sup> And the word of God grewe, and multiplyed. <sup>25</sup> And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and tooke with them John, whose syrname was Marke.

**13** There was also in the Church that was at Antioch, certaine Prophets, and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen, which had beene nourished up with Herode the Tetrarch, and Saul. <sup>2</sup> As they ministred to the Lord, and fasted, the holy Ghost sayde, Separate me Barnabas and Saul, for the worke whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and layd their hands on them, they let them goe. <sup>4</sup> And they, after they were sent forth of the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus. <sup>5</sup> And when they were at Salamine, they preached the word of God in the Synagogues of the Jewes: and they had also John to their minister. <sup>6</sup> And when they had gone thorow the Ile unto Paphos, they found a certaine sorcerer, a false prophet, a Jewe, whose name was Bar-jesu: <sup>7</sup> Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: the same when hee had called unto him Barnabas and Saul, desired to heare the word of God. <sup>8</sup> But Elimas the sorcerer (for so is his name by interpretation) withstoode them, seeking to turne the deputie away from the faith. <sup>9</sup> Then Saul (which also is called Paul) being full of

## RSV (1946) 1960

<sup>24</sup> But the word of God grew and multiplied.

<sup>25</sup> And Barnabas and Saul returned from<sup>k</sup> Jerusalem when they had fulfilled their mission, bringing with them John whose other name was Mark.

**13** Now in the church at Antioch there were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. <sup>2</sup> While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." <sup>3</sup> Then after fasting and praying they laid their hands on them and sent them off.

<sup>4</sup> So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus. <sup>5</sup> When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them. <sup>6</sup> When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet, named Bar-Jesus. <sup>7</sup> He was with the proconsul, Sergius Paulus, a man of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. <sup>8</sup> But Elymas the magician (for that is the meaning of his name) withstood them, seeking to turn away the proconsul from the faith. <sup>9</sup> But Saul, who is also called Paul, filled

<sup>k</sup> Other ancient authorities read *to*

## TYNDALE (1525) 1535

set his eyes on him, <sup>10</sup> and sayde: O full of all sutteltie and disseytfulnes, the chylde of the devyll, and the enemye of all ryghteousnes, thou ceasest not to pervert the strayght wayes of the Lorde. <sup>11</sup> And now beholde the honde of the Lorde is upon the, and thou shalt be blynde and not se the sunne for a season And immediatly ther fell on him a myste and a darcknes, and he went aboute sekinge them that shuld leade him by the honde. <sup>12</sup> Then the rular when he sawe what had happened, beleved, and wondred at the doctrine of the Lorde.

<sup>13</sup> When they that were with Paule, were departed by shippe from Paphus, they came to Perga a cite of Pamphilia: and there John departed from them, and returned to Jerusalem. <sup>14</sup> But they wandred thorowe the countres, from Perga to Antioche a cite of the countre of Pisidia, and went into the synagoge on the Saboth daye and sate doune. <sup>15</sup> And after the lawe and the Prophetes were redde, the rulers of the synagoge sent unto them sayinge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on.

<sup>16</sup> Then Paul stode up and beckened with the honde, and sayde: Men of Israel, and ye that feare God, geve audience. <sup>17</sup> The God of this people chose oure fathers, and exalted the people when they dwelt as straungers in the londe of Egygt,\* and with a myghty arme brought them oute of it, <sup>18</sup> and aboute the tyme of. xl. yeaes suffred he their maners in the wildernes. <sup>19</sup> And he destroyed. vii. nacions in the londe of Canaan, and devided their londe to them by lot.

## RHEIMS 1582

plenished with the holy Ghost, looking upon him, <sup>10</sup> said: O ful of al guile, and al deceit, sonne of the devil, enemye of al justice, thou ceasest not to subvert the right waies of our Lord. <sup>11</sup> And now behold the hand of our Lord upon thee, and thou shalt be blind, not seing the sunne until a time. And forthwith there fel dimnesse and darkenesse upon him, and going about he sought some body that would give him his hand. <sup>12</sup> Then the Proconsul, when he had seen that which was done, beleved, marveling at the doctrine of our Lord. <sup>13</sup> And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Hierusalem. <sup>14</sup> But they passing through Perge, came to Antioche in Pisidia: and entring into the synagogue on the day of the Sabbath, they sate doune. <sup>15</sup> And after the lesson of the Law and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

<sup>16</sup> And Paul rising up, and with his hand beckening for silence, said, Ye men of Israel, and you that feare God, harken: <sup>17</sup> The God of the people of Israel chose our fathers, and exalted the people when they were sejourners in the land of Ægypt, and in a mightie arme brought them out thereof, <sup>18</sup> and for the space of fourtie yeres tolerated their maners in the desert. <sup>19</sup> And destroying seven nations in the land of Chanaan, by lot he devided their land among

## GREAT BIBLE (1539) 1540

eyes on him, <sup>10</sup> and sayde: O full of all suttelty and disseytfulnesse, thou chylde of the devyll, thou enemy of all righteousness: wilt thou not cease to perverte the strayght wayes of the Lorde? <sup>11</sup> And now beholde, the hande of the Lorde is upon the, and thou shalt be blynde, and not se the sunne for a ceason. And immediatly, there fell on hym a myste and a darcknes, and he went about, sekyng them that shuld leade hym by the hande. <sup>12</sup> Then the rular when he sawe what had happened beleved, and wondred at the doctryne of the Lorde.

<sup>13</sup> When Paul departed from Paphos, they that were with him, came to Perga in Pamphilia: and John departed from them, and returned to Jerusalem. <sup>14</sup> But they wandred thorow the countres, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the saboth daye, and sate doune. <sup>15</sup> And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente unto them, sayinge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on.

<sup>16</sup> Then Paul stode up, and beckened with the hande for sylence, and sayde: Men of Israell, and ye that feare God, geve audience: <sup>17</sup> The God of this people chose oure fathers, and exalted the people, when they dwelt as straungers in the land of Egipt, and with a hye arme brought he them oute of it, <sup>18</sup> and about the tyme of fourtye yeaes, suffred he theyr maners in the wyldernes. <sup>19</sup> And he destroyed seven nacyons in the lande of Canaan, and devyded

## KJ (1611) 1873

the Holy Ghost, set his eyes on him, <sup>10</sup> and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking *some* to lead him by the hand. <sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

<sup>13</sup> Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. <sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. <sup>15</sup> And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and* brethren, if ye have *any* word of exhortation for the people, say *on*.

<sup>16</sup> Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when *they* dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. <sup>18</sup> And about the time of forty years †suffered he their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Canaan, he divided their land to

† Gr. ἐτροφοφόρησεν, perhaps for ἐτροφοφόρησεν, [*bore, or, fed them.*] as a nurse beareth, or feedeth her child.

## GENEVA BIBLE (1560) 1562

being ful of the holie Gost, set his eyes on him. <sup>10</sup> And sayd, O full of all subiltie and all mischief, the childe of the devill, (and) enemie of ali ryghteousnes, wilt thou not cease to pervert the straight waies of the Lord? <sup>11</sup> Nowe therefore beholde, the hande of the Lord (is) upon thee, and thou shalt be blind, and not se the sunne for a season. And immediatly there fell on him a miste and a darkenes, and he went about, seking some to lead him by the hand. <sup>12</sup> Then the Deputie when he sawe what was done, beleved, and was astonied at the doctrine of the Lord. <sup>13</sup> Nowe when Paul and they that were with hym were departed by shyp frome Paphus, they came to Perga (a citie) of Pamphylia: then John departed frome them, and returned to Jerusalem. <sup>14</sup> But when they departed frome Perga, they came to Antiochia (a citie) of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe. <sup>15</sup> And after the lecture of the Lawe and Prophetes, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have anye worde of exhortation for the people, say on. <sup>16</sup> Then Paul stode up and beckened wyth the hand, and said, Men of Israel, and ye that feare God, hearken. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypte, and with an high arme broght them out thereof. <sup>18</sup> And about the time of fortie yeres suffred he their maners in the wilderness. <sup>19</sup> And he destroyed seven nacions in the land of Chanaan, and devided their lande to

## (RV 1881) ASV 1901

fastened his eyes on him, <sup>10</sup> and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. <sup>12</sup> Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

<sup>13</sup> Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem. <sup>14</sup> But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. <sup>15</sup> And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. <sup>16</sup> And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken: <sup>17</sup> The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. <sup>18</sup> And for about the time of forty years <sup>n</sup>as a nursing-father bare he them in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an

<sup>n</sup> Many ancient authorities read *suffered he their manners in the wilderness*.

## BISHOPS' BIBLE (1568) 1602

the holy Ghost, set his eyes on him, <sup>10</sup> And sayde, O full of all subiltie and all mischiefe, thou childe of the devill, thou enemy of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord? <sup>11</sup> And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sunne for a season. And immediately there fell on him a myst and a darkenesse, and he went about, seeking *them* that should lead him by the hand. <sup>12</sup> Then the deputie, when hee sawe what was done, beleved, and wondered at the doctrine of the Lord. <sup>13</sup> Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and John, when he departed from them, returned to Hierusalem. <sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabboth day, and sate downe. <sup>15</sup> And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if yee have any word to exhort the people, say on. <sup>16</sup> Then Paul stode up, and when hee had beckened with the hand for silence, sayd, Men of Israel, and ye that feare God, give audience. <sup>17</sup> The God of the people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arme brought he them out of it. <sup>18</sup> And about the time of fourtie yeeeres suffered he their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Chanaan, he devided their land to them by lot:

## RSV (1946) 1960

with the Holy Spirit, looked intently at him <sup>10</sup> and said, "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? <sup>11</sup> And now, behold, the hand of the Lord is upon you, and you shall be blind and unable to see the sun for a time." Immediately mist and darkness fell upon him and he went about seeking people to lead him by the hand. <sup>12</sup> Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord.

<sup>13</sup> Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. And John left them and returned to Jerusalem; <sup>14</sup> but they passed on from Perga and came to Antioch of Pisidia. And on the sabbath day they went into the synagogue and sat down. <sup>15</sup> After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." <sup>16</sup> So Paul stood up, and motioning with his hand said:

"Men of Israel, and you that fear God, listen. <sup>17</sup> The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. <sup>18</sup> And for about forty years he bore with<sup>m</sup> them in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance, for about

<sup>m</sup> Other ancient authorities read *cared for*

## TYNDALE (1525) 1535

<sup>20</sup> And after warde he gave unto them judges aboute the space of. iiii.C. and. l. yeres unto the tyme of Samuel the prophet. <sup>21</sup> And after that, they desyred a kynge, and God gave unto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of. xl. yeres. <sup>22</sup> And after he had put him doune, he set up David to be their kynge, of whome he reported sayinge: I have founde David the sonne of Jesse, a man after myne awne hert, he shall fulfill all my will.

<sup>23</sup> Of this mannes seed hath God (accordynge to his promes) brought forth to the people of Israel, a saviour, one Jesus, <sup>24</sup> when John had fyrst preached before his commynge the baptime of repentaunce to Israel. <sup>25</sup> And when John had fulfilled his course, he sayde: whome ye thinke that I am, the same am I not. But beholde ther cometh one after me, whose shewes of his fete I am not worthy to lowse.

<sup>26</sup> Ye men and brethren, chyldren of the generacion of Abraham, and whosoever amonge you feareth God, to you is this worde of salvacion sent. <sup>27</sup> The inhabitors of Jerusalem and their rulers, because they knewe him not, nor yet the voyces of the prophetes which are redde every Saboth daye, they have fulfilled them in condempnyng him. <sup>28</sup> And when they founde no cause of deeth in him, yet desyred they Pylate to kyll him. <sup>29</sup> And when they had fulfilled all that were written of him, they toke him doune from the tree and put him in a sepulchre. <sup>30</sup> But God rayseed

## RHEIMS 1582

them, <sup>20</sup> as it were after foure hundred and fiftie yeres: and after these things he gave Judges, until Samuel the prophet. <sup>21</sup> And thenceforth they desired a king: and he gave them Saul the sonne of Cis, a man of the tribe of Benjamin, fourtie yeres. <sup>22</sup> and removing him, he raised them up David to be king: to whom giving testimonie, he said, *I have found David the sonne of Jesse, a man according to my hart, who shall doe al my willes.*

<sup>23</sup> Of his seede God according to his promisse hath brought forth to Israel a Saviour JESUS, <sup>24</sup> John preaching before the face of his comming, baptisme of penance to al the people of Israel. <sup>25</sup> And when John fulfilled his course, he said, Whom doe you thinke me to be? I am not he, but behold there commeth after me, whose shoes of his feete I am not worthe to unloose.

<sup>26</sup> Men brethren, children of the stocke of Abraham, and they among you that feare God, to you the word of this salvation was sent. <sup>27</sup> For they that inhabited Hierusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read every Sabboth, judging have fulfilled them, <sup>28</sup> and finding no cause of death in him, desired of Pilate, that they might kil him. <sup>29</sup> And when they had consummated al things that were written of him, taking him doune from the tree, they put him in a monument. <sup>30</sup> But God raised him up from the dead the third

## GREAT BIBLE (1539) 1540

theyr land to them by lot. <sup>20</sup> And afterwarde, he gave unto them judges about the space of foure hundred and fyfthe yeaes, unto the tyme of Samuell the prophete. <sup>21</sup> And afterwarde, they desyred a kynge, and God have \* unto them Saul the sonne of Cis, a man of the trybe of Benjamin, by the space of fourty yeaes. <sup>22</sup> And whan he was put downe, he sett up David to be theyr kynge, of whom he repported saying: I have founde David the sonne of Jesse, a man after myne awne hert, which shall fulfill all my wyll.

<sup>23</sup> Of this mannes seed hath God (accordynge as he had promysed) brought forth to Israell, a savioure, one Jesus, <sup>24</sup> when John had fyrst preached before his commynge the baptime of repentaunce to Israel. <sup>25</sup> And when John had fulfilled his course, he sayd: whom ye thynke that I am, the same am I not. But behold, ther cometh one after me, whose shoes of his fete I am not worthy to loose.

<sup>26</sup> Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever among you feareth God, to you is thys worde of salvacyon sent. <sup>27</sup> For the inabitors \* of Jerusalem and theyr rulers, because they knew him not, nor yet the voyces of the prophetes which are redde every Saboth daye, they have fulfilled them, in condempnyng him: <sup>28</sup> And when they founde no cause of deeth in hym, yet desyred they Pylate to kyll hym: <sup>29</sup> And whan they had fulfilled all that were wryten of him, they toke him doune from the tree, and put hym in a sepulchre. <sup>30</sup> But God

## KJ (1611) 1873

them by lot. <sup>20</sup> And after that he gave *unto them* judges about *the space of* four hundred and fifty years, until Samuel the prophet. <sup>21</sup> And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, *by the space of* forty years. <sup>22</sup> And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. <sup>23</sup> Of this *man's* seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: <sup>24</sup> when John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup> And as John fulfilled *his* course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh *one* after me, whose shoes of *his* feet I am not worthy to loose. <sup>26</sup> Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor *yet* the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. <sup>28</sup> And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. <sup>30</sup> But God

## GENEVA BIBLE (1560) 1562

them by lot. <sup>20</sup> Then afterwarde he gave unto them Judges about foure hundreth and fiftie yeres, unto the time of Samuel the Prophet. <sup>21</sup> So after that they desired a King, and God gave unto them Saul, the sonne of Cis, a man of the tribe of Benjamin, (by the space) of fortie yeres. <sup>22</sup> And after he had taken him away, he raised up David to their King, of whome he witnessed, saying, I have found David (the sonne) of Jesse, a man after mine owne heart, whiche wil do all things that I wil. <sup>23</sup> Of this mans sede hath God accordyng to (his) promes raised up to Israell, the Saviour Jesus. <sup>24</sup> When John had first preached before his comming the baptisme of repentance to all the people of Israel. <sup>25</sup> And when John had fulfilled (his) course, he said, Whome ye thynke that I am, I am not he: but beholde, there cometh one after me, whose shoe of (hys) fete I am not worthie to lose. <sup>26</sup> Ye men and brethren, children of the generacion of Abraham, and whosoever amonge you feareth God, to you is the worde of this salvation sent. <sup>27</sup> For the inhabitants of Jerusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophetes, which are red everie Sabbath (daye,) they have fulfilled them in condemning him. <sup>28</sup> And thogh they founde no cause of death (in him yet) desired they Pilate to kill him. <sup>29</sup> And when they had fulfilled al things that were written of hym, they toke him downe from the tre, and put him in a sepulchre. <sup>30</sup> But God raised him up from

## (RV 1881) ASV 1901

inheritance, for about four hundred and fifty years: <sup>20</sup> and after these things he gave *them* judges until Samuel the prophet. <sup>21</sup> And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. <sup>22</sup> And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. <sup>23</sup> Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; <sup>24</sup> when John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup> And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose. <sup>26</sup> Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. <sup>27</sup> For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. <sup>28</sup> And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. <sup>30</sup> But God

## BISHOPS' BIBLE (1568) 1602

<sup>20</sup> And afterward hee gave unto them judges, about the space of foure hundred and fiftie yeres, unto the time of Samuel the Prophet. <sup>21</sup> And afterward they desired a King, and God gave unto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeeres. <sup>22</sup> And when he had remooved him, he set up David to be their king, of whome he reported, saying, I have found David the sonne of Jesse, a man after mine owne heart, which shall fulfill all my will. <sup>23</sup> Of this mans seede hath God, according to his promise, brought forth to Israel, the saviour Jesus, <sup>24</sup> When John had first preached before his comming, the baptisme of repentance to all the people of Israel. <sup>25</sup> And when John had fulfilled his course, hee sayde, Whome thinke ye that I am? I am not he. But beholde, there commeth one after me, whose shoes of his feet I am not worthie to loose. <sup>26</sup> Yee men and brethren, children of the generacion of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup> For they that dwell at Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him. <sup>28</sup> And though they found no cause of death in him, yet desired they Pilate that hee should be slaine. <sup>29</sup> And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. <sup>30</sup> But God raised him

## RSV (1946) 1960

four hundred and fifty years. <sup>20</sup> And after that he gave them judges until Samuel the prophet. <sup>21</sup> Then they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup> And when he had removed him, he raised up David to be their king; of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' <sup>23</sup> Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised. <sup>24</sup> Before his coming John had preached a baptism of repentance to all the people of Israel. <sup>25</sup> And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie.'

<sup>26</sup> "Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation. <sup>27</sup> For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. <sup>28</sup> Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. <sup>29</sup> And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. <sup>30</sup> But God raised him

## TYNDALE (1525) 1535

him agayne from deeth, <sup>31</sup> and he was sene many dayes of them which came with him from Galile to Jerusalem. Which are his witnesses unto the people.

<sup>32</sup> And we declare unto you, how that the promes made unto the fathers, <sup>33</sup> God hath fulfilled unto us their chyl-dren, in that he reysed up Jesus agayne even as it is written in the fyrste psalme: Thou arte my sonne, this same daye begat I the. <sup>34</sup> As concernynge that he reysed him up from deeth, now no more to returne to corrupcion, he sayde on this wyse: The holy promyses made to David, I will geve them faythfully to you. <sup>35</sup> Wherefore he saith also in another place: Thou shalt not soffre thyne holye to se corrupcion. <sup>36</sup> Howbeit David after he had in his tyme fulfilled the will of God he slepte, and was layde with his fathers, and sawe corrupcion. <sup>37</sup> But he whom God reysed agayne, sawe no corrupcion.

<sup>38</sup> Be it knowne unto you therfore ye men and brethren, that thorow this man is preached unto you the forgevenes of synnes, <sup>39</sup> and that by him, all that beleve, are justified from all thynges from which ye coulde not be justified by the lawe of Moses. <sup>40</sup> Beware therfore lest that fall on you, which is spoke of in the prophetes: <sup>41</sup> Beholde ye despyers and wonder, and perysshe ye: for I do a worke in youre dayes, which ye shall not beleve, yf a man wolde declare it you.

<sup>42</sup> When they were come out of the Synagoge of the Jewes, the Gentylys besought that they wolde preache the

## RHEIMS 1582

day: <sup>31</sup> who was seen for many daies of them that came up together with him from Galilee into Hierusalem, who until this present are his witnesses to the people. <sup>32</sup> And we preach unto you that promisse which was made to our fathers: <sup>33</sup> that God hath fulfilled this same to our children, raising up **JESUS**, as in the second Psalme also it is written: *My sonne art thou, this day have I begotten thee.* <sup>34</sup> And that he raised him up from the dead, not to returne now any more into corruption, thus he said, *That I wil give you the holy things of David faithful.* <sup>35</sup> And therfore in an other place also he saith, *Thou shalt not give thy holy one to see corruption.* <sup>36</sup> For David in his generation when he had served, according to the wil of God slept: and he was laid to his fathers and saw corruption. <sup>37</sup> But he whom God hath raised up, saw no corruption.

<sup>38</sup> Be it knowen therfore to you, men brethren, that through him, forgiveness of sinnes is preached to you, from al the thyngs from the which you could not be justified by the law of Moyses. <sup>39</sup> In him every one that beleeve, is justified. <sup>40</sup> Take heede therfore lest that come upon you which is spoken in the prophets, <sup>41</sup> *See ye contemners, and wonder, and perish: because I worke a worke in your daies, a worke which you wil not beleve, if any man shal tel it you.*

<sup>42</sup> And they going forth, they desired them that the Sabboth folowing they would speake unto them these wordes.

## GREAT BIBLE (1539) 1540

rayased him agayne from death, (*the ther daye*) <sup>31</sup> and he was sene many dayes of them whych came up with hym from Galile to Jerusalem: Which are hys wytnesses unto the people.

<sup>32</sup> And we declare unto you, how that the promesse (whych was made unto the fathers) <sup>33</sup> God hath fulfilled unto their children (even unto us) in that he rayased up Jesus agayne. even as it is wrien in the fyrst psalme: Thou art my sonne, this daye have I begotten the. <sup>34</sup> As concernynge that he rayased him up from death, now nomore to returne to corrupcion he sayd on thys wyse: The holy promyses made to David, wyl I geve faythfully to you. <sup>35</sup> Wherefore, he sayeth also in another place. Thou shalt not suffre thyne holy to se corrupcyon. <sup>36</sup> For David (after he had in hys tyme fulfylled the wyll of God) fell on slepe, and was layde unto hys fathers, and sawe corrupcyon. <sup>37</sup> But he whom God rayased agayn sawe no corrupcyon.

<sup>38</sup> Be it knowne unto you therfore (ye men and brethren) that thorowe thys man is preached unto you the forgevenes of sinnes, <sup>39</sup> and that by him, all that beleve, are justyfyed from all thynges, from which ye coulde not be justfyed by the lawe of Moses. <sup>40</sup> Beware therfore, lest that fall on you, which is spoken of in the prophetes: <sup>41</sup> Behold, ye despyers, and wonder, and peryssh ye: for I do a worke in youre dayes, which ye shall not beleve, though a man declare it you.

<sup>42</sup> When the Jewes were gone out of the congregacyon, the Gentylys besought that they wolde preache the word to

## KJ (1611) 1873

raised him from the dead: <sup>31</sup> and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. <sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. <sup>35</sup> Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. <sup>36</sup> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>37</sup> but he, whom God raised *again*, saw no corruption. <sup>38</sup> Be it known unto you therefore, men *and* brethren, that through this *man* is preached unto you the forgiveness of sins: <sup>39</sup> and by him all that believe are justified from all *things*, from which ye could not be justified by the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you, which is spoken of in the prophets; <sup>41</sup> Behold ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

<sup>42</sup> And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached

## GENEVA BIBLE (1560) 1562

the dead. <sup>31</sup> And he was sene manie dayes of them, whiche came up with him from Galile to Jerusalem, whiche are his witnesses unto the people. <sup>32</sup> And we declare unto you, that touching the promes made unto the fathers. <sup>33</sup> God hath fulfilled it unto us their children, in that he raised up Jesus, even as it is written in the seconde Psalme, Thou art my Sonne; this day have I begotten thee. <sup>34</sup> Nowe as concerning that he raised hym up from the dead, no more to returne to the grave, he hathe sayde thus, I wyll give you the holye thynges of David, whiche are faithfull. <sup>35</sup> Wherefore he saith also in another place, Thou wilt not suffre thine Holie one to se corruption. <sup>36</sup> Howbeit, David after he had served his time by the counsel of God, he slept, and was laid with his fathers, and sawe corruption. <sup>37</sup> But he whome God raised up, sawe no corruption. <sup>38</sup> Be it knowen unto you therefore, men (and) brethren, that through this man is preached unto you the forgiveness of sinnes. <sup>39</sup> And from all things, from whiche ye colde not be justified by the Law of Moses, by him everie one that beleveth, is justified. <sup>40</sup> Beware therfore, lest that come upon you, which is spoken of in the Prophetes. <sup>41</sup> Beholde, ye despisers, and wonder, and vanishe away: for I worke a worke in your dayes, a worke whiche ye shall not beleve, if a man wolde declare it you.

<sup>42</sup> And when they were come out of the Synagogue of the Jewes, the Gentiles besoght, that they wolde preache

## (RV 1881) ASV 1901

raised him from the dead; <sup>31</sup> and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. <sup>32</sup> And we bring you good tidings of the promise made unto the fathers, <sup>33</sup> that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. <sup>35</sup> Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption. <sup>36</sup> For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: <sup>37</sup> but he whom God raised up saw no corruption. <sup>38</sup> Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: <sup>39</sup> and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. <sup>40</sup> Beware therefore, lest that come upon *you* which is spoken in the prophets:

<sup>41</sup> Behold, ye despisers, and wonder, and perish;

For I work a work in your days,

A work which ye shall in no wise believe, if one declare it unto you.

<sup>42</sup> And as they went out, they besought that these words

## BISHOPS' BIBLE (1568) 1602

from the dead: <sup>31</sup> And hee was seene many dayes of them which came up with him from Galilee to Hierusalem, which are his witnesses unto the people. <sup>32</sup> And wee declare unto you glad tydings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus againe, as it is also written in the second Psalme: Thou art my sonne, this day have I begotten thee. <sup>34</sup> And as concerning that hee raised him up from the dead, nowe no more to returne to corruption, he sayd on this wise, I will give you the holy things of David, which are faithfull. <sup>35</sup> Wherefore he sayth also in another place, Thou shalt not suffer thine holy one to see corruption. <sup>36</sup> For David after hee had served his time, by the will of God, fell on sleepe, and was laide unto his fathers, and saw corruption: <sup>37</sup> But hee whome God raised againe, sawe no corruption. <sup>38</sup> Be it knowen unto you therefore, ye men and brethren, that through this man is preached unto you the forgiveness of sinnes: <sup>39</sup> And by him, all that beleeve, are justified from all things, from which ye could not be justified by the Law of Moses. <sup>40</sup> Beware therefore, least that fall on you, which is spoken of in the Prophets, <sup>41</sup> Behold, yee despisers, and woonder, and perish yee: for I doe a worke in your dayes, a worke which ye shall in no wise beleeve, though a man declare it to you plainly. <sup>42</sup> And when they were gone out of the Synagogue of the Jewes, the Gentiles besoght that these words might be preached

## RSV (1946) 1960

from the dead; <sup>31</sup> and for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. <sup>32</sup> And we bring you the good news that what God promised to the fathers, <sup>33</sup> this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm,

'Thou art my Son,

today I have begotten thee.'

<sup>34</sup> And as for the fact that he raised him from the dead, no more to return to corruption, he spoke in this way,

'I will give you the holy and sure blessings of David.'

<sup>35</sup> Therefore he says also in another psalm,

'Thou wilt not let thy Holy One see corruption.'

<sup>36</sup> For David, after he had served the counsel of God in his own generation, fell asleep, and was laid with his fathers, and saw corruption; <sup>37</sup> but he whom God raised up saw no corruption. <sup>38</sup> Let it be known to you therefore, brethren, that through this man forgiveness of sins is proclaimed to you, <sup>39</sup> and by him every one that believes is freed from everything from which you could not be freed by the law of Moses. <sup>40</sup> Beware, therefore, lest there come upon you what is said in the prophets:

<sup>41</sup> 'Behold, you scoffers, and wonder, and perish;

for I do a deed in your days,

a deed you will never believe, if one declares it to you.'

<sup>42</sup> As they went out, the people begged that these things

## TYNDALE (1525) 1535

worde to them bitwene the Saboth dayes. <sup>43</sup> When the congregacion was broken up, many of the Jewes and verteous convertes folowed Paul and Barnabas, which spake to them and exhorted them to contynue in the grace of God. <sup>44</sup> And the nexte Saboth daye came almoste the whole cite to gether, to heare the worde of God. <sup>45</sup> When the Jewes sawe the people, they were full of indignacion and spake agaynst those thynges which were spoken of Paul spekyng agaynst it, and raylinge on it. <sup>46</sup> Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seinge ye put it from you, and thinke youre selves unworthy of everlastynge lyfe: lo, we turne to the Gentylys. <sup>47</sup> For so hath the lorde commaunded us: I have made a lyght to the Gentylys, that thou be salvacion unto the ende of the worlde.

<sup>48</sup> The Gentylys hearde and were glad and glorified the worde of the Lorde, and beleved: even as many as were ordeyned unto eternall lyfe. <sup>49</sup> And the worde of the Lorde was publisshed thorowe oute all the region. <sup>50</sup> But the Jewes moved the worshypfull and honorable wemen and the chefe men of the cite, and reysed persecucion agaynst Paul and Barnabas and expelled them oute of their costes. <sup>51</sup> And they shouke of the duste of their fete agaynst them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joye and with the holy goost.

## RHEIMS 1582

<sup>43</sup> And when the synagogue was dismissed, many of the Jewes, and of the strangers serving God, folowed Paul and Barnabas: who speaking exhorted them to continue in the grace of God. <sup>44</sup> But the next Sabbath the whole cite almost assembled to heare the word of God. <sup>45</sup> And the Jewes seing the multitudes, were replenished with envy, and contradicted those things which were said of Paul, blaspheming. <sup>46</sup> Then Paul and Barnabas constantly said, To you it behoved us first to speake the word of God: but because you repell it, and judge your selves unworthie of eternal life: behold we turne to the Gentils. <sup>47</sup> For so our Lord commaunded us: *I have put thee to be the light of the Gentils: that thou maiest be salvation unto the utmost of the earth.* <sup>48</sup> And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleaved as many as were preordinate to life everlasting. <sup>49</sup> And the word of our Lord was spred through out the whole countrie. <sup>50</sup> But the Jewes stirred up religious and honest women, and the cheefe of the cite, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. <sup>51</sup> But they shaking of the dust of their feete against them, came to Iconium. <sup>52</sup> The disciples also were replenished with joy and with the holy Ghost.

## GREAT BIBLE (1539) 1540

them the next Saboth. <sup>43</sup> When the congregacyon was broken up, many of the Jewes and verteous proselytes folowed Paul and Barnabas, which spake to them: and exhorted them to continue in the grace of God. <sup>44</sup> And the next Saboth daye cam almost the whole cytie together, to heare the worde of God. <sup>45</sup> But when the Jewes sawe the people, they were full of indignacion and spake agaynst those thynges, which were spoken of Paul, spekyng agaynst it, and raylinge on it: <sup>46</sup> Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seyng ye put it from you, and thynke youre selves unworthy of everlastynge lyfe: lo, we turne to the Gentylys: <sup>47</sup> For so hath the Lorde commaunded us. I have made the a lyght of the Gentylys, that thou be the salvacyon unto the ende of the worlde.

<sup>48</sup> Whan the gentyls hearde thys, they were glad and glorified the worde of the Lorde, and beleved: even as many as were ordeyned unto eternal lyfe. <sup>49</sup> And the worde of the Lorde was publisshed thorowe out all the regyon. <sup>50</sup> But the Jewes moved the devoute and honest wemen, and the chefe men of the cytie, and reysed persecucion agaynst Paul and Barnabas, and expelled them out of theyr coastes. <sup>51</sup> But they shouke of the duste of theyr fete agaynst them, and came unto Iconium. <sup>52</sup> And the discyples were fylled with joye and with the holy ghost.

## KJ (1611) 1873

to them the next sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> And the next sabbath day came almost the whole city together to hear the word of God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with envy, and spake against those *things* which were spoken by Paul, contradicting and blaspheming. <sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from *you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. <sup>48</sup> And when the Gentiles heard *this*, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Jews stirred up the devout and honourable women, and the chief *men* of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joy, and with the Holy Ghost.

## GENEVA BIBLE (1560) 1562

these wordes to them the next Sabbath (day.) <sup>43</sup> Nowe when the Congregation was dissolved, manie of the Jewes, and proselytes that feared God, folowed Paul and Barnabas, whiche spake to them, and exhorted them to continue in the grace of God. <sup>44</sup> And the nexte Sabbath (daye) came almost the whole cite together, to heare the word of God. <sup>45</sup> But when the Jewes sawe the people, they were full of envie, and spake against those things, which were spoken of Paul, contrarying (them,) and railing on (them.) <sup>46</sup> Then Paul and Barnabas spake boldelye, and sayd, It was necessarie that the worde of GOD shulde first have bene spoken unto you: but seing ye put it from you, and judge yourselves unworthie of everlastynge life, lo, we turne to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, (saying,) I have made thee a light of the Gentiles, that thou shuldest be the salvacion unto the end of the worlde. <sup>48</sup> And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were ordeined unto eternal life, beleved. <sup>49</sup> Thus the worde of the Lord was published throught the whole cuntrye. <sup>50</sup> But the Jewes stirred (certeine) devoute and honorable women, and the chief men of the cite, and raised persecucion against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> But they shooke of the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joye, and with the holie Gost.

## (RV 1881) ASV 1901

might be spoken to them the next sabbath. <sup>43</sup> Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

<sup>44</sup> And the next sabbath almost the whole city was gathered together to hear the word of <sup>o</sup>God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. <sup>46</sup> And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.

<sup>48</sup> And as the Gentiles heard this, they were glad, and glorified the word of <sup>o</sup>God: and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was spread abroad throughout all the region. <sup>50</sup> But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. <sup>51</sup> But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

<sup>o</sup> Many ancient authorities read *the Lord*.

## BISHOPS' BIBLE (1568) 1602

to them the next Sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jewes, and vertuous Proselytes folowed Paul and Barnabas, which speaking to them, exhorted them to continue in the grace of God. <sup>44</sup> And the next Sabbath day came almost the whole cite together to heare the worde of God. <sup>45</sup> But when the Jewes saw the people, they were ful of indignation, and spake against those things which were spoken of Paul, speaking against, and railing. <sup>46</sup> Then Paul and Barnabas waxed bolde, and sayde, It was necessary that the worde of God should first have bene spoken to you: but seeing ye put it from you, and thinke your selves unworthy of everlasting life, loe, wee turne to the Gentiles. <sup>47</sup> For so hath the Lorde commaunded us, *saying*, I have made thee a light of the Gentiles, that thou be the salvation unto the end of the world. <sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lorde: and as many as were ordeined to eternall life, beleved. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Jewes mooved the devout and honest women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> But they shooke off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joy, and with the holy Ghost.

## RSV (1946) 1960

might be told them the next sabbath. <sup>43</sup> And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

<sup>44</sup> The next sabbath almost the whole city gathered together to hear the word of God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him. <sup>46</sup> And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.

<sup>47</sup> For so the Lord has commanded us, *saying*,

"I have set you to be a light for the Gentiles,

that you may bring salvation to the uttermost parts of the earth."

<sup>48</sup> And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord spread throughout all the region. <sup>50</sup> But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their district. <sup>51</sup> But they shook off the dust from their feet against them, and went to Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

## TYNDALE (1525) 1535

**14** And it fortunyd in Iconium that they went both to gether into the synagoge of the Jewes, and so spake, that a gret multitude both of the Jewes and also of the Grekes beleved. <sup>2</sup> But the unbelevinge Jewes, steryd up and onquieten the myndes of the Gentylys agaynste the brethren. <sup>3</sup> Longe tyme a bode they there and quyt them selves boldly with the helpe of the Lorde, which gave testimony unto the worde of his grace, and caused signes and wondres to be done by their hondes. <sup>4</sup> The people of the cite were devided: and parte helde with the Jewes, and parte with the Apostles.

<sup>5</sup> When ther was a saulte made both of the Gentylys and also of the Jewes with their rulers, to put them to shame and to stone them, <sup>6</sup> they were ware of it, and fled unto Lystra and Derba, cities of Lycaonia, and unto the region that lyeth round aboute, <sup>7</sup> and there preached the Gospell. <sup>8</sup> And thersate a certayne man at Lystra weake in his fete, beinge creple from his mothers wombe, and never walkyd. <sup>9</sup> The same hearde Paul preache. Which behelde him and perceaved that he had fayth to be whole, <sup>10</sup> and sayd with a loude voyce: stond upryght on thy fete. And he stert up, and walked. <sup>11</sup> And when the people sawe, what Paul had done, they lyfte up their voyces, sayinge in the speache of Lycaonia: Goddes are come doune to us in the lyknes of men. <sup>12</sup> And they called Barnabas Jupiter, and Paul Mer-

## RHEIMS 1582

**14** And it came to passe at Iconium that they entred together into the synagogue of the Jewes, and so spake, that a very great multitude of Jewes and of the Greekes did beleve. <sup>2</sup> But the Jewes that were incredulous, stirred up and incensed the hartes of the Gentils to anger against the brethren. <sup>3</sup> A long time therefore they abode, dealing confidently in our Lord, who gave testimonie to the word of his grace, graunting signes and wonders to be done by their handes. <sup>4</sup> And the multitude of the cite was devided: and certaine of them in deede were with the Jewes, but certaine with the Apostles. <sup>5</sup> And when the Gentils and the Jewes with their princes had made an assault, to use them contumeliously, and to stone them, <sup>6</sup> understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole cuntrye about, and there they were evangelizing.

<sup>7</sup> And a certayne man at Lystra impotent of his feete sate there, lame from his mothers wombe, that never had walked. <sup>8</sup> This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saved, <sup>9</sup> he said with a loud voice, Stand up right on thy feete. And he leaped and walked. <sup>10</sup> And the multitudes when they had seen what Paul had done, lifted up their voice in the lycaonian tongue, saying, Gods made like to men, are descended to us. <sup>11</sup> And they called Barnabas, Jupiter: but

## GREAT BIBLE (1539) 1540

**14** And it fortunyd in Iconium, that they went both together into the synagoge of the Jewes, and so spake, that a great multytude both of the Jewes and also of the Grekes beleved. <sup>2</sup> But the unbelevyng Jewes, steryd up, and unquieten the myndes of the gentylys agaynste the brethren. <sup>3</sup> Longe tyme abode they there, and quyt them selves boldly with the helpe of the Lord, which gave testimony unto the worde of his grace, and graunted sygnes and wondres to be done by their handes. <sup>4</sup> But the multitude of the cytie was devyded: and parte helde with the Jewes, and parte with the Apostles. <sup>5</sup> When ther was an assaute made both of the Gentyles and also of the Jewes with their rulers, to do them violence, and to stone them <sup>6</sup> they were ware of it, and fled unto Lystra and Derba, cyties of Lycaonia, and unto the regyon that lyeth ronnde \* aboute, <sup>7</sup> and there preached the Gospell. (*and all the multitude was moved at theyr doctryne, but Paul and Barnabas taryed styll at Lystra.*) <sup>8</sup> And ther sate a certayne man at Lystra weake in hys fete, beyng creple from his mothers wombe, and never had walked. <sup>9</sup> The same hearde Paul preache. Which beholdynge hym, and perceavyng that he had fayth to be whole, <sup>10</sup> sayd with a loude voyce: stande upryght on thy fete: And he stert up, and walked. <sup>11</sup> And when the people sawe what Paul had done, they lyfte up their voyces, sayinge in the speache of Lycaonia: Goddes are come downe to us in the lyknes of men. <sup>12</sup> And they called Barnabas Jupiter, and

## KJ (1611) 1873

**14** And it came to pass in Iconium, that they went *both* together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and *also* of the Greeks believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup> Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was divided: and part held with the Jews, and part with the apostles. <sup>5</sup> And when there was an assault made both of the Gentiles, and *also* of the Jews with their rulers, to use *them* despitefully, and to stone them, <sup>6</sup> they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and *unto* the region that lieth round about: <sup>7</sup> and there they preached the gospel.

<sup>8</sup> And there sat a certain man at Lystra, impotent in *his* feet, being a cripple from his mother's womb, who never had walked: <sup>9</sup> the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, <sup>10</sup> said with a loud voice, Stand upright on thy feet. And he leaped and walked. <sup>11</sup> And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. <sup>12</sup> And they called Barnabas, Jupiter; and

## GENEVA BIBLE (1560) 1562

**14** And it came to passe in Iconium, that they went bothe together into the Synagogue of the Jewes, and so spake, that a great multitude bothe of the Jewes and of the Grecians beleved. <sup>2</sup> But the unbeleving Jewes stirred up, and corrupted the mindes of the Gentiles against the brethren. <sup>3</sup> So therefore they abode there a long time, and spake boldly in the Lord, which gave testimonie unto the worde of his grace, and caused signes and wonders to be done by their hands. <sup>4</sup> But the people of the cite were divided and some were with the Jewes, and some with the Apostles. <sup>5</sup> And when there was an assault made bothe of the Gentiles, and of the Jewes with their rulers, to do them violence, and to stone them, <sup>6</sup> They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region rounde about, <sup>7</sup> And there were preaching the Gospel.

<sup>8</sup> Now there sate certeine man at Lystra, impotent in his fete, which was a creple from his mothers wombe, who had never walked. <sup>9</sup> He heard Paul speake: who beholding him, and perceiving that he had faith to be healed, <sup>10</sup> Said with a loude voyce, Stand upright on thy fete. And he leaped up, and walked. <sup>11</sup> Then when the people sawe what Paul had done, they lift up their voyces, saying in the speache of Lycaonia, Gods are come downe to us in the likenes of men. <sup>12</sup> And thei called Barnabas, Jupiter, and

## (RV 1881) ASV 1901

**14** And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. <sup>2</sup> But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. <sup>3</sup> Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was divided; and part held with the Jews, and part with the apostles. <sup>5</sup> And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, <sup>6</sup> they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: <sup>7</sup> and there they preached the gospel.

<sup>8</sup> And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. <sup>9</sup> The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, <sup>10</sup> said with a loud voice, Stand upright on thy feet. And he leaped up and walked. <sup>11</sup> And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. <sup>12</sup> And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

## BISHOPS' BIBLE (1568) 1602

**14** And it came to passe in Iconium, that they went both together into the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes, and also of the Greeks beleved. <sup>2</sup> But the unbeleving Jewes stirred up, and corrupted the minds of the Gentiles against the brethren. <sup>3</sup> Long time therefore abode they there, speaking boldly with the helpe of the Lorde, which gave testimony unto the worde of his grace, and granted signes and wonders to bee done by their hands. <sup>4</sup> But the multitude of the cite was divided: and part helde with the Jewes, and part with the Apostles. <sup>5</sup> And when there was an assault made both of the Gentiles, and also of the Jewes, with their rulers, to doe them violence, and to stone them, <sup>6</sup> They were ware of it, and fledde unto Lystra and Derbe, cities of Lycaonia, and unto the region that lyeth round about. <sup>7</sup> And there were they preaching the Gospel. <sup>8</sup> And there sate a certaine man at Lystra, weake in his feete, being a creeple from his mothers wombe, and never had walked. <sup>9</sup> The same heard Paul speake: which beholding him, and perceiving that he had faith to be whole, <sup>10</sup> Saide with a loud voice, Stand up right on thy feet: And he start up, and walked. <sup>11</sup> And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The Gods are come downe to us in the likenesse of men. <sup>12</sup> And they called Barnabas Jupiter, and Paul

## RSV (1946) 1960

**14** Now at Iconium they entered together into the Jewish synagogue, and so spoke that a great company believed, both of Jews and of Greeks. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren. <sup>3</sup> So they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands. <sup>4</sup> But the people of the city were divided; some sided with the Jews, and some with the apostles. <sup>5</sup> When an attempt was made by both Gentiles and Jews, with their rulers, to molest them and to stone them, <sup>6</sup> they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country; <sup>7</sup> and there they preached the gospel.

<sup>8</sup> Now at Lystra there was a man sitting, who could not use his feet; he was a cripple from birth, who had never walked. <sup>9</sup> He listened to Paul speaking; and Paul, looking intently at him and seeing that he had faith to be made well, <sup>10</sup> said in a loud voice, "Stand upright on your feet." And he sprang up and walked. <sup>11</sup> And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" <sup>12</sup> Barnabas they called Zeus, and Paul, be-

## TYNDALE (1525) 1535

curius, because he was the preacher. <sup>13</sup> Then Jupiters Preste, which dwelt before their cite, brought oxen and garlondes unto the churche porche, and wolde have done sacrifice with the people.

<sup>14</sup> But when the Apostles, Barnabas and Paul herde that, they rent their clothes, and ran in amonge the people, cryinge and sayinge: <sup>15</sup> syrs, why do ye this? We are mortall men lyke unto you, and preache unto you, that ye shuld turne from these vanyties unto the lyvinge God, which made heaven and erth and the see and all that in them is: <sup>16</sup> the which in tymes past suffred all nacions to walke in their awne wayes. <sup>17</sup> Neverthelesse he lefte not him selfe with oute witnes, in that he shewed his benefites, in gevyng us rayne from heaven and frutefull ceasons, fyllinge oure hertes with fode and gladnes. <sup>18</sup> And with these sayinges scase refrayned they the people, that they had not done sacrifice unto them.

<sup>19</sup> Thyther came certayne Jewes from Antioche and Iconium, and optayned the peoples consent, and stoned Paul, and drewe him oute of the cite, supposynge he had bene deed. <sup>20</sup> How be it as the disciples stode rounde about him he arose up and came into the cite. And the nexte daye he departed with Barnabas to Derba. <sup>21</sup> After they had preached to that cite, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, <sup>22</sup> and strenghted the disciples soules, exhortynge them to contynue in the fayth, affirmyng that we must thorowe moche

## RHEIMS 1582

Paul, Mercurie, because he was the cheefe speaker. <sup>12</sup> The Priest also of Jupiter that was before the citie, bringing oxen and garlands before the gates, would with the people sacrifice. <sup>13</sup> Which thing when the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying <sup>14</sup> and saying, Ye men, why doe you these things? We also are mortal, men like unto you, preaching to you for to convert from these vaine things, to the living God that made the heaven, and the earth, and the sea, and al things that are in them: <sup>15</sup> who in the generations past suffred al the Gentils to goe their owne waies. <sup>16</sup> Howbeit he left not him self without testimonie, being beneficial from heaven, giving raines, and fruiteful seasons, filling our hartes with foode and gladnes. <sup>17</sup> And speaking these things, they scarce appeased the multitudes from sacrificing to them. <sup>18</sup> But there came in certaine Jewes from Antioche and Iconium: and perswading the multitudes, and stoning Paul, they drew him out of the citie, thinking him to be dead. <sup>19</sup> But the disciples compassing him round about, he rising up, entred into the citie, and the next day he went forth with Barnabas unto Derbe.

<sup>20</sup> And when they had evangelized to that citie, and had taught many, they returned to Lystra and Iconium, and to Antioche: <sup>21</sup> confirming the hartes of the disciples, and exhorting them to continue in the faith, and that by many

## GREAT BIBLE (1539) 1540

Paul Mercurius, because he was the preacher, <sup>13</sup> Then Jupiters preste, which dwelt before their cytie, brought oxen and garlandes unto the porche, and wolde have done sacrifice with the people.

<sup>14</sup> Which when the Apostles, Barnabas and Paul herde of, they rent their clothes, and ran in amonge the people, cryinge <sup>15</sup> and sayinge: syrs why do ye this? We are mortall men like unto you, and preache unto you, that ye shulde turne from these vanyties unto the lyvinge God, which made heaven and erth and the see and all thynges that are ther in: <sup>16</sup> the which in tymes past suffred all nacions to walcke in theyr awne wayes. <sup>17</sup> Neverthelesse, he left not hym selfe withoute wytnes, in that he shewed hys beuefytes \* from heaven, in gevyng us rayne and frutefull ceasons, fylling oure hertes with fode and gladnes. <sup>18</sup> And with these sayinges, scase refrayned they the people, that they had not done sacryfyce unto them.

<sup>19</sup> Thyther came certayne Jewes from Antioche and Iconium: which (whan they had obtayned the peoples consent and had stoned Paul) drew him out of the cytie, supposinge he had bene deed. <sup>20</sup> Howbeit as the disciples stode rounde about him, he arose up, and came into the cytie. And the nexte daye he departed with Barnabas to Derba. <sup>21</sup> And whan they had preached to that cytie, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, <sup>22</sup> and strenghted the discyples soules agayne, and exhorted them to contynue in the fayth affirmyng that we must thorowe moche tribulacyon enntre

## KJ (1611) 1873

Paul, Mercurius, because he was the chief speaker. <sup>13</sup> Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. <sup>14</sup> Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, <sup>15</sup> and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: <sup>16</sup> who in times past suffered all nations to walk in their own ways. <sup>17</sup> Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. <sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

<sup>19</sup> And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. <sup>20</sup> Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. <sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, <sup>22</sup> confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much

## GENEVA BIBLE (1560) 1562

Paul, Mercurius, because he was the chief speaker.<sup>13</sup> Then Jupiters priest, which was before their citie, broght bulles with garlandes unto the gates, and wold have sacrificed with the people.<sup>14</sup> But when the Apostles, Barnabas and Paul heard it, thei rent their clothes, and ran in among the people, crying,<sup>15</sup> And saying, O men, why do ye these things? We are even men subject to the like passions that ye (be,) and preache unto you, that ye shulde turne from these vaine (idoles) unto the living God, which made heaven and earth, and the sea, and all things that in them are.<sup>16</sup> Who in times past suffred all the Gentiles to walke in their owne wayes.<sup>17</sup> Nevertheles, he left not him self without witnesse, in that he did good (and) gave us raine from heaven, and fruteful seasons, filling our hearts with foode, and gladnes,<sup>18</sup> And speaking these things, scarce refrained they the people, that they had not sacrificed unto them.<sup>19</sup> Then there came certeine Jewes from Antiochia and Iconium, which when they had persuaded the people, stoned Paul, and drewe him out of the citie, supposing he had bene dead.<sup>20</sup> Howbeit, as the disciples stode rounde about him, he arose up, and came into the citie, and the next day he departed with Barnabas to Derbe.<sup>21</sup> And after they had preached to that citie, and had taught manie, they returned to Lystra and to Iconium, and to Antiochia,<sup>22</sup> Confirming the disciples hearts, and exhorting them to continue in the faith, (affirming) that we must through manie afflictions entre into the kingdome of

## (RV 1881) ASV 1901

<sup>13</sup> And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.<sup>14</sup> But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out<sup>15</sup> and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:<sup>16</sup> who in the generations gone by suffered all the nations to walk in their own ways.<sup>17</sup> And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.<sup>18</sup> And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

<sup>19</sup> But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.<sup>20</sup> But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.<sup>21</sup> And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,<sup>22</sup> confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribu-

## BISHOPS' BIBLE (1568) 1602

Mercurius, because hee was the chiefe speaker.<sup>13</sup> Then Jupiters priest, which was before their citie, brought Oxen, and garlands unto the doore, and would have done sacrifice with the people.<sup>14</sup> Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying,<sup>15</sup> And saying, Sirs, Why do ye these things? We also are mortall men like unto you, and preach unto you the Gospell, that ye should turne from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein.<sup>16</sup> The which in times past, suffered all nations to walke in their owne waies.<sup>17</sup> Neverthelesse, hee left not himselfe without witnesse, in that hee shewed his benefites from heaven, in giving us raine, and fruitfull seasons, filling our hearts with food and gladnesse.<sup>18</sup> And with these sayings scarce refrained they the people, that they had not done sacrifice unto them.<sup>19</sup> Then thither came certaine Jewes from Antioch and Iconium, which when they had perswaded the people, and had stoned Paul, drewe him out of the city, supposing hee had beene dead.<sup>20</sup> Howbeit, when the disciples stood round about him, hee rose up, and came into the citie, and the next day he departed with Barnabas to Derbe.<sup>21</sup> And when they had preached the Gospell to that citie, and had taught many, they returned againe to Lystra, and to Iconium, and Antioch,<sup>22</sup> And strengthened the disciples soules againe, and exhorted them to continue in the faith, and that we must through much

## RSV (1946) 1960

cause he was the chief speaker, they called Hermes.<sup>13</sup> And the priest of Zeus, whose temple was in front of the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the people.<sup>14</sup> But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out among the multitude, crying,<sup>15</sup> "Men, why are you doing this? We also are men, of like nature with you, and bring you good news, that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them."<sup>16</sup> In past generations he allowed all the nations to walk in their own ways;<sup>17</sup> yet he did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness."<sup>18</sup> With these words they scarcely restrained the people from offering sacrifice to them.

<sup>19</sup> But Jews came there from Antioch and Iconium; and having persuaded the people, they stoned Paul and dragged him out of the city, supposing that he was dead.<sup>20</sup> But when the disciples gathered about him, he rose up and entered the city; and on the next day he went on with Barnabas to Derbe.<sup>21</sup> When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,<sup>22</sup> strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter

## TYNDALE (1525) 1535

tribulacion, entre into the kyngdome of God. <sup>23</sup> And they ordered them elders by eleccion in every congregacion, and prayde and fasted, and comended them to God on whom they beleved.

<sup>24</sup> And they went thorow out Pisidia and came to Pamphilia, <sup>25</sup> and when they had preached the worde of God in Perga, they descended into Attalia, <sup>26</sup> and thence departed by shippe to Antioche, from whence they were delivered unto the grace of God, to the worke which they had fulfilled. <sup>27</sup> When they were come and had gaddered the congregacion to geder, they rehersed all that God had done by them, and how he had opened the dore of fayth unto the Gentyls. <sup>28</sup> And ther they abode longe tyme with the disciples.

**15** Then came certayne from Jewrie, and taught the brethren: excepte ye be circumcised after the maner of Moses, ye cannot be saved. <sup>2</sup> And when ther was rysen dissencion and disputinge not a litell unto Paul and Barnabas agaynst them. They determined that Paul and Barnabas, and certayne other of them shuld ascende to Jerusalem unto the Apostles and elders aboute this question. <sup>3</sup> And after they were brought on their waye by the congregacion, they passed over Phenices and Samaria, declarynge the conversion of the Gentyls, and they brought great joye unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were receaved of the congregacion and of the Apostles and elders. And they declared what thinges God had done

## RHEIMS 1582

tribulations we must enter into the kingdom of God. <sup>22</sup> And when they had ordained to them Priests in every Church, and had praied with fastings, they commended them to our Lord in whom they beleved. <sup>23</sup> And passing through Pisidia, they came into Pamphylia, <sup>24</sup> and speaking the word of our Lord in Perge, they went downe into Attalia: <sup>25</sup> and from thence they sailed to Antioche, whence they had been delivered to the grace of God unto the worke which they accomplished. <sup>26</sup> And when they were come, and had assembled the Church, they reported what great things God had done with them, and that he had opened a doore of faith to the Gentiles. <sup>27</sup> And they abode no litle time with the disciples.

**15** And certaine comming downe from Jewrie, taught the brethren: That unles you be circumcised according to the maner of Moyses, you can not be saved. <sup>2</sup> No litle sedition therfore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe up, and certaine others of the rest, to the Apostles and priests unto Hierusalem, upon this question.

<sup>3</sup> They therfore being brought on their way by the Church, passed through Phœnice and Samaria, reporting the conversion of the Gentiles: and they made great joy to al the brethren.

<sup>4</sup> And when they were come to Hierusalem, they were received of the Church and of the Apostles and Auncients,

## GREAT BIBLE (1539) 1540

into the kyngdome of God. <sup>23</sup> And whan they had ordered them elders by eleccyon in every congregacyon, and had prayde and fasted, they commended them to the Lorde on whom they beleved. <sup>24</sup> And whan they had gone thorowe out Pisidia, they came to Pamphilia, <sup>25</sup> and whan they had preached the worde in Perga, they descended into the cyte Attalia, <sup>26</sup> and thence departed by shyppe to Antioche from whence they were committed unto the grace of God to the worcke which they fulfilled. <sup>27</sup> When they were come, and had gathered the congregacion together, they rehersed all that God had done by them and how he had opened the dore of fayth unto the Gentyls. <sup>28</sup> And there they abode longe tyme with the disciples.

**15** And certayne men which came downe taught the brethren excepte ye be circumcysed after the maner of Moses, ye cannot be saved. <sup>2</sup> So when ther was rysen dissencion and disputyng not a lyttel unto Paul and Barnabas agaynst them, they determined that Paule and Barnabas, and certayne other of them, shulde go up to Jerusalem unto the Apostles and elders about thys questyon. <sup>3</sup> And after they were brought on their waye by the congregacion, they passed over Phenices and Samaria, declaryng the conversion of the Gentyls, and they brought greate joye unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were receaved of the congregacion and of the Apostles and elders. And they declared all thynges that God had

## KJ (1611) 1873

tribulation enter into the kingdom of God. <sup>23</sup> And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. <sup>24</sup> And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup> And when they had preached the word in Perga, they went down into Attalia: <sup>26</sup> and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. <sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. <sup>28</sup> And there they abode long time with the disciples.

**15** And certain *men* which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. <sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. <sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all *things* that God had done with them.

## GENEVA BIBLE (1560) 1562

God. <sup>23</sup> And when they had ordeined them Elders by election in everie Church, and praid, and fasted, they commended them to the Lord in whome they beleved. <sup>24</sup> Thus they went through out Pisidia, and came to Pamphilia. <sup>25</sup> And when they had preached the worde in Perga, they came downe to Attalia, <sup>26</sup> And thence sailed to Antiochia, from whence they had bene commended unto the grace of God, to the worke whiche they had fulfilled. <sup>27</sup> And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the dore of faith unto the Gentiles. <sup>28</sup> So there they abode a long time with the disciples.

**15** Then came downe certeine from Judea and taught the brethren, (saying,) Except ye be circumcised after the maner of Moses, ye can not be saved. <sup>2</sup> And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certeine other of them, shulde go up to Jerusalem unto the Apostles and Elders about this question. <sup>3</sup> Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they broght great joye unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

## (RV 1881) ASV 1901

lations we must enter into the kingdom of God. <sup>23</sup> And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. <sup>24</sup> And they passed through Pisidia, and came to Pamphylia. <sup>25</sup> And when they had spoken the word in Perga, they went down to Attalia; <sup>26</sup> and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. <sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. <sup>28</sup> And they tarried no little time with the disciples.

**15** And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. <sup>2</sup> And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. <sup>3</sup> They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

## BISHOPS' BIBLE (1568) 1602

tribulation enter into the kingdome of God. <sup>23</sup> And when they had ordeined them Elders by election in every Church, and had prayed with fasting, they commended them to the Lord, on whome they beleved. <sup>24</sup> And when they had gone throughout Pisidia, they came to Pamphylia. <sup>25</sup> And when they had spoken the worde of God in Perga, they descended into Attalia, <sup>26</sup> And thence departed by ship to Antioch, from whence they were committed unto the grace of God, to the worke which they fulfilled. <sup>27</sup> And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and howe hee had opened the doore of faith unto the Gentiles. <sup>28</sup> And there they abode long time with the disciples.

**15** And certaine men which came downe from Jurie, taught the brethren, *and sayd*, Except yee bee circumcised after the manner of Moses, ye cannot be saved. <sup>2</sup> So when there was risen dissention and disputing not a little unto Paul and Barnabas against them, they determined that Paul and Barnabas, and certaine other of them, should go up to Hierusalem unto the Apostles and Elders, about this question. <sup>3</sup> And after they were brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conversation of the Gentiles: and they brought great joy unto all the brethren. <sup>4</sup> And when they were come to Hierusalem, they were received of the Church, and of the Apostles, and Elders, and they declared

## RSV (1946) 1960

the kingdom of God. <sup>23</sup> And when they had appointed elders for them in every church, with prayer and fasting, they committed them to the Lord in whom they believed.

<sup>24</sup> Then they passed through Pisidia, and came to Pamphylia. <sup>25</sup> And when they had spoken the word in Perga, they went down to Attalia; <sup>26</sup> and from there they sailed to Antioch, where they had been commended to the grace of God for the work which they had fulfilled. <sup>27</sup> And when they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles. <sup>28</sup> And they remained no little time with the disciples.

**15** But some men came down from Judea and were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <sup>2</sup> And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. <sup>3</sup> So, being sent on their way by the church, they passed through both Phœnicia and Samaria, reporting the conversion of the Gentiles, and they gave great joy to all the brethren. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had

## TYNDALE (1525) 1535

by them. <sup>5</sup> Then rose up certayne of the secte of the Pharises, which dyd beleve, sayinge, that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moses. <sup>6</sup> And the Apostles and elders came to geder to reason of this matter.

<sup>7</sup> And when ther was moche disputinge, Peter rose up and sayde unto them: Ye men and brethren, ye knowe how that a good whyle ago, God chose amonge us that the Gentylys by my mouth shuld heare the worde of the Gospell and beleve. <sup>8</sup> And God which knoweth the herte, bare them witnes, and gave unto them the holy goost, even as he dyd unto us <sup>9</sup> and he put no difference bitwene them and us, but with fayth purified their hertes. <sup>10</sup> Now therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which nether oure fathers nor we were able to beare. <sup>11</sup> But we beleve that thorowe the grace of the Lorde Jesu Christ, we shalbe saved, as they do. <sup>12</sup> Then all the multitude was peased and gave audience to Barnabas and Paul, which tolde what signes and wondres God had shewed amonge the Gentylys, by them.

<sup>13</sup> And when they helde their peace James answered sayng: Men and brethren herken unto me. <sup>14</sup> Simeon tolde how God at the beginnyng dyd visit the Gentylys, and receaved of them, people unto his name. <sup>15</sup> And to this

## RHEIMS 1582

declaring whatsoever God had done with them. <sup>5</sup> And there arose certaine of the heresie of the Pharisees that beleaved, saying, That they must be circumcised, commaunded also to keepe the law of Moyses. <sup>6</sup> And the Apostles and Auncients assembled to consider of this word.

<sup>7</sup> And when there was made a great disputation, Peter rising up said to them, Men brethren, you know that of old daies God among us chose, that by my mouth the Gentiles should heare the word of the Gospel, and beleve. <sup>8</sup> And God which knoweth the hartes, gave testimonie, giving unto them the holy Ghost as wel as to us, <sup>9</sup> and hath put no difference betwene us and them, by faith purifying their hartes. <sup>10</sup> Now therfore why tempt you God, to put a yoke upon the neckes of the disciples, which neither our fathers nor we have been able to beare? <sup>11</sup> but by the grace of our Lord JESUS CHRIST we beleve to be saved, in like maner as they also.

<sup>12</sup> And al the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentiles by them.

<sup>13</sup> And after they held their peace, James answered, saying, Men brethren, heare me. <sup>14</sup> Simon hath told how God first visited to take of the Gentiles a people to his name.

<sup>15</sup> And to this accord the wordes of the prophets, as it is

## GREAT BIBLE (1539) 1540

done by them. <sup>5</sup> Then rose up certayne of the secte of the Pharyses, which dyd beleve, saying, that it was nedfull to circumcise them, and to commaunde them to kepe the lawe of Moses. <sup>6</sup> And the Apostles and elders came together, to reason of thys matter.

<sup>7</sup> And when ther was moche disputyng, Peter rose up, and sayde unto them: Ye men and brethren, ye knowe how that a good whyle ago, God dyd chose amonge us, that the Gentylys by my mouth shuld heare the worde of the Gospell, and beleve. <sup>8</sup> And God which knoweth the hertes, bare them wytnes, and gave unto them the holy goost, even as he dyd unto us, <sup>9</sup> and put no difference betwene us and them seyng that with fayth he purified theyr hertes. <sup>10</sup> Now therfore, why tempte ye God, to put on the disciples neckes the yoke which nether our fathers nor we were able to beare, <sup>11</sup> But we beleve, that thorow the grace of the Lorde Jesu Christ, we shalbe saved, as they do. <sup>12</sup> Then all the multitude was peased and gave audience to Barnabas and Paul, which tolde what sygnes and wondres God had shewed amonge the Gentylys by them.

<sup>13</sup> And when they helde their peace, James answered, sayng: Men and brethren, herken unto me. <sup>14</sup> Simeon tolde, how God at the beginning dyd visit the gentylys, to ceave of them a people in his name. <sup>15</sup> And to this agree the

## KJ (1611) 1873

<sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

<sup>6</sup> And the apostles and elders came together for to consider of this matter. <sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. <sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; <sup>9</sup> and put no difference between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that through the grace of the Lord Jesus Christ *we* shall be saved, even as they. <sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

<sup>13</sup> And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: <sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. <sup>15</sup> And to this

## GENEVA BIBLE (1560) 1562

<sup>5</sup> But (said they,) certeine of the secte of the Pharises, which did beleve, rose up, saying, that it was nedeful to circumcise them, and to commande (them) to kepe the Law of Moses. <sup>6</sup> Then the Apostles and Elders came together to loke to this matter. <sup>7</sup> And when there had bene great disputation Peter rose up, and said unto them, Ye men (and) brethren, ye knowe that a good while ago, among us God chose out (me,) that the Gentiles by my mouth shuld heare the word of the Gospel, and beleve. <sup>8</sup> And God which knoweth the hearts, bare them witnes, in giving unto them the holie Gost, even as (he did) unto us. <sup>9</sup> And he put no difference betwene us and them, after that by faith he had purified their hearts. <sup>10</sup> Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, whiche nether our fathers, nor we were able to beare. <sup>11</sup> But we beleve, through the grace of the Lord Jesus Christ to be saved, even as they (do.) <sup>12</sup> Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wondres God had done among the Gentiles by them. <sup>13</sup> And when they helde their peace, James answered, saying, Men (and) brethren, hearken unto me. <sup>14</sup> Simeon hath declared, how God first did visite the Gentiles, to take (of them) a people unto his Name. <sup>15</sup> And to this agre the wordes of the Prophetes, as

## (RV 1881) ASV 1901

<sup>5</sup> But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

<sup>6</sup> And the apostles and the elders were gathered together to consider of this matter. <sup>7</sup> And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. <sup>8</sup> And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; <sup>9</sup> and he made no distinction between us and them, cleansing their hearts by faith. <sup>10</sup> Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

<sup>12</sup> And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them. <sup>13</sup> And after they had held their peace, James answered, saying,

Brethren, hearken unto me: <sup>14</sup> Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. <sup>15</sup> And to this agree the words of the prophets; as it is written,

## BISHOPS' BIBLE (1568) 1602

all things that God had done with them. <sup>5</sup> Then rose up certaine of the sect of the Pharisees which did beleve, saying, that it was needfull to circumcise them, and to command to keepe the law of Moses. <sup>6</sup> And the Apostles and Elders came together for to consider of this matter. <sup>7</sup> And when there had bene much disputing, Peter rose up, and sayd unto them, Ye men and brethren, ye know how that a good while agoe, God did chuse among us, that the Gentiles by my mouth should heare the word of the Gospel, and beleve. <sup>8</sup> And God, which knoweth the hearts, bare them witnesse, and gave unto them the holy Ghost, even as he did unto us: <sup>9</sup> And put no difference betwene us and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, to put on the disciples neckes the yoke, which neither our fathers nor we were able to beare? <sup>11</sup> But we beleve that through the grace of the Lord Jesus Christ, we shall be saved even as they. <sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, which told what signes and wondres God had shewed among the Gentiles by them. <sup>13</sup> And when they held their peace, James answered, saying, Men and brethren, hearken unto me. <sup>14</sup> Simeon told how God at the beginning did visit, to receive of the Gentiles a people in his name. <sup>15</sup> And to this agree the wordes of the Prophets, as it is

## RSV (1946) 1960

done with them. <sup>5</sup> But some believers who belonged to the party of the Pharisees rose up, and said, "It is necessary to circumcise them, and to charge them to keep the law of Moses."

<sup>6</sup> The apostles and the elders were gathered together to consider this matter. <sup>7</sup> And after there had been much debate, Peter rose and said to them, "Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; <sup>9</sup> and he made no distinction between us and them, but cleansed their hearts by faith. <sup>10</sup> Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear? <sup>11</sup> But we believe that we shall be saved through the grace of the Lord Jesus, just as they will."

<sup>12</sup> And all the assembly kept silence; and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. <sup>13</sup> After they finished speaking, James replied, "Brethren, listen to me. <sup>14</sup> Symeon has related how God first visited the Gentiles, to take out of them a people for his name. <sup>15</sup> And with this the words of the prophets agree, as it is written,

## TYNDALE (1525) 1535

agreyth the wordes of the prophetes, as it is written. <sup>16</sup> After this I will returne, and will bylde agayne the tabernacle of David which is fallen doune, and that which is fallen in dekey of it, will I bylde agayne, and I will set it up, <sup>17</sup> that the residue of men myght seke after the Lorde, and also the Gentylys upon whom my name is named <sup>18</sup> sayth the Lorde, which doth all these thinges: knowen unto God are all his workes from the begynnyng of the worlde. <sup>19</sup> Wherefore my sentence is, that we trouble not them which from amonge the Gentylys, are turned to God: <sup>20</sup> but that we write unto them, that they abstayne them selves from filthy-nes of ymages, from fornicacion, from stranglyd and from bloude. <sup>21</sup> For Moses of olde tyme hath in every cite that preache him, and he is rede in the synagoges every Saboth daye.

<sup>22</sup> Then pleased it the Apostles and elders with the whole congregacion, to sende chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Syllas, which were chefe men amonge the brethren, <sup>23</sup> and gave them letters in their hondes after this maner.

The Apostles, elders and brethren send gretynge unto the brethren which are of the Gentylys in Antioche, Syria and Celicia. <sup>24</sup> For as moche as we have hearde that certayne which departed from us, have troubled you with wordes, and combred youre myndes sayinge: Ye must be circumcised and kepe the lawe, to whom we gave no soche

## RHEIMS 1582

written: <sup>16</sup> *After these things I wil returne, and wil reedifie the tabernacle of David which was fallen, and the ruines thereof I wil reedifie, and set it up:* <sup>17</sup> *that the residue of men may seeke after the Lord, and al nations upon whom my name is invocated, saith the Lord that doeth these things.* <sup>18</sup> To our Lord was his owne worke knowne from the beginning of the world. <sup>19</sup> For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disquieted, <sup>20</sup> but to write unto them that they refraine them selves from the contaminations of Idols, and fornication, and strangled things, and bloud. <sup>21</sup> For Moyses of old times hath in every citie them that preach him in the synagogs, where he is read every Saboth.

<sup>22</sup> Then it pleased the Apostles and Auncients with the whole Church, to chose men out of them, and to send to Antioche with Paul and Barnabas, Judas, who was surnamed Barsabas, and Silas, cheefe men among the brethren, <sup>23</sup> writing by their handes.

The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. <sup>24</sup> Because we have heard that certaine going forth from us, have troubled you with wordes, subverting your soules, to whom we gave no commaundement:

## GREAT BIBLE (1539) 1540

wordes of the prophetes, as it is written: <sup>16</sup> After this I wyll returne, and wyll buylde agayne the tabernacle of David, which is fallen doune and that which is fallen in decaye of it, wyll I buylde agayne, and I wyll set it up, <sup>17</sup> that the resydue of men myght seke after the Lord and also the Gentylys upon whom my name is named sayth the Lorde, which doth all these thynges: <sup>18</sup> knowen unto God are all hys workes from the begynning of the world. <sup>19</sup> Wherefore my sentence is, that we trouble not them: which from amonge the Gentylys, are turned to God: <sup>20</sup> but that we wryte unto them, that they absteine them selves from filthy-nes of ymages, and from fornicacyon, and from straunglyd, and from bloude. <sup>21</sup> For Moses of olde tyme hath in every cytie them that preache hym, in the synagoges, when he is redd every Saboth daye.

<sup>22</sup> Then pleased it the Apostles and elders with the whole congregacion, to sende chosen men of theyr awne company to Antioche with Paul and Barnabas, They sent Judas (whose syrname was Barsabas) and Syllas, which were chefe men among the brethren, <sup>23</sup> and gave them leters in theyr handes after thys maner.

The Apostles, and elders and brethren send gretynge unto the brethren which are of the Gentylys in Antioche, Syria and Cylicia. <sup>24</sup> For as moche as we have hearde, that certayne which departed from us, have troubled you with wordes, and combred youre myndes saying: Ye must be circumcysed, and kepe the lawe, to whom we gave no soch

## KJ (1611) 1873

agree the words of the prophets; as it is written, <sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: <sup>17</sup> that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. <sup>18</sup> Known unto God are all his works from the beginning of the world. <sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: <sup>20</sup> but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. <sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

<sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: <sup>23</sup> and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: <sup>24</sup> Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to

## GENEVA BIBLE (1560) 1562

it is written, <sup>16</sup> After this I will returne, and wil buylde againe the tabernacle of David, which is fallen downe, and the ruines thereof wil I buylde againe, and I wil set it up, <sup>17</sup> That the residue of men might seke after the Lord, and all the Gentiles upon whome my Name is called, saith the Lord whiche doeth all these things. <sup>18</sup> From the beginning of the worlde God knoweth all his workes. <sup>19</sup> Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God, <sup>20</sup> But that we write unto them, that they absteine them selves from filthines of idoles, and fornication, and that that is strangled, and from blood. <sup>21</sup> For Moses of olde time hath in everie citie them that preache him, seing he is read in the Synagogues everie Sabbath (day.) <sup>22</sup> Then it semed good to the Apostles and Elders with the whole Church, to send chosen men of their owne companie to Antiochia with Paul and Barnabas: (to wit,) Judas whose surname was Barsabas and Silas, which were chief men among the brethren. <sup>23</sup> And wrote letters by them after this maner, THE APOSTLES, AND the Elders, and the brethren, unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greting. <sup>24</sup> Forasmuche as we have heard, that certeine which departed from us, have troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised and kepe the Law to whome we gave no

## (RV 1881) ASV 1901

<sup>16</sup> After these things I will return,  
And I will build again the tabernacle of David, which is fallen;  
And I will build again the ruins thereof,  
And I will set it up:  
<sup>17</sup> That the residue of men may seek after the Lord,  
And all the Gentiles, upon whom my name is called,  
<sup>18</sup> Saith the Lord, who maketh these things known from of old.  
<sup>19</sup> Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God; <sup>20</sup> but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. <sup>21</sup> For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.  
<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren: <sup>23</sup> and they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: <sup>24</sup> Forasmuch as we have heard that certain <sup>p</sup> who went out from us have troubled you with words, subverting your souls; to

<sup>p</sup> Some ancient authorities omit *who went out*.

## BISHOPS' BIBLE (1568) 1602

written, <sup>16</sup> After this will I returne, and will build againe the tabernacle of David, which is fallen downe: and that which is fallen in decay of it, will I build againe, and I will set it up: <sup>17</sup> That the residue of men might seeke after the Lord, and all the Gentiles upon whom my name is called, sayth the Lord, which doeth all these things. <sup>18</sup> Knownen unto God are all his works from the beginning of the world. <sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: <sup>20</sup> But that wee write unto them, that they abstaine themselves from filthinesse of idoles, and from fornication, and from strangled, and from blood. <sup>21</sup> For Moses of old time hath in every citie them that preach him in the synagogues, when he is read every Sabbath day. <sup>22</sup> Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their owne company to Antioch, with Paul and Barnabas: *That is*, Judas, whose surname was Barsabas, and Sylas, which were chiefe men among the brethren, <sup>23</sup> And wrote letters by them after this manner, The Apostles, and Elders, and brethren, send greeting unto the brethren, which are of the Gentiles in Antiochia, Syria, and Cilicia. <sup>24</sup> Forasmuch as wee have heard that certaine which departed from us, have troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised, and keepe the law, to whom wee gave no such commaunde-

## RSV (1946) 1960

<sup>16</sup> 'After this I will return,  
and I will rebuild the dwelling of David, which has fallen;  
I will rebuild its ruins,  
and I will set it up,  
<sup>17</sup> that the rest of men may seek the Lord,  
and all the Gentiles who are called by my name.  
<sup>18</sup> says the Lord, who has made these things known from of old.'  
<sup>19</sup> Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, <sup>20</sup> but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled<sup>n</sup> and from blood.  
<sup>21</sup> For from early generations Moses has had in every city those who preach him, for he is read every sabbath in the synagogues."  
<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brethren, <sup>23</sup> with the following letter: "The brethren, both the apostles and the elders, to the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting.  
<sup>24</sup> Since we have heard that some persons from us have troubled you with words, unsettling your minds, although

<sup>n</sup> Other early authorities omit *and from what is strangled*.

## TYNDALE (1525) 1535

commaundement. <sup>25</sup> It semed therfore to us a good thinge, when we were come to geder with one accorde, to sende chosyn men unto you, with oure beloved Barnabas and Paul, <sup>26</sup> men that have jeoparded their lyves for the name of oure Lorde Jesu Christ. <sup>27</sup> We have sent therfore Judas and Sylas, which shall also tell you the same thinges by mouth. <sup>28</sup> For it semed good to the holy goost and to us, to put no grevous thinge to you, more then these necessary thinges: <sup>29</sup> that is to saye, that ye abstayne from thinges offered to ymages, from bloud, from strangled and fornicacion. From which yf ye kepe youre selves, ye shall do well. So fare ye well.

<sup>30</sup> When they were departed, they came to Antioche and gaddred the multitude to geder, and delivered the pistle. <sup>31</sup> When they had rede it, they rejoyced of that consolacion. <sup>32</sup> And Judas and Sylas beinge Prophetes, exhorted the brethren with moche preachynge, and strenghted them. <sup>33</sup> And after they had taryed there a space, they were let go in peace of the brethren unto the Apostles. <sup>34</sup> Not with stondynge it pleasyd Sylas to abyde there styll. <sup>35</sup> Paul and Barnabas contynued in Antioche teachynge and preachynge the worde of the Lorde with other many.

<sup>36</sup> But after a certayne space, Paul sayde unto Barnabas: Let us go agayne and visite oure brethren in every cite where we have shewed the worde of the Lorde, and se how

## RHEIMS 1582

<sup>25</sup> It hath pleased us being gathered in one, to chose out men and to send them unto you with our deerest Barnabas and Paul, <sup>26</sup> men that have given their lives for the name of our Lord JESUS CHRIST: <sup>27</sup> We have sent therfore Judas and Silas, who them selves also wil in wordes report unto you the same things. <sup>28</sup> For it hath seemed good to the holy Ghost and to us, to lay no further burden upon you then these necessarie things: <sup>29</sup> that you absteyne from the things immolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your selves, you shal doe well. Fare ye wel.

<sup>30</sup> They therfore being dismissed went downe to Antioche: and gathering the multitude, delivered the epistle. <sup>31</sup> Which when they had read, they rejoyced upon the consolation: <sup>32</sup> but Judas and Silas, them Selves also being prophets, with many wordes comforted the brethren, and confirmed them. <sup>33</sup> And having spent some time there, they were with peace dismissed of the brethren unto them that had sent them. <sup>34</sup> But it seemed good unto Silas to remaine there: and Judas departed alone: <sup>35</sup> and Paul and Barnabas taried at Antioche, teaching and evangelizing with many others the word of our Lord.

<sup>36</sup> And after certayne daies, Paul said to Barnabas, Let us returne and visite our brethren in al cities wherein we

## GREAT BIBLE (1539) 1540

commaundement. <sup>25</sup> It semed therfore to us a good thyng, when we were come together with one accorde, to sende chosen men unto you, with oure beloved Barnabas and Paul, <sup>26</sup> men that have jeoparded their lyves for the name of oure Lorde Jesus Christ. <sup>27</sup> We have sent therfore Judas and Sylas, which shall also tell you the same thinges by mouth. <sup>28</sup> For it semed good to the holy ghost and to us, to charge you with no more then these necessary thynges: that is to saye, <sup>29</sup> that ye abstayne from thynges offered to ymages, and from bloud, and from straungled and from fornicacyon. From which yf ye kepe youre selves, ye shall do well. So fare ye well.

<sup>30</sup> When they therfore were departed, they cam to Antioche and gathered the multytude together, and delivered the pistle. <sup>31</sup> Which when they had red, they rejoyced of that consolacyon. <sup>32</sup> And Judas and Sylas being Prophetes, exhorted the brethren with moch preachynge, and strenghted them. <sup>33</sup> And after they had taryed there a space, they were let go in peace of the brethren unto the Apostles. <sup>34</sup> Not withstanding it pleased Sylas, to abyde there styll (*but Judas departed alone to Jerusalem*) <sup>35</sup> Paul and Barnabas continued in Antioche, teachynge and preachynge the worde of the Lorde with other many.

<sup>36</sup> But after a certayne space, Paul sayd unto Barnabas: Let us go agayne, and visite oure brethren in every cytie where we have shewed the word of the Lord, and se how

## KJ (1611) 1873

whom we gave no *such* commandment: <sup>25</sup> it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, <sup>26</sup> men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therfore Judas and Silas, who shall also tell *you* the same *things* by mouth. <sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary *things*; <sup>29</sup> that *ye* abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if *ye* keep yourselves, *ye* shall do well. Fare ye well.

<sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: <sup>31</sup> *which* when they had read, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. <sup>33</sup> And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. <sup>34</sup> Notwithstanding it pleased Silas to abide there *still*. <sup>35</sup> Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

## GENEVA BIBLE (1560) 1562

suche commandement. <sup>25</sup> It semed therefore good to us, when we were come together with one accorde, to send chosen men unto you, with our beloved Barnabas and Paul, <sup>26</sup> Men that have given up their lives for the Name of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, whiche shal also tell you the same things by mouth. <sup>28</sup> For it semed good to the holie Gost, and to us, to lay no more burden upon you, then these necessarie things. <sup>29</sup> (That is,) that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication from which if ye kepe your selves, ye shal do wel. Fare ye wel. <sup>30</sup> Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they delivered the epistle. <sup>31</sup> And when they had red it, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas being Prophetes, exhorted the brethren with manie wordes, and strengthened them. <sup>33</sup> And after they had taried there a space, they were let go in peace of the brethren unto the Apostles. <sup>34</sup> Notwithstanding Silas thoght good to abide there stil. <sup>35</sup> Paul also and Barnabas continued in Antiochia, teaching and preaching with manie other the worde of the Lord.

<sup>36</sup> But after certeine dayes, Paul said unto Barnabas, Let us returne, and visite our brethren in everie citie, where we have preached the worde of the Lord, (and se) how thei

## (RV 1881) ASV 1901

whom we gave no commandment; <sup>25</sup> it seemed good to us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, <sup>26</sup> men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. <sup>28</sup> For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: <sup>29</sup> that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

<sup>30</sup> So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. <sup>31</sup> And when they had read it, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. <sup>33</sup> And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.<sup>q</sup> <sup>35</sup> But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

## BISHOPS' BIBLE (1568) 1602

ment: <sup>25</sup> It seemed therefore to us a good thing, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, <sup>26</sup> Men that have jeopardded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, which shall also tell you the same things by mouth. <sup>28</sup> For it seemed good to the holy Ghost and to us, to lay upon you no greater burden then these necessary things: <sup>29</sup> *That is to say*, That yee abstaine from things offered to idoles, and from blood, and from strangled, and from fornication: from which if ye keepe your selves, ye shall do well. So fare ye well. <sup>30</sup> Now therefore when they were departed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epistle, <sup>31</sup> Which when they had read, they rejoiced of the consolation. <sup>32</sup> And Judas and Silas, being Prophets also themselves, exhorted the brethren with many words, and strengthened them: <sup>33</sup> And after they had taried there a space, they were let goe in peace of the brethren unto the Apostles. <sup>34</sup> Notwithstanding, it pleased Silas to abide there still. <sup>35</sup> Paul also and Barnabas continued in Antioch, teaching and preaching the worde of the Lord, with other many also. <sup>36</sup> But after a certaine space, Paul sayde unto Barnabas, Let us goe againe and visit our brethren in every citie where wee have uttered the worde of the Lord, and knowe

## RSV (1946) 1960

we gave them no instructions, <sup>25</sup> it has seemed good to us in assembly to choose men and send them to you with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. <sup>28</sup> For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: <sup>29</sup> that you abstain from what has been sacrificed to idols and from blood and from what is strangled<sup>n</sup> and from unchastity. If you keep yourselves from these, you will do well. Farewell."

<sup>30</sup> So when they were sent off, they went down to Antioch; and having gathered the congregation together, they delivered the letter. <sup>31</sup> And when they read it, they rejoiced at the exhortation. <sup>32</sup> And Judas and Silas, who were themselves prophets, exhorted the brethren with many words and strengthened them. <sup>33</sup> And after they had spent some time, they were sent off in peace by the brethren to those who had sent them.<sup>o</sup> <sup>35</sup> But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> And after some days Paul said to Barnabas, "Come, let us return and visit the brethren in every city where we proclaimed the word of the Lord, and see how they are."

<sup>q</sup> Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

<sup>n</sup> Other early authorities omit *and from what is strangled*

<sup>o</sup> Other ancient authorities insert verse 34, *But it seemed good to Silas to remain there*

## TYNDALE (1525) 1535

they do. <sup>37</sup> And Barnabas gave counsell to take with them John, called also Marke. <sup>38</sup> But Paul thought it not mete to take him unto their company whiche departed from them at Pamphilia, and went not with them to the worke. <sup>39</sup> And the dissencion was so sharpe bitwene them, that they departed a sunder one from the other: so that Barnabas toke Marke and sayled unto Cypers. <sup>40</sup> And Paul chose Syllas and departed, delivered of the brethren unto the grace of God. <sup>41</sup> And he went thorowe all Cyria and Cylicia, stablissynge the congregacions.

**16** Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus, a womans sonne which was a Jewes and beleved: but his father was a Greke. <sup>2</sup> Of whom reported well, the brethren of Lystra and of Iconium. <sup>3</sup> The same Paul wolde that he shuld go forth with him, and toke and circumcised him because of the Jewes which were in those quarters: for they knewe all, that his father was a Greke. <sup>4</sup> As they went thorow the cities, they delivered them the decrees for to kepe, ordeyned of the Apostles and elders, which were at Jerusalem. <sup>5</sup> And so were the congregacions stablysshed in the fayth, and encreased in noumbre dayly.

<sup>6</sup> When they had goone thorow out Phrigia, and the region of Galacia, and were forbydden of the holy goost to

## RHEIMS 1582

have preached the word of our Lord, how they doe. <sup>37</sup> And Barnabas would have taken with them John also that was surnamed Marke. <sup>38</sup> But Paul desired that he (as who had departed from them out of Pamphylia, and had not gone with them to the worke) might not be received. <sup>39</sup> And there rose a dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cypres. <sup>40</sup> But Paul chosing Silas departed, being delivered of the brethren to the grace of God.

<sup>41</sup> And he walked through Syria and Cilicia, confirming the Churches: commaunding them to keepe the præcepts of the Apostles and the Auncients.

**16** And he came to Derbe and Lystra. And behold, there was a certaine disciple there named Timothee, the sonne of a widow woman that beleaved, of a father a Gentile. <sup>2</sup> To this man the brethren that were in Lystra and Iconium, gave a good testimonie. <sup>3</sup> Him Paul would have to goe forth with him: and taking him he circumcised him because of the Jewes that were in those places. For they al knew that his father was a Gentile.

<sup>4</sup> And when they passed through the cities, they delivered unto them to keepe the dccrees that were decreed of the Apostles and Auncients which were at Hierusalem. <sup>5</sup> And the Churches were confirmed in faith, and did abound in number daily.

<sup>6</sup> And passing through Phrygia and the countrie of Galatia, they were forbidden by the holy Ghost to preach the

## GREAT BIBLE (1539) 1540

they do. <sup>37</sup> And Barnabas gave counsell to take with them John, whose syrname was Marcke. <sup>38</sup> But Paul wold not take him unto their company which departed from them at Pamphilia, and went not with them to the worcke. <sup>39</sup> And the contencion was so sharpe betwene them: that they departed asunder one from the other and so Barnabas toke Marcke, and sayled unto Cypers. <sup>40</sup> And Paul chose Syllas, and departed, beyng commytted of the brethren unto the grace of God. <sup>41</sup> And he went thorow Cyria and Cylicia, stablissinge the congregacions: (*commaunding to keepe the preceptes of the Apostles and elders*)

**16** Then cam he to Derba and to Lystra, And beholde, a certayne dysciple was there named Timotheus a womans sonne, which was a Jewesse and beleved: but hys father was a Greke. <sup>2</sup> Of whom reported well the brethren that were at Lystra and Iconium <sup>3</sup> Hym wold Paul that he shulde go forth with him, and toke and circumcised hym, because of the Jewes which were in those quarters: for they knewe all, that hys father was a Greke. <sup>4</sup> As they went thorowe the cyties, they delivered them the decrees for to kepe, that were ordeyned of the Apostles and elders, which were at Jerusalem. <sup>5</sup> And so were the congregacyons stablysshed in the fayth, and encreased in nombre dayly.

<sup>6</sup> When they had gone thorow out Phrigia, and the region of Galacia, and were forbydden of the holy ghost to preâch

## KJ (1611) 1873

<sup>37</sup> And Barnabas determined to take with *them* John, whose surname was Mark. <sup>38</sup> But Paul thought not good to take him with *them*, who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And the contention was so sharp *between them*, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; <sup>40</sup> and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

**16** Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, *which was* a Jewess, and believed; but his father *was* a Greek: <sup>2</sup> which was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. <sup>5</sup> And so were the churches established in the faith, and increased in number daily. <sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the

## GENEVA BIBLE (1560) 1562

do. <sup>37</sup> And Barnabas counseled to take with them John, called Marke. <sup>38</sup> But Paul thoght it not mete to take him unto their companie, which departed from them from Pamphilia, and went not with them to the worke. <sup>39</sup> Then were they so stirred that they departed a sunder one from the other, so that Barnabas toke Marke, and sailed unto Cyprus. <sup>40</sup> And Paul chose Silas and departed, being commended of the brethren unto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, stablishing the Churches.

**16** Then came he to Derbe and to Lystra: and beholde, a certeine disciple was there named Timotheus, a womans sonne, which was a Jewesse and beleved, but his father was a Grecian. <sup>2</sup> Of whome the brethren which were at Lystra and Iconium, reported wel. <sup>3</sup> Therefore Paul wolde that he shulde go forthe with him, and toke and circumcised him, because of the Jewes, which were in those quarters: for they knew all, that his father was a Grecian. <sup>4</sup> And as they went through the cities, they delivered them the decrees to kepe, ordeined of the Apostles and Elders, which were at Jerusalem. <sup>5</sup> And so were the Churches stablished in the faith, and encreased in nombre daily.

<sup>6</sup> Now when they had gone through out Phrygia, and the region of Galacia, they were forbidden of the holie Gost to

## (RV 1881) ASV 1901

<sup>37</sup> And Barnabas was minded to take with them John also, who was called Mark. <sup>38</sup> But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. <sup>39</sup> And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; <sup>40</sup> but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

**16** And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. <sup>2</sup> The same was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. <sup>4</sup> And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. <sup>5</sup> So the churches were strengthened in the faith, and increased in number daily.

<sup>6</sup> And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the

## BISHOPS' BIBLE (1568) 1602

and see howe they doe. <sup>37</sup> And Barnabas gave counsel to take with them John, whose surname was Marke. <sup>38</sup> But Paul would not take him unto their companie, which departed from them from Pamphylia, and went not with them to the worke. <sup>39</sup> And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sayled unto Cyprus. <sup>40</sup> And Paul chose Silas, and departed, being committed of the brethren unto the grace of God. <sup>41</sup> And hee went thorow Syria and Cilicia, stablishing the Churches.

**16** Then came hee to Derbe, and to Lystra: and beholde a certeine disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleved: but his father was a Greeke. <sup>2</sup> Which was well reported of the brethren that were at Lystra and Iconium. <sup>3</sup> Paul would that he should go foorth with him, and tooke and circumcised him, because of the Jewes which were in those quarters: for they knew all that his father was a Greeke. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to keepe, that were ordeined of the Apostles and Elders which were at Hierusalem. <sup>5</sup> And so were the Churches stablished in the faith, and increased in number daily. <sup>6</sup> Nowe when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy

## RSV (1946) 1960

<sup>37</sup> And Barnabas wanted to take with them John called Mark. <sup>38</sup> But Paul thought best not to take with them one who had withdrawn from them in Pamphylia, and had not gone with them to the work. <sup>39</sup> And there arose a sharp contention, so that they separated from each other; Barnabas took Mark with him and sailed away to Cyprus, <sup>40</sup> but Paul chose Silas and departed, being commended by the brethren to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, strengthening the churches.

**16** And he came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek. <sup>2</sup> He was well spoken of by the brethren at Lystra and Iconium. <sup>3</sup> Paul wanted Timothy to accompany him; and he took him and circumcised him because of the Jews that were in those places, for they all knew that his father was a Greek. <sup>4</sup> As they went on their way through the cities, they delivered to them for observance the decisions which had been reached by the apostles and elders who were at Jerusalem. <sup>5</sup> So the churches were strengthened in the faith, and they increased in numbers daily.

<sup>6</sup> And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the

## TYNDALE (1525) 1535

preach the worde in Asia, <sup>7</sup> they came to Mysia, and sought to go into Bethynia. But the sprete soffred them not. <sup>8</sup> Then they went over Mysia, and came doune to Troada. <sup>9</sup> And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia and helpe us. <sup>10</sup> After he had sene the vision, immediatly we prepared to go into Macedonia, certified that the lorde had called us, for to preache the gossell unto them. <sup>11</sup> Then lowsed we forth from Troada, and with a strayght course came to Samothracia, and the nexte daye to Neapolim, <sup>12</sup> and from thence to Philippos, which is the chefe cite in the partes of Macedonia, and a fre cite.

We were in that cite abydyng a certayne dayes. <sup>13</sup> And on the Saboth dayes we went out of the cite besydes a ryver where men were wont to praye. And we sate doune and spake unto the wemen which resorted thyther. <sup>14</sup> And a certayne woman named Lydia, a seller of purple, of the cite of Thyatira, which worshipped God, gave us audience. Whose hert the Lorde opened that she attended unto the thinges, which Paul spake. <sup>15</sup> When she was baptised and her housholde, she besought us sayinge: Yf ye thinke that I beleve on the Lorde, come into my housse, and abyde there. And she constrayned us.

<sup>16</sup> And it fortun-ed as we went to prayer, a certayn dam-sell possessed with a sprete that prophesied, met us, which brought her master and masters moche vauntage with

## RHEIMS 1582

word in Asia. <sup>7</sup> And when they were come into Mysia, they attempted to goe into Bithynia: and the Spirit of JESUS permitted them not.

<sup>8</sup> And when they had passed through Mysia, they went doune to Troas: <sup>9</sup> and a vision by night was shewed to Paul: There was a certaine man of Macedonia standing and beseeching him, and saying, passe into Macedonia, and helpe us. <sup>10</sup> And as soone as he had seen the vision, forth-with we sought to goe into Macedonia, being assured that God had called us to evangelize to them. <sup>11</sup> And sailing from Troas, we came with a straight course to Samothracia, and the day folowing to Neapolis: <sup>12</sup> And from thence to Philippi, which is the first cite of the part of Macedonia, a *colonia*. And we were in this cite certaine daies, abiding. <sup>13</sup> And upon the day of the Sabboths, we went forth without the gate beside a river, where it seemed that there was praier: and sitting we spake to the women that were assembled. <sup>14</sup> And a certaine woman named Lydia, a seller of purple of the cite of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. <sup>15</sup> And when she was baptized, and her house, she besought us, saying: If you have judged me to be faithful to our Lord, enter in unto my house, and tarie. And she constrained us. <sup>16</sup> And it came to passe as we went to praier, a certaine wenche having a Pythonical spirit, mette us, that brought great

## GREAT BIBLE (1539) 1540

the word in Asia, <sup>7</sup> they came to Mysya, and sought to go into Bethynia. But the sprete soffred them not. <sup>8</sup> But whan they had gone thorow Mysia they came doune to Troada. <sup>9</sup> And a visyon appered to Paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, and helpe us. <sup>10</sup> After he had sene the vision, immediatly we prepared to go into Macedonia, beinge certified that the Lorde had called us, for to preach the gossell unto them. <sup>11</sup> Whan we losed forth then from Troada, we came with astrayte course to Samothracia, and the nexte daye to Neapolin, <sup>12</sup> and from thence to Philippos, which is the chefe cytie in the partes of Macedonia, and a fre cytie.

We were in that cytie abydyng certayne dayes. <sup>13</sup> And on the Saboth dayes we went out of the cite besydes a ryver, where men were wont to praye. And we sate doune, and spake unto the wemen which resorted thyther. <sup>14</sup> And a certayne woman (named Lydia) a seller of purple, of the cytie of Thyatira, which worshypped God, gave us audience. Whose hert the Lorde opened, that she attended unto the thynges, which Paul spake. <sup>15</sup> When she was baptised, and her housholde, she besought us, sayinge: If ye thyncke that I beleve on the Lorde, come into my house, and abyde there. And she constrayned us.

<sup>16</sup> And it fortun-ed as we went to prayer, a certayn dam-sell possessed wit \* a sprete that prophesied, met us, which brought her master: and mastres moche vauntage with

## KJ (1611) 1873

word in Asia, <sup>7</sup> after they were come to Mysia, they as-sayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. <sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; <sup>12</sup> and from thence to Philippi, which is the chief city of *that* part of Macedonia, *and* a colony: and we were in that city abiding certain days.

<sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that *she* attended unto the *things* which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. <sup>16</sup> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her mas-

## GENEVA BIBLE (1560) 1562

preache the worde in Asia. <sup>7</sup> Then came they to Mysia, and soght to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> Therefore they passed through Mysia, and came downe to Troas, <sup>9</sup> Where a vision appeared to Paul in the night There stode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe us. <sup>10</sup> And after he had sene the vision, immediatly we prepared to go into Macedonia, being assured that the Lord had called us to preache the Gospel unto them. <sup>11</sup> Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

<sup>12</sup> And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes. <sup>13</sup> And on the Sabbath day, we went out of the citie, besides a river, where they were wont to pray: and we sate downe, and spake unto the woman,\* which were come together. <sup>14</sup> And a certeine women\* Named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard (us:) whose heart the Lord opened, that she attended unto the things, which Paul spake. <sup>15</sup> And when she was baptized, and her housholde she besoght us, saying, If ye have judged me to be faithfull to the Lord, come into mine house, and abide (there): and she constrained us. <sup>16</sup> And it came to passe that as we went to prayer, a certeine maide having a spirit of divination, met us, which gate her masters muche vantage with

## (RV 1881) ASV 1901

word in Asia; <sup>7</sup> and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; <sup>8</sup> and passing by Mysia, they came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. <sup>10</sup> And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

<sup>11</sup> Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; <sup>12</sup> and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. <sup>13</sup> And on the sabbath day we went forth without the gate by a river side, <sup>7</sup> where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. <sup>15</sup> And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

<sup>16</sup> And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying.

\* Many authorities read *where was wont to be* &c.

## BISHOPS' BIBLE (1568) 1602

Ghost to preach the word in Asia, <sup>7</sup> They comming to Mysia, sought to go into Bithynia: but the spirit suffered them not. <sup>8</sup> And they passing thorow Mysia, came downe to Troada. <sup>9</sup> And a vision appeared to Paul in the night: There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and help us. <sup>10</sup> And after he had seene the vision, immediatly we prepared to goe into Macedonia, gathering by conference that the Lorde had called us for to preach the Gospel unto them. <sup>11</sup> Then we being caried from Troada, came with a straight course to Samothracia, and the next day to Neapolis: <sup>12</sup> And from thence to Philippos, which is the chiefe citie in the parties of Macedonia, and a free citie: and wee were in that citie abiding certaine dayes. <sup>13</sup> And on the day of the Sabbaths we went out of the citie, besides a river, where prayer was wont to be made, and we sate downe, and spake unto the women which resorted thither. <sup>14</sup> And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, gave us audience: Whose heart the Lord opened, that shee attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought us, saying, If yee have judged mee to bee faithfull to the Lorde, come into my house, and abide there. And she constrained us. <sup>16</sup> And it came to passe, as wee went to prayer, a certaine Damosell possessed with a spirit of soothsaying, met us: which

## RSV (1946) 1960

word in Asia. <sup>7</sup> And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; <sup>8</sup> so, passing by Mysia, they went down to Troas. <sup>9</sup> And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, "Come over to Macedonia and help us." <sup>10</sup> And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

<sup>11</sup> Setting sail therefore from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, <sup>12</sup> and from there to Philippi, which is the leading city of the district of Macedonia, and a Roman colony. We remained in this city some days; <sup>13</sup> and on the sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer; and we sat down and spoke to the women who had come together. <sup>14</sup> One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to give heed to what was said by Paul. <sup>15</sup> And when she was baptized, with her household, she besought us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

<sup>16</sup> As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought

## TYNDALE (1525) 1535

prophesyinge. <sup>17</sup> The same folowed Paul and us and cryed sayinge: these men are the servauntes of the most hye God, which shewe unto us the waye of salvacion. <sup>18</sup> And this dyd she many dayes. But Paul not content, turned about and sayd to the sprete. I commaunde the in the name of Jesu Christ, that thou come out of her. And he came out the same houre.

<sup>19</sup> And when her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Syllas, and drue them into the market place unto the rulars, <sup>20</sup> and brought them to the officers sayinge: These men trouble oure cite, which are Jewes and preache ordinaunces, <sup>21</sup> which are not lafull for us to receave, nether to observe, seinge we are Romainys. <sup>22</sup> And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with roddes. <sup>23</sup> And when they had beaten them sore, they cast them into preson, commaundyng the jayler to kepe them surely. <sup>24</sup> Which jayler when he had receivede suche commundment,\* thrust them into the ynnere preson, and made their fete fast in the stockes.

<sup>25</sup> At mydnyght Paul and Syllas prayed, and lauded God. And the presoners hearde them. <sup>26</sup> And sodenly ther was a greate erthquake, so that the foundation of the preson was shaken, and by and by all the doores opened, and every mannes bondes were lowshed. <sup>27</sup> When the keper of the preson waked out of his slepe and sawe the preson doores open he drue out his swearde and wolde have kylled him

## RHEIMS 1582

gaine to her maisters by divining. <sup>17</sup> This same folowing Paul and us, cried saying, These men are the servants of the high God, which preach unto you the way of salvation. <sup>18</sup> And this she did many daies. And Paul being sorie, and turning, said to the spirit, I commaund thee in the name of JESUS CHRIST to goe out from her. And he went out the same houre. <sup>19</sup> But her maisters seeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: <sup>20</sup> and presenting them to the magistrates, they said, These men trouble our citie, being Jewes: <sup>21</sup> and they preach a fashion which it is not lawful for us to receive, nor doe, being Romanes. <sup>22</sup> And the people ranne against them: and the magistrates tearing their coates, commaunded them to be beaten with roddes. <sup>23</sup> And when they had laid many stripes upon them, they did cast them into prison, commaunding the keeper that he should keepe them diligently. <sup>24</sup> Who when he had receivede such commaundement, cast them into the inner prison, and made their feete fast in the stockes. <sup>25</sup> And at mid-night, Paul and Silas praying, did praise God. And they that were in prison, heard them. <sup>26</sup> But sodenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith al the doores were opened: and the bands of al were loosed. <sup>27</sup> And the keeper of the prison waked out of his sleepe, and seeing the doores of the prison opened, drawing out his sword, would have killed him self, supposing that the prisoners had been

## GREAT BIBLE (1539) 1540

Prophesyinge. <sup>17</sup> The same folowed Paul and us, and cryed, sayinge: these men are the servauntes of the most hye God, which shew unto us the waye of salvacyon. <sup>18</sup> And thys dyd she many dayes. But Paul not content, turned aboute, and sayde to the sprete. I commaunde the in the name of Jesu Christ, that thou come out of her. And he came out the same houre!

<sup>19</sup> And when her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Syllas, and drue them into the market place unto the rulars, <sup>20</sup> and brought them to the officers, sayinge: These men trouble oure cytie seing they are Jewes, <sup>21</sup> and preach ordinaunces, which are not lafull for us to receave, nether to observe, seynge we are Romanys. <sup>22</sup> And the people ranne agaynst them, and the officers rent their clothes, and commaunded them to be beaten with roddes. <sup>23</sup> And when they had beaten them sore, they cast them into preson, commaundyng the jayler of the preson to kepe them diligently. <sup>24</sup> Which when he had receivede such commaundement, thrust them into the ynnere preson, and made theyr fete fast in the stockes.

<sup>25</sup> At mydnyght Paul and Syllas prayed, and lauded God. And the presoners hearde them. <sup>26</sup> And sodenly ther was a greate erthquake, so that the foundation of the preson was shaken, and immediatly all the doores opened and every mannes bandes were loosed. <sup>27</sup> When the keper of the preson waked out of his slepe and sawe the preson doores open, he drue out his swearde and wolde have kylled him

## KJ (1611) 1873

ters much gain by soothsaying: <sup>17</sup> the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. <sup>19</sup> And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers, <sup>20</sup> and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, <sup>21</sup> and teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup> And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. <sup>23</sup> And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: <sup>24</sup> who, having receivede such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

<sup>25</sup> And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. <sup>27</sup> And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners

## GENEVA BIBLE (1560) 1562

divining. <sup>17</sup> She followed Paul and us, and cried, saying, These men are the servants of the moste high God, which shewe unto us the way of salvacion. <sup>18</sup> And this did she manie dayes: But Paul being grieved, turned about, and said to the spirit, I commande thee in the Name of Jesus Christ, that thou come out of her. And he came out the same houre. <sup>19</sup> Now when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place unto the magistrates, <sup>20</sup> And brought them to the gouvernours, saying, These men which are Jewes, trouble our citie, <sup>21</sup> And preache ordinances, which are not lawfull for us to receive, nether to observe, seing we are Romaines. <sup>22</sup> The people also rose up together against them, and the governours rent their clothes, and commanded (them) to be beaten with roddes. <sup>23</sup> And when they had beaten them sore, they cast (them) into prison, commanding the jailer to kepe them surely. <sup>24</sup> Who having received suche commandement, cast them into the inner prison, and made their fete fast in the stockes. <sup>25</sup> Now at midnight Paul and Silas prayed, (and) sainge a psalme unto God: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake so that the fundation of the prison was shaken: and by and by all the dores opened, and everie mans bandes were losed. <sup>27</sup> Then the keper of the prison waked out of his slepe, and when he sawe the prison dores open, he drew out his sworde and wolde have killed him self, supposing the prisoners

## (RV 1881) ASV 1901

<sup>17</sup> The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. <sup>18</sup> And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

<sup>19</sup> But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, <sup>20</sup> and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, <sup>21</sup> and set forth customs which it is not lawful for us to receive, or to observe, being Romans. <sup>22</sup> And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. <sup>23</sup> And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: <sup>24</sup> who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. <sup>25</sup> But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; <sup>26</sup> and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. <sup>27</sup> And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners

## BISHOPS' BIBLE (1568) 1602

brought her masters much vantage with soothsaying. <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many dayes: but Paul not content, turned about, and sayd to the spirit, I commaund thee in the name of Jesu Christ, that thou come out of her. And he came out the same houre. <sup>19</sup> And when her masters sawe that the hope of their gaines was gone, they caught Paul and Silas, and drew them into the market place, unto the rulers, <sup>20</sup> And brought them to the officers, saying, These men being Jewes, doe exceedingly trouble our citie: <sup>21</sup> And preach ordinances which are not lawfull for us to receive, neither to observe, seeing we are Romanes. <sup>22</sup> And the people ran against them, and the officers rent their clothes, and commanded to beate them with rods. <sup>23</sup> And when they had layd many stripes upon them, they cast them into prison, commaunding the jaylour of the prison to keepe them diligently. <sup>24</sup> Which when hee had received such commandement, thrust them into the inner prison, and made their feete fast in the stockes. <sup>25</sup> And at midnight, Paul and Silas prayed and lauded God: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and immediatly all the doores opened, and every mans bands were loosed. <sup>27</sup> When the keeper of the prison waked out of his sleepe, and saw the prison doores open, hee drew out his sword, and would have killed him-

## RSV (1946) 1960

her owners much gain by soothsaying. <sup>17</sup> She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." <sup>18</sup> And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour.

<sup>19</sup> But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; <sup>20</sup> and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. <sup>21</sup> They advocate customs which it is not lawful for us Romans to accept or practice." <sup>22</sup> The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. <sup>23</sup> And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. <sup>24</sup> Having received this charge, he put them into the inner prison and fastened their feet in the stocks.

<sup>25</sup> But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, <sup>26</sup> and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. <sup>27</sup> When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill

## TYNDALE (1525) 1535

selfe, supposinge the presoners had bene fledde. <sup>28</sup> But Paul cryed with a lude voice saying: Do thy selfe no harme, for we are all heare

<sup>29</sup> Then he called for a lyght and sprange in and came tremblinge, and fell doune before Paul and Syllas, <sup>30</sup> and brought them out and sayde: Syrs what must I do to be saved? <sup>31</sup> And they sayde: beleve on the Lorde Jesus and thou shalt be saved and they housholde. <sup>32</sup> And they preached unto him the worde of the Lorde, and to all that were in his housse. <sup>33</sup> And he toke them the same houre of the nyght and wasshed their woundes, and was baptised with all that belonged unto him strayght waye. <sup>34</sup> When he had brought them into his housse, he set meate before them, and joyed that he with all his housholde, beleved on God.

<sup>35</sup> And when it was daye, the officers sent the ministers sayinge: let those men go. <sup>36</sup> The keper of the preson tolde this sayinge to Paul, the officers have sent worde to lowse you. Now therfore get you hence and go in peace. <sup>37</sup> Then sayd Paul unto them: they have beaten us openly uncondemned, for all that we are Romayns, and have cast us into preson: and now wolde they sende us awaye prevely? Naye not so, but let them come them selves and fet us out. <sup>38</sup> When the ministers tolde these wordes unto the officers, they feared when they hearde that they were Romayns, <sup>39</sup> and came and besought them, and brought them out, and

## RHEIMS 1582

fled. <sup>28</sup> But Paul cried with a loud voice, saying, Doe thy self no harme, for we are al here. <sup>29</sup> And calling for light, he went in, and trembling fel downe to Paul and Silas at their feete: <sup>30</sup> and bringing them forth, he said, Maisters, what must I doe that I may be saved? <sup>31</sup> But they said, Beleeve in our Lord JESUS: and thou shalt be saved and thy house. <sup>32</sup> And they preached the word of our Lord to him with al that were in his house. <sup>33</sup> And he taking them in the same houre of the night, washed their woundes: and him self was baptized and al his house incontinent. <sup>34</sup> And when he had brought them into his owne house, he laid the table for them, and rejoyced with al his house, beleeveng God. <sup>35</sup> And when day was come, the magistrates sent the sergeants, saying, Let those men goe. <sup>36</sup> And the keeper of the prison told these wordes to Paul, That the magistrates have sent that you should be let goe. now therfore departing, goe ye in peace. <sup>37</sup> But Paul said to them: Being whipped openly, uncondemned, men that are Romanes, they have cast us into prison: and now do they send us out secretly? Not so, but let them come, and let us out them selves. <sup>38</sup> And the sergeants reported these wordes to the magistrates. And they were afraid hearing that they were Romanes: <sup>39</sup> and comming they besought them, and bringing them forth they desired them to depart out of the citie.

## GREAT BIBLE (1539) 1540

selfe supposyng that the presoners had bene fledd. <sup>28</sup> But Paul cryed with a loude voyce, saying: do thy selfe no harme, for we are all heare. <sup>29</sup> Then he called for a lyght and sprange in and cam tremblynge unto Paul, and fell downe at the fete of Paul and Syllas, <sup>30</sup> and brought them out, and sayde: Syrs what must I do to be saved? <sup>31</sup> And they sayde: beleve on the Lorde Jesus, and thou shalt be saved and thy housholde: <sup>32</sup> And they preached unto him the worde of the Lord, and to all that were in hys house. <sup>33</sup> And he toke them the same houre of the nyght, and wasshed their woundes, and was baptised and all they of hys housholde strayght waye. <sup>34</sup> And when he had brought them into hys house, he set meate before them, and joyed that he with all his housholde, beleved on God.

<sup>35</sup> And when it was daye, the officers sent the ministers, saying: let those men go. <sup>36</sup> The keper of the preson tolde this sayinge to Paul: the officers have sent word to lose you. Now therfore, get you hence and go in peace. <sup>37</sup> Then sayde Paul unto them: they have beaten us openly uncondemned, for all that we are Romayns, and have cast us into preson: and now wolde they sende us awaye prevely? Naye Verely, but let them come them selves, and fet us out. <sup>38</sup> When the ministers tolde these wordes unto the officers, they feared when they hearde, that they were Romaynes <sup>39</sup> they cam and besought them: and brought them out, and desyred

## KJ (1611) 1873

had been fled. <sup>28</sup> But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. <sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup> and brought them out, and said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. <sup>32</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. <sup>34</sup> And when he had brought them into his house, he set meat before *them*, and rejoiced, believing in God with all his house.

<sup>35</sup> And when it was day, the magistrates sent the sergeants, saying, Let those men go. <sup>36</sup> And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. <sup>37</sup> But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. <sup>38</sup> And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans, <sup>39</sup> and they came and besought them, and brought *them* out, and

## GENEVA BIBLE (1560) 1562

had bene fled. <sup>28</sup> But Paul cryed with a loude voyce, saying, Do thy self no harme: for we are all here. <sup>29</sup> Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas. <sup>30</sup> And broght them out, and said, Syrs, what must I do to be saved? <sup>31</sup> And they said, Beleve in the Lord Jesus Christ, and thou shalt be saved, and thine housholde. <sup>32</sup> And they preached unto him the worde of the Lord, and to all that were in his house. <sup>33</sup> Afterwarde he toke them the same houre of the night, and washed (their) stripes, and was baptized with all that belonged unto him straight way. <sup>34</sup> And when he had broght them into his house, he set meat before them, and rejoyced that he with all his housholde beleved in God. <sup>35</sup> And when it was day, the governours sent the sergeants, saying, Let those men go. <sup>36</sup> Then the keper of the prison tolde these wordes unto Paul, (saying,) The governours nave sent to lose you: now therefore get you hence, and go in peace. <sup>37</sup> Then said Paul unto them, After that they have beaten us openly uncondemned, which are Romaines, they have cast us into prison and now wolde they put us out privily? nay verely: but let them come and bring us out. <sup>38</sup> And the sergeants tolde these wordes unto the governours, who feared when they heard that they were Romaines. <sup>39</sup> Then came they and prayed them, and broght them out, and desired them to departe out of the

## (RV 1881) ASV 1901

had escaped. <sup>28</sup> But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. <sup>29</sup> And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, <sup>30</sup> and brought them out and said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. <sup>32</sup> And they spake the word of <sup>s</sup>the Lord unto him, with all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. <sup>34</sup> And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

<sup>35</sup> But when it was day, the magistrates sent the sergeants, saying, Let those men go. <sup>36</sup> And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace. <sup>37</sup> But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. <sup>38</sup> And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans; <sup>39</sup> and they came and besought them; and when they had brought

## BISHOPS' BIBLE (1568) 1602

selfe, supposing that the prisoners had bene fled. <sup>28</sup> But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here. <sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fel downe before Paul and Silas, <sup>30</sup> And brought them out, and sayde, Sirs, what must I doe to be saved? <sup>31</sup> And they sayd, Beleeeve on the Lord Jesus Christ, and thou shalt bee saved, and thy housholde. <sup>32</sup> And they spake unto him the worde of the Lord, and to all that were in his house. <sup>33</sup> And he tooke them the same houre of the night, and washed their wounds, and was baptized himselfe, and all they of his housholde straightway. <sup>34</sup> And when hee had brought them into his house, he set meate before them, and joyed that he with all his household beleeeved on God. <sup>35</sup> And when it was day, the officers sent the sergeants, saying, Let those men goe. <sup>36</sup> And the keeper of the prison tolde this saying to Paul, The officers have sent word to loose you: Now therefore, get you hence, and go in peace. <sup>37</sup> Then said Paul unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, now do they thrust us out privily? Nay verily, but let them come themselves, and fetch us out. <sup>38</sup> And the sergeants tolde these words unto the officers: and they feared when they heard that they were Romanes. <sup>39</sup> And they came and besought them, and brought them out, and desired them to depart

## RSV (1946) 1960

himself, supposing that the prisoners had escaped. <sup>28</sup> But Paul cried with a loud voice, "Do not harm yourself, for we are all here." <sup>29</sup> And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, <sup>30</sup> and brought them out and said, "Men, what must I do to be saved?" <sup>31</sup> And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." <sup>32</sup> And they spoke the word of the Lord to him and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. <sup>34</sup> Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

<sup>35</sup> But when it was day, the magistrates sent the police, saying, "Let those men go." <sup>36</sup> And the jailer reported the words to Paul, saying, "The magistrates have sent to let you go; now therefore come out and go in peace." <sup>37</sup> But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now cast us out secretly? No! let them come themselves and take us out." <sup>38</sup> The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; <sup>39</sup> so they came and apologized to them. And they took them out and

\* Some ancient authorities read *God*.

## TYNDALE (1525) 1535

desyred them to departe out of the cite. <sup>40</sup> And they went out of the preson and entred into the housse of Lidia, and when they had sene the brethren, they comforted them and departed.

**17** As they made their jorney thorow Amphipolis, and Appolonia, they came to Thessalonica where was a Synagoge of the Jewes. <sup>2</sup> And Paul as his maner was, went in unto them, and thre saboth dayes declared oute of the scripture unto them, <sup>3</sup> openinge and alleginge that Christ must nedes have suffred and rysen agayne from deeth, and that this Jesus was Christ, whom (sayde he) I preache to you. <sup>4</sup> And some of them beleved and came and companied with Paul and Sylas: also of the honourable Grekes a greate multitude and of the chefe wemen, not a feawe.

<sup>5</sup> But the Jewes which beleved not, havinge indignacion, toke unto them evyll men which were vagabondes, and gadered a company, and set all the cite on a roore, and made asaute unto the housse of Jason, and sought to bringe them out to the people. <sup>6</sup> But when they founde them not, they drue Jason and certayne brethren unto the heedes of the cite cryinge: these, that trouble the worlde are come hydder also <sup>7</sup> which Jason hath receaved prevely. And these all do contrary to the decrees of Cesar, affirminge another kynge, one Jesus. <sup>8</sup> And they troubled the people and the officers of the cite, when they hearde these thinges. <sup>9</sup> And when they were sufficiently answered of Jason and of the other, they let them go.

## RHEIMS 1582

<sup>40</sup> And going out of the prison, they entred in unto Lydia: and having seen the brethren, they comforted them, and departed.

**17** And when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jewes. <sup>2</sup> And Paul according to his custome entred in unto them, and three Sabbathos he discoursed to them out of the Scriptures, <sup>3</sup> declaring and insinuating that it behoved CHRIST to suffer and to rise againe from the dead: and that this is JESUS CHRIST, whom I preach to you. <sup>4</sup> And certaine of them beleved, and were joyned to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few. <sup>5</sup> But the Jewes envying, and taking unto them of the rascal sort certaine naughtie men, and making a tumult, stirred the cite: and besetting Jasons house, sought to bring them forth unto the people. <sup>6</sup> And not finding them, they drew Jason and certaine brethren to the princes of the cite, crying, That these are they that stirre up the world, and are come hither, <sup>7</sup> whom Jason hath received, and al these doe against the decrees of Cæsar, saying that there is another king, JESUS. <sup>8</sup> And they moved the people, and the princes of the cite hearing these things. <sup>9</sup> And taking a satisfaction of Jason and of the rest, they dimissed them.

## GREAT BIBLE (1539) 1540

them, to departe out of the cytie. <sup>40</sup> And they went out of the preson, and entred into the house of Lidia, and when they had sene the brethren, they confortd them, and departed!

**17** As they made their journey thorowe Amphipolis: and Appolonia, they cam to Thessalonica, where was a Synagoge of the Jewes. <sup>2</sup> And Paul (as hys maner was) went in unto them, and thre Saboth dayes declared out of the scrypture unto them, <sup>3</sup> openynge and allegyng, that Christ must nedes have suffred, and ryse agayne from deeth, and that thys Jesus was Christ, whom (sayde he) I preach to you. <sup>4</sup> And some of them beleved, and cam and companied with Paul and Sylas, and of the devote Grekes a greate multitude, and of the chefe wemen, not a feawe.

<sup>5</sup> But the Jewes which beleved not, had indignacion and toke unto them evyll men, which were vagabundes, and gathered a company, and set all the cytie on a roare, and made assaute unto the house of Jason, and sought to brynge them out to the people. <sup>6</sup> And when they founde them not, they drue Jason, and certayne brethren unto the heades of the cytie, cryinge: these that trouble the worlde, are come hyther also, <sup>7</sup> whom Jason hath receaved prevely. And these all do contrary to the decrees of Cesar, affirmynge another kynge, one Jesus. <sup>8</sup> And they troubled the people, and the officers of the cytie, when they hearde these thinges. <sup>9</sup> And when they were sufficiently answered of Jason, and of the other, they let them go.

## KJ (1611) 1873

desired *them* to depart out of the city. <sup>40</sup> And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup> and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup> opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. <sup>5</sup> But the Jews which believed not, moved with envy, took unto *them* certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. <sup>6</sup> And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup> whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus. <sup>8</sup> And they troubled the people and the rulers of the city, when they heard these *things*. <sup>9</sup> And when they had taken security of Jason, and *of* the other, they let them go.

## GENEVA BIBLE (1560) 1562

citie. <sup>40</sup> And they went out of the prison, and entred into the (house of) Lydia: and when they had sene the brethren, they comforted them, and departed.

**17** Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes. <sup>2</sup> And Paul, as his maner was, went in unto them and thre Sabbath (days) disputed with them by the Scriptures, <sup>3</sup> Opening, and alledging that Christ must have suffred, and risen againe from the dead: and this is Jesus Christ, whome, (said he,) I preache to you. <sup>4</sup> And some of them beleved, and joyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chief women not a fewe. <sup>5</sup> But the Jewes which beleved not, moved with envie, toke unto them certeine vagabondes and wicked felowes, and when they had assembled the multitude, they made a tumulte in the citie, and made assaut against the house of Jason, and sought to bring them out to the people. <sup>6</sup> But when they founde them not they drewe Jason and certeine brethren unto, the heades of the citie, crying, These are they which have subverted the state of the worlde, and here they are. <sup>7</sup> Whome Jason hath received, and these all do against the decrees of Cesar, saying that there is another King, one Jesus. <sup>8</sup> Then they troubled the people, and the heads of the citie, when they heard these things. <sup>9</sup> Not withstanding when they had received sufficient assurance of Jason and

(RV 1881) ASV 1901

them out, they asked them to go away from the city. <sup>40</sup> And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup> and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, <sup>3</sup> opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. <sup>4</sup> And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. <sup>5</sup> But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. <sup>6</sup> And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup> whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, *one* Jesus. <sup>8</sup> And they troubled the multitude and the rulers of the city, when they heard these things. <sup>9</sup> And when they had taken security from Jason and the rest, they let them go.

## BISHOPS' BIBLE (1568) 1602

out of the citie. <sup>40</sup> And they went out of the prison, and entred into *the house of* Lydia, and when they had seene the brethren, they comforted them, and departed.

**17** As they made their journey thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes. <sup>2</sup> And Paul, as his maner was, went in unto them, and three Sabbath dayes disputed with them out of the Scriptures, <sup>3</sup> Opening and alleaging, that Christ must needes have suffered and risen againe from the dead: and that this is Christ Jesus which I preach unto you. <sup>4</sup> And some of them beleeved, and joyned with Paul and Silas, and of the devout Greekes a great multitude, and of the chief women not a few. <sup>5</sup> But the Jewes which beleeved not, mooved with envie, tooke unto them certaine vagabonds, and evill men, and gathered a company, and set all the citie on a rore, and made assault unto the house of Jason, and sought to bring them out to the people. <sup>6</sup> And when they found them not, they drew Jason and certaine brethren unto the heads of the citie, crying, These that have troubled the world, are come hither also, <sup>7</sup> Whom Jason hath received *privily*: and these all doe contrary to the decrees of Cesar, saying that there is another king, *one* Jesus. <sup>8</sup> And they troubled the people, and the officers of the citie, when they heard these things. <sup>9</sup> And when they had taken sufficient suretie of Jason, and of the other, they

RSV (1946) 1960

asked them to leave the city. <sup>40</sup> So they went out of the prison, and visited Lydia; and when they had seen the brethren, they exhorted them and departed.

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup> And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, <sup>3</sup> explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." <sup>4</sup> And some of them were persuaded, and joined Paul and Silas; as did a great many of the devout Greeks and not a few of the leading women. <sup>5</sup> But the Jews were jealous, and taking some wicked fellows of the rabble, they gathered a crowd, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the people. <sup>6</sup> And when they could not find them, they dragged Jason and some of the brethren before the city authorities, crying, "These men who have turned the world upside down have come here also, <sup>7</sup> and Jason has received them; and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." <sup>8</sup> And the people and the city authorities were disturbed when they heard this. <sup>9</sup> And when they had taken security from Jason and the rest, they let them go.

## TYNDALE (1525) 1535

<sup>10</sup> And the brethren immediatly sent away Paul and Sylas by nyght unto Berrea. Which when they were come thither, they entred into the synagoge of the Jewes. <sup>11</sup> These were the noblest of byrthe amonge them of Thessalonía which receaved the worde with all diligence of mynde, and searched the scriptures dayly whether those thynges were even so. <sup>12</sup> And many of them beleved: also of worshipfull wemen which were Grekes, and of men not afeawe. <sup>13</sup> When the Jewes of Thessalonía had knowledge that the worde of God was preached of Paul at Berrea, they came and moved the people there. <sup>14</sup> And then by and by the brethren sent away Paul to go as it were to the see: but Sylas and Timotheus abode there still. <sup>15</sup> And they that gyded Paul, brought him unto Attens, and receaved a commaundement unto Sylas and Timotheus for to come to him atonce and came their waye.

<sup>16</sup> Whyll Paul wayted for them at Attens, his sprete was moved in him, to se the cite geven to worshippinge of ymages. <sup>17</sup> Then he disputed in the synagoge with the Jewes, and with the devout persones, and in the market dayly with them that came unto him. <sup>18</sup> Certayne Philosophers of the Epicures and of the Stoyckes, disputed with him. And some ther were which sayd: what will this babler saye? Other sayd: he semeth to be a tydinges bringer of newe devyls, because he preached unto them Jesus and the resurreccion. <sup>19</sup> And they toke him, and brought him into Marsestrete sayinge: maye we not knowe what this newe

## RHEIMS 1582

<sup>10</sup> But the brethren forthwith by night sent away Paul and Silas unto Berrea.

Who when they were come, entred into the synagoge of the Jewes. <sup>11</sup> (And these were more noble then they that are at Thessalonica, who received the word with al greedines, daily searching the scriptures, if these things were so. <sup>12</sup> And many surely of them beleaved, and of honest women Gentiles, and men not a few.) <sup>13</sup> And when the Jewes in Thessalonica understood, that at Berrea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude. <sup>14</sup> And then immediatly the brethren sent away Paul, to goe unto the sea: but Silas and Timothee remained there. <sup>15</sup> And they that conducted Paul, brought him as farre as Athens, and receiving commaundement of him to Silas and Timothee, that they should come to him very speedily, they departed.

<sup>16</sup> And when Paul expected them at Athens, his spirit was incensed within him, seeing the cite given to Idolatrie. <sup>17</sup> He disputed therfore in the synagoge with the Jewes, and them that served God, and in the market-place, every day with them that were there. <sup>18</sup> And certaine Philosophers of the Epicures and the Stoikes disputed with him, and certaine said, What is it that this word-sower would say? But others, He seemeth to be a preacher of new gods. because he preached to them JESUS and the resurrection. <sup>19</sup> And apprehending him, they led him to Areopagus, saying, May we know what this new doctrine is that thou

## GREAT BIBLE (1539) 1540

<sup>10</sup> And the brethren immediatly sent away Paul and Sylas by nyghte unto Berrea. Which when they were come thither, they entred into the Synogoge of the Jewes. <sup>11</sup> These were the noblest of byrth amonge them of Thessalonía, which receaved the word with all dilygence of mynde, and searched the scripatures dayly, whether those thynges were even so. <sup>12</sup> And many of them beleved: also of worshipfull wemen which were Grekes, and of men not a feawe. <sup>13</sup> When the Jewes of Thessalonía had knowledge, that the word of God was preached of Paul at Berrea: they came, and moved the people there. <sup>14</sup> And then immediatly the brethren sent away Paul, to go as it were to the see: but Sylas and Timotheus abode there styll. <sup>15</sup> And they that gyded Paul, brought him unto Athens, and receaved a commaundement unto Sylas and Timotheus, for to come to hym with spede, and came their waye. <sup>16</sup> Whil Paul wayted for them at Athens, his sprete was moved in him, wham \* he sawe the cytie geven to worshippyng of ymages. <sup>17</sup> Then disputed he in the synagoge with the Jewes, and with the devoute personnes: and in the market dayly with them that came unto him by chaunce. <sup>18</sup> Certayne Philosophers of the Epicures and of the Stoyckes, disputed with hym. And some ther were which sayde: what will thys babler saye? Other sayde: he semeth to be a tydynges brynger of newe devyls, because he preacheth unto them Jesus and the resurreccion. <sup>19</sup> And they toke him, and brought him into Marce strete, saying: maye we not knowe what thys newe

## KJ (1611) 1873

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. <sup>11</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those *things* were so. <sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. <sup>14</sup> And then immediately the brethren sent away Paul to go as *it were* to the sea: but Silas and Timotheus abode there still. <sup>15</sup> And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. <sup>17</sup> Therefore disputed he in the synagogue with the Jews, and with the devout *persons*, and in the market daily with them that met with *him*. <sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other *some*, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou

## GENEVA BIBLE (1560) 1562

of the other they let them go. <sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entred into the Synagogue of the Jewes. <sup>11</sup> These were also more noble men then they which were at Thessalonica, which received the worde with all readines, and searched the Scriptures daily, whether those things were so. <sup>12</sup> Therefore manie of them beleved, and of honeste women, which were Grecians, and men not a fewe.

<sup>13</sup> But when the Jewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also and moved the people. <sup>14</sup> But by and by the brethren sent away Paul to go as (it were) to the sea: but Silas and Timotheus abode there stil. <sup>15</sup> And they that did conduit Paul, broght him unto Athenes: and when they had received a commandement unto Silas and Timotheus that they shulde come to him at once, they departed.

<sup>16</sup> Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the citie subject to idolatrie. <sup>17</sup> Therefore he disputed in the Synagogue with the Jewes, and with them that where religious, and in the market daily with whom soever he met. <sup>18</sup> Then certeine philosophers of the Epicures, and of the Stoickes disputed with him, and some said, What wil this babler say? Others (said) He semeth to be a setter forthe of strange gods [because he preached unto them Jesus, and the resurrection.] <sup>19</sup> And they toke him, and broght him into Mars strete, saying, May we not knowe, what this new doctrine,

## (RV 1881) ASV 1901

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. <sup>11</sup> Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. <sup>12</sup> Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. <sup>14</sup> And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. <sup>15</sup> But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. <sup>17</sup> So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. <sup>18</sup> And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babler say? others, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. <sup>19</sup> And they took hold of him, and brought him unto the Areopagus, saying, May we know what this

## BISHOPS' BIBLE (1568) 1602

let them goe. <sup>10</sup> And the brethren immediatly sent away Paul and Silas by night unto Berea: which when they were come thither, they entred into the Synagogue of the Jewes. <sup>11</sup> These were the noblest of birth among them of Thessalonica, which received the word with al readinesse of mind, and searched the Scriptures dayly, whether those things were so. <sup>12</sup> Therefore many of them beleaved: also of honest women which were Greekes, and of men not a few. <sup>13</sup> But when the Jewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither, and mooved the people. <sup>14</sup> And then immediatly the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. <sup>15</sup> And they that guided Paul, brought him unto Athens, and received a commandement unto Silas and Timotheus, for to come to him with speede, and went their way. <sup>16</sup> While Paul waited for them at Athens, his spirit was mooved in him, when he saw the citie given to worshipping of idoles. <sup>17</sup> Therefore disputed he in the Synagogue with the Jewes, and with the devout persons, and in the market dayly with them that came unto him by chance. <sup>18</sup> Then certaine philosophers of the Epicures, and of the Stoikes, disputed with him: and some said, What will this babler say: Other some, He seemeth to be a setter forth of new gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup> And they tooke him, and brought him into the streete of Mars, saying, May we know what this newe doctrine whereof thou speakest, is?

## RSV (1946) 1960

<sup>10</sup> The brethren immediately sent Paul and Silas away by night to Berea; and when they arrived they went into the Jewish synagogue. <sup>11</sup> Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so. <sup>12</sup> Many of them therefore believed, with not a few Greek women of high standing as well as men. <sup>13</sup> But when the Jews of Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, stirring up and inciting the crowds. <sup>14</sup> Then the brethren immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. <sup>15</sup> Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

<sup>16</sup> Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. <sup>17</sup> So he argued in the synagogue with the Jews and the devout persons, and in the market place every day with those who chanced to be there. <sup>18</sup> Some also of the Epicurean and Stoic philosophers met him. And some said, "What would this babler say?" Others said, "He seems to be a preacher of foreign divinities"—because he preached Jesus and the resurrection. <sup>19</sup> And they took hold of him and brought him to the Areopagus, saying, "May we know what this new teaching is which you present?"

## TYNDALE (1525) 1535

doctrine wherof thou speakest, is? <sup>20</sup> For thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thynges meane. <sup>21</sup> For all the Attenians and straungers which were there, gave them selves to nothinge els, but ether to tell or to heare newe tydynges.

<sup>22</sup> Paul stode in the myddes of Marsestrete and sayde: ye men of Attens I perceave that in all thynges ye are to supersticious. <sup>23</sup> For as I passed by and behelde the maner how ye worship youre goddes, I founde an aultre wherin was written: unto the unknowen god. Whom ye then ignorantly worship him shewe I unto you. <sup>24</sup> God that made the worlde and all that are in it, seynge that he is Lorde of heaven and erth, he dwelleth not in temples made with hondes, <sup>25</sup> nether is worshipped with mennes hondes, as though he neded of eny thinge, seinge he him selfe geveth lyfe and breeth to all men every where, <sup>26</sup> and hath made of one bloud all nacions of men, for to dwell on all the face of the erth, and hath assigned before, how longe tyme, and also the endes of their inhabitation, <sup>27</sup> that they shuld seke God, yf they myght fele and fynde him though he be not farre from every one of us. <sup>28</sup> For in him we live, move and have oure beinge, as certayne of youre awne Poetes sayde. For we are also his generacion. <sup>29</sup> For as moche then as we are the generacion of God, we ought not to thinke that the godhed is lyke unto golde, silver or stone, graven by crafte and ymaginacion of man.

## RHEIMS 1582

speakest of? <sup>20</sup> for thou bringest in certaine new things to our eares. We wil know therfore what these things may meane. (<sup>21</sup> And al the Athenians, and the strangers sejourning there, employed them selves to nothing els but either to speake, or to heare some newes.) <sup>22</sup> But Paul standing in the middes of Areopagus, said:

Ye men of Athens, in al things I perceive you as it were superstitious. <sup>23</sup> For passing by and seeing your Idols, I found an altar also whereupon was written, *To the unknowen God*. That therfore which you worshippe, not knowing it, the same do I preach to you. <sup>24</sup> The God that made the world and al things that are in it, he being Lord of heaven and earth, dwelleth not in temples made with hand, <sup>25</sup> neither is he served with mens hands, needing any thing, whereas him self giveth life unto al, and breathing, and al things: <sup>26</sup> and he made of one al mankinde, to inhabite upon the whole face of the earth, assigning set times, and the limits of their habitation, <sup>27</sup> for to seeke God, if happily they may feele or finde him, although he be not farre from every one of us. <sup>28</sup> For in him we live and move and be, as certaine also of your owne poetes said, *For of his kinde also we are*. <sup>29</sup> Being therfore of Gods kinde, we may not suppose, the Divinitie to be like unto gold or silver, or stone, the graving of art and devise

## GREAT BIBLE (1539) 1540

doctryne wherof thou speakest, is? <sup>20</sup> For thou bryngest straunge tydynges to oure eares. We wold knowe therfore, what these thynges meane. <sup>21</sup> For all the Athenians and straungers which were there, gave them selves to nothing els, but ether to tell, or to heare some newe thyng.

<sup>22</sup> Paul stode in the myddes of Marce strete, and sayde: ye men of Athens, I perceave that in all thynges ye are to supersticious. <sup>23</sup> For as I passed by, and behelde the maner how ye worship youre goddes, I founde an aultre wherin was writen: unto the unknowen God. Whom ye then ignorantly worshippe, hym shew I unto you: <sup>24</sup> God that made the worlde and all that are in it (seing that he is Lorde of heaven and earth) dwelleth not in tempels made with handes, <sup>25</sup> nether is worshipped with mennes handes, as though he neded of eny thyng, seinge he hym selfe geveth lyfe and breth to all men every where, <sup>26</sup> and hath made of one bloude all nacions of men, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, and also the endes of their inhabitation, <sup>27</sup> that they shuld seke God, yf they myght fele and fynde him, though he be not farre from every one of us. <sup>28</sup> For in hym we lyve, move, and have oure beinge, as certayne of youre awne Poetes sayde: For we are also his generacion, <sup>29</sup> For as moch then as we are the generacyon of God, we ought not to thinke that the Godhead is lyke unto golde, sylver or stone, graven by crafte and ymaginacyon of man.

## KJ (1611) 1873

speakest, is? <sup>20</sup> For thou bringest certain strange *things* to our ears: we would know therefore what these *things* mean. <sup>21</sup> (For all the Athenians and strangers which were there spent their time in nothing else, but *either* to tell, or to hear some new *thing*.) <sup>22</sup> Then Paul stood in the midst of Mars' hill, and said,

*Ye men of Athens, I perceive that in all things ye are too superstitious.* <sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, *TO THE UNKNOWN GOD*. Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> God that made the world and all *things* therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> neither is worshipped with men's hands, as though he needed any *thing*, seeing he giveth to all life, and breath, and all *things*; <sup>26</sup> and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; <sup>27</sup> that *they* should seek the Lord, if haply they might feel after him, and find *him*, though he be not far from every one of us: <sup>28</sup> for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. <sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and

## GENEVA BIBLE (1560) 1562

whereof thou speakest, is? <sup>20</sup> For thou bringest certeine strange things unto our eares: we wolde knowe therefore, what these things meane. <sup>21</sup> For all the Athenians, and strangers which dwelt there, gave them selves to nothing els, but ether to tel, or to heare some newes. <sup>22</sup> Then Paul stode in the middes of Mars strete, and said, Ye men of Athenes, I perceive that in all things ye are to superstitious. <sup>23</sup> For as I passed by, and beheld your devociions, I founde an altar where in was written UNTO THE UNKNOWN GOD. Whome ye then ignorantly worship, him shewe I unto you. <sup>24</sup> God that made the worlde, and all things that are therein, seing that he is Lord of heaven and earth, dwelleth not in temples made with hands, <sup>25</sup> Nether is worshipped with mens hands, as though he neded any thing, seing he giveth to all life and breath and all things, <sup>26</sup> And hathe made of one blood all mankind to dwell on all the face of the earth, and hath assigned the times which were ordeined, before, and the boundes of their habitation, <sup>27</sup> That they shuld seke the Lord, if so be they might have groped after him, and founde (him,) thogh douteles he be not farre from everie one of us. <sup>28</sup> For in him we live, and move, and have our being, as also certeine of your owne Poetes have said, For we are also his generacion. <sup>29</sup> For asmuch then, as we are the generacion of God, we ought not to thynke that the God head is like unto gold, or silver, or stone graven by arte and the invention of man.

## (RV 1881) ASV 1901

new teaching is, which is spoken by thee? <sup>20</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>21</sup> (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) <sup>22</sup> And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious. <sup>23</sup> For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. <sup>24</sup> The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; <sup>26</sup> and he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; <sup>27</sup> that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: <sup>28</sup> for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

<sup>29</sup> Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone,

## BISHOPS' BIBLE (1568) 1602

<sup>20</sup> For thou bringest certaine strange things to our eares: we would knowe therefore what these things meane. <sup>21</sup> (For all the Athenians and strangers which were there, had leasure to nothing els but either to tell or to heare some new thing.) <sup>22</sup> Then Paul stode in the middes of the streete of Mars, and saide, Ye men of Athens, I perceive that in all things ye are too superstitious. <sup>23</sup> For as I passed by, and beheld the maner how yee worship your gods, I found an altar wherein was written, Unto an unknown God. Whom ye then ignorantly worship, him shew I unto you. <sup>24</sup> God that made the world, and all that are in it, seeing that hee is Lord of heaven and earth, dwelleth not in temples made with hands: <sup>25</sup> Neither is worshipped with mens hands, as though he needed of any thing, seeing he him selfe giveth life and breath to all every where: <sup>26</sup> And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and also the bounds of their habitation: <sup>27</sup> That they should seeke the Lord, if perhaps they might have felt and found him, though he be not farre from every one of us. <sup>28</sup> For in him we live, and moove, and have our being, as certaine of your owne Poets have said, For we are also his ofspring. <sup>29</sup> For as much then as we are the ofspring of God, wee ought not to thinke that the Godhead is like unto gold, silver, or stone graven by art and mans

## RSV (1946) 1960

<sup>20</sup> For you bring some strange things to our ears; we wish to know therefore what these things mean." <sup>21</sup> Now all the Athenians and the foreigners who lived there spent their time in nothing except telling or hearing something new.

<sup>22</sup> So Paul, standing in the middle of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. <sup>23</sup> For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. <sup>24</sup> The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, <sup>25</sup> nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. <sup>26</sup> And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, <sup>27</sup> that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, <sup>28</sup> for

'In him we live and move and have our being'; as even some of your poets have said,

'For we are indeed his offspring.'

<sup>29</sup> Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation

## TYNDALE (1525) 1535

<sup>30</sup> And the tyme of this ignoraunce God regarded not. But now he byddeth all men every where repent, <sup>31</sup> because he had apoynted a daye, in the which he will judge the worlde accordinge to ryghtewesses, by that man whom he hath apoynted, and hath offered fayth to all men, after that he had raysted him from deeth.

<sup>32</sup> When they hearde of the resurreccion from deeth, some mocked, and other sayde: we will heare the agayne of this matter. <sup>33</sup> So Paul departed from amonge them. <sup>34</sup> Howbeit certayne men clave unto Paul and beleved, amonge the which was Dionysius a senatour, and a woman named Damaris, and other with them.

**18** After that Paul departed from Attens, and came to Corinthum, <sup>2</sup> and founde a certayne Jewe named Aquila borne in Ponthus, latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe from Rome) and he drewe unto them. <sup>3</sup> And because he was of the same crafte, he abode with them and wrought: their crafte was to make tentes. <sup>4</sup> And he preached in the synagoge every Saboth daye, and exhorted the Jewes and the gentyls.

<sup>5</sup> When Silas and Timotheus were come from Macedonia, Paul was constrayned by the sprete to testifie to the Jewes that Jesus was very Christ. <sup>6</sup> And when they sayde contrary and blasphemed, he shoke his rayment and sayde unto them: youre bloud upon youre awne heeddes, and from

## RHEIMS 1582

of man. <sup>30</sup> And the times truely of this ignorance whereas God dispised, now he denounceth unto men that al every where doe penance, <sup>31</sup> for that he hath appointed a day wherein he wil judge the world in equitie, by a man whom he hath appointed, giving al men faith, raying him up from the dead.

<sup>32</sup> And when they had heard the resurrection of the dead, certaine in deede mocked, but certaine said, We wil heare thee againe concerning this point. <sup>33</sup> So Paul went forth out of the middes of them. <sup>34</sup> But certaine men joyning unto him, did beleve: among whom was also Dionysius Areopagita, and a woman named Damaris, and others with them.

**18** After these things, departing from Athens, he came to Corinth. <sup>2</sup> and finding a certaine Jew, named Aquila, borne in Pontus, who of late was come out of Italie, and Priscilla his wife (because Claudius had commaunded al Jewes to depart from Rome,) he came to them. <sup>3</sup> And because he was of the same craft, he remained with them, and wrought, (and they were tentmakers by their craft.) <sup>4</sup> And he disputed in the synagogue every Sabboth, interposing the name of our Lord JESUS, and he exhorted the Jewes and the Greekes. <sup>5</sup> And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Jewes that JESUS is CHRIST. <sup>6</sup> But they contradicting and blaspheming, he shaking his garments, said to them, Your bloud upon your owne head: I being cleane, from hence forth wil goe to the Gentiles.

## GREAT BIBLE (1539) 1540

<sup>30</sup> And the tyme of this ignoraunce God regarded not. But now biddeth all men every where repent <sup>31</sup> because he hath appoynted a daye, in the which he will judge the world with ryghtewesnes, by that man by whom he hath appoynted, and hath offered fayth to all men, after that he had raysted him from deeth.

<sup>32</sup> When they hearde of the resurreccion from deeth, some mocked, and other sayd: we wyll heare the agayne of thys matter. <sup>33</sup> So Paul departed from amonge them. <sup>34</sup> Howbeit certayne men clave unto hym and beleved: amonge the which was Dyonyssus a senatour, and a woman named Damaris, and other with them.

**18** After thys, Paul departed from Athens, and came to Corynthum, <sup>2</sup> and founde a certayne Jewe named Aquila, borne in Ponthus, latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe from Rome) and he drew unto them, <sup>3</sup> because he was of the same crafte, he abode with them, and wrought: theyr crafte was to make tentes. <sup>4</sup> And he preached in the synagoge every Sabboth daye (*settyng forth in the meane whyle the name of the Lorde Jesus*) and exhorted the Jewes and the gentyls.

<sup>5</sup> When Silas, and Timotheus were come from Macedonia, Paul was constrayned by the sprete, to testyfye to the Jewes that Jesus was very Chryst. <sup>6</sup> And when they sayde contrary and blasphemed he shoke hys rayment and sayde unto them: youre bloude be upon youre awne heedes: from hence forth wyll I go blamelesse unto the gen-

## KJ (1611) 1873

man's device. <sup>30</sup> And the times of *this* ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup> because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of *this matter*. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**18** After these *things* Paul departed from Athens, and came to Corinth; <sup>2</sup> and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. <sup>3</sup> And because *he* was of the same craft, he abode with them, and wrought: for *by* their occupation they were tent-makers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded *the* Jews and *the* Greeks. <sup>5</sup> And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews *that* Jesus was Christ. <sup>6</sup> And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; *I am* clean: from hence-

GENEVA BIBLE (1560) 1562

<sup>30</sup> And the time of this ignorance God regarded not: but now he admonisheth all men everie where to repent. <sup>31</sup> Because he hath appointed a day in the which he wil judge the worlde in righteousnes, by that man whome he hath appointed (whereof) he hath given an assurance to all men, in that he hath raised him from the dead. <sup>32</sup> Now when they heard of the resurrection from the dead, some mocked, and other said We wil heare thee againe of this thing. <sup>33</sup> And so Paul departed from among them. <sup>34</sup> Howbeit certeine men clave unto Paul, and beleved: among whome was also Denis Areopagita, and a woman named Damaris, and other with them.

**18** After these things, Paul departed from Athenes, and came to Corinthus, <sup>2</sup> And founde a certeine Jewe, named Aquila borne in Pontus, lately come from Italie, and his wife Priscilla [because that Claudius had commaunded all Jewes to departe from Rome] and he came unto them. <sup>3</sup> And because he was of the same crafte, he abode with them and wrought [for their crafte was to make tentes.] <sup>4</sup> And he disputed in the Synagogue everie Sabbath (day,) and exhorted the Jewes, and the Grecians. <sup>5</sup> Now when Silas and Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Jewes that Jesus was the Christ. <sup>6</sup> And when they resisted and blasphemed, he shouke his raiment, and said unto them, Your blood (be) upon your owne head: I am cleane: from

(RV 1881) ASV 1901

graven by art and device of man. <sup>30</sup> The times of ignorance therefore God overlooked; but now he <sup>t</sup>commandeth men that they should all everywhere repent: <sup>31</sup> inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>32</sup> Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. <sup>33</sup> Thus Paul went out from among them. <sup>34</sup> But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**18** After these things he departed from Athens, and came to Corinth. <sup>2</sup> And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; <sup>3</sup> and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

<sup>5</sup> But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. <sup>6</sup> And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am

<sup>t</sup> Some ancient authorities read *declareth to men*.

BISHOPS' BIBLE (1568) 1602

device. <sup>30</sup> And the time of this ignorance God winked at, but now biddeth all men every where to repent: <sup>31</sup> Because hee hath appointed a day in the which he will judge the world in righteousness, by that man whom hee hath appointed, and hath offered faith to all men, in that he hath raised him from the dead. <sup>32</sup> And when they heard of the resurrection from the dead, some mocked: and other said, We will heare thee againe of this matter. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit, certaine men clave unto him, and beleved: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

**18** After these things, Paul departed from Athens, and came to Corinth, <sup>2</sup> And found a certaine Jewe named Aquila, borne in Pontus, lately come from Italie with his wife Priscilla, (because that Claudius had commaunded all Jewes to depart from Rome) and came unto them. <sup>3</sup> And because he was of the same craft, hee abode with them, and wrought (for by their occupation they were Tent makers.) <sup>4</sup> And he disputed in the Synagogue every Sabbath, and exhorted the Jewes, and the Greekes. <sup>5</sup> And when Silas and Timotheus were come from Macedonia, Paul was constrained by the spirit to testifie to the Jewes, that Jesus was Christ. <sup>6</sup> And when they sayde contrarie, and blasphemed, he shooke his rayment and sayd unto them, Your blood bee upon your owne heads: from henceforth will I

RSV (1946) 1960

by the art and imagination of man. <sup>30</sup> The times of ignorance God overlooked, but now he commands all men everywhere to repent, <sup>31</sup> because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead."

<sup>32</sup> Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear you again about this." <sup>33</sup> So Paul went out from among them. <sup>34</sup> But some men joined him and believed, among them Dionysius the Areopagite and a woman named Damaris and others with them.

**18** After this he left Athens and went to Corinth. <sup>2</sup> And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them; <sup>3</sup> and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers. <sup>4</sup> And he argued in the synagogue every sabbath, and persuaded Jews and Greeks.

<sup>5</sup> When Silas and Timothy arrived from Macedonia, Paul was occupied with preaching, testifying to the Jews that the Christ was Jesus. <sup>6</sup> And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be upon your heads! I am innocent. From

## TYNDALE (1525) 1535

hence forth I go blamelesse unto the gentyls. <sup>7</sup> And he departed thence, and entred into a certayne mannes housse named Justus a worshipper of God, whose housse joyned harde to the synagoge. <sup>8</sup> Howbeit one Crispus the chefe ruler of the synagoge beleved on the Lorde with all his housholde, and many of the Corinthians gave audience and beleved and were baptised.

<sup>9</sup> Then spake the Lorde to Paul in the nyght by a vision: be not afrayde, but speake, and holde not thy peace: <sup>10</sup> for I am with the, and noman shall invade the that shall hurte the. For I have moche people in this cite. <sup>11</sup> And he continued there a yeare and sixe monethes, and taught them the worde of God.

<sup>12</sup> When Gallio was ruler of the countre of Acaia the Jewes made insurreccion with one accorde agaynst Paul, and brought him to the judgement seate <sup>13</sup> sayinge: this felow counceleth men to worship God contrary to the lawe. <sup>14</sup> And as Paul was about to open his mouth, Gallio sayde unto the Jewes: yf it were a matter of wronge, or an evyll dede (o ye Jewes) reason wolde that I shulde heare you: <sup>15</sup> but yf it be a question of wordes, or of names, or of youre lawe, loke ye to it youre selves. For I wilbe no judge in soche matters, <sup>16</sup> and he drave them from the seate. <sup>17</sup> Then toke all the Grekes Sostenes the chefe ruler of the Synagoge and smote him before the judges seate. And Gallio cared for none of tho thinges.

## RHEIMS 1582

<sup>7</sup> And departing thence, he entred into the house of a certaine man, named Titus Justus, one that served God, whose house was adjoyning to the synagogue. <sup>8</sup> And Crispus the prince of the Synagogue beleved our Lord, with al his house: and many of the Corinthians hearing beleved, and were baptized. <sup>9</sup> And our Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, <sup>10</sup> for-because I am with thee: and no man shal set upon thee to hurt thee: for I have much people in this citie. <sup>11</sup> And he sate there a yere and sixe moneths, teaching among them the word of God.

<sup>12</sup> But Gallio being Proconsul of Achaia, the Jewes with one accord rose up against Paul, and brought him to the judgement seate, <sup>13</sup> saying, That this man contrarie to the Law persuadeth men to worshippinge God. <sup>14</sup> And Paul beginning to open his mouth, Gallio said to the Jewes, If it were some unjust thing, or an heinous facte, O you men Jewes, I should by reason beare you. <sup>15</sup> But if they be questions of word and names, and of your law, your selves looke unto it: I wil not be judge of these things. <sup>16</sup> And he drove them from the judgement seate. <sup>17</sup> And al apprehending Sosthenes the prince of the synagogue, strooke him before the judgement seate: and Gallio cared for none of those things.

## GREAT BIBLE (1539) 1540

tyls. <sup>7</sup> And he departed thence, and entred into a certayne mannes house, named Justus, a worshypper of God, whose house joyned hard to the synagoge. Howbeit, <sup>8</sup> one Crispus the chefe ruler of the synagoge beleved on the Lorde with all his housholde, and many of the Corinthians whan they gave audience, beleved, and were baptised.

<sup>9</sup> Then spake the Lorde to Paul in the nyght by a visyon: be not afrayde, but speake, and holde not thy peace: <sup>10</sup> for I am with the, and no man shall invade the that shall hurte the. For I have moch people in this cytie. <sup>11</sup> And he continued there a yeare and syxe monethes, and taught them the worde of God.

<sup>12</sup> When Gallio was ruler of the countre of Acaia, the Jewes made insurreccyon with one accorde agaynst Paul, and brought hym to the judgement seate, <sup>13</sup> sayinge: this felowe counceleth men to worship God contrary to the lawe. <sup>14</sup> And whan Paul nowe was about to open his mouth, Gallio sayd unto the Jewes: yf it were a matter of wronge, or an evyll dede (O ye Jewes) reason wolde that I shulde heare you: <sup>15</sup> but yf it be a question of wordes or of names, or of youre lawe, loke ye to it youre selves, For I will be no judge of soche matters, <sup>16</sup> and he drave them from the seate. <sup>17</sup> Then all the Grekes toke Sostenes the chefe ruler of the Synagoge, and smote hym before the judges seate, And Gallio cared for none of those thynges.

## KJ (1611) 1873

forth I will go unto the Gentiles. <sup>7</sup> And he departed thence, and entered into a certain *man's* house, named Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And Crispus, the *chief* ruler of the synagogue, beleved on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup> for I am with thee, and no *man* shall set on thee to hurt thee: for I have much people in this city. <sup>11</sup> And he continued *there* a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, <sup>13</sup> saying, This *fellow* persuadeth men to worship God contrary to the law. <sup>14</sup> And when Paul was *now* about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: <sup>15</sup> but if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*. <sup>16</sup> And he drave them from the judgment seat. <sup>17</sup> Then all the Greeks took Sosthenes, the *chief* ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those *things*.

## GENEVA BIBLE (1560) 1562

hence forth wil I go unto the Gentiles. <sup>7</sup> So he departed thence, and entred into a certeine mans house, named Justus, a worshipper of God, whose house joynd hard to the Synagogue. <sup>8</sup> And Crispus the chief ruler of the Synagogue, beleved in the Lord with all his housholde: and many of the Corinthians hearing it, beleved and were baptized. <sup>9</sup> Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace. <sup>10</sup> For I am with thee, and no man shal lay (hands) on thee to hurt thee: for I have muche people in this cite. <sup>11</sup> So he continued there a yere and six moneths and taught the worde of God among them.

<sup>12</sup> Now when Gallio was Deputie of Achaia, the Jewes arose with one accorde against Paul, and broght him to the judgement seat, <sup>13</sup> Saying, This felow persuadeth men to worship God contrary to the Law. <sup>14</sup> And as Paul was about to open his mouth, Gallio said unto the Jewes, If it were a matter of wrong, or an evil dede, o ye Jewes, I wolde according to reason mainteine you. <sup>15</sup> But if it be a question of wordes, and names, and of your Law, loke ye to it your selves: for I wil be no judge of those things. <sup>16</sup> And he drave them from the judgement seat. <sup>17</sup> Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the judgement seat: but Gallio

## (RV 1881) ASV 1901

clean: from henceforth I will go unto the Gentiles. <sup>7</sup> And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. <sup>9</sup> And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: <sup>10</sup> for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. <sup>11</sup> And he dwelt *there* a year and six months, teaching the word of God among them.

<sup>12</sup> But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat, <sup>13</sup> saying, This man persuadeth men to worship God contrary to the law. <sup>14</sup> But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: <sup>15</sup> but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. <sup>16</sup> And he drove them from the judgment-seat. <sup>17</sup> And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

## BISHOPS' BIBLE (1568) 1602

goe blamelesse unto the Gentiles. <sup>7</sup> And he departed thence, and entred into a certaine mans house, named Justus, a worshipper of God, whose house joynd hard to the Synagogue. <sup>8</sup> And one Crispus, the chiefe ruler of the Synagogue, beleved on the Lord with all his household: and many of the Corinthians, hearing, beleved, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the night by a vision, Be not afraid, but speake, and holde not thy peace. <sup>10</sup> For I am with thee, and no man shall invade thee, to hurt thee: For I have much people in this city. <sup>11</sup> And hee continued there a yeere and sixe moneths, teaching the worde of God among them. <sup>12</sup> And when Gallio was the deputie of Achaia, the Jewes made insurrection with one accord against Paul, and brought him to the judgement seat, <sup>13</sup> Saying, This fellow counselleth men to worship God contrary to the law. <sup>14</sup> And when Paul now was about to open his mouth, Gallio sayd unto the Jewes, If it were a matter of wrong, or an evill deed, O yee Jewes, reason would that I should beare with you: <sup>15</sup> But if it be a question of wordes and names, or of your law, looke yee to it your selves: for I will be no judge of such matters. <sup>16</sup> And hee drave them from the judgement seate. <sup>17</sup> Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and smote him before the judgement seate: and Gallio

## RSV (1946) 1960

now on I will go to the Gentiles." <sup>7</sup> And he left there and went to the house of a man named Titus<sup>9</sup> Justus, a worshiper of God; his house was next door to the synagogue. <sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians hearing Paul believed and where baptized. <sup>9</sup> And the Lord said to Paul one night in a vision, "Do not be afraid, but speak and do not be silent; <sup>10</sup> for I am with you, and no man shall attack you to harm you; for I have many people in this city." <sup>11</sup> And he stayed a year and six months, teaching the word of God among them.

<sup>12</sup> But when Gallio was proconsul of Achaia, the Jews made a united attack upon Paul and brought him before the tribunal, <sup>13</sup> saying, "This man is persuading men to worship God contrary to the law." <sup>14</sup> But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or vicious crime, I should have reason to bear with you, O Jews; <sup>15</sup> but since it is a matter of questions about words and names and your own law, see to it yourselves; I refuse to be a judge of these things." <sup>16</sup> And he drove them from the tribunal. <sup>17</sup> And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to this.

<sup>9</sup> Other early authorities read *Titus*

## TYNDALE (1525) 1535

<sup>18</sup> Paul after this, taried there yet a good while, and then toke his leave of the brethren, and sayled thence into Ciria, Priscilla and Aquila atcompanyinge \* him. And he shore his heed in Cenchrea, for he had a vowe. <sup>19</sup> And he came to Ephesus and lefte them there: but he him selfe entred into the Synagoge, and reasoned with the Jewes. <sup>20</sup> When they desyred him to tary longer tyme with them, he consented not, <sup>21</sup> but bad them fare well sayinge. I must nedes at this feast that cometh, be in Jerusalem: but I will returne agayne unto you, yf God will. And he departed from Ephesus <sup>22</sup> and came unto Cesarea: and ascended and saluted the congregacion, and departed unto Antioche, <sup>23</sup> and when he had taryed there a whyle he departed. And went over all the countre of Galacia and Phrygia by order, strengthinge all the disciples.

<sup>24</sup> And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. <sup>25</sup> The same was informed in the waye of the Lorde, and he spake fervently in the sprete, and taught diligently the thinges of the Lorde, and knewe but the baptyme of John only. <sup>26</sup> And the same began to speake boldly in the Synagoge. And when Aquila and Priscilla had hearde him, they toke him unto them, and expounded unto him the waye of God more perfectly.

<sup>27</sup> And when he was disposed to go into Acaia, the brethren wrote exhortinge the disciples to receave him. After he was come thither, he holpe them moche which

## RHEIMS 1582

<sup>18</sup> But Paul when he had staied yet many daies, taking his leave of the brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorne his head in Cenchris. for he had a vow. <sup>19</sup> And he came unto Ephesus, and them he left there, But him self entring into the synagogue, disputed with the Jewes. <sup>20</sup> And when they desired him, that he would tarie a longer time, he consented not, <sup>21</sup> but taking his leave, and saying, I will returne to you againe God willing, he departed from Ephesus. <sup>22</sup> And going downe to Cesarea, he went up, and saluted the Church, and came downe to Antioche.

<sup>23</sup> And having taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming al the disciples.

<sup>24</sup> And a certaine Jew, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. <sup>25</sup> This man was taught the way of our Lord: and being fervent in spirit he spake, and taught diligently those things that pertaine to JESUS, knowing only the baptism of John. <sup>26</sup> This man therefore began to deale confidently in the synagogue. Whom when Priscilla and Aquila had heard, they tooke him unto them, and expounded to him the way of our Lord more diligently. <sup>27</sup> And whereas he was desirous to goe to Achaia, the brethren exhorting wrote to the disciples to receive him: Who, when he was

## GREAT BIBLE (1539) 1540

<sup>18</sup> Paul after thys, taryed there yet a good whyle, and then toke his leave of the brethren and sayled thence into Ciria, Priscilla and Aquila accompanyinge hym. And he shore his heed in Cenchrea, for he had a vowe: <sup>19</sup> And he cam to Ephesus and lefte them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. <sup>20</sup> When they desyred him to tary longer tyme with them, he consented not, <sup>21</sup> but bad them farewell sayinge. I must nedes (at thys feast that cometh) be in Jerusalem: but I wyll returne agayne unto you yf God will. And he departed from Ephesus: <sup>22</sup> and whan he was come unto Cesarea: and ascended up and saluted the congregacyon, he departed unto Antioche: <sup>23</sup> and when he had taryed there a whyle, he departed: and went over all the countre of Galacia and Phrygia by order, strengthynge all the discyples.

<sup>24</sup> And a certayne Jew named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scryptures <sup>25</sup> The same was informed in the waye of the Lorde, and spake fervently in the sprete, and taught diligently the thinges of the Lord, and knewe but the baptyme of John onely. <sup>26</sup> And the same began to speake boldly in the Synagoge. Whom when Priscilla and Aquila had hearde they toke him unto them, and expounded unto hym the waye of God more perfectly.

<sup>27</sup> And when he was disposed to go into Acaia, the brethren wrote, exortyng the discyples to receave him. Which whan he was come helped them moche which had beleved

## KJ (1611) 1873

<sup>18</sup> And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> When they desired *him* to tarry longer time with them, he consented not; <sup>21</sup> but bade them farewell, saying, I must by all means keep *this* feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. <sup>22</sup> And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch. <sup>23</sup> And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

<sup>24</sup> And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. <sup>25</sup> This *man* was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the *things* of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. <sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had be-

## GENEVA BIBLE (1560) 1562

cared nothing for those things. <sup>18</sup> But when Paul had taried there yet a good while, he toke leave of the brethren, and sailed into Syria [and with him Priscilla and Aquila] after that he had shorne his head in Cenchrea: for he had a vowe. <sup>19</sup> Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Jewes. <sup>20</sup> Who desired him to tary a longer time with them: but he wolde not consent. <sup>21</sup> But bade them fare wel, saying, I must nedes kepe this feast that commeth, in Jerusalem: but I wil returne againe unto you, if God wil. So he sailed from Ephesus.

<sup>22</sup> And when he came downe to Cesarea, he went up (to Jerusalem:) and when he had saluted the Church, he went downe unto Antiochia. <sup>23</sup> Now when he had taried (there) a while, he departed, and went through the countrey of Galacia and Phrygia by order, strengthening all the disciples. <sup>24</sup> And a certeine Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the Scriptures. <sup>25</sup> The same was instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently the things of the Lord, and knewe but the baptisme of John onely. <sup>26</sup> And he began to speake boldly in the Synagogue. Whome when Aquila and Priscilla had heard, they toke him unto them, and expounded unto him the way of God more perfectly. <sup>27</sup> And when he was minded to go into Achaia the brethren exhorting him, wrote to the disciples to receave him: and after he was come thither, he holpe them muche which had beleved

## (RV 1881) ASV 1901

<sup>18</sup> And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea; for he had a vow. <sup>19</sup> And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> And when they asked him to abide a longer time, he consented not: <sup>21</sup> but taking his leave of them, and saying, I will return again unto you if God will, he set sail from Ephesus.

<sup>22</sup> And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. <sup>23</sup> And having spent some time *there*, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.

<sup>24</sup> Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. <sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John: <sup>26</sup> and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately. <sup>27</sup> And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through

## BISHOPS' BIBLE (1568) 1602

cared for none of those things. <sup>18</sup> And Paul after this taried *there* yet a good while, and then tooke his leave of the brethren, and sailed thence into Syria, (Aquila and Priscilla accompanying him.) And he shore his head in Cenchrea: for he had a vow. <sup>19</sup> And hee came to Ephesus, and left them there: but hee himselfe entred into the Synagogue, and reasoned with the Jewes. <sup>20</sup> When they desired him to tary longer time with them, he consented not: <sup>21</sup> But bade them farewell, saying, I must needs at this feast that commeth, be in Hierusalem, but I wil returne againe unto you, if God will: and he sailed from Ephesus. <sup>22</sup> And when he was come unto Cesarea, and ascended up, and saluted the Church, hee went to Antioch. <sup>23</sup> And when he had taried there a while, hee departed, and went over all the countrey of Galatia and Phrygia by order, strengthening all the disciples. <sup>24</sup> And a certaine Jewe, named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the Scriptures. <sup>25</sup> The same was infourmed in the way of the Lorde, and being fervent in the spirit, he spake and taught diligently the things of the Lorde, knowing onely the baptisme of John. <sup>26</sup> And the same began to speake boldly in the Synagogue: Whome when Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the way of God perfectly. <sup>27</sup> And when hee was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receive him: Which when he was come, helped them much which had beleeved through grace.

## RSV (1946) 1960

<sup>18</sup> After this Paul stayed many days longer, and then took leave of the brethren and sailed for Syria, and with him Priscilla and Aquila. At Cenchreae he cut his hair, for he had a vow. <sup>19</sup> And they came to Ephesus, and he left them there; but he himself went into the synagogue and argued with the Jews. <sup>20</sup> When they asked him to stay for a longer period, he declined; <sup>21</sup> but on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.

<sup>22</sup> When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. <sup>23</sup> After spending some time there he departed and went from place to place through the region of Galatia and Phrygia, strengthening all the disciples.

<sup>24</sup> Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the scriptures. <sup>25</sup> He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. <sup>26</sup> He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately. <sup>27</sup> And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who

## TYNDALE (1525) 1535

had beleved thorow grace. <sup>28</sup> And mightly he overcame the Jewes, and that openly, shewing by the scriptures that Jesus was Christ.

**19** It fortuneth whyll Apollo was at Corinthum, that Paul passed thorow the upper costes and came to Ephesus, and founde certayne disciples, <sup>2</sup> and sayd unto them have ye receaved the holy goost sence ye beleved? And they sayde unto him: no we have not hearde whether ther be eny holy goost or no. <sup>3</sup> And he sayde unto them: wherwith were ye then baptised? And they sayd: with Johns baptim. <sup>4</sup> Then sayd Paul: John verely baptised with the baptim of repentaunce, sayinge unto the people that they shuld beleve on him, which shulde come after him: that is on Christ Jesus. <sup>5</sup> When they hearde that, they were baptised in the name of the Lorde Jesu. <sup>6</sup> And Paul layde his hondes upon them, and the holy goost came on them, and they spake with thonges,\* and prophesied, <sup>7</sup> and all the men were about. xii.

<sup>8</sup> And he went into the synagoge, and behaved him selfe boldly for the space of thre monethes, disputinge and gevinge them exhortacions of the kyngdome of God. <sup>9</sup> When divers waxed harde herted and beleved not, but spake evyll of the waye, and that before the multitude: he departed from them, and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. <sup>10</sup> And this continued by the space of two yeaes: so that all they which dwelt in Asia, hearde the worde of the Lorde Jesu, bothe

## RHEIMS 1582

come, profited them much that had beleved. <sup>28</sup> For he with vehemencie convinced the Jewes openly, shewing by the scriptures, that JESUS is CHRIST.

**19** And it came to passe when Apollo was at Corinth, that Paul having gone through the higher partes came to Ephesus, and found certaine disciples: <sup>2</sup> and he said to them, Have you received the holy Ghost, beleiving? But they said to him, Nay, neither have we heard Whether there be a holy Ghost. <sup>3</sup> But he said, In what then were you baptized? Who said, In John baptisme. <sup>4</sup> And Paul said: John baptized the people with the baptisme of penance, saying: That they should beleve in him that was to come after him, that is to say, in JESUS. <sup>5</sup> Hearing these things, they were baptized in the name of our Lord JESUS. <sup>6</sup> And when Paul had imposed hands on them, the holy Ghost came upon them, and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve.

<sup>8</sup> And entring in to the synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. <sup>9</sup> But when certaine were indurate, and beleved not, il-speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. <sup>10</sup> An \* this was done for the space of two yeres, so that al which dwelt in Asia, heard the word of our Lord, Jewes and Gentils.

## GREAT BIBLE (1539) 1540

thorow grace. <sup>28</sup> For he overcame the Jewes myghtly, and that openly, shewyng by the scriptions, that Jesus was Chryst.

**19** It fortuneth that whyll Apollo was at Corinthum, Paul passed thorowe the upper coastes, and came to Ephesus, and founde certayne dysciples, <sup>2</sup> and sayde unto them have ye receaved the holy ghost, sence ye beleved? And they sayde unto hym: no, we have not hearde whether ther be eny holy ghost or no. <sup>3</sup> And he sayde unto them. Wherwith were ye then baptysed? And they sayde: with Johns baptyme. <sup>4</sup> Then sayde Paul: John verely baptysed with the baptim of repentaunce, sayinge unto the people that they shulde beleve on hym, which shulde come after him: that is on Christ Jesus. <sup>5</sup> When they hearde thys, they were baptysed in the name of the Lorde Jesu. <sup>6</sup> And whan Paul layde hys handes upon them. the holy ghost came on them, and they spake with tonges, and prophesied, <sup>7</sup> and all the men were aboute twelve.

<sup>8</sup> And he went into the synagoge, and behaved hym selfe boldly for the space of thre monethes, disputinge and gevinge them exhortacions of the kyngdome of God. <sup>9</sup> When dyvers waxed hard herted and beleved not, but spake evyll of the waye (and that before the multitude) he departed from them, and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. <sup>10</sup> And this continued by the space of two yeaes: so that all they which dwelt in Asia, heard the worde of the Lorde Jesu, both

## KJ (1611) 1873

lieved through grace: <sup>28</sup> for he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

**19** And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be *any* Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized *with* the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve. <sup>8</sup> And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the *things* concerning the kingdom of God. <sup>9</sup> But when divers were hardened, and believed not, but spake evil of *that* way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup> And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews

## GENEVA BIBLE (1560) 1562

through grace, <sup>28</sup> For mightely he confuted publicly the Jewes with great vehemencie, shewing by the Scriptures, that Jesus was the Christ.

**19** And it came to passe, while Apollos was at Corinth, that Paul when he passed through the upper coastes, came to Ephesus, and founde certeine disciples. <sup>2</sup> And said unto them, Have ye received the holie Gost sence ye beleved? And they said unto him, We have not so muche as heard whether there be an holie Gost. <sup>3</sup> And he said unto them, Unto what were ye then baptized? And they said, Unto Johns baptisme. <sup>4</sup> Then said Paul, John verely baptized with the baptisme of repentance, saying unto the people, that they shulde beleve in him, which shuld come after him, that is, in Christ Jesus. <sup>5</sup> So when they heard it, they were baptized in the Name of the Lord Jesus. <sup>6</sup> And Paul laid his hands upon them, and the holie Gost came on them, and they spake the tongues, and prophced. <sup>7</sup> And all the men were about twelve.

<sup>8</sup> Moreover he went into the Synagogue, and spake boldly for the space of thre moneths disputing and exhorting to the things that (apperteine) to the kingdome of God. <sup>9</sup> But when certeine were hardened, and disobeyed speaking evil of the way (of God) before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one Tyrannus. <sup>10</sup> And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Jesus, bothe

## (RV 1881) ASV 1901

grace; <sup>28</sup> for he powerfully confuted the Jews, *and that* publicly, showing by the scriptures that Jesus was the Christ.

**19** And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: <sup>2</sup> and he said unto them, Did ye receive the Holy Spirit when ye believed? And they *said* unto him, Nay, we did not so much as hear whether the Holy Spirit was *given*. <sup>3</sup> And he said, Into what then were ye baptized? And they said, Into John's baptism. <sup>4</sup> And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. <sup>5</sup> And when they heard this, they were baptized into the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. <sup>7</sup> And they were in all about twelve men.

<sup>8</sup> And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. <sup>9</sup> But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. <sup>10</sup> And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord,

## BISHOPS' BIBLE (1568) 1602

<sup>28</sup> For he overcame the Jewes mightily, and that openly, shewing by the scriptures that Jesus was that Christ.

**19** And it came to passe, that while Apollos was at Corinth, Paul passed thorow the upper coasts, and came to Ephesus, and found certaine disciples, <sup>2</sup> And sayd unto them, Have ye received the holy Ghost since ye beleved? And they said unto him, We have not heard whether there be any holy Ghost or no. <sup>3</sup> And he saide unto them, Unto what then were ye baptized? And they sayd, Unto Johns baptisme. <sup>4</sup> Then sayde Paul, John verely baptized with the baptisme of repentance, saying unto the people, that they should beleve on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophced. <sup>7</sup> And all the men were about twelve. <sup>8</sup> And hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and perswading those things that *appertaine* to the kingdome of God. <sup>9</sup> But when divers waxed hard hearted, and beleved not, but spake evill of the way *of the Lorde*, and that before the multitude, hee departed from them, and separated the disciples: and he disputed dayly in the schoole of one called Tyrannus. <sup>10</sup> And this continued by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lorde Jesus, both

## RSV (1946) 1960

through grace had believed, <sup>28</sup> for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

**19** While Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. <sup>2</sup> And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." <sup>3</sup> And he said, "Into what then were you baptized?" They said, "Into John's baptism." <sup>4</sup> And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." <sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. <sup>7</sup> There were about twelve of them in all.

<sup>8</sup> And he entered the synagogue and for three months spoke boldly, arguing and pleading about the kingdom of God; <sup>9</sup> but when some were stubborn and disbelieved, speaking evil of the Way before the congregation, he withdrew from them, taking the disciples with him, and argued daily in the hall of Tyrannus.<sup>r</sup> <sup>10</sup> This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

<sup>r</sup> Other ancient authorities add *from the fifth hour to the tenth*

## TYNDALE (1525) 1535

Jewes and Grekes. <sup>11</sup> And God wrought no small myracles by the hondes of Paul: <sup>12</sup> so that from his body, were brought unto the sicke, napkyns or partelettes, and the diseases departed from them, and the evyll spretes went out of them.

<sup>13</sup> Then certayne of the vagabounde Jewes exorcistes, toke upon them to call over them which had evyll spretes, the name of the lorde Jesus sayinge: We adjure you by Jesu whom Paul preacheth. <sup>14</sup> And ther were seven sonnes of one Sceva a Jewe and chefe of the prestes which dyd so. <sup>15</sup> And the evyll sprete answered and sayde: Jesus I knowe and Paul I knowe: but who are ye? <sup>16</sup> And the man in whom the evyll sprete was, ranne on them, and overcame them, and prevayled agaynst them, so that they fledde out of that housse naked and wounded. <sup>17</sup> And this was knowen to all the Jewes and Grekes also, which dwelt at Ephesus and feare came on them all, and they magnified the name of the Lorde Jesus.

<sup>18</sup> And many that beleved, came and confessed and shewed their workes. <sup>19</sup> Many of them which used curious craftes, brought their bokes and burned them before all men, and they counted the price of them, and founde it fifty thousande silverlinges. <sup>20</sup> So mightely grewe the worde of God, and prevayled. <sup>21</sup> After these thinges were ended, Paul purposed in the sprete, to passe over Macedonia and Achaia, and to go to Jerusalem saying: After I have bene

## RHEIMS 1582

<sup>11</sup> And God wrought by the hand of Paul miracles not common: <sup>12</sup> so that there were also brought from his body napkins or handkercheys upon the sicke, and the diseases departed from them, and the wicked spirits went out. <sup>13</sup> And certayne also of the Judaical exorcists that went about, assaied to invoke upon them that had evil spirits, the name of our Lord JESUS, saying, I adjure you by JESUS whom Paul preacheth. <sup>14</sup> And there were certayne sonnes of Sceva a Jewe, cheefe priest, seven, that did this. <sup>15</sup> But the wicked spirit answering, said to them, JESUS I know, and Paul I know: but you, what are ye? <sup>16</sup> And the man in whom the wicked spirit was, leaping upon them, and mastring both, prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this was made notorious to al the Jewes and the Gentiles that dwelt at Ephesus: and feare fel upon al them, and the name of our Lord JESUS was magnified. <sup>18</sup> And many of them that beleved, came confessing and declaring their deedes. <sup>19</sup> And many of them that had folowed curious things, brought together their bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. <sup>20</sup> So mightely increased the word of God and was confirmed.

<sup>21</sup> And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall have

## GREAT BIBLE (1539) 1540

Jewes and Grekes. <sup>11</sup> And God wrought speciall myracles by the handes of Paul: <sup>12</sup> so that from his body, were brought unto the sicke, napkins and partelettes, and the diseases departed from them, and the evyll spretes went out of them.

<sup>13</sup> Then certayne of the vagabunde Jewes exorcistes, toke upon them to call over them (which had evyll spretes) the name of the Lorde Jesus, sayinge: We adjure you by Jesu, whom Paul preacheth. <sup>14</sup> And ther were seven sonnes of one Sceva a Jew and chefe of the prestes which dyd so. <sup>15</sup> And the evyll sprete answered and sayd: Jesus I knowe, and Paul I knowe: but who are ye? <sup>16</sup> And the man in whom the evyll sprete was, ranne on them, and overcame them, and prevayled agaynst them so that they fledd out of that house naked and wounded. <sup>17</sup> And this was knowen to all the Jewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of the Lorde Jesus was magnified.

<sup>18</sup> And many that beleved, cam, and confessed and shewed their worckes. <sup>19</sup> Many of them which used curious craftes, brought their bokes, and burned them before all men, and they counted the pryce of them, and founde it fyfty thousand sylverlynges. <sup>20</sup> So mightely grewe the word of God, and prevayled. <sup>21</sup> After these thynges were ended, Paul purposed in the sprete (whan he had passed over Macedonia and Achaia) to go to Jerusalem, saying: After

## KJ (1611) 1873

and Greeks. <sup>11</sup> And God wrought special miracles by the hands of Paul: <sup>12</sup> so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>13</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. <sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leapt on them, and overcame them, and prevailed against them, so that *they* fled out of that house naked and wounded. <sup>17</sup> And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many that believed came, and confessed, and shewed their deedes. <sup>19</sup> Many also of them which used curious arts brought their books together, and burned *them* before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. <sup>20</sup> So mightily grew the word of God and prevailed.

<sup>21</sup> After these *things* were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must

## GENEVA BIBLE (1560) 1562

Jewes and Grecians. <sup>11</sup> And God wrought no smale miracles by the hands of Paul, <sup>12</sup> So that from his bodie were brought unto the sicke, kerchefs or handkerchefts, and the diseases departed from them, and the evil spirits went out of them. <sup>13</sup> Then certeine of the vagabonde Jewes exorcistes, toke in hand to name over them which had evil spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. <sup>14</sup> [And there were certeine sonnes of Sceva a Jewe, the Priest, (about) seven which did this] <sup>15</sup> And the evil spirit answered, and said, Jesus I acknowledge, and Paul I knowe: but who are ye? <sup>16</sup> And the man in whome the evil spirit was, ran on them, and overcame them, and prevailed against them, so that they fled out of that house, naked, and wounded. <sup>17</sup> And this was knownen to all the Jewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Jesus was magnified. <sup>18</sup> And many that beleved, came and confessed, and shewed their workes. <sup>19</sup> Many also of them which used curious artes, broght their bokes, and burned them before all men, and they counted the price of them, and founde it fiftie thousand (pieces) of silver. <sup>20</sup> So the worde of God grewe mightily, and prevailed.

<sup>21</sup> Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to go Jerusalem, saying, After I have bene

## (RV 1881) ASV 1901

both Jews and Greeks. <sup>11</sup> And God wrought special miracles by the hands of Paul: <sup>12</sup> insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. <sup>13</sup> But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of one Sceva, a Jew, a chief priest, who did this. <sup>15</sup> And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. <sup>18</sup> Many also of them that had believed came, confessing, and declaring their deeds. <sup>19</sup> And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. <sup>20</sup> So mightily grew the word of the Lord and prevailed.

<sup>21</sup> Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there,

## BISHOPS' BIBLE (1568) 1602

Jewes and Greekes. <sup>11</sup> And God wrought special miracles by the hands of Paul: <sup>12</sup> So that from his body were brought unto the sicke, napkins, and partlets, and the diseases departed from them, and the evill spirits went out of them. <sup>13</sup> Then certaine of the vagabond Jewes, exorcistes, tooke upon them to call over them which had evill spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sonnes of one Sceva a Jewe, and chiefe of the Priestes, which did so. <sup>15</sup> And the evill spirit answered, and sayd, Jesus I knowe, and Paul I knowe, but who are ye? <sup>16</sup> And the man in whom the evil spirit was, ran on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this was knownen to all the Jewes and Greekes also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many that beleved, came, and confessed, and shewed their workes. <sup>19</sup> Many also of them which used curious crafts, brought their bookes and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of silver. <sup>20</sup> So mightily grew the word of God, and prevailed. <sup>21</sup> After these thinges were ended, Paul purposed in the spirit, when he had passed over Macedonia and Achaia, to goe to Hierusalem, saying, After I have bene there, I must also see Rome.

## RSV (1946) 1960

<sup>11</sup> And God did extraordinary miracles by the hands of Paul, <sup>12</sup> so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them. <sup>13</sup> Then some of the itinerant Jewish exorcists undertook to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul preaches." <sup>14</sup> Seven sons of a Jewish high priest named Sceva were doing this. <sup>15</sup> But the evil spirit answered them, "Jesus I know, and Paul I know; but who are you?" <sup>16</sup> And the man in whom the evil spirit was leaped on them, mastered all of them, and overpowered them, so that they fled out of that house naked and wounded. <sup>17</sup> And this became known to all residents of Ephesus, both Jews and Greeks; and fear fell upon them all; and the name of the Lord Jesus was extolled. <sup>18</sup> Many also of those who were now believers came, confessing and divulging their practices. <sup>19</sup> And a number of those who practiced magic arts brought their books together and burned them in the sight of all; and they counted the value of them and found it came to fifty thousand pieces of silver. <sup>20</sup> So the word of the Lord grew and prevailed mightily.

<sup>21</sup> Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."

## TYNDALE (1525) 1535

there, I must also se Rome. <sup>22</sup> So sent he into Macedonia two of them that ministred unto him Timotheus and Erastus: but he him selfe remainyd in Asia for a season.

<sup>23</sup> The same tyme ther arose no lytell a do aboute that waye. <sup>24</sup> For a certayne man named Demetrius, a silversmyth, which made silver schrynes for Diana, was not a lytell beneficiall unto the craftes men. <sup>25</sup> Which he called together with the workemen of lyke occupacion, and sayde: Syrs, ye knowe that by this crafte we have vauntage. <sup>26</sup> Moreover ye se and heare that not alone at Ephesus, but almost thorowe oute all Asia, this Paul hath persuaded and turned away moche people, saying that they be not goddes which are made with hondes. <sup>27</sup> So that not only this oure crafte cometh into parell to be set a nought: but also that the temple of the greate goddas Diana shulde be despysed, and her magnificence shulde be destroyed which all Asia, and the worlde worshippeth.

<sup>28</sup> When they hearde these sayinges, they were full of wrathe, and cried out sayinge: Greate is Diana of the Ephesians. <sup>29</sup> And all the cite was on a roore, and they russed in to the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls companions. <sup>30</sup> When Paul wolde have entred in unto the people, the disciples suffered him not. <sup>31</sup> Certayne also of the chefe of Asia which were his frendes, sent unto him, desyringe

## RHEIMS 1582

been there, I must see Rome also. <sup>22</sup> And sending into Macedonia two of them that ministred unto him. Timothee and Erastus, him self remained for a time in Asia.

<sup>23</sup> And at that time there was made no litle trouble about the way of our Lord. <sup>24</sup> For one named Demetrius, a silversmith, that made silver temples of Diana, procured to the artificers no smal gaine: <sup>25</sup> whom calling together and them that were the same kinde of workemen, he said, Sirs, you know that our gaine is of this occupation: <sup>26</sup> and you see, and heare that this same Paul by persuasion hath averted a great multitude not only of Ephesus, but almost of al Asia, saying, That they are not gods which be made by handes. <sup>27</sup> And not only unto us is this part in danger to be reprov'd, but also the temple of great Diana shal be reputed for nothing, yea and her majestie shal begin to be destroyed, whom al Asia and the world worshippeth. <sup>28</sup> Hearing these things, they were replenished with anger, and cried out saying, Great is Diana of the Ephesians. <sup>29</sup> And the whole cite was filled with confusion, and they ranne violently with one accord into the theatre, catching Gaius and Aristarchus Macedonians, Paul's companions. <sup>30</sup> And when Paul would have entred in to the people, the disciples did not permit him. <sup>31</sup> And certaine also of the Princes of Asia that were his frendes, sent unto him, desyring that he would not adventure him self into the thea-

## GREAT BIBLE (1539) 1540

I have bene there, I must also se Rome. <sup>22</sup> So sent he into Macedonia two of them that ministred unto hym, even Timotheus and Erastus: but he hym selfe remainyd in Asia for a season.

<sup>23</sup> The same tyme ther arose no lytell a do aboute that waye. <sup>24</sup> For a certayne man named Demetrius, a sylversmyth (which made sylver shrynes for Diana) was not a lytell beneficiall unto the craftes men. <sup>25</sup> Whom he called together with the workemen of lyke occupacion, and sayd: Syrs, ye knowe that by this crafte we have advauntage. <sup>26</sup> Moreover, ye se and heare that not alone at Ephesus, but allmost thorowe out all Asia, thys Paul hath persuaded and turned away moche people sayinge, that they be not goddes which are made with handes. <sup>27</sup> So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate Goddess Diana shulde be despysed, and her magnificence shulde be destroyed, whom all Asia and the world worshippeth.

<sup>28</sup> When they hearde these sayinges, they were full of wrathe, and cryed out, sayinge. Greate is Diana of the Ephesians. <sup>29</sup> And al the cytie was on a rore, and they russed into the comen hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. <sup>30</sup> When Paul wolde have entred in unto the people, the dysciples suffred hym not. <sup>31</sup> But certayne of the chefe of Asia (which were his frendes) sent unto him, desyringe

## KJ (1611) 1873

also see Rome. <sup>22</sup> So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. <sup>23</sup> And the same time there arose no small stir about *that* way. <sup>24</sup> For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; <sup>25</sup> whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. <sup>26</sup> Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: <sup>27</sup> so *that* not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. <sup>28</sup> And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. <sup>29</sup> And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. <sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that *he* would not adventure himself into the theatre.

## GENEVA BIBLE (1560) 1562

there, I must also se Rome. <sup>22</sup> So sent he into Macedonia two of them that ministred unto him, Timotheus and Erastus, (but) he remained in Asia for a season. <sup>23</sup> And the same time there arose no smale trouble about that way. <sup>24</sup> For a certeine man named Demetrius a silversmith, which made silver temples of Diana, broght great gaine unto the craftes men: <sup>25</sup> Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this crafte we have our goods. <sup>26</sup> Moreover ye se and heare, that not alone at Ephesus, but almoste through out all Asia this Paul hath persuaded, and turned away mucche people, saying That they be not gods which are made with hands, <sup>27</sup> So that not onely this thing is dangerous unto us, that the state shulde be reprov'd, but also that the temple of the great goddess Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the worlde worshipping, shulde be destroyed. <sup>28</sup> Now when they heard it, they were ful of wrath, and cryed out, saying, Great (is) Diana of the Ephesians. <sup>29</sup> And the whole cite was ful of confusion, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey. <sup>30</sup> And when Paul wolde have entred in unto the people, the disciples suffred him not. <sup>31</sup> Certeine also of the chief of Asia which were his friends, sent unto him, desiring him that he wolde not pre-

## (RV 1881) ASV 1901

I must also see Rome. <sup>22</sup> And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

<sup>23</sup> And about that time there arose no small stir concerning the Way. <sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen; <sup>25</sup> whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. <sup>26</sup> And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: <sup>27</sup> and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth. <sup>28</sup> And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians. <sup>29</sup> And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. <sup>30</sup> And when Paul was minded to enter in unto the people, the disciples suffered him not. <sup>31</sup> And certain also of the Asiarchs, being his friends, sent unto him and besought him not to

## BISHOPS' BIBLE (1568) 1602

<sup>22</sup> So sent he into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himselfe remained in Asia for a season. <sup>23</sup> And the same time there arose no little ado about that way. <sup>24</sup> For a certaine man, named Demetrius, a silver smith, which made silver shrines for Diana, ministred no smal gaine unto the craftsmen: <sup>25</sup> Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have advantage. <sup>26</sup> Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying that they be no gods, which are made with hands. <sup>27</sup> So that not onely this our craft commeth into perill to bee set at nought: but also that the Temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipping. <sup>28</sup> And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians. <sup>29</sup> And all the cite was on a rore, and they rushed into the common hall with one assent, and caught Gaius and Aristarchus, men of Macedonia Pauls companions. <sup>30</sup> When Paul would have entred in unto the people, the disciples suffered him not. <sup>31</sup> But certaine of the chiefe of Asia, which were his friendes, sent unto him, desiring him

## RSV (1946) 1960

<sup>22</sup> And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.

<sup>23</sup> About that time there arose no little stir concerning the Way. <sup>24</sup> For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen. <sup>25</sup> These he gathered together, with the workmen of like occupation, and said, "Men, you know that from this business we have our wealth. <sup>26</sup> And you see and hear that not only at Ephesus but almost throughout all Asia this Paul has persuaded and turned away a considerable company of people, saying that gods made with hands are not gods. <sup>27</sup> And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may count for nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."

<sup>28</sup> When they heard this they were enraged, and cried out, "Great is Artemis of the Ephesians!" <sup>29</sup> So the city was filled with the confusion; and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel. <sup>30</sup> Paul wished to go in among the crowd, but the disciples would not let him; <sup>31</sup> some of the Asiarchs also, who were friends of his, sent to him and begged him not to venture into the

## TYNDALE (1525) 1535

him that he wolde not preace into the comen hall. <sup>32</sup> Some cried one thinge and some another, and the congregacion was all out of quiet, and the moare parte knew not wherfore they were come together.

<sup>33</sup> Some of the company drue forth Alexander, the Jewes thrustinge him forwardes. Alexander beckened with the honde, and wolde have geven the people an answer. <sup>34</sup> When they knewe that he was a Jewe, ther arose a shoute almost for the space of two houres, of all men crying: greate is Diana of the Ephesians.

<sup>35</sup> When the tounelarcke had ceased the people, he sayd: ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddas Diana, and of the ymage which came from heaven. <sup>36</sup> Seinge then that no man sayth here agaynst, ye ought to be content, and to do nothings rasshly: <sup>37</sup> for ye have brought hyther these men which are nether robbers of churches, nor yet despisers of youre goodas. <sup>38</sup> Wherfore yf Demetrius and the craftes men which are with him, have eny sainge to eny man, the lawe is open, and ther are rulers, let them accuse one another. <sup>39</sup> If ye go about eny other thinge, it maye be determined in a lawfull congregacion. <sup>40</sup> For we are in jeoperdy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekeninge of his concourse of people. <sup>41</sup> And when he had thus spoken he let the congregacion departe.

## RHEIMS 1582

tre: <sup>32</sup> and others cried an other thing. For the assemblie was confuse, and the more part knew not for what cause they were assembled. <sup>33</sup> And of the multitude they drew forth Alexander, the Jewes thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction. <sup>34</sup> Whom as soone as they perceived to be a Jewe, there was made one voice of al, almost for the space of two houres crying out, Great is Diana of the Ephesians. <sup>35</sup> And when the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for what man is there that knoweth not the cite of the Ephesians to be a worshipper of great Diana, and Jupiters childe? <sup>36</sup> Forasmuch therefore as these things can not be gainsaid, you must be quieted, and doe nothing rashly. <sup>37</sup> For you have brought these men, being neither sacrilegious, nor blaspheming your Goddesse. <sup>38</sup> But if Demetrius and the artificers that are with him, have matter to say against any man, there are Courtes kept in the common place, and there are Proconsuls, let them accuse one an other. <sup>39</sup> And if you aske any other matter: it may be resolved in a lawful assemblie. <sup>40</sup> For we are in danger also to be accused for this daies sedition: whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assemblie.

## GREAT BIBLE (1539) 1540

him, that he wolde not preace into the comen hall. <sup>32</sup> Some therfore cryed one thyng and some another, and the congregacion was all out of quiete, and the moare parte knewe not wherfore they were come together.

<sup>33</sup> Some of the company drue forth Alexander, the Jewes thrustyng hym forwardes. Alexander: beckened with the hande, and wolde have geven the people an answer. <sup>34</sup> When they knewe that he was a Jewe, ther arose a shoute almost for the space of two houres, of all men, crying: greate is Diana of the Ephesyans.

<sup>35</sup> When the towne clarcke had ceased the people, he sayde: ye men of Ephesus, what man is it that knoweth not how that the cytie of the Ephesyans is a worshypper of the great goddesse Diana, of the ymage which cam from heaven. <sup>36</sup> Seinge then that noman sayth here agaynst, ye ought to be content, and to do nothyng rashly: <sup>37</sup> for ye have brought hyther these men: which are nether robbers of churches, not yet despisers of youre goddesse <sup>38</sup> Wherfore, yf Demetrius and the craftes men which are with hym, have a matter agaynst eny man, the lawe is open, and ther are rulers, let them accuse one another. <sup>39</sup> But yf ye goo aboute eny other thyng, it shall be determined in a lawfull congregacyon. <sup>40</sup> For we are in jeopardy to be accused of thys dayes uproure, for as moche as ther is no cause, wherby we maye geve a rekenyng of thys concourse of people. <sup>41</sup> And when he had thus spoken, he let the congregacion departe.

## KJ (1611) 1873

<sup>32</sup> Some therefore cried one *thing*, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. <sup>33</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made *his* defence unto the people. <sup>34</sup> But when *they* knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. <sup>35</sup> And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? <sup>36</sup> Seeing then that these *things* cannot be spoken against, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought *hither* these men, *which are* neither robbers of churches, nor yet blasphemers of your goddess. <sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any *man*, the law is open, and there are deputies: let them implead one another. <sup>39</sup> But if ye inquire any *thing* concerning other *matters*, it shall be determined in a lawful assembly. <sup>40</sup> For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. <sup>41</sup> And when he had thus spoken, he dismissed the assembly.

## GENEVA BIBLE (1560) 1562

sent him self in the commune place, <sup>32</sup> Some therefore cried one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together. <sup>33</sup> And (some) of the companie drewe forth the Alexander, the Jewes thrusting him forwardes. Alexander then beckened with the hand, and wolde have excused the matter to the people. <sup>34</sup> But when they knewe that he was a Jewe, there arose a shoute almoste for the space of two houres, of all men crying, Great (is) Diana of the Ephesians. <sup>35</sup> Then the towne clarke when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of (the image,) which came downe from Jupiter? <sup>36</sup> Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, which have nether commit sacrilege, nether do blaspheme your goddesse. <sup>38</sup> Wherefore, if Demetrius and the craftes men which are with him, have a matter against any man, the lawe is open, and there are Deputies: let them accuse one another. <sup>39</sup> But if ye inquire anie thing concerning other matters it maye be determined in a lawful assemblie. <sup>40</sup> For we are even in jeopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may give a reason of this concourse of people. <sup>41</sup> And when he had thus spoken, he let the assemblie departe.

## (RV 1881) ASV 1901

adventure himself into the theatre. <sup>32</sup> Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. <sup>33</sup> And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. <sup>34</sup> But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. <sup>35</sup> And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the *image* which fell down from Jupiter? <sup>36</sup> Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. <sup>37</sup> For ye have brought *hither* these men, who are neither robbers of temples nor blasphemers of our goddess. <sup>38</sup> If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. <sup>39</sup> But if ye seek anything about other matters, it shall be settled in the regular assembly. <sup>40</sup> For indeed we are in danger to be accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. <sup>41</sup> And when he had thus spoken, he dismissed the assembly.

## BISHOPS' BIBLE (1568) 1602

that he would not prease into the common hall. <sup>32</sup> Some therefore cried one thing, and some another: and the assembly was all out of quiet, and the more part knew not wherfore they were come together. <sup>33</sup> And *certaine* of the people drew Alexander out of the multitude, the Jewes thrusting him forwardes. And Alexander beckened with the hand, and would have given the people an answer. <sup>34</sup> But when they knew that he was a Jew, there arose a shout almost for the space of two houres of all men, crying, Great is Diana of the Ephesians. <sup>35</sup> And when the towne clarke had pacified the people, he said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is the temple keeper of the great goddesse Diana, and of the *image* which came downe from Jupiter? <sup>36</sup> Seeing then that these things cannot be spoken against, ye ought to be quiet, and to doe nothing rashly. <sup>37</sup> For yee have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddesse. <sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are Deputies, let them accuse one another. <sup>39</sup> But if yee enquire any thing concerning other matters, it shalbe determined in a lawfull assembly. <sup>40</sup> For we are in jeopardy to be accused of this dayes upore, forasmuch as there is no cause whereby we may give a reckoning of this concourse of people. <sup>41</sup> And when he had thus spoken, he let the assembly depart.

## RSV (1946) 1960

theater. <sup>32</sup> Now some cried one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together. <sup>33</sup> Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander motioned with his hand, wishing to make a defense to the people. <sup>34</sup> But when they recognized that he was a Jew, for about two hours they all with one voice cried out, "Great is Artemis of the Ephesians!" <sup>35</sup> And when the town clerk had quieted the crowd, he said, "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky?" <sup>36</sup> Seeing then that these things cannot be contradicted, you ought to be quiet and do nothing rash. <sup>37</sup> For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess. <sup>38</sup> If therefore Demetrius and the craftsmen with him have a complaint against any one, the courts are open, and there are proconsuls; let them bring charges against one another. <sup>39</sup> But if you seek anything further,<sup>t</sup> it shall be settled in the regular assembly. <sup>40</sup> For we are in danger of being charged with rioting today, there being no cause that we can give to justify this commotion." <sup>41</sup> And when he had said this, he dismissed the assembly.

<sup>t</sup> Other ancient authorities read *about other matters*

## TYNDALE (1525) 1535

20 After the rage was ceased, Paul called the disciples unto him, and toke his leave of them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those parties, and geven them large exhortacions, he came into Grece, <sup>3</sup> and there abode. iii. monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria, he purposed to returne thorowe Macedonia. <sup>4</sup> Ther accompanied him into Asia, Sopater of Berrea, and of Thessalonia Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia Tychicus and Trophimos. <sup>5</sup> These went before, and taried us at Troas. <sup>6</sup> And we sayled away from Philippos after the ester holydayes, and came unto them to Troas in fyve dayes, where we abode seven dayes.

<sup>7</sup> And on the morowe after the Saboth daye the Disciples came to gether for to breake breed, and Paul preached unto them (redy to departe on the morowe) and continued the preachinge unto mydnyght. <sup>8</sup> And ther were many lightes in the chamber where thy where gaddered to gether, <sup>9</sup> and ther sate in a wyndowe a certayne yonge man named Eutichos, fallen into a depe slepe. And as Paul declared, he was the moare overcome with slepe, and fell doune from the thyrde lofte, and was taken up deed. <sup>10</sup> Paul went doune and fell on him, and embrased him, and sayde:

## RHEIMS 1582

20 And after that the tumult was ceased, Paul calling the disciples, and exhorting them, tooke his leave, and set forward to goe into Macedonia. <sup>2</sup> And when he had walked through those partes, and had exhorted them with much speach, he came to Greece: <sup>3</sup> where when he had spent three moneths, the Jewes laid wait for him as he was about to saile into Syria: and he had counsel to returne through Macedonia. <sup>4</sup> And there accompanied him Sosipater of Pyrrhus, of Berrea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. <sup>5</sup> These going before, staid for us at Troas: <sup>6</sup> but we sailed after the daies of Azymes from Philippi, and came to them unto Troas in five daies, where we abode seven daies.

<sup>7</sup> And in the first of the Sabbath when we were assembled to breake bread, Paul disputed with them, being to depart on the morow, and he continued the sermon until midnight. <sup>8</sup> And there were a great number of lampes in the upper chamber where we were assembled. <sup>9</sup> And a certayne yong man named Eutychus, sitting upon the window, whereas he was oppressed with heavy sleepe (Paul disputing long) driven by sleepe, fel from the third loft downe, and was taken up dead. <sup>10</sup> To whom when Paul was gone downe, he lay upon him: and embracing him he said, Be

## GREAT BIBLE (1539) 1540

20 After that the rage was ceased, Paul called the dyscyples unto hym, and toke hys leave of them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those partyes, and had geven them alonge exhortacyon, he cam into Grece <sup>3</sup> and there abode. iii. monethes. And when the Jewes layde wayt for him as he was about to sayle into Syria, he purposed to returne thorow Macedonia. <sup>4</sup> Ther accompanied him into Asia, Sopater of Berrea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus, and out of Asia Tychicus and Trophimus. <sup>5</sup> These goynge before, taryed us at Troas. <sup>6</sup> And we sayled away from Philippos after the dayes of swete bread, and cam unto them to Troas in fyve dayes, where we abode seven dayes.

<sup>7</sup> And upon one of the Saboth dayes, whan the disciples came together for to breake breed Paul preached unto them (ready to departe on the morowe) and continued the preachinge unto mydnyght. <sup>8</sup> And there were many lyghtes in the chamber, where we were gathered together, <sup>9</sup> and ther sate in a wyndowe a certayne yonge man (named Euticus) beinge fallen in to a depe sleepe. And as Paul was preachinge, he was the more overcome with slepe, and fell downe from the thyrde lofte, and was taken up deed. <sup>10</sup> But whan Paul went doune, he fell on him and embrased him and sayde: make nothyng a do, for his lyfe is in hym.

## KJ (1611) 1873

20 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>3</sup> and *there* abode three months; and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. <sup>4</sup> And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. <sup>5</sup> These going before tarried for us at Troas. <sup>6</sup> And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. <sup>7</sup> And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued *his* speech until midnight. <sup>8</sup> And there were many lights in the upper chamber, where they were gathered together. <sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. <sup>10</sup> And Paul went down, and fell on him, and embracing *him* said,

## GENEVA BIBLE (1560) 1562

20 Now after the tumulte was ceased, Paul called the disciples unto him, and embrased them, and departed to go into Macedonia. <sup>2</sup> And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia. <sup>3</sup> And having taried (there) thre moneths, because the Jewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia. <sup>4</sup> And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia Tychicus, and Trophimus. <sup>5</sup> These went before, and taried us at Troas. <sup>6</sup> And we sailed forth from Philippi, after the daies of unleavened bread, and came unto them to Troas in five daies, where we abode seven daies. <sup>7</sup> And the first day of the weke, the disciples being come together to breake bread, Paul preached unto them, readie to departe on the morowe, and continued the preaching unto midnight. <sup>8</sup> And there were manie lightes in an upper chamber, where they were gathered together. <sup>9</sup> And there sate in a windowe a certeine yong man named Eutychus, fallen into depe slepe: and as Paul was long preaching he overcome with slepe, fell downe from the third lofte, and was taken up dead. <sup>10</sup> But Paul went downe. and laid him self upon him, and embrased him,

## (RV 1881) ASV 1901

20 And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia. <sup>2</sup> And when he had gone through those parts, and had given them much exhortation, he came into Greece. <sup>3</sup> And when he had spent three months *there*, and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. <sup>4</sup> And there accompanied him <sup>a</sup>as far as Asia, Sopater of Berea, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. <sup>5</sup> But these <sup>v</sup>had gone before, and were waiting for us as Troas. <sup>6</sup> And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

<sup>7</sup> And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. <sup>8</sup> And there were many lights in the upper chamber where we were gathered together. <sup>9</sup> And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. <sup>10</sup> And Paul went down, and fell on him, and embracing him said, Make

## BISHOPS' BIBLE (1568) 1602

20 And after the uprore was ceased, Paul called the Disciples, and tooke his leave of them, and departed, for to goe into Macedonia: <sup>2</sup> And when he had gone over those parts, and had given them a long exhortation, he came into Greece, <sup>3</sup> And there abode three moneths: and when the Jewes laied waite for him, as he was about to saile into Syria, he purposed to returne thorow Macedonia. <sup>4</sup> And there accompanied him into Asia Sopater of Berea: and of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus, <sup>5</sup> These going before, taried us at Troas: <sup>6</sup> And we sayled away from Philippos, after the dayes of sweete bread, and came unto them to Troas in five dayes, where wee abode seven dayes. <sup>7</sup> And upon one of the Sabbath daies, when the Disciples came together for to breake bread, Paul reasoned with them, readie to depart on the morow, and continued the talke unto midnight. <sup>8</sup> And there were many lights in an upper chamber where they were gathered together. <sup>9</sup> And there sate in a windowe a certaine young man named Eutychus, being fallen into a deepe sleepe: and as Paul was long reasoning, hee was the more overcome with sleepe, and fell downe from the third loft, and was taken up dead. <sup>10</sup> But when Paul went downe, he fell on him, and embraced him, and said, Make nothing

## RSV (1946) 1960

20 After the uproar ceased, Paul sent for the disciples and having exhorted them took leave of them and departed for Macedonia. <sup>2</sup> When he had gone through these parts and had given them much encouragement, he came to Greece. <sup>3</sup> There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. <sup>4</sup> Sopater of Berea, the son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. <sup>5</sup> These went on and were waiting for us at Troas, <sup>6</sup> but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

<sup>7</sup> On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until midnight. <sup>8</sup> There were many lights in the upper chamber where we were gathered. <sup>9</sup> And a young man named Eutychus was sitting in the window. He sank into a deep sleep as Paul talked still longer; and being overcome by sleep, he fell down from the third story and was taken up dead.

<sup>10</sup> But Paul went down and bent over him, and embracing

<sup>a</sup> Many ancient authorities omit *as far as Asia*.

<sup>v</sup> Many ancient authorities read *came, and were waiting*.

## TYNDALE (1525) 1535

make nothinge a do for his lyfe is in him. <sup>11</sup> When he was come up agayne, he brake breed, and tasted, and comened a longe while even tyll the morninge, and so departed. <sup>12</sup> And thy brought the younge man a lyve, and were not a lytell comforted.

<sup>13</sup> And we went a fore to shyppe, and lowsed unto Asson there to receave Paul. For so had he apoynted, and wolde him selfe go a fote. <sup>14</sup> When he was come unto us to Asson, we toke him in, and came to Mytilenes. <sup>15</sup> And we sayled thence, and came the nexte daye over agaynst Chios. And the nexte daye we arived at Samos, and taryed at Trogilion. The nexte daye we came to Myleton: <sup>16</sup> for Paul had determined to leave Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pentecoste. <sup>17</sup> Wherefore from Myleton he sent to Ephesus, and called the elders of the congregacion. <sup>18</sup> And when they were come to him, he sayd unto them: Ye knowe from the fyrst daye that I came into Asia, after what maner I have bene with you at all ceasons, <sup>19</sup> servinge the Lorde with all humblenes of mynde, and with many teares, and temptacions which happened unto me by the layinges awayte of the Jewes, <sup>20</sup> and how I kept backe no thinge that was profitable: but that I have shewed you and taught you openly and at home in youre houses, <sup>21</sup> witnessinge bothe to the Jewes, and also to the Grekes, the repentaunce toward God, and fayth toward oure lorde Jesus.

## RHEIMS 1582

not troubled, for his soule is in him. <sup>11</sup> And going up and breaking bread and tasting, and having talked sufficiently to them until day light, so he departed. <sup>12</sup> And they brought the lad alive, and were not a litle comforted.

<sup>13</sup> But we going up into the ship, sailed to Asson, from thence meaning to receive Paul. for so he had ordained, him self purposing to journey by land. <sup>14</sup> And when he had found us in Asson, taking him with us we came to Mitylene. <sup>15</sup> And sailing thence, the day folowing we came over against Chios: and the other day we arrived at Samos: and the day folowing we came to Miletum. <sup>16</sup> For Paul had purposed to saile leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keepe the day of Pentecost at Hierusalem.

<sup>17</sup> And sending from Miletum to Ephesus, he called the Auncients of the Church. <sup>18</sup> Who being come to him, and assembled together, he said to them, You know from the first day that I entred into Asia, in what maner I have been with you al the time, <sup>19</sup> serving our Lord with al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Jewes: <sup>20</sup> How I have withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, <sup>21</sup> testifying to Jewes and Gentils penance toward God and

## GREAT BIBLE (1539) 1540

<sup>11</sup> So when he was come up agayne, and had broken the bread and eaten, and talcked a longe whyle (even tyll the mornynge) at the last he departed. <sup>12</sup> And they brought the yonge man alyve, and were not a lytell comforted.

<sup>13</sup> And we went afore to shyppe, and lowsed unto Asson there to receave Paul. For so had he appoynted, and wolde hym selfe goo a fote. <sup>14</sup> When we were come together at Asson, we toke him in, and came to Mytilenes. <sup>15</sup> And we sayled thence, and cam the nexte daye over agaynst Chios. And the nexte daye we arived at Samos, and taryed at Trogylon. The nexte daye we came to Myleton: <sup>16</sup> for Paul had determined to sayle over by Ephesus, because he wolde not spend the tyme in Asia. For he hasted (yf if were possible for him) to kepe at Jerusalem the daye of Pentecoste. <sup>17</sup> And from Myleton he sent messaungers to Ephesus, and called the elders of the congregacion. <sup>18</sup> Which when they were come to him, he sayd unto them: Ye knowe from the fyrst daye that I cam into Asia, after what maner I have bene with you at all ceasons, <sup>19</sup> servynge the Lorde with all humblenes of mynde, and with many teares and temptacions which happened unto me by the layinges awayte of the Jewes, <sup>20</sup> because I wolde kepe backe nothyng that was profitable unto you: but to shewe you and teache you openly, and thorowe out every house, <sup>21</sup> witnessynge both to the Jewes, and also to the Grekes, the repentaunce, that is toward God, and the fayth which is toward oure Lorde

## KJ (1611) 1873

Trouble not yourselves; for his life is in him. <sup>11</sup> When he therefore was come up *again*, and had broken bread, and eaten, and talked a long while, *even* till break of day, so he departed. <sup>12</sup> And they brought the young man alive, and were not a little comforted.

<sup>13</sup> And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. <sup>14</sup> And when he met with us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. <sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. <sup>17</sup> And from Miletus he sent to Ephesus, and called the elders of the church. <sup>18</sup> And when they were come to him, he said unto them,

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, <sup>19</sup> serving the Lord with all humility of mind, and *with* many tears, and temptations, which befell me by the lying in wait of the Jews: <sup>20</sup> *and* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, <sup>21</sup> testifying both to the Jews, and *also* to the Greeks, repentance toward God,

## GENEVA BIBLE (1560) 1562

saying, Trouble not your selves: for his life is in him. <sup>11</sup> So when (Paul) was come up againe, and had broken bread, and eaten, he commoned a long while til the dawning of the daye, (and) so he departed. <sup>12</sup> And they broght the boie alive, and thei were not a litle comforted.

<sup>13</sup> Then we went forthe to ship, and sailed unto (the citie) Assos, that we might receive Paul there: for so had he appointed and wolde him self go a fote. <sup>14</sup> Now when he was come unto us to Assos, and we had received him, we came to Mytylenes. <sup>15</sup> And we sailed thence, and came the next day over against Chios, and the next daye we arrived at Samos, and taried at Trogyllium: the next daye we came to Miletum. <sup>16</sup> For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he hasted to be, if he colde possible, at Jerusalem, at the day of Pentecoste.

<sup>17</sup> Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church. <sup>18</sup> Who when they were come to him, he said unto them, Ye knowe from the first day that I came into Asia, after what maner I have bene with you at all seasons, <sup>19</sup> Serving the Lord with all modestie, and with manie teares, and tentacions, which came unto me by the layings awaite of the Jewes, <sup>20</sup> And how I kept backe nothing that was profitable, but have shewed you, and taught you openly, and throughout everie house, <sup>21</sup> Witnessing bothe to the Jewes, and to the Grecians the repentance towarde God, and faith towarde our Lord Jesus

## (RV 1881) ASV 1901

ye no ado; for his life is in him. <sup>11</sup> And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. <sup>12</sup> And they brought the lad alive, and were not a little comforted.

<sup>13</sup> But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. <sup>14</sup> And when he met us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and <sup>u</sup>the day after we came to Miletus. <sup>16</sup> For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

<sup>17</sup> And from Miletus he sent to Ephesus, and called to him the elders of the church. <sup>18</sup> And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, <sup>19</sup> serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; <sup>20</sup> how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, <sup>21</sup> testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord

<sup>u</sup> Many ancient authorities insert *having tarried at Trogyllium*.

## BISHOPS' BIBLE (1568) 1602

adoe: for his life is in him. <sup>11</sup> When he therefore was come up againe, and had broken bread and eaten, and talked a long while, even till the morning, so he departed. <sup>12</sup> And they brought the young man alive, and were not a litle comforted. <sup>13</sup> And we went afore to ship, and sailed unto Asson, there to receive Paul: for so had he appointed, minding himsefe \* to goe afoote. <sup>14</sup> And when he was come to us to Asson, we tooke him in, and came to Mitylene. <sup>15</sup> And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum. <sup>16</sup> For Paul had determined to saile over by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost. <sup>17</sup> And from Miletum he sent to Ephesus, and called the Elders of the Church. <sup>18</sup> Which when they were come to him, hee said unto them, Ye know from the first day that I came into Asia, after what maner I have bene with you at all seasons, <sup>19</sup> Serving the Lord with all humbleness of mind, and with many teares, and temptations, which came unto me by the layings of wait of the Jewes: <sup>20</sup> And how I kept backe nothing that was profitable unto you, but have shewed you, and have taught you openly and throughout every house, <sup>21</sup> Witnessing both to the Jewes and also to the Greeks, the repentance that is toward God, and the

## RSV (1946) 1960

him said, "Do not be alarmed, for his life is in him." <sup>11</sup> And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. <sup>12</sup> And they took the lad away alive, and were not a little comforted.

<sup>13</sup> But going ahead to the ship, we set sail for Assos, intending to take Paul aboard there; for so he had arranged, intending himself to go by land. <sup>14</sup> And when he met us at Assos, we took him on board and came to Mitylene. <sup>15</sup> And sailing from there we came the following day opposite Chios; the next day we touched at Samos; and <sup>u</sup>the day after that we came to Miletus. <sup>16</sup> For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.

<sup>17</sup> And from Miletus he sent to Ephesus and called to him the elders of the church. <sup>18</sup> And when they came to him, he said to them:

"You yourselves know how I lived among you all the time from the first day that I set foot in Asia, <sup>19</sup> serving the Lord with all humility and with tears and with trials which befell me through the plots of the Jews; <sup>20</sup> how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, <sup>21</sup> testifying both to Jews and to Greeks of repentance to

<sup>u</sup> Other ancient authorities add *after remaining at Trogyllium*.

## TYNDALE (1525) 1535

<sup>22</sup> And now beholde I go bounde in the sprete unto Jerusalem, and knowe not what shall come on me there, <sup>23</sup> but that the holy goost witnesseth in every cite sayinge: that bondes and trouble abyde me. <sup>24</sup> But none of those thinges move me: nether is my lyfe dere unto my selfe, that I myght fulfill my course with joye, and the ministracion which I have receaved of the Lorde Jesu, to testifye the gossell of the grace of God.

<sup>25</sup> And now beholde, I am sure that hence forth ye all (thorow whom I have gone preachinge the kyngdome of God) shall se my face no more. <sup>26</sup> Wherefore I take you to recorde this same daye, that I am pure from the bloude of all men. <sup>27</sup> For I have kepte nothings backe: but have shewed you all the counsell of God. <sup>28</sup> Take hede therefore unto youre selves and to all the flocke, where of the holy goost hath made you oversears, to rule the congregacion of god, which he hath purchased with his blood. <sup>29</sup> For I am sure of this, that after my departinge shall grevous wolves entre in amonge you, which will not spare the flocke. <sup>30</sup> Morover of youre awne selves shall men aryse speakinge perverse thinges to drawe disciples after them. <sup>31</sup> Therefore awake and remember, that by the space of. iii. yeres I ceased not to warne every one of you both nyght and daye with teares.

<sup>32</sup> And now brethren I commende you to God and to the worde of his grace, which is able to bylde further, and to geve you an inheritaunce amonge all them which are sanctified. <sup>33</sup> I have desyred no mans silver, golde, or vesture.

## RHEIMS 1582

faith in our Lord JESUS CHRIST. <sup>22</sup> And now behold, being bound by the spirit, I goe to Hierusalem: not knowing what things shal befall me in it, <sup>23</sup> but that the Holy Ghost through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. <sup>24</sup> But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course and ministerie which I received of our Lord JESUS, to testifye the Gospel of the grace of God. <sup>25</sup> And now behold I doe know, that you shal no more see my face al you, through whom I have passed preaching the kingdom of God. <sup>26</sup> Wherefore I take you to witnesse this present day that I am cleere from the blood of al. <sup>27</sup> For I have not spared to declare unto you al the counsel of God. <sup>28</sup> Take heede to your selves and to the whole flocke wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his owne blood. <sup>29</sup> I know that after my departure there wil ravenging wolves enter in among you, not sparing the flocke. <sup>30</sup> and out of your owne selves shal arise men. speaking perverse things, to draw away disciples after them selves. <sup>31</sup> For the which cause be vigilant, keeping in memorie that for three yeres night and day I ceased not with teares to admonish every one of you. <sup>32</sup> And now I commend you to God and to the word of his grace, who is able to edifie, and to give inheritance in al the sanctified. <sup>33</sup> No mans silver and gold

## GREAT BIBLE (1539) 1540

Jesu. <sup>22</sup> And now beholde I go bounde in the sprete unto Jerusalem, not knowing the thinges that shal come on me there, <sup>23</sup> but that the holy goost witnesseth in every cytie, saying. that bandes and trouble abyde me. <sup>24</sup> But none of these thinges move me nether is my lyfe deare unto my selfe, that I might fulfyll my course with joye, and the ministracyon (*of the worde*) which I have receaved of the Lorde Jesu, to testifye the Gospell of the grace of God.

<sup>25</sup> And now beholde, I am sure, that henceforth ye all (thorow whom I have gone preachynge the kyngdome of God) shall se my face no more. <sup>26</sup> Wherefore, I take you to recorde this daye that I am pure from the bloude of all men. <sup>27</sup> For I have spared no laboure, but have shewed you all the counsell of God. <sup>28</sup> Take hede therefore unto youre selves and to all the flocke amonge whom the holy ghost hath made you oversears, to rule the congregacyon of God which he hath purchased with his bloude.

<sup>29</sup> For I am sure of thys, that after my departynge shall grevous wolves entre in amonge you, not sparyng the flocke. <sup>30</sup> Moreover, of youre awne selves shall men arise, speaking perverse thinges to drawe disciples after them. <sup>31</sup> Therfore awake, and remember, that by the space of. iii. yeres: I ceased not to warne every one of you nyght and daye with teares.

<sup>32</sup> And now brethren, I commende you to God and to the worde of his grace, which is able to build farther, and to geve you an inheritaunce amonge all them which are sanctified <sup>33</sup> I have desyred no mans sylver, golde, or ves-

## KJ (1611) 1873

and faith toward our Lord Jesus Christ. <sup>22</sup> And now behold, I go bound in the spirit unto Jerusalem, not knowing the *things* that shall befall me there: <sup>23</sup> save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. <sup>24</sup> But none of these *things* move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. <sup>25</sup> And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. <sup>26</sup> Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. <sup>27</sup> For I have not shunned to declare unto you all the counsel of God. <sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. <sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. <sup>30</sup> Also of your own selves shall men arise, speaking perverse *things*, to draw away disciples after them. <sup>31</sup> Therefore watch, and remember, that *by the space* of three years I ceased not to warn every one night and day with tears. <sup>32</sup> And now, brethren, I commend you to God, and to the word of his grace, which is able to build *you* up, and to give you an inheritance among all them which are sanctified. <sup>33</sup> I have coveted no *man's* silver,

## GENEVA BIBLE (1560) 1562

Christ. <sup>22</sup> And now beholde, I go bounde in the spirit unto Jerusalem, and knowe not what things shal come unto me there, <sup>23</sup> Save that the holie Gost witnesseth in everie citie, saying, that bandes and afflictions abide me <sup>24</sup> But I passe not at all, nether is my life deare unto my selfe, so that I may fulfil my course with joye, and the ministracion which I have received of the Lord Jesus, to testifie the Gospel of the grace of God. <sup>25</sup> And now beholde, I knowe that hence forthe ye all, through whome I have gone preaching the kingdome of God, shal se my face no more. <sup>26</sup> Wherefore I take you to recorde this day, that I am pure from the blood of all men. <sup>27</sup> For I have kept nothing backe, but have shewed you all the counsel of God. <sup>28</sup> Take hede therefote \* unto your selves, and to all the flocke, whereof the holie Gost hath made you Overseers, to fede the churh \* of God, which he hath purchased with his owne blood. <sup>29</sup> For I knowe this, that after my departing shal grievous wolves entre in among you, not sparing the flocke. <sup>30</sup> Moreover of your owne selves shal men arise speaking perverse things, to drawe disciples after them. <sup>31</sup> Therefore watche and remember, that by (the space) of thre yeres I ceased not to warne everie one, bothe night and daye with teares. <sup>32</sup> And now brethren, I commende you to God, and to the worde of his grace, which is able to buyld further, and to give you an inheritance: among all them, which are sanctified. <sup>33</sup> I have coveted no mans

## (RV 1881) ASV 1901

Jesus <sup>x</sup>Christ. <sup>22</sup> And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: <sup>23</sup> save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. <sup>24</sup> But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. <sup>25</sup> And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. <sup>26</sup> Wherefore I testify unto you this day, that I am pure from the blood of all men. <sup>27</sup> For I shrank not from declaring unto you the whole counsel of God. <sup>28</sup> Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of <sup>v</sup>the Lord which he purchased with his own blood. <sup>29</sup> I know that after my departing grievous wolves shall enter in among you, not sparing the flock; <sup>30</sup> and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. <sup>31</sup> Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. <sup>32</sup> And now I commend you to <sup>z</sup>God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. <sup>33</sup> I

## BISHOPS' BIBLE (1568) 1602

faith which is toward our Lord Jesus Christ. <sup>22</sup> And now behold, I goe bound in the spirit unto Hierusalem, not knowing the things that shall come unto me: <sup>23</sup> But that the holy Ghost witnesseth in every city, saying that bonds and troubles abide in me. <sup>24</sup> But none of these things moove me, neither count I my life deare unto my selfe, so that I might fulfill my course with joy, and the ministry which I have received of the Lord Jesu, to testifie the Gospel of the grace of God. <sup>25</sup> And now beholde, I am sure that hencefoorth ye all, among whom I have gone preaching the kingdome of God, shall see my face no more. <sup>26</sup> Wherefore, I take you to record this day, that I am pure from the blood of all men. <sup>27</sup> For I have kept nothing backe, but have shewed you all the counsell of God. <sup>28</sup> Take heed therefore unto your selves, and to all the flocke, over the which the holy Ghost hath made you overseers, to rule the Church of God, which he hath purchased with his owne blood. <sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke. <sup>30</sup> Also of your owne selves shall men arise, speaking perverse things, to draw away disciples after them. <sup>31</sup> Therefore watch, and remember that by the space of three yeeres I ceased not to warne every one night and day with teares. <sup>32</sup> And now brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. <sup>33</sup> I have

## RSV (1946) 1960

God and of faith in our Lord Jesus Christ. <sup>22</sup> And now, behold, I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there; <sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. <sup>24</sup> But I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. <sup>25</sup> And now, behold, I know that all you among whom I have gone about preaching the kingdom will see my face no more. <sup>26</sup> Therefore I testify to you this day that I am innocent of the blood of all of you, <sup>27</sup> for I did not shrink from declaring to you the whole counsel of God. <sup>28</sup> Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord<sup>v</sup> which he obtained with his own blood. <sup>29</sup> I know that after my departure fierce wolves will come in among you, not sparing the flock; <sup>30</sup> and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. <sup>31</sup> Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. <sup>32</sup> And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. <sup>33</sup> I coveted no one's silver or gold or apparel.

<sup>x</sup> Many ancient authorities omit *Christ*.

<sup>v</sup> Some ancient authorities, including the two oldest manuscripts, read *God*.

<sup>z</sup> Some ancient authorities read *the Lord*.

<sup>v</sup> Other ancient authorities read *of God*

## TYNDALE (1525) 1535

<sup>34</sup>Ye knowe well that these hondes have ministred unto my necessities, and to them that were with me. <sup>35</sup>I have shewed you all thinges, how that so laboringe ye ought to receave the weake, and to remember the wordes of the Lorde Jesu, how that he sayde: it is more blessed to geve then to receave.

<sup>36</sup>When he had thus spoken, he kneled doune and prayed with them all. <sup>37</sup>And they wept all abundantly, and fell on Pauls necke, and kissed him, <sup>38</sup>sorowinge most of all for the wordes which he spake, that they shulde se his face no moore. And they acompanied him unto the shyppe.

**21** And it chaused that assone as we had launched forth, and were departed from them, we came with a strayght course unto Choon and the daye folowinge unto the Rhodes, and from thence unto Patara. <sup>2</sup>And we founde a shippe redy to sayle unto Phenices, and went a borde and set forth. <sup>3</sup>Then appered unto us Cyprus, and we lefte it on the lefte honde, and sayled unto Syria, and came unto Tyre. For there the shyppe unladed her burthen. <sup>4</sup>And when we had founde brethren, we taryed there. vii. dayes. And they tolde Paul thorowe the sprete, that he shuld not go up to Jerusalem. <sup>5</sup>And when the dayes were ended, we departed and went oure wayes, and they all brought us on oure waye, with their wyves and chyl dren, tyll we were come out of the cyte. And we kneled doune in the shore and prayde. And when we had taken oure leave one of an-

## RHEIMS 1582

or garment have I coveted. <sup>34</sup>Your selves know that for such things as were needful for me and them that are with me, these hands have ministred. <sup>35</sup>I have shewed you al things, that so labouring, you must receive the weake, and remember the word of our Lord JESUS, because he said, It is a more blessed thing to give rather then to take.

<sup>36</sup>And when he had said these things, falling on his knees he praied with al them. <sup>37</sup>And there was great weeping made of al, and falling upon the necke of Paul, they kissed him, <sup>38</sup>being sorie most of al for the word which he had said, that they should see his face no more. And they brought him going unto the shippe.

**21** And when it came to passe that we sailed, being caried from them, with a straight course we came to Coos, and the day folowing to Rhodes, and from thence to Patara. <sup>2</sup>And when we had found a ship that passed over to Phœnice, going up into it we sailed. <sup>3</sup>And when we were in the sight of Cypres, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her lode. <sup>4</sup>And finding disciples, we taryed there seven daies: who said to Paul by the Spirit, that he should not goe up to Hierusalem. <sup>5</sup>And the daies being expired, departing we went forward, al bringing us on the way, with their wives and children, til we were out of the citie: and falling upon our knees on the shore, we praied.

## GREAT BIBLE (1539) 1540

ture. <sup>34</sup>Yee, ye your selves knowe that these handes have ministred unto my necessityes, and to them that were with me. <sup>35</sup>I have shewed you all thinges, how that so laboring ye ought to receave the weake, and to remember the wordes of the Lorde Jesu, how that he sayd: it is more blessed to geve than to receave.

<sup>36</sup>And when he had thus spoken, he kneled downe and prayed with them all. <sup>37</sup>And they all wepte sore and fell on Pauls necke, and kyssed hym, <sup>38</sup>sorowyng, most of all for the wordes which he spake that they shulde se hys face nomore. And they convayed hym unto the shyppe.

**21** And when it chaunced that we had launched forth, and were departed from them, we came with a strayght course unto Choon and the daye folowyng unto the Rhodes, and from thence unto Patara. <sup>2</sup>And whan we had gotten a shyppe that wolde sayle unto Phenices, we went aborde into it, and set forth. <sup>3</sup>But whan Ciprus beganne to appeare unto us, we lefte it on the lefte hande, and sayled unto Siria, and cam unto Tyre. For there the shyppe unladed the burthen. <sup>4</sup>And when we had founde brethren, we taryed there. vii. dayes. And they tolde Paul thorowe the sprete that he shuld not go up to Jerusalem. <sup>5</sup>And when the dayes were ended we departed and went oure waye, and they all brought us on oure waye, with wyves and chyl dren, tyll we were come out of the cytie.

## KJ (1611) 1873

or gold, or apparel. <sup>34</sup>Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. <sup>35</sup>I have shewed you all *things*, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

<sup>36</sup>And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup>And *they* all wept sore, and fell on Paul's neck, and kissed him, <sup>38</sup>sorrowing most *of all* for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

**21** And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Cos, and the *day* following unto Rhodes, and from thence unto Patara: <sup>2</sup>and finding a ship sailing over unto Phenicia, we went aboard, and set forth. <sup>3</sup>Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade *her* burden. <sup>4</sup>And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that *he* should not go up to Jerusalem. <sup>5</sup>And when we had accomplished *those* days, we departed and went *our way*; and *they* all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on

GENEVA BIBLE (1560) 1562

silver, nor golde, nor apparel. <sup>34</sup> Yea, ye knowe, that these hands have ministred unto my necessities, and to them that were with me. <sup>35</sup> I have shewed you all things, how that so laboring, ye ought to seorte the weake, and to remember the wordes of the Lord Jesus how that he said, it is a blessed thing to give rather then ro\* receive. <sup>36</sup> And when he had thus spoken, he kneled downe, and praied with them all. <sup>37</sup> Then they wept all abundantly, and fel on Pauls necke, and kissed him, <sup>38</sup> Being chiefly sorie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him unto the ship.

**21** And as we launched forthe, and were departed from them, we came with a straight course unto Coos, and the daye following unto the Rhodes, and from thence unto Patara. <sup>2</sup> And we founde a ship that went over unto Phenice, and went abroade, and set forthe. <sup>3</sup> And when we had discovered Cyprus, we left it on the left hand, and sailed towarde Syria and arrived at Tyrus: for there the ship unladed the burden. <sup>4</sup> And when we had founde disciples, we taryed there seven dayes. And they tolde Paul through the Spirit, that he shulde not go up to Jerusalem. <sup>5</sup> But when the daies were ended, we departed, and went our way, and thei all accompanied us with (their) wives and children, even out of the citie: and we kneling downe on the shore,

(RV 1881) ASV 1901

coveted no man's silver, or gold, or apparel. <sup>34</sup> Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. <sup>35</sup> In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

<sup>36</sup> And when he had thus spoken, he kneeled down and prayed with them all. <sup>37</sup> And they all wept sore, and fell on Paul's neck and kissed him, <sup>38</sup> sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

**21** And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: <sup>2</sup> and having found a ship crossing over unto Phoenicia, we went aboard, and set sail. <sup>3</sup> And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden. <sup>4</sup> And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. <sup>5</sup> And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we

BISHOPS' BIBLE (1568) 1602

desired no mans silver, or gold, or vesture. <sup>34</sup> Yea, you your selves knowe, that these hands have ministred unto my necessities, and to them that were with me. <sup>35</sup> I have shewed you all things, how that so labouring ye ought to helpe the weake, and to remember the wordes of the Lord Jesu, (how that he said) It is more blessed to give, then to receive. <sup>36</sup> And when he had thus spoken, he kneeled downe, and prayed with them all. <sup>37</sup> And they all wept sore, and fell on Pauls necke, and kissed him, <sup>38</sup> Sorowing most of all for the words which he spake, that they should see his face no more: And they accompanied him unto the ship.

**21** And when it came to passe that we had lanchd forth, and were departed from them, we came with a straight course unto Choos, and the day following unto the Rhodes, and from thence unto Patara. <sup>2</sup> And when we had found a ship sailing unto Phenice, we went aboard, and set foorth. <sup>3</sup> Now when Cyprus began to appeare unto us, we left it on the left hand, and sailed into Syria, and came unto Tyre: for there the ship unladed the burden. <sup>4</sup> And when we had found Disciples, wee taried there seven dayes: who saide to Paul through the spirit, that he should not goe up to Hierusalem. <sup>5</sup> And when the dayes were ended, we departed, and went our way, and they all brought us on our way, with wives and children, till we were come out of the city: and we kneeled down on the shore, and

RSV (1946) 1960

<sup>34</sup> You yourselves know that these hands ministered to my necessities, and to those who were with me. <sup>35</sup> In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'

<sup>36</sup> And when he had spoken thus, he knelt down and prayed with them all. <sup>37</sup> And they all wept and embraced Paul and kissed him, <sup>38</sup> sorrowing most of all because of the word he had spoken, that they should see his face no more. And they brought him to the ship.

**21** And when we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.<sup>x</sup> <sup>2</sup> And having found a ship crossing to Phoenicia, we went aboard, and set sail. <sup>3</sup> When we had come in sight of Cyprus, leaving it on the left we sailed to Syria, and landed at Tyre; for there the ship was to unload its cargo. <sup>4</sup> And having sought out the disciples, we stayed there for seven days. Through the Spirit they told Paul not to go on to Jerusalem. <sup>5</sup> And when our days there were ended, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were outside the city; and kneeling down on the beach we prayed and bade one another fare-

<sup>x</sup> Other ancient authorities add *and Myra*

## TYNDALE (1525) 1535

other, <sup>6</sup>we toke shyppe, and they returned home agayne.

<sup>7</sup>When we had full ended the course from Tyre, we aryved at Ptolomaida, and saluted the brethren, and a bode with them one daye. <sup>8</sup>The nexte daye, we that were of Pauls company, departed and came unto Cesarea. And we entred into the housse of Philip the Evangelist, which was one of the seven deacones and abode with him. <sup>9</sup>The same man had fower doughters virgens, which dyd prophesy. <sup>10</sup>And as we taried there a good mayny of dayes, there came a certayne prophet from Jurie, named Agabus. <sup>11</sup>When he was come unto us, he toke Pauls gerdell, and bonde his hondes and fete, and sayde: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the man that oweth this gerdell, and shall delyver him into the hondes of the Gentyls.

<sup>12</sup>When we hearde this, both we and other of the same place, besought him, that he wolde not go up to Jerusalem.

<sup>13</sup>Then Paul answered and sayde: what do ye wepinge and breakinge myne hert? I am redy not to be bound only, but also to dye at Jerusalem for the name of the Lorde Jesu.

<sup>14</sup>When we coulede not turne his mynde, we ceased, sayinge: the will of the Lorde be fulfilled. <sup>15</sup>After those dayes we made oure selves redy, and went up to Jerusalem.

<sup>16</sup>Ther went with us also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an

## RHEIMS 1582

<sup>6</sup>And when we had bid one an other farewell, we went up into the ship: and they returned unto their owne. <sup>7</sup>But we having ended the navigation, from Tyre came downe to Ptolomais: and saluting the brethren, we taried one day with them. <sup>8</sup>And the next day departing, we came to Cesarea. And entring into the house of Philip the Evangelist, who was one of the seven, we taried with him. <sup>9</sup>And he had foure daughters virgins, that did prophecie.

<sup>10</sup>And as we abode there for certaine daies, there came a certayne prophet from Jewrie, named Agabus. <sup>11</sup>He, when he was come to us, tooke Pauls girdle: and binding his owne handes and feete, he said, Thus saith the holy Ghost: The man whose girdle this is, so shal the Jewes binde in Hierusalem, and shal deliver him into the handes of the Gentiles. <sup>12</sup>Which when we had heard, we and they that were of the same place, desired him that he would not goe up to Hierusalem. <sup>13</sup>Then Paul answered, and said, What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord JESUS. <sup>14</sup>And when we could not persuade him, we ceased, saying, The wil of our Lord be done.

<sup>15</sup>And after these daies, being prepared, we went up to Hierusalem. <sup>16</sup>And there came also of the disciples from Cæsarea with us, bringing with them one Jason a Cyprian

## GREAT BIBLE (1539) 1540

And we kneled downe in the shore and prayde. <sup>6</sup>And when we had taken oure leave one of another, we toke shippe, and they returned home agayne:

<sup>7</sup>When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one daye. <sup>8</sup>The nexte daye, we that were of Pauls company departed, and came unto Cesarea. And we entred into the house of Philip the Evangelist, which was one of the seven, and abode with hym. <sup>9</sup>The same man had fower daughters virgens, which dyd prophesy. <sup>10</sup>And as we taryed there a good mayny of dayes, there cam a certaine prophet from Jurie, named Agabus. <sup>11</sup>When he was come unto us, he toke Pauls gerdell, and bounde his fete and handes, and sayd: Thus sayth the holy ghost so shal the Jewes at Jerusalem bynde the man that oweth this gerdell, and shall delyver hym into the handes of the Gentyls.

<sup>12</sup>When we hearde this, both we and other which were of the same place, besought him that he wolde not go up to Jerusalem. <sup>13</sup>Then Paul answered, and sayde: what do ye wepyng and vexyng myne herte? I am ready, not to be bounde onely, but also to dye at Jerusalem for the name of the Lorde Jesu. <sup>14</sup>When we coulede not turne hys mynde, we ceased, sayinge the wyll of the Lord be fulfylled. <sup>15</sup>After those dayes we toke up oure burthens, and went up to Jerusalem. <sup>16</sup>Ther went with us also certayne of the discyples of Cesarea, and brought with them one Mnason of Cyprus an olde discyple, with whom we shulde lodge.

## KJ (1611) 1873

the shore, and prayed. <sup>6</sup>And when we had taken our leave one of another, we took ship; and they returned home *again*. <sup>7</sup>And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. <sup>8</sup>And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. <sup>9</sup>And the same *man* had four daughters, virgins, which did prophesy. <sup>10</sup>And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus. <sup>11</sup>And when he was come unto us, he took Paul's girdle, and bound his *own* hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the Gentiles. <sup>12</sup>And when we heard these *things*, both we, and they of that place, besought him not to go up to Jerusalem. <sup>13</sup>Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup>And when he would not be persuaded, we ceased, saying, The will of the Lord be done. <sup>15</sup>And after those days we took up our carriages, and went up to Jerusalem. <sup>16</sup>There went with us also *certain* of the disciples of Cesarea, and brought *with them* one Mnason of Cyprus, an old disciple, with whom we should lodge.

## GENEVA BIBLE (1560) 1562

prayed. <sup>6</sup>Then when we had embraced one another, we toke ship, and thei returned home. <sup>7</sup>And when we had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one daye. <sup>8</sup>And the next day, Paul and thei that were with him, departed, and came unto Cesarea: and we entred into the house of Philippe the Evangelist, which was one of the seven (Deacons,) and abode with him. <sup>9</sup>Now he had foure daughters virgines, which did prophecie. <sup>10</sup>And as we taryed there manies dayes, there came a certeine Prophet from Judea, named Agabus. <sup>11</sup>And when he was came unto us, he toke Pauls girdle, and bounde his owne hands and fete, and said, Thus saith the holie Gost, So shal the Jewes at Jerusalem binde the man that oweth this girdle, and shal deliver him into the hands of the Gentiles. <sup>12</sup>And when we had heard these things, both we and other of the same place besoght him that he wolde not go up to Jerusalem. <sup>13</sup>Then Paul answered, and said, What do ye weping and breaking mine heart? For I am readie not to be bounde onely, but also to dye at Jerusalem for the Name of the Lord Jesus. <sup>14</sup>So when he wolde not be persuaded, we ceased, saying, The wil of the Lord be done. <sup>15</sup>And after those dayes we trussed up our fardes, and went up to Jerusalem. <sup>16</sup>There went with us also (certeine) of the disciples of Cesarea, and broght with them one Mnason of Cyprus, an olde disciple, with whome we shulde lodge.

## (RV 1881) ASV 1901

prayed, and bade each other farewell; <sup>6</sup>and we went on board the ship, but they returned home again.

<sup>7</sup>And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. <sup>8</sup>And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. <sup>9</sup>Now this man had four virgin daughters, who prophesied. <sup>10</sup>And as we tarried there some days, there came down from Judæa a certain prophet, named Agabus. <sup>11</sup>And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. <sup>12</sup>And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. <sup>13</sup>Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup>And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

<sup>15</sup>And after these days we took up our baggage and went up to Jerusalem. <sup>16</sup>And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

## BISHOPS' BIBLE (1568) 1602

prayed. <sup>6</sup>And when we had taken our leave one of another, we tooke ship, and they returned home againe. <sup>7</sup>When we had full ended the course from Tyre, wee went downe to Ptolomaida, and saluted the brethren, and abode with them one day. <sup>8</sup>And the next day, we that were of Pauls company, departed, and came unto Cesarea, and we entred into the house of Philip the Evangelist (which was one of the seven) and abode with him. <sup>9</sup>And the same man had foure daughters, virgins, which did prophesie. <sup>10</sup>And as we taried there a good many of dayes, there came a certaine Prophet from Jurie named Agabus. <sup>11</sup>And when he was come unto us, he tooke Pauls girdle, and bound his owne hands and feete, and said, Thus saith the holy Ghost, So shall the Jewes at Hierusalem binde the man that oweth this girdle, and shall deliver him into the hands of the Gentiles. <sup>12</sup>And when we heard these things, both we and other which were of the same place, besought him that he would not goe up to Hierusalem. <sup>13</sup>Then Paul answered, What doe ye weeping and vexing mine heart? for I am readie, not to be bound onely, but also to die at Hierusalem for the name of the Lord Jesus. <sup>14</sup>And when wee could not turne his mind, we ceased, saying, The will of the Lord be fulfilled. <sup>15</sup>And after those dayes wee tooke up our burdens, and went up to Hierusalem. <sup>16</sup>There went with us also *certaine* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom

## RSV (1946) 1960

well. <sup>6</sup>Then we went on board the ship, and they returned home.

<sup>7</sup>When we had finished the voyage from Tyre, we arrived at Ptolemais; and we greeted the brethren and stayed with them for one day. <sup>8</sup>On the morrow we departed and came to Caesarea; and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. <sup>9</sup>And he had four unmarried daughters, who prophesied. <sup>10</sup>While we were staying for some days, a prophet named Agabus came down from Judea. <sup>11</sup>And coming to us he took Paul's girdle and bound his own feet and hands, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this girdle and deliver him into the hands of the Gentiles.'" <sup>12</sup>When we heard this, we and the people there begged him not to go up to Jerusalem. <sup>13</sup>Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus." <sup>14</sup>And when he would not be persuaded, we ceased and said, "The will of the Lord be done."

<sup>15</sup>After these days we made ready and went up to Jerusalem. <sup>16</sup>And some of the disciples from Caesarea went with us, bringing us to the house of Mnason of Cyprus, an early disciple, with whom we should lodge.

## TYNDALE (1525) 1535

olde disciple with whom we shulde lodge. <sup>17</sup> And when we were come to Jerusalem, the brethren receaved us gladly. <sup>18</sup> And on the morowe Paul went in with us unto James. And all the elders came to gether. <sup>19</sup> And when he had saluted them, he tolde by order all thinges, that God had wrought amonge the gentyls by his ministracion. <sup>20</sup> And when they hearde it, they glorified the Lorde, and sayde unto him: Thou seyst brother, how many thousande Jewes ther are which beleve, and they are all zelous over the lawe. <sup>21</sup> And they are informed of the, that thou teachest all the Jewes which are amonge the gentyls, to forsake Moses, and sayst that they ought not to circuncise their chyldren, nether to live after the customes. <sup>22</sup> What is it therfore? The multitude must nedes come to gether. For they shall heare that thou arte come. <sup>23</sup> Do therfore this that we saye to the.

We have. iiii. men, which have a vowe on them. <sup>24</sup> Them take, and purifye thy selfe with them, and do cost on them, that they maye shave their heddes and all shall knowe that tho thinges which they have hearde concerninge the, are nothinge: but that thou thy selfe also walkest and kepest the lawe. <sup>25</sup> For as touchinge the gentyls which beleve, we have written and concluded, that they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles, and bloud, from strangled, and from fornicacion.

## RHEIMS 1582

(with whom we should lodge) an old disciple. <sup>17</sup> And when we were come to Hierusalem, the brethren received us gladly. <sup>18</sup> And the day folowing Paul went in with us to James, and al the Auncients were assembled. <sup>19</sup> Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministerie. <sup>20</sup> But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Jewes that have beleevd: and al are zelatours of the Law. <sup>21</sup> But they have heard of thee that thou doest teach those Jewes that are among the Gentiles, to depart from Moyses: saying that they ought not to circuncise their children, nor walke according to the custome. <sup>22</sup> What is it then? needes must the multitude assemble: for they wil heare that thou art come. <sup>23</sup> Doe this therfore which we tel thee, There are with us foure men, that have a vowe on them. <sup>24</sup> Taking these unto thee, sanctifie thy self with them: and bestow on them, that they may shave their heads: and al shal know that the things which they heard of thee, are false: but that thy self also walkest keeping the Law. <sup>25</sup> But concerning them that beleve of the Gentils, we have written, decreeing that they should refraine them selves from the immolated to Idols, and bloud, and suffocated, and forni-

## GREAT BIBLE (1539) 1540

<sup>17</sup> And when we were come to Jerusalem, the brethren receaved us gladly. <sup>18</sup> And on the morow, Paul went in with us unto James. And all the elders came together. <sup>19</sup> And when he had saluted them, he tolde by order all thynges, that God had wrought amonge the gentyls by his ministracyon. <sup>20</sup> And when they hearde it, they glorified the Lorde, and sayde unto him: Thou seest brother, how many thousande Jewes ther are which beleve, and they are all earnest folowers over the lawe. <sup>21</sup> And they are informed of the, that thou teachest all the Jewes which are amonge the gentyls, to forsake Moses: and sayst, that they ought not to circuncise theyr chyldren, nether to lyve after the customes. <sup>22</sup> What is it therfore? The multytude must nedes come together: For they shall heare that thou arte come. <sup>23</sup> Do therfore this, that we saye to the.

We have. iiii. men, which have a vowe on them. <sup>24</sup> Them take, and purifie thy selfe with them, and do cost on them, that they maye shave their heades: and all shall knowe, that those thynges which they have hearde concernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. <sup>25</sup> But as touchynge the gentyls which beleve we have written and concluded, that they observe no soche thyng: save onely that they kepe them selves from thynges offred to ydoles, and from bloude, and from strangled, and

## KJ (1611) 1873

<sup>17</sup> And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup> And the *day* following Paul went in with us unto James; and all the elders were present. <sup>19</sup> And when he had saluted them, he declared particularly what *things* God had wrought among the Gentiles by his ministry. <sup>20</sup> And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: <sup>21</sup> and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they *ought* not to circuncise *their* children, neither to walk after the customs. <sup>22</sup> What is it therefore? the multitude must needs come together: for they will hear that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them; <sup>24</sup> *them* take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that *those things*, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keapest the law. <sup>25</sup> As touching the Gentiles which believe, we have written and concluded that they observe no such *thing*, save only that they keep themselves from things offered to idols, and from blood,

## GENEVA BIBLE (1560) 1562

<sup>17</sup> And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup> And the next daye Paul went in wyth us unto James: and all the Elders were there assembled. <sup>19</sup> And when he had embraced them, he tolde by ordre all things, that God had wrought among the Gentiles by his ministracion. <sup>20</sup> So when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how manie thousand Jewes there are which beleve, and they are all zealous of the Law. <sup>21</sup> Now they are informed of thee, that thou teachest all the Jewes, whiche are amonge the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their children, nether to live (after) the customes. <sup>22</sup> What is then (to be done?) the multitude must nedes come together: for they shall heare that thou art come. <sup>23</sup> Do therfore this that we say to thee, We have foure men, which have made a vowe. <sup>24</sup> Then take, and purifie thy self with them and contribute with them, that they maye shave their heades: and all shall knowe, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy self also walkest and kepest the Law. <sup>25</sup> For as touching the Gentiles, whiche beleve, we have written, and determined that they observe no suche thinge, but that they kepe them selves from things offred to idoles, and from bloode, and from that that is

## (RV 1881) ASV 1901

<sup>17</sup> And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup> And the day following Paul went in with us unto James; and all the elders were present. <sup>19</sup> And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. <sup>20</sup> And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law: <sup>21</sup> and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs. <sup>22</sup> What is it therefore? they will certainly hear that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have four men that have a vow on them; <sup>24</sup> these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. <sup>25</sup> But as touching the Gentiles that have believed, we <sup>a</sup>wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is stran-

## BISHOPS' BIBLE (1568) 1602

we should lodge. <sup>17</sup> And when we were come to Hierusalem, the brethren received us gladly. <sup>18</sup> And on the morow Paul went in with us unto James, and all the elders came together. <sup>19</sup> And when he had saluted them, he told by order all things that God had wrought among the Gentiles by his ministerie. <sup>20</sup> And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, howe many thousand Jewes there are which beleewe, and they are all earnest followers of the law. <sup>21</sup> And they are informed of thee, that thou teachest all the Jewes, which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walke *after* the customes. <sup>22</sup> What is it therefore? the multitude must nedes come together: for they shall heare that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have foure men which have a vow on them, <sup>24</sup> Them take, and purifie thy selfe with them, and doe cost on them, that they may shave their heads: and all shall knowe that those things which they have heard concerning thee, are nothing, but that thou thy selfe also walkest and keapest the law. <sup>25</sup> As touching the Gentiles which beleewe, we have writen and concluded, that they observe no such thing, save onely that they keepe themselves from things offered to idoles, and from blood, and from strangled, and from forni-

## RSV (1946) 1960

<sup>17</sup> When we had come to Jerusalem, the brethren received us gladly. <sup>18</sup> On the following day Paul went in with us to James; and all the elders were present. <sup>19</sup> After greeting them, he related one by one the things that God had done among the Gentiles through his ministry. <sup>20</sup> And when they heard it, they glorified God. And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed; they are all zealous for the law, <sup>21</sup> and they have been told about you that you teach all the Jewes who are among the Gentiles to forsake Moses, telling them not to circumcise their children or observe the customs. <sup>22</sup> What then is to be done? They will certainly hear that you have come. <sup>23</sup> Do therefore what we tell you. We have four men who are under a vow; <sup>24</sup> take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you but that you yourself live in observance of the law. <sup>25</sup> But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and

<sup>a</sup> Or, *enjoined*. Many ancient authorities read *sent*.

## TYNDALE (1525) 1535

<sup>26</sup> Then the nexte daye Paul toke the men, and purified him selfe with them, and entred into the temple, declaringe that he observed the dayes of the purificacion, untill that an offeringe shuld be offered for every one of them.

<sup>27</sup> And as the seven dayes shuld have bene ended, the Jewes which were of Asia when they sawe him in the temple, they moved all the people, and layde hondes on him <sup>28</sup> crying: men of Israel, helpe. This is the man that teacheth all men every where agaynst the people, and the lawe, and this place. Moreover also he hath brought Grekes into the temple, and hath polluted this holy place. <sup>29</sup> For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. <sup>30</sup> And all the cyte was moved, and the people swarmed together. And they toke Paul and drue him out of the temple, and forthwith the dores were shut to.

<sup>31</sup> As they went about to kyll him, tydinges came unto the hye captayne of the soudiers, that all Jerusalem was moved. <sup>32</sup> Which immediatly toke soudiers and undercaptaynes, and ranne doune unto them. When they sawe the upper captayne and the soudiers they lefte smytinge of Paul. <sup>33</sup> Then the captayne came neare and toke him, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. <sup>34</sup> And one cried this, another that amonge the people. And when he coulede not knowe the certayntie for the rage, he com-

## RHEIMS 1582

cation. <sup>26</sup> Then Paul taking the men unto him, the next day being purified with them entred into the temple, shewing the accomplishment of the daies of the purification, until an oblation was offered for every one of them.

<sup>27</sup> But whiles the seven daies were a finishing, those Jewes that were of Asia, when they had seen him in the temple, stirred up al the people, and laid handes upon him, <sup>28</sup> crying, Ye men of Israel, help: this is the man that against the people and the Law and this place teaching al men every where, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. (<sup>29</sup> For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) <sup>30</sup> And the whole citie was in an uproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the temple: and immediatly the doores were shut. <sup>31</sup> And as they sought to kill him, it was tolde the Tribune of the band, That al Hierusalem is in a confusion. <sup>32</sup> Who forthwith taking unto him souldiars and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strike Paul. <sup>33</sup> Then the Tribune comming neere apprehended him, and commaunded him to be bound with two chaines: and he demaunded who he was, and what he had done. <sup>34</sup> And some cried one thing, some an other, in the multitude. And whereas he could not know the certaintie for the tumult, he commaunded him to be led into the

## GREAT BIBLE (1539) 1540

from fornicacyon. <sup>26</sup> Then the nexte daye Paul toke the men, and purifyed hym selfe with them and entred into the temple, declarynge that he observed the dayes of the purificacyon, untill that an offeringe shuld be offered for every one of them.

<sup>27</sup> And whan the seven dayes were nowe almost ended, the Jewes which were of Asia (when they sawe hym in the temple) moved all the people, and layde handes on him, <sup>28</sup> crying: men of Israell, helpe. This is the man, that teacheth all men every where agaynst the people and the lawe, and thys place. He hath also brought Grekes into the temple, and hath polluted thys holy place. <sup>29</sup> For they had sene with hym one in the cytie. Trophinus an Ephesian, whom they supposed that Paul had brought into the temple. <sup>30</sup> And all the cytie was moved, and the people swarmed together. And they toke Paul and drue him out of the temple, and forth with, the dores were shut.

<sup>31</sup> As they went about to kyll him, tidings came unto the hye captayne of the soudyers, that all Jerusalem was moved. <sup>32</sup> Which immediatly toke soudiers and under captaynes, and ranne downe unto them. When they sawe the upper captayne and the soudiers: they lefte smytinge of Paul. <sup>33</sup> Then the captayne cam neare and toke hym, and commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. <sup>34</sup> And some cryed one thinge, some another amonge the people. And when he coulede not knowe the certayntie for the rage, he

## KJ (1611) 1873

and from strangled, and from fornication. <sup>26</sup> Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. <sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, <sup>28</sup> crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. <sup>29</sup> (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) <sup>30</sup> And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doores were shut. <sup>31</sup> And as *they* went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. <sup>32</sup> Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. <sup>33</sup> Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. <sup>34</sup> And some cried one *thing*, some another, among the multitude: and when he could not know the certainty for the tumult, he

## GENEVA BIBLE (1560) 1562

strangled, and from fornication. <sup>26</sup> Then Paul toke the men, and the next daye was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of purification, untill that an offerynge shulde be offered for everye one of them. <sup>27</sup> And when the seven dayes were almost ended, the Jewes whiche were of Asia, [when they sawe hym in the Temple] moved all the people, and layd hands on him. <sup>28</sup> Crying, Men of Israel, helpe: this is the man that teacheth all men every where againste the people, and the Law, and this place: more over, he hath broght Grecians into the Temple, and hathe polluted this holie place. <sup>29</sup> For they had sene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had broght into the Temple <sup>30</sup> Then all the citie was moved, and the people ran together: and they toke Paul, and drewe him out of the Temple, and forthwith the dores were shut. <sup>31</sup> But as they went about to kill hym, tydings came unto the chief Captaine of the bande, that all Jerusalem was on an uproare. <sup>32</sup> Who immediatly toke the souldiers and Centurions, and ran downe unto them: and when they sawe the chief Captaine and the souldiers, they left beating of Paul. <sup>33</sup> Then the chief Captayne came nere and toke him, and commanded him to be bounde with two chaines, and demaunded who he was, and what he had done. <sup>34</sup> And one cryed thys, another that, amonge the people. So when he colde not know the certeintie for the tumulte, he commanded him to be led into the castle.

## (RV 1881) ASV 1901

gled, and from fornication. <sup>26</sup> Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

<sup>27</sup> And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, <sup>28</sup> crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. <sup>29</sup> For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. <sup>30</sup> And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. <sup>31</sup> And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. <sup>32</sup> And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. <sup>33</sup> Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. <sup>34</sup> And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be

## BISHOPS' BIBLE (1568) 1602

cation. <sup>26</sup> Then Paul tooke the men, and the next day purifying himselfe with them, entred into the Temple, declaring the accomplishment of the dayes of the purification, untill that an offering should be offered for every one of them: <sup>27</sup> And when the seven dayes were almost ended, the Jewes which were of Asia, when they saw him in the temple, mooved all the people, and laid hands on him. <sup>28</sup> Crying, Men of Israel, helpe: this is the man that teacheth all men every where against the people, and the law, and this place: he hath also brought Greekes into the temple, and hath polluted this holy place. <sup>29</sup> (For they had seene before with him in the citie, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) <sup>30</sup> And all the city was mooved, and the people swarmed together: and they tooke Paul, and drew him out of the temple: and forthwith the doores were shut. <sup>31</sup> And as they went about to kil him, tidings came unto the high captaine of the souldiers, that all Hierusalem was in an uprore. <sup>32</sup> Which *immediatly* tooke souldiers, and under captaines, and ran downe unto them: and when they saw the chiefe captaine and the souldiers, they left smiting of Paul. <sup>33</sup> Then the chiefe captaine came neere, and tooke him, and commaunded him to be bound with two chaines, and demanded who he was, and what he had done. <sup>34</sup> And some cryed one thing, some another, among the people: and when he could not know the certaintye for the rage, he

## RSV (1946) 1960

from what is strangled<sup>v</sup> and from unchastity." <sup>26</sup> Then Paul took the men, and the next day he purified himself with them and went into the temple, to give notice when the days of purification would be fulfilled and the offering presented for every one of them.

<sup>27</sup> When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up all the crowd, and laid hands on him, <sup>28</sup> crying out, "Men of Israel, help! This is the man who is teaching men everywhere against the people and the law and this place; moreover he also brought Greeks into the temple, and he has defiled this holy place." <sup>29</sup> For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. <sup>30</sup> Then all the city was aroused, and the people ran together; they seized Paul and dragged him out of the temple, and at once the gates were shut. <sup>31</sup> And as they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion. <sup>32</sup> He at once took soldiers and centurions, and ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul. <sup>33</sup> Then the tribune came up and arrested him, and ordered him to be bound with two chains. He inquired who he was and what he had done. <sup>34</sup> Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar, he ordered him to be

<sup>v</sup> Other early authorities omit *and from what is strangled*

## TYNDALE (1525) 1535

maunded him to be caryed into the castle. <sup>35</sup> And when he came unto a grece, it fortuneth that he was borne of the soudiers for the violence of the people. <sup>36</sup> For the multitude of the people folowed after crying: awaye with him.

<sup>37</sup> And as Paul shulde have bene caryed into the castle, he sayde unto the hye Captayne: maye I speake unto the? Which sayde: Canst thou speake Greke? <sup>38</sup> Arte not thou that Egypcian which before these dayes made an uproure, and ledde out into the wildernes. .iiii. thousande men that were mortherers? <sup>39</sup> But Paul sayde: I am a man which am a Jewe of Tharsus a cite in Cicill a Citesin of no vyle cite, I beseche the soffre me to speake unto the people. <sup>40</sup> When he had geven him licence, Paul stode on the steppes, and beckned with the honde unto the people, and ther was made a great silence. And he spake unto them in the Hebrue tonge sayinge.

**22** Ye men, brethren and fathers, heare myne answer which I make unto you. <sup>2</sup> When they hearde that he spake in the Ebrue tonge to them, they kept the moore silence. And he sayde: <sup>3</sup> I am verely aman which am a Jewe borne in Tharsus, a cite in Cicill: neverthesse yet brought up in this cite, at the fete of gamaliel, and informed diligently in the lawe of the fathers, and was fervent mynded to Godwarde, as ye all are this same daye, <sup>4</sup> and I persecuted this waye unto the deeth byndynge and de-

## RHEIMS 1582

castel. <sup>35</sup> And when he was come to the staires, it chaunced that he was caried of the souldiars because of the violence of the people. <sup>36</sup> For the multitude of the people folowed, crying, Away with him. <sup>37</sup> And when Paul began to be brought into the castel, he saith to the Tribune, Is it lawfull for me to speake some thing to thee? Who said, Canst thou speake Greeke? <sup>38</sup> Art not thou the Ægyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that were murderers? <sup>39</sup> And Paul said to him, I am a man truly a Jewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. <sup>40</sup> And when he had permitted him, Paul standing on the staires, beckened with his hand to the people, and great silence being made, he spake unto them in the Hebrew tongue, saying,

**22** Men brethren and fathers, heare what account I doe render now unto you. <sup>2</sup> (And when they had heard that he spake to them in the Hebrew tongue, they did the more keepe silence. <sup>3</sup> And he saith,) I am a man a Jewe, borne at Tarsus in Cilicia, but brought up in this citie, at the feete of Gamaliel instructed according to the veritie of the law of the fathers, an emulatour of the Law as also al you are this day: <sup>4</sup> who persecuted this way unto death,

## GREAT BIBLE (1539) 1540

commaunded him to be caryed into the castle. <sup>35</sup> And when he cam unto a stayre, it fortuneth that he was borne of the soudiers for the violence of the people. <sup>36</sup> For the multitude of the people folowed after, cryinge: awaye with hym.

<sup>37</sup> And whan Paul beganne to be caryed into the castle, he sayde unto the hye Captayne: maye I speake unto the? Which sayde: Canst thou speake Greke? <sup>38</sup> Art not thou that Egypcyan, which before these dayes madest an uproure, and leddest out into the wildernes: .iiii. thousande men that were motherers? <sup>39</sup> But Paul sayde: I am a man which am a Jewe of Tharsus a cytie in Cycill, a Cytesin of no vyle citie, I beseche the soffre me to speake unto the people. <sup>40</sup> And when he had geven him lycence, Paul stode on the steppes, and beckened with the hande unto the people: and whan there was made a greatesyence he spake unto them in the Hebrue tonge, sayinge.

**22** Men, brethren, and fathers, heare ye myne answer which I make nowe unto you. <sup>2</sup> When they hearde, that he spake in the Hebrue tonge to them, they kept the more syence. And he sayeth: <sup>3</sup> I am verely a man which am a Jewe borne in Tarsus a cytie in Cycile: nevertheles, yet brought up in thys cytie, at the fete of Gamaliell, and informed dilygently in the lawe of the fathers, and was servent mynded to God warde, as ye all are thys same daye, and <sup>4</sup> I persecuted thys waye unto the death byndynge and

## KJ (1611) 1873

commanded him to be carried into the castle. <sup>35</sup> And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. <sup>36</sup> For the multitude of the people followed *after*, crying, Away with him.

<sup>37</sup> And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? <sup>38</sup> Art not thou *that* Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? <sup>39</sup> But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. <sup>40</sup> And when he had given *him* licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

**22** Men, brethren, and fathers, hear ye my defence *which I make* now unto you. <sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) <sup>3</sup> I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. <sup>4</sup> And I persecuted this way unto the death, binding and delivering into prisons

## GENEVA BIBLE (1560) 1562

<sup>35</sup> And when he came unto the grieces, it was so that he was borne of the souldiers, for the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying, Away with him. <sup>37</sup> And as Paul shulde have bene led into the castle, he sayd unto the chief capitaine, May I speake unto thee? Who sayde, Canst thou (speake) Greke? <sup>38</sup> Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wildernes foure thousand men that were murtherers? <sup>39</sup> Then Paul said, Doutles I am a man whiche am a Jewe, and citizen of Tarsus, a famous citie in Cilicia, and I beseeche thee, suffre me to speake unto the people. <sup>40</sup> And when he had given hym licence, Paul stode on the grieces, and beckened with the hand unto the people: and when there was made great silence, he spake unto them in the Hebrue tongue, saying.

**22** Ye men, brethren and fathers, heare my defence now towards you. <sup>2</sup> [And when they heard that he spake in the Hebrue tongue to them, they kept the more silence, and he said] <sup>3</sup> I am verely a man, (whiche am) a Jewe, borne in Tarsus in Cilicia, but broght up in thys citie at the fete of Gamaliel, and instructed accordyng to the perfect maner of the Law of the Fathers, and was zealous toward God, as ye all are this day. <sup>4</sup> And I persecuted thys way unto the death, bindyng and deliverynge into

## (RV 1881) ASV 1901

brought into the castle. <sup>35</sup> And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; <sup>36</sup> for the multitude of the people followed after, crying out, Away with him.

<sup>37</sup> And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? <sup>38</sup> Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? <sup>39</sup> But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. <sup>40</sup> And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

**22** Brethren and fathers, hear ye the defence which I now make unto you.

<sup>2</sup> And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

<sup>3</sup> I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: <sup>4</sup> and I persecuted this Way unto the death, binding and delivering into prisons

## BISHOPS' BIBLE (1568) 1602

commanded him to be caried into the castle. <sup>35</sup> And when he came upon the staires, it was so that he was borne of the souldiers for the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying, Away with him. <sup>37</sup> And when Paul began to be caried into the castle, he said unto the high capitaine, May I speake unto thee? Who said, Canst thou speake Greeke? <sup>38</sup> Art thou not that Egyptian which before these daies madest an uprore, and leddest out into the wilderness foure thousand men that were murderers? <sup>39</sup> But Paul said, I am a man which am a Jew of Tarsus, a citie in Cilicia, a citizen of no vile citie: and I beseech thee suffer me to speake unto the people. <sup>40</sup> And when he had given him licence, Paul stood on the staires, and beckened with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

**22** Men, brethren, and fathers, heare yee mine answer which I make unto you. <sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) <sup>3</sup> I am verely a man which am a Jewe, borne in Tarsus a citie in Cilicia, and yet brought up in this city at the feete of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zealous towards God, as yee all are this same day. <sup>4</sup> And I persecuted this way unto the death, binding and delivering

## RSV (1946) 1960

brought into the barracks. <sup>35</sup> And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd; <sup>36</sup> for the mob of the people followed, crying, "Away with him!"

<sup>37</sup> As Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" And he said, "Do you know Greek? <sup>38</sup> Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?" <sup>39</sup> Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no mean city; I beg you, let me speak to the people." <sup>40</sup> And when he had given him leave, Paul, standing on the steps, motioned with his hand to the people; and when there was a great hush, he spoke to them in the Hebrew language, saying:

**22** "Brethren and fathers, hear the defense which I now make before you."

<sup>2</sup> And when they heard that he addressed them in the Hebrew language, they were the more quiet. And he said:

<sup>3</sup> "I am a Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God as you all are this day. <sup>4</sup> I persecuted this Way to the death, binding and delivering to prison both men and

## TYNDALE (1525) 1535

lyveringe into preson bothe men and wemen, <sup>5</sup> as the chefe prest doth beare me witnes, and all the elders: of whom also I receaved letters unto the brethren, and went to Damasco to brynge them which were there bounde unto Jerusalem for to be punysshed.

<sup>6</sup> And it fortunied, as I made my journey and was come nye unto Damasco aboute none that sodenly ther shone from heaven a greate lyght rounde aboute me, <sup>7</sup> and I fell unto the erth, and hearde a voyce sayinge unto me Saul, why persecutest thou me? <sup>8</sup> And I answered: what arte thou Lorde? And he sayd to me: I am Jesus of nazareth whom thou persecutest. <sup>9</sup> And they that were with me, sawe verely a lyght and were a frayde: but they hearde not the voyce of him that spake with me. <sup>10</sup> And I sayde: what shall I do Lorde? And the Lorde sayde unto me: Aryse and go into Damasco and there it shalbe tolde the of all thynges which are apoynted for the to do. <sup>11</sup> And when I sawe nothyng for the brightnes of that lyght, I was ledde by the honde of them that were with me, and came into Damasco.

<sup>12</sup> And one Ananias a perfect man, and as pertaynyng to the lawe, havynge good reporte of all the Jewes which there dwelt, <sup>13</sup> came unto me, and stode and sayd unto me: Brother Saul, loke up. And that same houre I receaved my syght and sawe him. <sup>14</sup> And he sayde, the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest se that which is ryghtfull, and shuldest

## RHEIMS 1582

binding and delivering into custodies men and women, <sup>5</sup> as the high Priest doth give me testimonie, and al the auncients. <sup>6</sup> of whom receiving letters also to the brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished. <sup>7</sup> And it came to passe as I was going, and drawing nigh to Damascus at midday, sodenly from heaven there shone round about me much light: <sup>8</sup> and falling on the ground, I heard a voice saying to me, Saul, Saul, why persecutest thou me? <sup>9</sup> And I answered, Who art thou Lord? And he said to me, I am JESUS of Nazareth, whom thou persecutest. <sup>10</sup> And they that were with me, saw the light in deede, but the voice they heard not of him that spake with me. <sup>11</sup> And I said, What shal I doe Lord? And our Lord said to me, Arise and goe to Damascus: and there it shal be told thee of al thynges that thou must doe. <sup>12</sup> And whereas I did not see for the brightness of that light, being led of my companions by the hand, I came to Damascus. <sup>13</sup> And one Ananias, a man according to the Law having testimonie of al the Jewes inhabitants, <sup>14</sup> comming to me, and standing by me, said to me, Brother Saul, looke up. And I the self same houre looked up on him. <sup>15</sup> But he said, The God of our fathers hath preordained thee, that thou shouldest know his wil, and

## GREAT BIBLE (1539) 1540

delyveryng into preson both men and wemen, <sup>5</sup> as the chefe preste doth beare me wytnesse, and all the estate of the elders: of whom also I receaved lettres unto the brethren, and went to Damasco to bring them, (which were there bounde) unto Jerusalem for to be punysshed.

<sup>6</sup> And it fortunied (that as I made my journey and was come nye unto Damasco aboute none) sodenly there shone from heaven a greate lyght ronnde aboute me, <sup>7</sup> and I fell unto the earthe, and hearde a voyce sayinge unto me: Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered: what arte thou Lorde? And he sayde unto me: I am Jesus of Nazareth, whom thou persecutest. <sup>9</sup> And they that were wyth me, sawe verely a lyghte, and were afrayde: but they hearde not the voyce of hym that spake with me. <sup>10</sup> And I sayde: what shall I do Lorde? And the Lorde sayde unto me: Aryse, and go into Damasco, and there it shal be tolde the of all thynges, whych are appoynted for the to do. <sup>11</sup> And whan I sawe nothyng for the bryghtnes of that lyght, I was leade by the hande of them that were wyth me, and came in to Damasco.

<sup>12</sup> And one Ananias a perfecte man, (and as pertaynyng to the lawe havynge good reporte of all the Jewes, whych there dwelt) <sup>13</sup> cam unto me, and stode, and sayde unto me: Brother Saul, receive thy lyght.\* And the same houre I receaved my syghte, and sawe hym. <sup>14</sup> And he sayde: the God of our fathers hath ordeyned the before, that thou shuldest knowe hys wyll, and shuldest heare the voyce of

## KJ (1611) 1873

both men and women. <sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. <sup>6</sup> And it came to pass that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. <sup>9</sup> And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all *things* which are appointed for thee to do. <sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. <sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, <sup>13</sup> came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. <sup>14</sup> And he said, The God of our fathers hath chosen thee, that *thou* shouldest know his will, and see *that*

## GENEVA BIBLE (1560) 1562

prison bothe men and women. <sup>5</sup> As also the chief Priest doeth beare me witnes, and all the state of the Elders: of whome also I receyved letters unto brethren, and went to Damascus to brynge them whiche were there, bound unto Jerusalem, that they might be punished.

<sup>6</sup> And so it was, as I journeid and was come nere unto Damascus about noone, that suddenly there shone from heaven a great light rounde about me. <sup>7</sup> So I fell unto the earth, and heard a voyce, saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> Then I aunswered, Who art thou, Lord? And he said to me, I am Jesus of Nazaret, whome thou persecutest. <sup>9</sup> Moreover they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake unto me. <sup>10</sup> Then I said, What shal I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do. <sup>11</sup> So when I colde not se for the glorie of that lyght, I was led by the hande of them that were with me, and came into Damascus. <sup>12</sup> And one Ananias a godlye man, as pertheyning to the Law, having good reporte of all the Jewes which dwelt there. <sup>13</sup> Came unto me, and stode, and said, unto me, Brother Saul, receive thy sight: and that same houre I loked upon him. <sup>14</sup> And he said, The God of our fathers hath appointed thee, that thou shuldest knowe his will, and shuldest se that Just one, and shuldest heare the voyce of

## (RV 1881) ASV 1901

both men and women. <sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished. <sup>6</sup> And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. <sup>9</sup> And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. <sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. <sup>12</sup> And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, <sup>13</sup> came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. <sup>14</sup> And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a

## BISHOPS' BIBLE (1568) 1602

into prisons both men and women, <sup>5</sup> As also the chiefe Priest doth beare me witnesse, and all the estate of the elders: of whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Hierusalem, for to be punished. <sup>6</sup> And it came to passe, that as I made my journey, and was come nigh unto Damascus about noone, suddenly there shone from heaven a great light round about me: <sup>7</sup> And I fell unto the earth, and heard a voice, saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. <sup>9</sup> And they that were with me, saw verily the light, and were afraid: but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I doe, Lord? And the Lord said unto me, Arise, and goe into Damascus: and there it shall be told thee of all things which are appointed for thee to doe. <sup>11</sup> And when I sawe nothing for the brightnesse of the light, being led by the hand of them that were with me, I came into Damascus. <sup>12</sup> And one Ananias, a devout man as pertaining to the law, having a good report of al the Jewes which there dwelt, <sup>13</sup> Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight. And the same houre I looked up upon him. <sup>14</sup> And he said, The God of our fathers hath ordeined thee before, that thou shouldest knowe his will, and see that Just one, and shouldest heare the voice of his

## RSV (1946) 1960

women, <sup>5</sup> as the high priest and the whole council of elders bear me witness. From them I received letters to the brethren, and I journeyed to Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

<sup>6</sup> "As I made my journey and drew near to Damascus, about noon a great light from heaven suddenly shone about me. <sup>7</sup> And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' <sup>8</sup> And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth whom you are persecuting.' <sup>9</sup> Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. <sup>10</sup> And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise, and go into Damascus, and there you will be told all that is appointed for you to do.' <sup>11</sup> And when I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.

<sup>12</sup> "And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, <sup>13</sup> came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And in that very hour I received my sight and saw him. <sup>14</sup> And he said, 'The God of our fathers appointed you to know his will, to see the Just One and to

## TYNDALE (1525) 1535

heare the voyce of his mouth: <sup>15</sup> for thou shalt be his witnes unto all men of tho thinges, which thou hast sene and hearde. <sup>16</sup> And now: why tariest thou? Aryse and be baptised, and wesse away thy synnes, in callynge on the name of the Lorde.

<sup>17</sup> And it fortunede, when I was come agayne to Jerusalem and prayde in the temple, that I was in a traunce, <sup>18</sup> and sawe him sayinge unto me. Make haste, and get the quickly out of Jerusalem: for they will not receave thy witnes that thou bearest of me. <sup>19</sup> And I sayde: Lorde they knowe that I presoned, and bet in every synagoge them that beleved on the. <sup>20</sup> And when the bloud of thy witnes Steven was sheed, I also stode by, and consented unto his deeth and kept the rayment of them that slewe him. <sup>21</sup> And he sayde unto me: departe, for I will sende the a farre hence unto the Gentylys.

<sup>22</sup> They gave him audience unto this worde, and then lyfte up their voyces and sayde: a waye with soche a fellowe from the erth: it is pytie that he shuld lyve. <sup>23</sup> And as they cryed and cast of their clothes, and thure dust into the ayer, <sup>24</sup> the captayne bad him to be brought into the castle, and commaunded him to be scourged, and to be examined, that he myght knowe wherfore they cryed on him. <sup>25</sup> And as they bounde him with thonges, Paul sayd unto the Centurion that stode by: Ys it lafull for you to scourge

## RHEIMS 1582

see the Just one, and heare a voice from his mouth: <sup>16</sup> because thou shalt be his witnes to al men, of those things which thou hast seen and heard. <sup>17</sup> And now what tariest thou? Rise up, and be baptized, and wash away thy sinnes invocating his name. <sup>18</sup> And it befel me returning into Hierusalem, and praying in the temple, that I was in a traunce, <sup>19</sup> and saw him saying unto me, Make hast, and depart quickly out of Hierusalem: because they wil not receive thy testimonie of me. <sup>20</sup> And I said, Lord, they know that I did cast into prison and beate in every synagogue them that beleved in thee. <sup>21</sup> And when the bloud of Steven thy witnes was shed, I stode by and consented, and kept the garments of them that killed him. <sup>22</sup> And he said to me, Goe, for into the Gentiles a farre wil I send thee.

<sup>23</sup> And they heard him until this word, and they lifted up their voice, saying, Away with such an one from the earth: for it is not meete he should live. <sup>24</sup> \* And when they cried out, and threw of their garments, and cast dust into the aire, <sup>24</sup> \* the Tribune commaunded him to be caried into the castel, and to be beaten with whippes, and that he should be tormented: to know for what cause they did so crie at him. <sup>25</sup> And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawfull for you to whippe a man that is a Romane and

## GREAT BIBLE (1539) 1540

hys mouth: <sup>15</sup> for thou shalt be hys wytnes unto all men of those thinges, which thou hast sene and heard. <sup>16</sup> And now, why tarest thou? Aryse, and be baptysed, and wasshe away thy synnes in callyng on the name name\* of the Lorde: <sup>17</sup> And it fortunede, that whan I was come agayne to Jerusalem, and prayde in the temple, I was in a traunce, <sup>18</sup> and sawe hym, sayinge unto me: Make haste, and get the quickly oute of Jerusalem: for they wyll not receave thy wytnesse, that thou bearest of me!

<sup>19</sup> And I sayde: Lorde, they knowe that I presoned, and bett in every Synagoge them that beleved on the. <sup>20</sup> And whan the bloude of thy wytnes Steven was shed, I also stode by, and consented unto hys death, and kept the rayment of them that slewe hym. <sup>21</sup> And he sayd unto me departe, for I wyll sende the a farre hence unto the Gentylys.

<sup>22</sup> They gave hym audience unto thys worde, and then lyft up their voyces and sayde: away with soche a fellowe from the earth: for it is not reason that he shuld lyve. <sup>23</sup> And as they cryed, and cast of thir clothes, and thure dust into the ayer, <sup>24</sup> the captayne commaunded hym to be brought into the castle, and bad that he shulde be scourged, and to be examined, that he might knowe, wherfore they cryed so on hym. <sup>25</sup> And whan they bounde hym wyth thonges, Paul sayde unto the Centurion, that stode by bim \*: Is it laful for you to scourge a man that is a Romayn and

## KJ (1611) 1873

Just One, and shouldest hear the voice of his mouth. <sup>15</sup> For thou shalt be his witness unto all men of what thou hast seen and heard. <sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. <sup>17</sup> And it came to pass that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; <sup>18</sup> and saw him saying unto me, Make haste, and get *thee* quickly out of Jerusalem: for they will not receive thy testimony concerning me. <sup>19</sup> And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: <sup>20</sup> and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. <sup>21</sup> And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

<sup>22</sup> And they gave him audience unto this word, and *then* lift up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. <sup>23</sup> And as they cried out, and cast off *their* clothes, and threw dust into the air, <sup>24</sup> the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. <sup>25</sup> And as they bound him with thongs, Paul said unto the centurion that stood *by*, Is it lawful for you to scourge a man *that is a Roman*, and uncondemned?

## GENEVA BIBLE (1560) 1562

his mouth. <sup>15</sup> For thou shalte be hys witnes unto all men of the things, which thou hast sene and heard. <sup>16</sup> Now therefore why tariest thou? Arise, and be baptized, and washe away thy sinnes, in calling on the Name of the Lord.

<sup>17</sup> And it came to passe, that when I was come againe to Jerusalem, and prayed in the Temple, I was in a trance. <sup>18</sup> And sawe him saying unto me, Make hast, and get thee quickly out of Jerusalem: for they wil not receive thy witnes concerning me. <sup>19</sup> Then I said, Lord, they knowe that I prisoned, and bet in everie Synagogue them that beleved in thee. <sup>20</sup> And when the blood of thy martyr Steven was shed, I also stode by, and consented unto his death, and kept the clothes of them that slewe him. <sup>21</sup> Then he said unto me, Depart: for I wil send thee farre hence unto the Gentiles.

<sup>22</sup> And they heard unto this worde, (but) then they lift up their voyces, and said, Away with suche a felowe frome the earth: for it is not mete that he shulde live. <sup>23</sup> And as they cryed and cast of their clothes, and threwe dust into the aire. <sup>24</sup> The chief captaine commanded hym to be led into the castle, and bade that he shulde be scourged, and examined, that he might know wherefore they cryed so on him. <sup>25</sup> And as they bounde him with thongs, Paul sayd unto the Centurion that stode by, Is it lawfull for you to scourge one that is a Romaine, and not condemned?

## (RV 1881) ASV 1901

voice from his mouth. <sup>15</sup> For thou shalt be a witness for him unto all men of what thou hast seen and heard. <sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. <sup>17</sup> And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, <sup>18</sup> and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. <sup>19</sup> And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: <sup>20</sup> and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. <sup>21</sup> And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

<sup>22</sup> And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. <sup>23</sup> And as they cried out, and threw off their garments, and cast dust into the air, <sup>24</sup> the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. <sup>25</sup> And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and

## BISHOPS' BIBLE (1568) 1602

mouth. <sup>15</sup> For thou shalt be his witnes unto all men, of *those things* which thou hast seene and heard: <sup>16</sup> And now, why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the name of the Lord. <sup>17</sup> And it came to passe, that when I was come againe to Hierusalem, and prayed in the temple, I was in a trance, <sup>18</sup> And sawe him saying unto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receive thy witness concerning me. <sup>19</sup> And I said, Lord they know that I prisoned, and beat in every synagogue them that beleved on thee. <sup>20</sup> And when the blood of thy witness Steven was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. <sup>21</sup> And he said unto me, Depart: for I will send thee farre hence unto the Gentiles. <sup>22</sup> And they gave him audience unto this word, and then lift up their voices, and said, Away with such a *fellow* from the earth: for it is no reason that he should live. <sup>23</sup> And as they cried and cast off their clothes, and threw dust into the aire, <sup>24</sup> The chiefe captaine commanded him to be brought into the castle, and bade that he should be scourged, and examined: that he might know wherefore they cried so on him. <sup>25</sup> And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a man that is a Romane,

## RSV (1946) 1960

hear a voice from his mouth; <sup>15</sup> for you will be a witness for him to all men of what you have seen and heard. <sup>16</sup> And now why do you wait? Rise and be baptized, and wash away your sins, calling on his name.'

<sup>17</sup> "When I had returned to Jerusalem and was praying in the temple, I fell into a trance <sup>18</sup> and saw him saying to me, 'Make haste and get quickly out of Jerusalem, because they will not accept your testimony about me.' <sup>19</sup> And I said, 'Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in thee. <sup>20</sup> And when the blood of Stephen thy witness was shed, I also was standing by and approving, and keeping the garments of those who killed him.' <sup>21</sup> And he said to me, 'Depart; for I will send you far away to the Gentiles.'"

<sup>22</sup> Up to this word they listened to him; then they lifted up their voices and said, "Away with such a fellow from the earth! For he ought not to live." <sup>23</sup> And as they cried out and waved their garments and threw dust into the air, <sup>24</sup> the tribune commanded him to be brought into the barracks, and ordered him to be examined by scourging, to find out why they shouted thus against him. <sup>25</sup> But when they had tied him up with the thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman citizen, and uncondemned?"

## TYNDALE (1525) 1535

a man that is a Romain and uncondempned? <sup>26</sup> When the Centurion hearde that, he went, and tolde the upper Cap-  
tayne sayinge: What intendest thou to do? This man is a  
Romayn.

<sup>27</sup> Then the upper Captayne came, and sayde to him:  
tell me, art thou a Romayne? He sayde: Yee. <sup>28</sup> And the  
captayne answered: with a greate some obtayned I this  
fredome. And Paul sayde: I was fre borne. <sup>29</sup> Then strayght  
waye departed from hym, they which shulde have exam-  
ined him. And the hye captayne also was a frayde, after he  
knewe that he was a Romayne: because he had bounde  
him.

<sup>30</sup> On the morowe because he wolde have knowen the  
certayntie wherefore he was accused of the Jewes, he lowsed  
him from his bondes, and commaunded the hye Prestes and  
all the counsell to come together, and brought Paul and set  
him before them.

**23** Paul behelde the counsell and sayde: men and breth-  
ren, I have lived in all good conscience before God  
untill this daye. <sup>2</sup> The hye prest Ananias commaunded them  
that stode by, to smyte him on the mouth. <sup>3</sup> Then sayd  
Paul to him: God smyte the thou payntyd wall. Sittest thou  
and judgest me after the lawe: and commaundest me to be  
smytten contrary to the lawe? <sup>4</sup> And they that stode by  
sayde: revylest thou Goddes hye preste? <sup>5</sup> Then sayde Paul:  
I wist not brethren that he was the hyepreste. For it is writ-  
ten: thou shalt not curse the ruler of thy people.

## RHEIMS 1582

uncondemned? <sup>26</sup> Which the Centurion hearing, went to  
the Tribune, and told him, saying, What wilt thou doe?  
for this man is a citizen of Rome. <sup>27</sup> And the Tribune  
comming, said to him, Tel me, art thou a Romane? But he  
said, Yea. <sup>28</sup> And the Tribune answered, I obtained this  
citie with a great summe. And Paul said, But I was also  
borne to it. <sup>29</sup> Immediatly therfore they departed from him  
that were to torment him. The Tribune also feared after he  
understoode that he was a citizen of Rome, and because he  
had bound him. <sup>30</sup> But the next day meaning to know more  
diligently for what cause he was accused of the Jewes, he  
loosed him, and commaunded the Priests to come together  
and al the Councel: and bringing forth Paul, he set him  
among them.

**23** And Paul looking upon the Councel, said, Men  
brethren, I with al good conscience have conversed  
before God, until this present day. <sup>2</sup> And the high Priest  
Ananias commaunded them that stode by him, to smite  
him on the mouth. <sup>3</sup> Then Paul said to him, God shal strike  
thee, thou whited wall. And thou sitting judgest me ac-  
cording to the law, and contrarie to law doest thou com-  
maund me to be smitten? <sup>4</sup> And they that stode by, said,  
Doest thou revile the high Priest of God? <sup>5</sup> And Paul said,  
I knewe not, brethren, that he is the high Priest. For it is  
written: *The prince of thy people thou shalt not misspeake.*

## GREAT BIBLE (1539) 1540

uncondempned? <sup>26</sup> When the Centurion hearde that, he went  
and tolde the upper captayne, saying: What intendest thou  
to do? For thys man is (*a cytezen*) of Rome.

<sup>27</sup> Then the upper captayne cam, and sayd unto him:  
tell me, art thou a Romayne? He sayd: Yee. <sup>28</sup> And the  
captayne answered, with a great some obtayned I thys fre-  
dom. And Paul sayd: I was fre borne. <sup>29</sup> Then strayght  
waye departed from hym they which shulde have examyned  
hym. And the hye captayne also was afrayde, after he  
knewe that he was a Romayne, and because he had bounde  
hym.

<sup>30</sup> On the morowe (because he wolde have knowen the  
certentye wherefore he was accused of the Jewes) he losed  
hym from hys bondes, and commaunded the hye prestes  
and all the counsell to come together and brought Paul  
forth, and set hym before them.

**23** Paul behelde the councel, and sayde: men, and breth-  
ren I have lyved in all good conscyence before God  
untyll this daye. <sup>2</sup> And the hye preste Ananias commaunded  
them that stode by, to smyte hym on the mouth.

<sup>3</sup> Then sayde Paul unto hym: God shall smyte the thou  
paynted wall. Syttest thou and judgest me after the lawe:  
and commaundest me to be smytten contrary to the lawe?  
<sup>4</sup> And they that stode by, sayde revylest thou Goddes hye  
preste? <sup>5</sup> Then sayd Paul: I wist not bethren, that he was  
the hye preste. For it is wrytten: thou shalt not curse the  
ruler of thy people.

## KJ (1611) 1873

<sup>26</sup> When the centurion heard *that*, he went and told the  
chief captain, saying, Take heed what thou doest: for this  
man is a Roman. <sup>27</sup> Then the chief captain came, and said  
unto him, Tell me, art thou a Roman? He said, Yea. <sup>28</sup> And  
the chief captain answered, With a great sum obtained I  
this freedom. And Paul said, But I was *free* born. <sup>29</sup> Then  
straightway they departed from him which should have ex-  
amined him: and the chief captain also was afraid, after  
he knew that he was a Roman, and because he had bound  
him.

<sup>30</sup> On the morrow, because he would have known the  
certainty wherefore he was accused of the Jews, he loosed  
him from *his* hands, and commanded the chief priests and  
all their council to appear, and brought Paul down, and  
**23** set *him* before them. <sup>1</sup> And Paul, earnestly behold-  
ing the council, said, Men *and* brethren, I have lived  
in all good conscience before God until this day. <sup>2</sup> And  
the high priest Ananias commanded them that stood by  
him to smite him on the mouth. <sup>3</sup> Then said Paul unto  
him, God shall smite thee, *thou* whited wall: for sittest  
thou to judge me after the law, and commandest me to be  
smitten contrary to the law? <sup>4</sup> And they that stood by said,  
Revilest thou God's high priest? <sup>5</sup> Then said Paul, I wist  
not, brethren, that he was the high priest: for it is written,

## GENEVA BIBLE (1560) 1562

<sup>26</sup> Nowe when the Centurion heard it, he went, and tolde the chief Captaine, saying, Take hede what thou doest: for this man is a Romaine. <sup>27</sup> Then the chief captaine came, and sayd to hym, Tell me, art thou a Romaine? And he said, Yea. <sup>28</sup> And the chief captaine answered, With a great summe obtained I this burgeship. Then Paul said, But I was so borne. <sup>29</sup> Then strayght waye they departed frome him, whiche shulde have examined hym: and the chief Captaine also was afayrd, after he knewe that he was a Romaine, and that he had bounde him. <sup>30</sup> On the next daye, because he wolde have knowen the certeintie wherfore he was accused of the Jewes, he losed him frome (hys) bondes, and commanded the hie Priests and all their Council to come (together:) and he broght Paul, and set him before them.

**23** And Paul behelde earnestly the Council, and sayd, Men (and) brethren, I have in all good conscience served GOD until this daye. <sup>2</sup> Then the hie Priest Ananias commanded them that stode by, to smite him on the mouth. <sup>3</sup> Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to judge me accordyng to the Law, and commaundest thou me to be smiten contrary to the Law? <sup>4</sup> And they that stode by, sayd, Revilest thou Gods hie Priest? <sup>5</sup> Then sayde Paul, I knewe not, brethren, that he was the hie Priest: for it is written, Thou shalte not

## (RV 1881) ASV 1901

uncondemned? <sup>26</sup> And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. <sup>27</sup> And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. <sup>28</sup> And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. <sup>29</sup> They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

<sup>30</sup> But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

**23** And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. <sup>2</sup> And the high priest Ananias commanded them that stood by him to smite him on the mouth. <sup>3</sup> Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? <sup>4</sup> And they that stood by said, Revilest thou God's high priest? <sup>5</sup> And Paul said, I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil

## BISHOPS' BIBLE (1568) 1602

and uncondemned? <sup>26</sup> When the Centurion heard that, he went and told the chiefe captaine, saying, Take heede what thou doest, for this man is a Romane. <sup>27</sup> Then the chiefe captaine came, and sayd unto him, Tell me, art thou a Romane? He said, Yea. <sup>28</sup> And the chiefe captaine answered, With a great summe obtained I this freedome. And Paul said, I was free borne. <sup>29</sup> Then straightway departed from him they which should have examined him: and the chiefe captaine also was afraid after he knewe that he was a Romane, and because hee had bound him. <sup>30</sup> On the morow, because he would have knowen the certainty wherfore he was accused of the Jewes, he loosed him from his bands, and commanded the high priests and all the counsell to come together, and brought Paul forth, and set him before them.

**23** And Paul earnestly beholding the counsaile, said, Men and brethren, I have lived in all good conscience before God untill this day. <sup>2</sup> And the high Priest Ananias commanded them that stood by, to smite him on the mouth. <sup>3</sup> Then saith Paul unto him, God shal smite thee thou painted wal: for sittest thou and judgest me after the law, and commandest me to be smitten contrary to the law? <sup>4</sup> And they that stood by, said, Revilest thou Gods high Priest? <sup>5</sup> Then said Paul, I wist not, brethren, that he was the high Priest: For it is written, Thou shalt not curse

## RSV (1946) 1960

<sup>26</sup> When the centurion heard that, he went to the tribune and said to him, "What are you about to do? For this man is a Roman citizen." <sup>27</sup> So the tribune came and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." <sup>28</sup> The tribune answered, "I bought this citizenship for a large sum." Paul said, "But I was born a citizen." <sup>29</sup> So those who were about to examine him withdrew from him instantly; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

<sup>30</sup> But on the morrow, desiring to know the real reason why the Jews accused him, he unbound him, and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them.

**23** And Paul, looking intently at the council, said, "Brethren, I have lived before God in all good conscience up to this day." <sup>2</sup> And the high priest Ananias commanded those who stood by him to strike him on the mouth. <sup>3</sup> Then Paul said to him, "God shall strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?" <sup>4</sup> Those who stood by said, "Would you revile God's high priest?" <sup>5</sup> And Paul said, "I did not know, brethren, that he was the high priest; for it is written, 'You shall not speak evil of a ruler of your people.'"

## TYNDALE (1525) 1535

<sup>6</sup> When Paul perceaved that the one parte were Saduces, and the other Pharises: he cried oute in the counsell. Men and brethren, I am a Phariseye, the sonne of a Phariseye. Of the hope and resurreccion from deeth, I am judged. <sup>7</sup> And when he had so sayde, ther arose a debate bitwene the Pharisayes and the Saduces, and the multitude was divided. <sup>8</sup> For the Saduces saye that ther is no resurreccion, nether angell, nor sprete. But the Pharisayes graunt bothe. <sup>9</sup> And ther arose a great crie, and the Scribes which were of the Pharisayes parte, arose and strove sayinge: we finde none evyll in this man. Though a sprete or an angell hath apered to him, let us not stryve agaynst God.

<sup>10</sup> And when ther arose greate debate, the captayne fearing lest Paul shuld have bene pluckt a sondre of them, commaunded the soudiers to go doune, and to take him from amonge them, and to bringe him into the castle.

<sup>11</sup> The nyght folowing, God stode by him and sayd: be of good cheare Paul: for as thou hast testified of me in Jerusalem, so must thou beare witnes at Rome.

<sup>12</sup> When daye was come, certayne of the Jewes gaddered them selves to geter, and made a vowe, sayinge, that they wolde nether eate nor drinke till they had killed Paul.

<sup>13</sup> They were about. xl. which had made this conspiracion.

<sup>14</sup> And they came to the chefe prestes and elders, and sayde: we have bounde oure selves with a vowe, that we

## RHEIMS 1582

<sup>6</sup> And Paul knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Council, Men brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I judged. <sup>7</sup> And when he had said these things, there rose dissension betwene the Pharisees and Sadducees, and the multitude was divided. <sup>8</sup> For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. <sup>9</sup> And there was made a great crie. And certaine of the Pharisees rising up, strove saying, We finde no evil in this man. what if a spirit hath spoken to him, or an Angel? <sup>10</sup> And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiars to goe doune, and to take him out of the middes of them, and to bring him into the castel. <sup>11</sup> And the night folowing our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

<sup>12</sup> And when day was come, certaine of the Jewes gathered them selves together, and vowed them selves, saying, that they would neither eate nor drinke til they killed Paul. <sup>13</sup> And they were more then fourtie men that had made this conspiracie: <sup>14</sup> who came to the cheefe priests and the auncients, and said, By execration we have vowed our

## GREAT BIBLE (1539) 1540

<sup>6</sup> When Paul perceaved that the one parte were Saduces, and the other Pharises, he cryed out in the councell: Men and brethren, I am a Pharisey, the sonne of a Pharisey. Of the hope and resurreccyon from death, I am judged.

<sup>7</sup> And whan he had so sayde, there arose a debate betwene the Phariseyes and the Saduces and the multitude was devyded. <sup>8</sup> For the Saduces saye, that there is no resurreccyon, nether angel, nor sprete: But the Phariseyes graunt both.

<sup>9</sup> And there arose a greate crye: and whan the Scribes which were of the Phariseyes parte arose, they strove saying: we fynde none evyll in thys man. Though a sprete or an angell hath apered to hym, let us not stryve agaynst God.

<sup>10</sup> And when there arose greate debate, the captayne (fearyng, lest Paul shulde have bene pluckte a sondre of them) commaunded the soudyers to go downe, and to take hym from amonge them, and to brynge hym into the castell.

<sup>11</sup> The nyght folowyng, God stode by hym, and sayde: be of good cheare Paul: for as thou hast testifyed of me in Jerusalem so must thou beare wytnesse also at Rome.

<sup>12</sup> And whan it was daye, certayne of the Jewes gathered them selves togethery, and made a vowe, sayinge: that they wolde nether eate nor dryncke, tyll they had kylled Paul.

<sup>13</sup> They were moo then fourtye men, which had made thys conspiracyon: <sup>14</sup> And they came to the chefe prestes and elders, and sayde: we have bounde oure selves with a vowe, that we wyll eate nothyng, untill we have slayne Paul.

## KJ (1611) 1873

Thou shalt not speak evil of the ruler of thy people. <sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. <sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. <sup>9</sup> And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. <sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

<sup>11</sup> And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

<sup>12</sup> And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

<sup>13</sup> And they were more than forty which had made this conspiracy. <sup>14</sup> And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that

## GENEVA BIBLE (1560) 1562

spake evill of the Ruler of thy people. <sup>6</sup> But when Paul perceived that the one parte were of the Sadduces, and the other of the Pharises, he cried in the Council, Men (and) brethren, I am a Pharisee, the sonne of a Pharisee: I am accused of the hope and resurrection of the dead. <sup>7</sup> And when he had said this, there was a dissension betwene the Pharises and the Sadduces, so that the multitude was divided. <sup>8</sup> For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharisses confesse bothe. <sup>9</sup> Then there was a great crye: and the Scribes of the Pharises parte rose up, and strove, saying, We finde none evill in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God. <sup>10</sup> And when there was a great dissension, the chief capitaine, fearing lest Paul shulde have bene pulled in pieces of them, commaunded the souldiers to go downe, and to take him from among them, and to bring him into the castel.

<sup>11</sup> Now the night following the Lord stode by hym, and said, Be of good courage, Paul: for as thou hast testified of me in Jerusalem: so must thou beare witnes also at Rome. <sup>12</sup> And when the day was come, certeine of the Jewes made an assemblie, and bounde them selves with an othe, saying, that they wold nether eat nor drinke, til they had killed Paul. <sup>13</sup> And they were more then fourtie, whiche had made this conspiracie. <sup>14</sup> And they came to the chief Priests and Elders, and sayd, We have bounde our selves with a solemne othe, that we will eat nothing, untill we

## (RV 1881) ASV 1901

of a ruler of thy people. <sup>6</sup> But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. <sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. <sup>9</sup> And there arose a great clamor: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? <sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

<sup>11</sup> And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

<sup>12</sup> And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty that made this conspiracy. <sup>14</sup> And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing

## BISHOPS' BIBLE (1568) 1602

the ruler of thy people. <sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cryed out in the counsaile, Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead I am judged. <sup>7</sup> And when he had so said, there arose a debate betweene the Pharisees and the Saducees: and the multitude was divided. <sup>8</sup> For the Saduces say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. <sup>9</sup> And there arose a great cry: and when the Scribes which were of the Pharisees part arose, they strove, saying, We finde no evil in this man: but if a spirit or an Angel hath spoken to him, let us not strive against God. <sup>10</sup> And when there arose a great debate, the chiefe capitaine fearing least Paul should have bene plucked asunder of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle. <sup>11</sup> And the night following, the Lord stood by him, and said, Be of good cheere, Paul: for as thou hast testified of me in Hierusalem, so must thou beare witnesse also at Rome. <sup>12</sup> And when it was day, certaine of the Jewes gathered themselves together, and made a vow, saying that they would neither eat nor drinke till they had killed Paul. <sup>13</sup> And they were more then fourtie *men*, which had made this conspiracie. <sup>14</sup> And they came to the chiefe Priests and elders, and said, We have bound our selves with a vowe, that wee will eate nothing untill we have

## RSV (1946) 1960

<sup>6</sup> But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees; with respect to the hope and the resurrection of the dead I am on trial." <sup>7</sup> And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees acknowledge them all. <sup>9</sup> Then a great clamor arose; and some of the scribes of the Pharisees' party stood up and contended, "We find nothing wrong in this man. What if a spirit or an angel spoke to him?" <sup>10</sup> And when the dissension became violent, the tribune, afraid that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them and bring him into the barracks.

<sup>11</sup> The following night the Lord stood by him and said, "Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome."

<sup>12</sup> When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul. <sup>13</sup> There were more than forty who made this conspiracy. <sup>14</sup> And they went to the chief priests and elders, and said, "We have strictly bound ourselves by an oath to

## TYNDALE (1525) 1535

will eate nothinge untill we have slayne Paul. <sup>15</sup> Now therfore geve ye knowlege to the upper captayne and to the counsell, that he bringe him forth unto us to morow, as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him.

<sup>16</sup> When Pauls sisters sonne hearde of their layinge awayte, he went and entred into the castle, and tolde Paul. <sup>17</sup> And Paul called one of the under captaynes unto him, and sayde: bringe this younge man unto the hycaptayne: for he hath a certayne thinge to shewe him. <sup>18</sup> And he toke him and sayd: Paul the presoner called me unto him, and prayed me to bringe this younge man unto the, which hath a certayne matter to shewe the.

<sup>19</sup> The hye captayne toke him by the hond, and went a parte with him out of the waye: and axed him: what hast thou to saye unto me? <sup>20</sup> And he sayd: the Jewes are determined to desyre the that thou woldest bringe forth Paul to morowe into the counsell, as though they wolde enquire somewhat of him more perfectly. <sup>21</sup> But folowe not their mindes: for ther lye in wayte for him of them, moo then. xl. men, which have bounde them selves with a vowe, that they will nether eate ner drinke tyll they have kylled him. And now are they redy, and loke for thy promes.

<sup>22</sup> The upper captayne let the yonge man departe and charged: se thou tell it out to no man that thou hast shewed

## RHEIMS 1582

selves, that we wil eate nothing, til we kill Paul. <sup>15</sup> Now therfore give you knowledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere, are ready for to kil him. <sup>16</sup> Which when Pauls sisters sonne had heard, of their lying in waite, he came and entred into the castel and told Paul. <sup>17</sup> And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. <sup>18</sup> And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man unto thee, having some thing to say to thee. <sup>19</sup> And the Tribune taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tel me? <sup>20</sup> And he said, The Jewes have agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. <sup>21</sup> But doe not thou credite them, for there lie in waite for him more then fourtie men of them, which have vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promisse. <sup>22</sup> The Tribune therfore dismissed the yong man, commaunding that he should speake to no man that he had notified these things unto him.

## GREAT BIBLE (1539) 1540

<sup>15</sup> Nowe therfore geve ye knowledge to the upper cap-  
tayne and to the counsell, that he brynge hym forth unto  
us to morowe, as though we wold knowe some thyng more  
perfectly of him. But we (or ever he come neare) are redy  
to kyl hym.

<sup>16</sup> Whan Pauls systers sonne hearde of theyr layinge  
awayte, he went, and entred into the castell, and tolde  
Paul. <sup>17</sup> And Paul called one of the under captaynes unto  
him and sayde: brynge thys younge man unto the hycap-  
tayne: for he hath a certayne thyng to shewe hym. <sup>18</sup> And  
he toke hym and brought hym to the hye captayne, and  
sayd: Paul the presoner called me unto hym, and prayed  
me to brynge thys younge man unto the, whych hath a  
certayne matter to shewe the.

<sup>19</sup> The hye captayne toke hym by the hand, and went  
with him out of the waye, and asked him: what is yt that  
thou hast to tell me? <sup>20</sup> And he sayde: the Jewes are deter-  
mynd to desyre the, that thou woldest brynge forth Paul  
to morow into the counsell, as though they wolde enquire  
somwhat of hym more perfectly. <sup>21</sup> But folowe not thou  
theyr myndes: for there lye in wayte for hym of them, moo  
then fourtye men, which have bounde them selves with a  
vowe, that they will nether eate nor dryncke, tyll they have  
kylled hym. And now are they redy, and loke that thou  
shuldest promes.

<sup>22</sup> The upper captayne then let the younge man departe,  
and charged hym, sayinge: se thou, tell it oute to no man,

## KJ (1611) 1873

we will eat nothing until we have slain Paul. <sup>15</sup> Now there-  
fore ye with the council signify to the chief captain that he  
bring him down unto you to morrow, as though ye would  
inquire something more perfectly concerning him: and we,  
or ever he come near, are ready to kill him. <sup>16</sup> And when  
Paul's sister's son heard of *their* lying in wait, he went and  
entered into the castle, and told Paul. <sup>17</sup> Then Paul called  
one of the centurions unto *him*, and said, Bring this young  
man unto the chief captain: for he hath a certain *thing* to  
tell him. <sup>18</sup> So he took him, and brought *him* to the chief  
captain, and said, Paul the prisoner called me unto *him*, and  
prayed *me* to bring this young man unto thee, who hath  
something to say unto thee. <sup>19</sup> Then the chief captain took  
him by the hand, and went *with him* aside privately, and  
asked *him*, What is that thou hast to tell me? <sup>20</sup> And he  
said, The Jews have agreed to desire thee that thou wouldest  
bring down Paul to morrow into the council, as though  
they would inquire somewhat of him more perfectly. <sup>21</sup> But  
do not thou yield unto them: for there lie in wait for him  
of them *moe than* forty men, which have bound themselves  
with an oath, that *they* will neither eat nor drink till they  
have killed him: and now are they ready, looking for a  
promise from thee. <sup>22</sup> So the chief captain then let the  
young man depart, and charged *him*, *See thou* tell no man

## GENEVA BIBLE (1560) 1562

have slaine Paul. <sup>15</sup> Nowe therefore, ye and the Councill signifie to the chief Captaine, that he bring him forth unto you to morowe, as thogh ye wolde knowe some thyng more perfetly of him, and we, or ever he come nere, wil be readie to kil him. <sup>16</sup> But when Pauls sisters sonne heard of their laying await, he went, and entred into the castle, and tolde Paul. <sup>17</sup> And Paul called one of the Centurions unto him, and said, Bring thys yong man unto the chief captaine: for he hathe a certeine thing to shewe him. <sup>18</sup> So he toke hym, and broght hym to the chief Captaine, and sayd, Paul the prisoner called me unto him, and prayed me to bryng this yong man unto thee, which hath some thing to say unto thee. <sup>19</sup> Then the chief captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe me? <sup>20</sup> And he said. The Jewes have conspired to desire thee, that thou woldest bring forth Paul to morow into the Council, as thogh they wolde inquire somewhat of him more perfetly. <sup>21</sup> But let them not perswade thee: for there lie in waite for him of them, more then fourtie men, whiche have bounde them selves with an othe, that they wil nether eat nor drinke, til they have killed him: and now are they readie, and wait for thy promes. <sup>22</sup> The chief captaine then let the yong man departe, and charged him to speake it to no man, that he had

## (RV 1881) ASV 1901

until we have killed Paul. <sup>15</sup> Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him. <sup>16</sup> But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. <sup>17</sup> And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him. <sup>18</sup> So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. <sup>19</sup> And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? <sup>20</sup> And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldst inquire somewhat more exactly concerning him. <sup>21</sup> Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. <sup>22</sup> So the chief captain let the young man go, charging him, Tell no man that thou hast signified

## BISHOPS' BIBLE (1568) 1602

slaine Paul. <sup>15</sup> Nowe therefore give yee knowlege to the chiefe captaine, and to the counsaile, that he bring him fourth unto you to morow, as though ye would knowe something more perfectly of him: and we, or ever he come neere, are readie to kill him. <sup>16</sup> And when Pauls sisters sonne heard of their laying awaite, he went and entred into the castle, and told Paul. <sup>17</sup> And Paul called one of the under captains unto him, and said, Bring this young man unto the high captaine: for he hath a certeine thing to shew him. <sup>18</sup> And he tooke him, and brought him to the high captaine, and said, Paul the prisoner called me unto him, and prayed me to bring this yong man unto thee, which hath a certeine matter to shew thee. <sup>19</sup> Then the high captaine tooke him by the hand, and went with him out of the way, and asked him, What is it that thou hast to tell me? <sup>20</sup> And he said, The Jewes are determined to desire thee, that thou wouldest bring fourth Paul to morow into the counsaile, as though they would enquire some what of him more perfectly. <sup>21</sup> But follow not thou their mindes: for there lie in wait for him of them moe then fourtie men, which have bound themselves with a vowe, that they will neither eate nor drinke, till they have killed him: and now are they readie, and looke for a promise from thee. <sup>22</sup> The chiefe captaine then let the yong man depart, and charged him, See thou tell it out to no man, that thou hast shewed

## RSV (1946) 1960

taste no food till we have killed Paul. <sup>15</sup> You therefore, along with the council, give notice now to the tribune to bring him down to you, as though you were going to determine his case more exactly. And we are ready to kill him before he comes near."

<sup>16</sup> Now the son of Paul's sister heard of their ambush; so he went and entered the barracks and told Paul. <sup>17</sup> And Paul called one of the centurions and said, "Bring this young man to the tribune; for he has something to tell him." <sup>18</sup> So he took him and brought him to the tribune and said, "Paul the prisoner called me and asked me to bring this young man to you, as he has something to say to you." <sup>19</sup> The tribune took him by the hand, and going aside asked him privately, "What is it that you have to tell me?" <sup>20</sup> And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him. <sup>21</sup> But do not yield to them; for more than forty of their men lie in ambush for him, having bound themselves by an oath neither to eat nor drink till they have killed him; and now they are ready, waiting for the promise from you." <sup>22</sup> So the tribune dismissed the young man, charging him, "Tell no one that you have informed me of this."

## TYNDALE (1525) 1535

these thinges to me. <sup>23</sup> And he called unto him two under captaynes, sayinge: make redy two hondred soudiers to go to Cesarea and horsmen threscore and ten, and speare men two houndred, at the thynde houre of the nyght <sup>24</sup> And delivre them beastes that they maye put Paul on, and bringe him safe unto Felix the hye debite, <sup>25</sup> and wrote a letter in this maner.

<sup>26</sup> Claudius Lysias unto the most mighty rular Felix, sendeth gretinges. <sup>27</sup> This man was taken of the Jewes, and shuld have bene killed of them. Then came I with soudiers, and rescued him, and perceaved that he was a Romayne. <sup>28</sup> And when I wolde have knowen the cause, wherfore they accused him, I brought him forth into their counsell. <sup>29</sup> There perceaved I that he was accused of questions of their lawe: but was not gyltye of eny thinge worthy of deeth or of bondes. <sup>30</sup> Afterwarde when it was shewed me how that the Jewes layde wayte for the man, I sent him strayght waye to the, and gave commaundment to his accusars, yf they had ought agaynst him, to tell it unto the: fare well.

<sup>31</sup> Then the soudiers as it was commaunded them, toke Paul, and brought him by nyght to Antipatras. <sup>32</sup> On the morowe they lefte the horsmen to go with him, and returned unto the castle. <sup>33</sup> Which when they came to Cesarea, they delivered the epistle to the debite, and presented

## RHEIMS 1582

<sup>23</sup> And calling two Centurions, he said to them, Make ready two hundred souldiars, to goe as farre as Cæsarea, and seventie horsemen, and launces two hundred, from the third houre of the night: <sup>24</sup> and prepare beastes. that setting Paul on, they might bring him safe to Felix the President (<sup>25</sup> For he feared lest perhaps the Jewes might take him away, and kil him, and him self afterward should sustaine reproche, as though he would have taken money) <sup>26</sup> writing a letter containing this much.

*Claudius Lysias to the most excellent President Felix, greeting.* <sup>27</sup> This man being apprehended of the Jewes, and ready to be killed of them, I comming in with the band delivered him, understanding that he is a Romane: <sup>28</sup> and meaning to know the cause that they objected unto him, I brought him downe into their Councel. <sup>29</sup> Whom I found to be accused concerning questions of their law: but having no crime worthie of death or of bandes. <sup>30</sup> And when it was told me of embushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare wel. <sup>31</sup> And the souldiars according as it was commaunded them, taking Paul, brought him by night to Antipatris. <sup>32</sup> And the next day sending away the horsemen to goe with him, they returned to the castel. <sup>33</sup> Who when they were come to Cæsarea, and had delivered the letter to the President, they did set

## GREAT BIBLE (1539) 1540

that thou hast shewed these thynges to me: <sup>23</sup> And he called unto hym two under captaynes sayinge: make ready two hundred soudiers to go to Cesarea, and horssmen threscore, and ten: and speare men two hundred, at the thynde houre of the nyghte. <sup>24</sup> And delyver them beastes, that they maye sett Paul on, and brynge hym safe unto Felix the hye debyte (*For he dyd feare lest happlye the Jewes shulde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money,*) <sup>25</sup> and he wrote a letter after thys maner.

<sup>26</sup> Claudius Lysias unto the most myghty rular Felix, sendeth gretynges. <sup>27</sup> Thys man was taken of the Jewes, and shuld have bene kyllled of them. Then came I with soudyers, and reskued hym, and perceaved that he was a Romayn. <sup>28</sup> And when I wold have knowen the cause, wherfore they accused hym, I broughte hym forth into theyr counsell. <sup>29</sup> There perceaved I that he was accused of questions of their lawe. But was not gyltye of eny thyng worthy of death or of bondes. <sup>30</sup> And when it was shewed me, how that Jewes layde wayte ther for him, I sent hym strayght waye to the, and gave commaundement to hys accusars, that the thynges, which they have agaynst hym, they shulde tell before the: fare well. <sup>31</sup> Then the soudyers (as it was commaunded them) toke Paul, and brought hym by night to Antipatras. <sup>32</sup> On the morow they left the horssmen to go with hym, and returned unto the castle. <sup>33</sup> Whych when they came to Cesarea, (and delyvered the epistle to the

## KJ (1611) 1873

that thou hast shewed these *things* to me. <sup>23</sup> And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore *and* ten, and spearmen two hundred, at the third hour of the night; <sup>24</sup> and provide *them* beastes, that they may set Paul on, and bring *him* safe unto Felix the governor. <sup>25</sup> And he wrote a letter after this manner:

<sup>26</sup> Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. <sup>27</sup> This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. <sup>28</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council: <sup>29</sup> whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to *his* accusers also to say before thee what *they had* against him. Farewell.

<sup>31</sup> Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. <sup>32</sup> On the morrow they left the horsemen to go with him, and returned to the castle: <sup>33</sup> who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul

## GENEVA BIBLE (1560) 1562

shewed him these things. <sup>23</sup> And he called unto him two certeine Centurions, saying, Make readie two hundreth souldiers, that they may go to Cesarea, and horsmen thre score and ten, and two hundreth, with dartes at the thirde houre of the night. <sup>24</sup> And let them make readie an horse that Paul being set on, may be broght safe unto Felix the Governour. <sup>25</sup> And he wrote an epistle in this maner. <sup>26</sup> Claudius Lysias unto the moste noble Governour Felix sendeth greting. <sup>27</sup> As this man was taken of the Jewes, and shulde have bene killed of them, I came upon them with the garison, and rescued him, perceiving that he was a Romaine. <sup>28</sup> And when I wolde have knowen the cause wherefore they accused him, I broght him forthe into their council. <sup>29</sup> (There) I perceived that he was accused of questions of their Law, but had no crime worthie of death, or of bondes. <sup>30</sup> And when it was shewed me, how that the Jewes laid wait for the man, I sent (him) straight way to thee, and commaunded his accusers to speake before thee the things that they had against him. Fare wel. <sup>31</sup> Then the souldiers as it was commaunded them, toke Paul, and broght him by night to Antipatris. <sup>32</sup> And the next day, they left the horsmen to go with him, and returned unto the castel. <sup>33</sup> Now when they came to Cesarea, they delivered the epistle to the Governour, and presented Paul also unto

## (RV 1881) ASV 1901

these things to me. <sup>23</sup> And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: <sup>24</sup> and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. <sup>25</sup> And he wrote a letter after this form:

<sup>26</sup> Claudius Lysias unto the most excellent governor Felix, greeting. <sup>27</sup> This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. <sup>28</sup> And desiring to know the cause wherefore they accused him, <sup>b</sup> I brought him down unto their council: <sup>29</sup> whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And when it was shown to me that there would be a plot <sup>c</sup> against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.<sup>d</sup>

<sup>31</sup> So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. <sup>32</sup> But on the morrow they left the horsemen to go with him, and returned to the castle: <sup>33</sup> and they, when they came to Cæsarea and delivered the letter to the governor, presented Paul also be-

## BISHOPS' BIBLE (1568) 1602

these things to me. <sup>23</sup> And hee called unto him two under-captaines, saying, Make readie two hundred souldiers to goe to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third houre of the night: <sup>24</sup> And deliver them beastes, that they may set Paul on, and bring him safe unto Felix the high deputie. <sup>25</sup> And he wrote a letter after this maner, <sup>26</sup> Claudius Lysias, unto the most mightie ruler Felix, sendeth greetings. <sup>27</sup> This man was taken of the Jewes, and should have bene killed of them: Then came I with an armie, and rescued him, and perceived that he was a Romane: <sup>28</sup> And when I would have knowen the cause wherfore they accused him, I brought him forth into their counsaile. <sup>29</sup> Whom I perceived to be accused of questions of their law, but having nothing layd to his charge worthy of death, or of bonds. <sup>30</sup> And when it was shewed me how that the Jewes laid wait for the man, I sent *him* straightway to thee, and gave commandement to his accusers, that the things which they have against him, they should tell before thee. Farewell. <sup>31</sup> Then the souldiers as it was commanded them, tooke Paul, and brought him nigh to Antipatridis. <sup>32</sup> On the morow, they left the horsemen to goe with him, and returned unto the castle. <sup>33</sup> Which when they came to Cesa-rea, and delivered the Epistle to the deputie, presented

## RSV (1946) 1960

<sup>23</sup> Then he called two of the centurions and said, "At the third hour of the night get ready two hundred soldiers with seventy horsemen and two hundred spearmen to go as far as Caesarea. <sup>24</sup> Also provide mounts for Paul to ride, and bring him safely to Felix the governor." <sup>25</sup> And he wrote a letter to this effect:

<sup>26</sup> "Claudius Lysias to his Excellency the governor Felix, greeting. <sup>27</sup> This man was seized by the Jews, and was about to be killed by them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen. <sup>28</sup> And desiring to know the charge on which they accused him, I brought him down to their council. <sup>29</sup> I found that he was accused about questions of their law, but charged with nothing deserving death or imprisonment. <sup>30</sup> And when it was disclosed to me that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him."

<sup>31</sup> So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. <sup>32</sup> And on the morrow they returned to the barracks, leaving the horsemen to go on with him. <sup>33</sup> When they came to Caesarea and delivered the letter to the governor, they presented

<sup>b</sup> Some ancient authorities omit *I brought him down unto their council.*  
<sup>c</sup> Many ancient authorities read *against the man on their part, I sent him to thee, charging &c.*  
<sup>d</sup> Many ancient authorities add *Farewell.*

## TYNDALE (1525) 1535

Paul before him. <sup>34</sup> When the debite had redde the letter, he axed of what cowntre he was, and when he understode that he was of Cicill, <sup>35</sup> I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepte in Herodes pallys.

**24** After. v. dayes, Ananias the hye Preste descended, with elders and with a certayne Oratour named Tartullus, and enformed the ruelar of Paul. <sup>2</sup> When Paul was called forth, Tartullus beganne to accuse him saying: Seyinge that we lyve in great quietnes by the meanes of the, and that many good thinges are done unto this nacion thorow thy providence: <sup>3</sup> that alowe we ever and in all places, most myghty Felix with all thanks. <sup>4</sup> Not withstondyge, that I be not tedeous unto the, I praye the, that thou woldest heare us of thy curtesy a feawe wordes.

<sup>5</sup> We have founde this man a pestilent felowe, and a mover of debate unto all the Jewes thorowe out the worlde, and a mayntayner of the secte of the Nazarites, <sup>6</sup> and hath also enforced to pollute the temple. Whom we toke and wolde have judged accordyng to oure lawe: <sup>7</sup> but the hye captayne Lysias came upon us, and with great violence toke him awaye out of oure hondes, <sup>8</sup> commaunding his accusars to come unto the. Of whom thou mayst (yf thou wilt enquire) knowe the certayne of all these thinges where of we accuse him. <sup>9</sup> The Jewes lyke wyse affermed, sayinge that it was even so.

## RHEIMS 1582

Paul also before him. <sup>34</sup> And when he had read, and had asked of what province he was: and understanding that of Cilicia: <sup>35</sup> I wil heare the, said he, when thy accusers are come. And he commaunded him to be kept in Herods palace.

**24** And after five daies the high priest Ananias descended, with certaine auncients and one Tertullus an oratour, who went to the President against Paul. <sup>2</sup> And Paul being cited, Tertullus began to accuse, saying.

Whereas we live in much peace by thee, and many things are corrected by thy providence: <sup>3</sup> we doe alwaies and in all places receive it, most excellent Felix, with al thanks-giving. <sup>4</sup> But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare us. <sup>5</sup> We have found this man pestiferous, and raising seditions to al the Jewes in the whole world, and authour of the sedition of the secte of the Nazarenes, <sup>6</sup> who also hath attempted to violat the temple, whom also being apprehended we would have judged according to our law. <sup>7</sup> But Lysias the Tribune comming in, with great force tooke him away out of our handes, <sup>8</sup> commaunding his accusers to come to thee, of whom thou maiest thy self judging, understand of al these things, whereof we accuse him. <sup>9</sup> And the Jewes also added, saying that these things were so.

## GREAT BIBLE (1539) 1540

debyte) presented Paul also before him. <sup>34</sup> When the debite thad redde the lettre, he asked of what cowntre he was. And when he understode that he was of Cilicia <sup>35</sup> I wyll heare the (sayde he) when thyne accusars are come also: and he commaunded hym to be kepte in Herodes judgement hall.

**24** After fyve dayes, Ananias the hye preste descended with the elders, and with a certayne oratour named Tartullus, which enformed the debite against Paul. <sup>2</sup> And when Paul was called forth, Tartullus beganne to accuse hym, saying: Seyinge that we lyve in greate quietnes by the meanes of the, and that many good thynges are done unto thys nacion thorowe thy providence. <sup>3</sup> that alowe we ever and in all places moost noble Felix with all thanks. <sup>4</sup> Notwithstandyng, that I be not tedious unto the, I praye the, that thou woldest heare us of thy curtesy a feaw wordes:

<sup>5</sup> For we have founde this man a pestilent felowe, and a mover of debate unto all the Jewes in the whole world, and a maynteyner (of *sedicyon*) of the secte of the Nazarites <sup>6</sup> which hath also enforced to pollute the temple. Whom we toke, and wolde have judged accordinge to our lawe: <sup>7</sup> but the hye captayne Lysias came upon us, and with great violence toke hym awaye oute of oure handes, <sup>8</sup> commaundyng hys accusars to come unto the. Of whom thou mayest (yf thou wilt enquire) knowe the certenty of all these thinges, wherof we accuse him: <sup>9</sup> The Jewes lykewyse affermed, sayinge, that these thinges were even so.

## KJ (1611) 1873

also before him. <sup>34</sup> And when the governor had read *the letter*, he asked of what province he was: and when he understood that *he was* of Cilicia; <sup>35</sup> I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

**24** And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. <sup>2</sup> And when he was called *forth*, Tertullus began to accuse *him*, saying,

Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup> we accept *it* always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray *thee* that thou wouldest hear us of thy clemency a few words. <sup>5</sup> For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup> who also hath gone about to profane the temple: whom we took, and would have judged according to our law. <sup>7</sup> But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, <sup>8</sup> commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these *things*, whereof we accuse him. <sup>9</sup> And the Jews also assented, saying that these *things* were so.

## GENEVA BIBLE (1560) 1562

him. <sup>34</sup>So when the Governour had red it, he asked of what province he was: and when he understode that he was of Cilicia, <sup>35</sup>I wil heare thee, said he, when thine accusers also are come, and commaunded him to be kept in Herodes judgement hall.

**24** Now after five dayes, Ananias the high Priest came downe with the Elders, and (with) Tertullus a certeine oratour, whiche appeared before the Governour against Paul. <sup>2</sup>And when he was called forthe, Tertullus began to accuse (him,) saying, Seing that we have obtained great quietnes through thee, and that manie worthie things are done unto this nation through thy providence. <sup>3</sup>We acknowledge it wholly, and in all places moste noble Felix, with all thankes. <sup>4</sup>But that I be not tedious unto thee, I pray thee, that thou woldest heare us of thy courtesie a fewe wordes. <sup>5</sup>Certainely we have founde this man a pestilent felowe, and a mover of sedition among all the Jewes throughout the worlde and a chief maintainer of the secte of the Nazarites: <sup>6</sup>And hathe gone about to pollute the Temple: therefore we toke him, and wolde have judged him according to our Law: <sup>7</sup>But the chief captaine Lysias came upon us, and with great violence toke him out of our hands, <sup>8</sup>Commanding his accusers to come to thee: of whom thou maist [if thou wilt inquire] know all these things whereof we accuse him. <sup>9</sup>And the Jewes likewise af-

## (RV 1881) ASV 1901

fore him. <sup>34</sup>And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, <sup>35</sup>I will hear thee fully, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

**24** And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. <sup>2</sup>And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, <sup>3</sup>we accept it in all ways and in all places, most excellent Felix, with all thankfulness. <sup>4</sup>But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. <sup>5</sup>For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup>who moreover assayed to profane the temple: on whom also we laid hold: <sup>7</sup>from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him. <sup>9</sup>And the Jews also joined in the charge, affirming that these things were so.

<sup>6</sup> Some ancient authorities insert *and we would have judged him according to our law.* <sup>7</sup> But the chief captain Lysias came, and with great violence took him away out of our hands, <sup>8</sup>commanding his accusers to come before thee.

## BISHOPS' BIBLE (1568) 1602

Paul also before him. <sup>34</sup>And when the deputie had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia: <sup>35</sup>I will heare thee, said he, when thine accusers are come also. And he commanded him to be kept in Herods judgement hall.

**24** And after five dayes, Ananias the hie Priest descended with the elders, and with a certaine Orator, named Tertullus, which appeared before the deputie against Paul. <sup>2</sup>And when Paul was called forth, Tertullus began to accuse him, saying, Seeing that we have obtained great quietnes by the means of thee, and that many good things are done unto this nation through thy providence, <sup>3</sup>That allow we ever, and in al places, most noble Felix, with all thankes. <sup>4</sup>Notwithstanding, that I be not tedious unto thee, I pray thee, that thou wouldest heare us of thy curtesie a few wordes. <sup>5</sup>For we have found this man a pestilent fellowe, and a moover of debate unto all the Jewes in the whole world, and a maintainer of the sect of the Nazarites. <sup>6</sup>Which also hath gone about to pollute the temple: whom we tooke, and would have judged according to our law. <sup>7</sup>But the high captaine Lysias came upon us, and with great violence tooke him away out of our hands, <sup>8</sup>Commanding his accusers to come unto thee, of whom thou maiest, if thou wilt enquire, know the certaintie of all these things whereof we accuse him. <sup>9</sup>And the Jewes likewise

## RSV (1946) 1960

Paul also before him. <sup>34</sup>On reading the letter, he asked to what province he belonged. When he learned that he was from Cilicia <sup>35</sup>he said, "I will hear you when your accusers arrive." And he commanded him to be guarded in Herod's praetorium.

**24** And after five days the high priest Ananias came down with some elders and a spokesman, one Tertullus. They laid before the governor their case against Paul; <sup>2</sup>and when he was called, Tertullus began to accuse him, saying:

"Since through you we enjoy much peace, and since by your provision, most excellent Felix, reforms are introduced on behalf of this nation, <sup>3</sup>in every way and everywhere we accept this with all gratitude. <sup>4</sup>But, to detain you no further, I beg you in your kindness to hear us briefly. <sup>5</sup>For we have found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. <sup>6</sup>He even tried to profane the temple, but we seized him.<sup>7</sup> <sup>3</sup>By examining him yourself you will be able to learn from him about everything of which we accuse him."

<sup>9</sup>The Jews also joined in the charge, affirming that all this was so.

<sup>7</sup> Other ancient authorities add *and we would have judged him according to our law.* <sup>7</sup> But the chief captain Lysias came and with great violence took him out of our hands, <sup>8</sup>commanding his accusers to come before you.

## TYNDALE (1525) 1535

<sup>10</sup> Then Paul (after that the rular him selfe had beckened unto him that he shuld speake) answered: I shall with a moare quyet mynde answeere for my selfe, <sup>11</sup> for as moche as I under stonde that thou hast bene of many yeares a judge unto this people, because that thou mayst knowe that there are yet, but. xii. dayes sence I went up to Jerusalem for to praye, <sup>12</sup> and that they nether founde me in the temple disputyng with eny man, ether raysinge up the people nether in the Synagoges, nor in the cite: <sup>13</sup> Nether can they prove the thynges wherof they accuse me.

<sup>14</sup> But this I confesse unto the, that after that waye (which they call heresy) so worshippe I the god of my fathers, belevinge all thynges which are written in the lawe and the prophetes <sup>15</sup> and have hope to wardes God, that the same resurreccion of the deed (which they them selves loke for also) shalbe, both of just and unjust. <sup>16</sup> And therefore study I to have a cleare conscience toward God, and toward man also.

<sup>17</sup> But after many yeres I came and brought almes to my people and offeringes, <sup>18</sup> in the which they founde me purified in the temple, nether with multitude, nor yet with unquietnes, howbeit there were certayne Jewes out of Asia <sup>19</sup> which ought to be here present before the, and accuse me, yf they had ought agaynst me: <sup>20</sup> or els let these same here saye, yf they have founde eny evyll doinge in me,

## RHEIMS 1582

<sup>10</sup> But Paul answered, (the President making a signe unto him for to speake.)

Knowing that of many yeres thou art judge over this nation, I wil with good courage answer for my self. <sup>11</sup> For thou maiest understand that it is not above twelve daies to me, since I went up to adore in Hierusalem. <sup>12</sup> and neither in the temple did they finde me disputing with any man, or causing concourse of the multitude, neither in the synagoges, nor in the cite: <sup>13</sup> neither can they prove unto thee the thynges wherof they now accuse me. <sup>14</sup> But this I confesse to thee, that according to the secte, which they call heresie, I doe so serve the father my God, beleeving all thynges that are written in the Law and the Prophets: <sup>15</sup> having hope in God, the which these also them selves expect, that there shal be a resurrection of just and unjust. <sup>16</sup> In this my self also doe studie to have a conscience without offense toward God and toward men alwaies. <sup>17</sup> And after many yeres I came to bestow almes upon my nation, and oblations, and vowes. <sup>18</sup> In the which they found me purified in the temple: not with multitude nor with tumult. <sup>19</sup> But certayne Jewes of Asia, who ought to be present before thee and to accuse, if they had any thing against me: <sup>20</sup> or let these men them selves say, if they have found in me any iniquitie, forasmuch as I stand in the Councel,

## GREAT BIBLE (1539) 1540

<sup>10</sup> Then Paul (after that the debite hym selfe had beckened unto hym that he shulde speake) answered: With a moare quiet minde do I answeere for my selfe, <sup>11</sup> for as moche as I understande, that thou hast bene of many yeares a judge unto thys people, because that thou mayest knowe, that ther are yet, but twelve dayes sence I went up to Jerusalem for to worshyppe, <sup>12</sup> and they nether founde me in the temple disputyng with eny man, ether raysinge up the people, nether in the Synagoges, nor in the cytie. <sup>13</sup> Nether can they prove the thynges wherof they accuse me!

<sup>14</sup> But thys I confesse unto the, that after the waye (which they call heresy) so worship I the God of my fathers, belevyng all thynges which are wrytten in the lawe and the prophetes, <sup>15</sup> and have hope towardes God, that the same resurrection of the deed (which they them selves loke for also) shalbe, both of just and unjust. <sup>16</sup> And therefore study I to have all waye a cleare conscience toward God, and toward men.

<sup>17</sup> But after many yeares, I came and brought almes to my people and offerynges (*and vowes*) <sup>18</sup> in the which they founde me purified in the temple, nether with multitude, nor yet with unquietnesse (*and they toke me, and cryed, sayinge, awaye wyth oure enemye.*) Howbeit there were certen Jewes out of Asia, <sup>19</sup> which ought to be here present before the, and accuse me, yf they had ought agaynst me: <sup>20</sup> or elles lett these same here saye, yf they have found any evyll doynge in me, whyle I stande here in

## (1611) 1873

<sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup> because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. <sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup> neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets: <sup>15</sup> and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup> And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. <sup>17</sup> Now after many years I came to bring alms to my nation, and offerings. <sup>18</sup> Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. <sup>19</sup> Who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup> Or else let these same here say, if they have found any evil doing in me, while I stood before the

## GENEVA BIBLE (1560) 1562

firmed, saying that it was so. <sup>10</sup> Then Paul, after that the governour had beckened unto him that he shulde speake, answered, I do the more gladly answer for my self, for as-muche as I knowe that thou hast bene of manie yeres a judge unto this nation, <sup>11</sup> Seing that thou maist knowe, that there are but twelve dayes since I came up to worship in Jerusalem. <sup>12</sup> And thei nether founde me in the Temple disputing with anie man, nether making uproare among the people, nether in the Synagogues, nor in the citie. <sup>13</sup> Nether can they prove the things, whereof they now accuse me. <sup>14</sup> But this I confesse unto thee, that after the way [which they call heresie] so worship I the God of my Fathers, beleiving all things which are written in the Law and the Prophetes, <sup>15</sup> And have hope towards God, that the resurrection of the dead which they them selves loke for also, shalbe bothe of just and unjust. <sup>16</sup> And herein I endeavour my self, to have alway a cleare conscience toward God, and toward men. <sup>17</sup> Now after many yeres, I came and brought almes to my nacion and offrings. <sup>18</sup> At what time, certeine Jewes of Asia founde me purified in the Temple. <sup>19</sup> Nether with multitude, nor with tumult. <sup>20</sup> Who ought to have bene present before thee, and accuse (me,)

## (RV 1881) ASV 1901

<sup>10</sup> And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: <sup>11</sup> seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: <sup>12</sup> and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. <sup>13</sup> Neither can they prove to thee the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; <sup>15</sup> having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. <sup>16</sup> Herein I also exercise myself to have a conscience void of offence toward God and men always. <sup>17</sup> Now after some years I came to bring alms to my nation, and offerings: <sup>18</sup> amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—<sup>19</sup> who ought to have been here before thee, and to make accusation, if they had aught against me. <sup>20</sup> Or else let these men themselves say what wrong-doing they found when I stood before the council,

## BISHOPS' BIBLE (1568) 1602

affirmed, saying that these things were so. <sup>10</sup> Then Paul, after that the deputie himselfe had beckened unto him that hee should speake, answered, With a more quiet mind doe I answer for my selfe, for as much as I understand that thou hast bene of many yeres a judge unto this nation: <sup>11</sup> Because that thou mayest knowe, that there are yet but twelve dayes, since I went up to Hierusalem for to worship. <sup>12</sup> And they neither found mee in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the citie: <sup>13</sup> Neither can they prove the things whereof they accuse me. <sup>14</sup> But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my fathers, beleiving all things which are written in the Law and the Prophetes, <sup>15</sup> And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of the just and unjust. <sup>16</sup> And herein study I, to have always a cleare conscience toward God, and toward men. <sup>17</sup> Now after many yeres, I came and brought almes to my nation, and offrings: <sup>18</sup> In the which they found me purified in the temple, neither with multitude, nor yet with unquietnesse. <sup>19</sup> Howbeit, there were certaine Jewes out of Asia, <sup>20</sup> Which ought to be here present before thee, and accuse me, if they had

## RSV (1946) 1960

<sup>10</sup> And when the governor had motioned to him to speak, Paul replied:

"Realizing that for many years you have been judge over this nation, I cheerfully make my defense. <sup>11</sup> As you may ascertain, it is not more than twelve days since I went up to worship at Jerusalem; <sup>12</sup> and they did not find me disputing with any one or stirring up a crowd, either in the temple or in the synagogues, or in the city. <sup>13</sup> Neither can they prove to you what they now bring up against me. <sup>14</sup> But this I admit to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, <sup>15</sup> having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust. <sup>16</sup> So I always take pains to have a clear conscience toward God and toward men. <sup>17</sup> Now after some years I came to bring to my nation alms and offerings. <sup>18</sup> As I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia—<sup>19</sup> they ought to be here before you and to make an accusation, if they have anything against me. <sup>20</sup> Or else let these men themselves say what wrongdoing they found

## TYNDALE (1525) 1535

whyll I stonde here in the counsell: <sup>21</sup>except it be for this one voyce, that I cryed stondynge amonge them, of the resurreccion from deeth am I judged of you this daye.

<sup>22</sup> When Felix hearde these thinges he deferde them, for he knewe very well of that waye, and sayde: when Lysias the captayne is come, I will know the utmost of youre matters. <sup>23</sup> And he commaunded an undercaptayne to kepe Paul and that he shulde have rest, and that he shuld forbyd none of his aquayntaunce to minister unto him, or to come unto him.

<sup>24</sup> And after a certayne dayes, cam Felix and his wyfe Drusilla which was a Jewas, and called forth Paul, and hearde him of the fayth which is toward Christ. <sup>25</sup> And as he preached of righteousnes, temperaunce, and judgement to come, Felix trembled and answered: thou hast done ynough at this tyme, departe when I have a convenient tyme, I will sende for the. <sup>26</sup> He hoped also that money shulde have bene geven him of Paul, that he might lowse him: wherfore he called him the oftenner and commened with him. <sup>27</sup> But after. ii. yeare Festus Porcius came into Felix roume. And Felix willinge to shewe the Jewes a pleasure, lefte Paul in preson bounde.

**25** When Festus was come into the province, after three dayes, he ascended from Cesarea unto Jerusalem. <sup>2</sup> Then enformed him the hye prestes and the chefe of the

## RHEIMS 1582

<sup>21</sup> but of this one voice only that I cried standing among them, That of the resurrection of the dead am I judged this day of you. <sup>22</sup> And Felix differred them, knowing most certainly of this way, saying, When Lysias the Tribune is come downe, I wil heare you. <sup>23</sup> And he commaunded the Centurion to keepe him, and that he should have rest, neither to prohibit any of his to minister unto him.

<sup>24</sup> And after some daies, Felix comming with Drusilla his wife, which was a Jewe, called Paul, and heard of him the faith that is in Christ Jesus. <sup>25</sup> And he disputing of justice and chastitie, and of the judgement to come, Felix being terrified, answered, For this time, goe thy way: but in time convenient I wil send for thee. <sup>26</sup> hoping also withal, that money would be given him of Paul, for the which cause also oftentimes sending for him, he spake with him. <sup>27</sup> But when two yeres were ended, Felix had a successour Portius Festus. And Felix being willing to shew the Jewes a pleasure, left Paul in prison.

**25** Festus therfore when he was come into the province, after three daies went up to Hierusalem from Cæsarea. <sup>2</sup> And the cheefe priests, and principal men of the Jewes went unto him against Paul: and they desired him,

## GREAT BIBLE (1539) 1540

the counsell: <sup>21</sup>except it be for this one voyce, that I cryed standynge among them. of the resurreccyon from death am I judged of you thys daye.

<sup>22</sup> When Felix heard these thinges, he deferde them, for he knew very well of that waye, and sayde: when Lysias the captayne is come downe. I will knowe the utmost of your matter. <sup>23</sup> And he commaunded an undercaptayne to kepe Paul, and to let hym have rest, and that he shuld forbyd none of hys aquayntaunce to minister unto him, or to come unto hym.

<sup>24</sup> And after a certayne dayes, whan Felix came with his wyfe Drusilla (which was a Jewesse) he called forth Paul, and hearde hym of the fayth, which is toward Christ. <sup>25</sup> And as he preached of ryghtewesnes temperaunce, and judgement to come, Felix trembled, and answered: Go thy waye for thys tyme: whan I have a convenient season, I wyll sende for the. <sup>26</sup> He hoped also, that money shulde have bene geven hym of Paul, that he myght loose him: wherfore, he called hym the oftenner and comened with hym. <sup>27</sup> But after two yeare, Festus Porcius came into Felix rowme. And Felix wyllynge to shewe the Jewes a pleasure, lefte Paul in preson bounde.

**25** When Festus had receaved the offyce, after three dayes, he ascended from Cesarea unto Jerusalem. <sup>2</sup> Then enformed him the hye prestes and the chefe of the

## KJ (1611) 1873

council, <sup>21</sup>except *it be* for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

<sup>22</sup> And when Felix heard these *things*, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. <sup>23</sup> And he commanded a centurion to keep Paul, and to let *him* have liberty, and that *he* should forbid none of his acquaintance to minister or come unto him. <sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. <sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go *thy way* for *this* time; when I have a convenient season, I will call for thee. <sup>26</sup> He hoped also that money should have been given him of Paul, that he might loose him: wherfore he sent for him the oftener, and communed with him. <sup>27</sup> But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

**25** Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. <sup>2</sup> Then the high priest and the chief of the Jews informed

## GENEVA BIBLE (1560) 1562

if they had ought against me. <sup>21</sup> Or let these them selves say, if they have founde any unjust thing in me, while I stode in the Council, <sup>22</sup> Except (it be) for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day. <sup>23</sup> Now when Felix heard these things, he differred them, and said, When I shal more perfetly knowe the things which concerne this way, by the coming of Lysias the chief Captaine, I wil decide your matter. <sup>24</sup> Then he commande a Centurion to kepe Paul and that he shulde have ease, and that he shuld forbid none of his acquaintance to minister unto him, or to come unto him.

<sup>25</sup> And after certeine dayes, came Felix with his wife Drusilla, which was a Jewesse, (and) he called forthe Paul, and heard him of the faith in Christ. <sup>26</sup> And as he disputed of righteousness, and temperance, and of the judgement to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I wil call for thee. <sup>27</sup> He hoped also that money shulde have bene given him of Paul, that he might lose him: wherefore he sent for him the oftener, and communed with him. <sup>28</sup> When two yeres were expired, Porcius Festus came into Felix rounge: and (Felix) willing to get favour of the Jewes, left Paul bounde.

**25** When Festus was then come into the province, after thre dayes he went up from Cesarea unto Jerusalem.

<sup>2</sup> Then the high Priest, and the chief of the Jewes appeared

## (RV 1881) ASV 1901

<sup>21</sup> except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

<sup>22</sup> But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. <sup>23</sup> And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

<sup>24</sup> But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. <sup>25</sup> And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. <sup>26</sup> He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. <sup>27</sup> But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

**25** Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea.

<sup>2</sup> And the chief priests and the principal men of the Jews

## BISHOPS' BIBLE (1568) 1602

ought against me. <sup>21</sup> Or els let these same here say, if they have found any evill doing in me, while I stand here in the Councel, <sup>22</sup> Except it bee for this one voice, that I cryed standing among them, That of the resurrection from the dead, am I judged of you this day. <sup>23</sup> And when Felix heard these things, he deferred them: for he knewe very well of that way, and sayde, When Lysias the captaine is come downe, I will knowe the uttermost of your matter. <sup>24</sup> And he commanded an undercaptaine to keepe Paul, and to let him have rest, and that he should forbid none of his acquaintance to minister unto him, or to come unto him. <sup>25</sup> And after certaine daies, when Felix came with his wife Drusilla, which was a Jewesse, he called forth Paul, and heard him of the faith which is toward Christ. <sup>26</sup> And as he reasoned of righteousnesse, temperance, and judgement to come, Felix trembled, and answered, Goe thy way for this time, when I have a convenient season, I will send for thee. <sup>27</sup> He hoped also that money should have bin given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him. <sup>28</sup> But after two yeres, Portius Festus came into Felix rounge: and Felix willing to shew the Jewes a pleasure, left Paul bound.

**25** Then when Festus was come into the province, after three dayes he ascended from Cesarea to Hierusalem.

<sup>2</sup> Then enfourmed him the high priest, and the chiefe of

## RSV (1946) 1960

when I stood before the council, <sup>21</sup> except this one thing which I cried out while standing among them, 'With respect to the resurrection of the dead I am on trial before you this day.'

<sup>22</sup> But Felix, having a rather accurate knowledge of the Way, put them off, saying, "When Lysias the tribune comes down, I will decide your case." <sup>23</sup> Then he gave orders to the centurion that he should be kept in custody but should have some liberty, and that none of his friends should be prevented from attending to his needs.

<sup>24</sup> After some days Felix came with his wife Drusilla, who was a Jewess; and he sent for Paul and heard him speak upon faith in Christ Jesus. <sup>25</sup> And as he argued about justice and self-control and future judgment, Felix was alarmed and said, "Go away for the present; when I have an opportunity I will summon you." <sup>26</sup> At the same time he hoped that money would be given him by Paul. So he sent for him often and conversed with him. <sup>27</sup> But when two years had elapsed, Felix was succeeded by Porcius Festus; and desiring to do the Jews a favor, Felix left Paul in prison.

**25** Now when Festus had come into his province, after three days he went up to Jerusalem from Caesarea.

<sup>2</sup> And the chief priests and the principal men of the Jews

## TYNDALE (1525) 1535

Jewes of Paul. And they besought him, <sup>3</sup>and desired fa-  
vour agaynst him, that he wold sende for him to Jerusa-  
lem: and layde awayte for him in the waye, to kyll him.  
<sup>4</sup>Festus answered that Paul shulde be kept at Cesarea: but  
that he him selfe wolde shortly departe thither. <sup>5</sup>Let them  
therfore (sayd he) which amonge you are able to do it,  
come doune with us and accuse him, yf ther be eny faute  
in the man.

<sup>6</sup>When he had taried there moare then ten dayes, he de-  
parted unto Cesarea, and the nexte daye sate doune in the  
judgement seate, and commaunded Paul to be brought.

<sup>7</sup>When he was come, the Jewes which were come from  
Jerusalem, came aboute him and layde many and grevous  
complayntes agaynst Paul, which they coule not prove  
<sup>8</sup>as longe as he answered for him selfe, that he had nether  
agaynst the lawe of the Jewes, nether agaynst the temple,  
nor yet agaynst Cesar offended eny thinge at all.

<sup>9</sup>Festus willinge to do the Jewes a pleasure, answered  
Paul and sayde: wilt thou go to Jerusalem and there be  
judged of these thinges before me? <sup>10</sup>Then sayd Paul: I  
stonde at Cesars judgement seate, where I ought to be  
judged. To the Jewes have I no harme done, as thou very  
well knowest. <sup>11</sup>Yf I have hurte them, or committed eny  
thinge worthy of deeth I refuse not to dye. Yf none of  
these thinges are, where of they accuse me, no man ought

## RHEIMS 1582

<sup>3</sup>requesting favour against him, that he would commaund  
him to be brought to Hierusalem, laying waite for to kil  
him in the way. <sup>4</sup>But Festus answered, that Paul is in  
Cæsarea: and that he would very shortly goe thither.  
<sup>5</sup>They therfore, saith he, that are of abilitie among you,  
going doune with me, if there be any crime in the man,  
let them accuse him.

<sup>6</sup>And having taried among them not above eight or ten  
daies, he went doune to Cæsarea, and the next day he sate  
in the judgement seate: and he commaunded Paul to be  
brought. <sup>7</sup>Who being brought, there stode about him the  
Jewes that were come doune from Hierusalem, objecting  
many and grevous causes which they could not prove,  
<sup>8</sup>Paul making answer, That neither against the law of the  
Jewes, nor against the temple, nor against Cæsar have I  
any thing offended. <sup>9</sup>But Festus willing to shew the Jewes  
a pleasure, answering Paul, said, Wilt thou goe up to Hieru-  
salem, and there be judged of these things before me?  
<sup>10</sup>And Paul said, At Cæsars judgement seate doe I stand,  
where I ought to be judged: the Jewes I have not hurt, as  
thou very wel knowest. <sup>11</sup>For if I have hurt them, or done  
any thing worthie of death, I refuse not to die. but if none  
of those things be, whereof these accuse me, no man can

## GREAT BIBLE (1539) 1540

Jewes, of Paul. And they besought hym, <sup>3</sup>and desyred fa-  
vour agaynst hym, that he wolde sende for hym to Jerusa-  
lem: and they layde awayte for hym in the waye, to kyll  
hym. <sup>4</sup>Festus answered, that Paul shulde be kept. at Ce-  
sarea but that he hym selfe wold shorly departe thyther.  
<sup>5</sup>Let them therfore (sayde he) which among you are able,  
come doune with us, and accuse hym, yf there be any  
fawte in the man.

<sup>6</sup>When he had taryed there amonge them more then ten  
dayes, he wente doune unto Cesarea and the nexte daye  
sat doune in the judgement seate, and commaunded Paul  
to be brought. Which <sup>7</sup>when he was come, the Jewes  
which were come from Jerusalem, stode aboute hym, and  
layde many and grevous complayntes agaynst Paul, whych  
they coule not prove, <sup>8</sup>as longe as he answered for hym  
self that he had nether agaynst the lawe of the Jewes,  
nether agaynst the temple, nor yet agaynst Cesar offended  
any thyng at all.

<sup>9</sup>Festus wyllynge to do the Jewes a pleasure, answered  
Paul, and sayde: wylt thou go up to Jerusalem, and there  
be judged of these thynges before me? <sup>10</sup>Then sayde Paul:  
I stande at Cesares judgement seate, where I ought to be  
judged. To the Jewes have I no harme done, as thou very  
well knowest. <sup>11</sup>If I have hurte them, or commyttyd any  
thyng worthy of death, I refuse not to dye. If no one of  
these thynges are, where of they accuse me, no man maye

## KJ (1611) 1873

him against Paul, and besought him, <sup>3</sup>and desired favour  
against him, that he would send for him to Jerusalem, lay-  
ing wait in the way to kill him. <sup>4</sup>But Festus answered, that  
Paul should be kept at Cesarea, and that he himself would  
depart shortly *thither*. <sup>5</sup>Let them therefore, said he, which  
among you are able, go down with *me*, and accuse this man,  
if there be any *wickedness* in him. <sup>6</sup>And when he had tar-  
ried among them <sup>6</sup>more than ten days, he went down unto  
Cesarea; and the next day sitting in the judgment seat,  
commanded Paul to be brought. <sup>7</sup>And when he was come,  
the Jews which came down from Jerusalem stood round  
about, and laid many and grievous complaints against Paul,  
which they could not prove. <sup>8</sup>While he answered for him-  
self, Neither against the law of the Jews, neither against  
the temple, nor *yet* against Cesar, have I offended any  
*thing at all*. <sup>9</sup>But Festus, willing to do the Jews a pleasure,  
answered Paul, and said, Wilt thou go up to Jerusalem, and  
there be judged of these *things* before me? <sup>10</sup>Then said  
Paul, I stand at Cesar's judgment seat, where I ought to be  
judged: to the Jews have I done no wrong, as thou very  
well knowest. <sup>11</sup>For if I be an offender, or have committed  
any *thing* worthy of death, I refuse not to die: but if there  
be none of *these things* whereof these accuse me, no *man*

¶ Or, as some copies read, *no more than eight or ten days*.

## GENEVA BIBLE (1560) 1562

before him against Paul: and they besoght him, <sup>3</sup> And desired favour againste him, that he wolde send for him to Jerusalem: and they laid wait to kil him by the way. <sup>4</sup> But Festus answered, that Paul shuld be kept at Cesarea, and that he him self wolde shortly departe (thither.) <sup>5</sup> Let them therefore, said he, which among you are able, come downe with us: and if there be anie wickednes in the man, let them accuse him.

<sup>6</sup> Now when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the judgement seat, and commaunded Paul to be broght. <sup>7</sup> And when he was come, the Jewes whiche were come from Jerusalem, stode about him and laid manie and grievous complaintes against Paul, which they colde not prove, <sup>8</sup> Forasmuche as he answered, that he had nether offended anie thing against the Law of the Jewes, nether against the Temple, nor against Cesar. <sup>9</sup> Yet Festus willing to get favour of the Jewes answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things things\* before me? <sup>10</sup> Then said Paul, I stand at Cesars judgement seat, where I ought to be judged: to the Jewes I have done no wrong, as thou verie wel knowest. <sup>11</sup> For if I have done wrong, or committed anie thing worthie of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can de-

## (RV 1881) ASV 1901

informed him against Paul; and they besought him, <sup>3</sup> asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. <sup>4</sup> Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. <sup>5</sup> Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.

<sup>6</sup> And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; <sup>8</sup> while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. <sup>9</sup> But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? <sup>10</sup> But Paul said, I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. <sup>11</sup> If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is *true* whereof these accuse me, no man can give me

## BISHOPS' BIBLE (1568) 1602

the Jewes, against Paul, and they besought him, <sup>3</sup> And desired favour against him, that he would send for him to Hierusalem, laying waite in the way to kill him. <sup>4</sup> But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would depart shortly thither. <sup>5</sup> Let them therefore, said he, which among you are able, come downe with us, and accuse him, if there be any fault in this man. <sup>6</sup> And when he had taried among them more then ten dayes, he went downe unto Cesarea, and the next day sate downe in the judgement seate, and commanded Paul to be brought. <sup>7</sup> Who being come, the Jewes which were come from Hierusalem, stood about *him*, and laide many and grievous complaints against Paul, which they could not prove. <sup>8</sup> While hee answered *for himselfe*, that neither against the lawe of the Jewes, neither against the temple, nor yet against Cesar, have I offended any thing at all. <sup>9</sup> But Festus willing to doe the Jewes a pleasure, answered Paul, and said, Wilt thou go up to Hierusalem, and there be judged of these things before me? <sup>10</sup> Then said Paul, I stand at Cesars judgement seat, where I ought to be judged, to the Jewes have I done no wrong, as thou very wel knowest. <sup>11</sup> For if I doe any wrong, or have committed any thing worthy of death, I refuse not to die: but if there be none of *these things* whereof they accuse me, no man may deliver mee unto

## RSV (1946) 1960

informed him against Paul; and they urged him, <sup>3</sup> asking as a favor to have the man sent to Jerusalem, planning an ambush to kill him on the way. <sup>4</sup> Festus replied that Paul was being kept at Caesarea, and that he himself intended to go there shortly. <sup>5</sup> "So," said he, "let the men of authority among you go down with me, and if there is anything wrong about the man, let them accuse him."

<sup>6</sup> When he had stayed among them not more than eight or ten days, he went down to Caesarea; and the next day he took his seat on the tribunal and ordered Paul to be brought. <sup>7</sup> And when he had come, the Jews who had gone down from Jerusalem stood about him, bringing against him many serious charges which they could not prove. <sup>8</sup> Paul said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended at all." <sup>9</sup> But Festus, wishing to do the Jews a favor, said to Paul, "Do you wish to go up to Jerusalem, and there be tried on these charges before me?" <sup>10</sup> But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried; to the Jews I have done no wrong, as you know very well. <sup>11</sup> If then I am a wrongdoer, and have committed anything for which I deserve to die, I do not seek to escape death; but if there is nothing in their charges against me, no one can give me up to them. I appeal to Caesar."

## TYNDALE (1525) 1535

to deliver me to them. I appeale unto Cesar. <sup>12</sup> Then spake Festus with deliberacion, and answered. Thou hast appealed unto Cesar: unto Cesar shalt thou go.

<sup>13</sup> After a certayne dayes, kynge Agrippa and Bernice came unto Cesarea to salute Festus. <sup>14</sup> And when they had bene there a good ceason, Festus rehersed Paulus cause unto the kynge sayinge: ther is a certayne man left in preson of Felix, <sup>15</sup> about whom when I came to Jerusalem, the hye Prestes and elders of the Jewes enformed me, and desyred to have judgement agaynst him. <sup>16</sup> To whom I answered: It is not the maner of the Romayns to deliver eny man, that he shuld perisse, before that he which is accused, have the accusars before him, and have licence to answer for him selfe, consernynge the cryme layde agaynst him: <sup>17</sup> when they were come hydder, with out delaye on the morowe I sate to geve judgement, and commaunded the man to be brought forth. <sup>18</sup> Agaynst whom when the accusers stode up, they brought none accusation of soche thinges as I supposed: <sup>19</sup> but had certayne questions agaynst him of their awne supersticion, and of one Jesus which was deed: whom Paul affirmed to be alyve. <sup>20</sup> And because I doutd of soche maner questions, I axed him whether he wolde go to Jerusalem, and there be judged of these matters. <sup>21</sup> Then when Paul had appealed to be kept unto the knowledge of Cesar, I commaunded him to be kept, tyll I myght sende him to Cesar.

## RHEIMS 1582

give me to them. I appeale to Cæsar. <sup>12</sup> Then Festus having conferred with the Councel, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou goe.

<sup>13</sup> And when certayne daies were passed, king Agrippa and Bernice came downe to Cæsarea to salute Festus. <sup>14</sup> And as they taried there a good many daies, Festus signified to the king, of Paul, saying, A certayne person was left prisoner by Felix, <sup>15</sup> concerning whom, when I was at Hierusalem, the cheefe priests and the auncients of the Jewes came unto me, desyring condemnation against him. <sup>16</sup> To whom I answered, That it is not the Romanes custome to yeld up any man before that he which is accused have his accusers present and take place to make his answer for to cleere him self of the crimes. <sup>17</sup> When they therefore were assembled hither, without any delaie, the day folowing, sitting in the judgement seat, I commaunded the man to be brought. <sup>18</sup> Of whom, when the accusers stode up, they brought no cause which I thought il of: <sup>19</sup> but certayne questions of their owne superstition they had against him, and of one Jesus deceased, whom Paul affirmed to live. <sup>20</sup> Doubting therfore of this kinde of question, I said, whether he would goe to Hierusalem, and there be judged of these things. <sup>21</sup> But Paul appealing to be kept unto the knowledge of Augustus, I commaunded him to

## GREAT BIBLE (1539) 1540

delyver me to them, I appeale unto Cesar. <sup>12</sup> Then spake Festus with deliberacyon, and answered: Thou hast appealed unto Cesar: unto Cesar shalt thou go.

<sup>13</sup> And after a certayne dayes, kinge Agripa and Bernice came unto Cesarea to salute Festus. <sup>14</sup> And whan they had bene there a good ceason, Festus rehersed Paules cause unto the kynge, sayinge: there is a certayne man lefte in preson of Felix, <sup>15</sup> aboute whom whan I came to Jerusalem, the hye prestes and elders of the Jewes enfourmed me, and desyred to have judgement agaynst hym. <sup>16</sup> To whom I answered: It is not the maner of the Romaynes, for favoure to delyver any man, that he shulde perysshe, before that he which is accused, have the accusars before hym, and have lycence to answer for hym selfe, concernynge the cryme layde agaynst hym. <sup>17</sup> Therefore, whan they were come hyther, withoute any delaye, on the morowe I sate to geve judgment, and commaunded the man to be brought forth.

<sup>18</sup> Agaynst whom, whan the accusars stode up, they brought noone accusation of soch thynges as I supposed: <sup>19</sup> but had certen questions agaynst hym of theyr awne supersticion, and of one Jesus which was deed, whom Paul affyrmed to be alyve. <sup>20</sup> And because I doutd of soche maner of questions, I asked hym, whether he wolde go to Jerusalem, and there be judged of these matters. <sup>21</sup> But whan Paul had appealed to be kepte unto the knowledge of Cesar, I commaunded hym to be kepte, tyll I myght

## KJ (1611) 1873

may deliver me unto them. I appeal unto Cesar. <sup>12</sup> Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

<sup>13</sup> And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. <sup>14</sup> And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him. <sup>16</sup> To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid *against him*. <sup>17</sup> Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment seat, and commanded the man to be brought *forth*. <sup>18</sup> Against whom when the accusers stood *up*, they brought none accusation of *such things* as I supposed: <sup>19</sup> but had certain questions against him of their own superstition, and of one Jesus, *which* was dead, whom Paul affirmed to be alive. <sup>20</sup> And because I doubted of such *manner of* questions, I asked *him* whether he would go to Jerusalem, and there be judged of these *matters*. <sup>21</sup> But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

GENEVA BIBLE (1560) 1562

liver me to them: I appeale unto Cesar. <sup>12</sup> Then when Festus had spoken with the Council, he answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

<sup>13</sup> And after certeine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus. <sup>14</sup> And when they had remained there manie dayes, Festus proposed Pauls cause unto the King, saying, There is a certeine man left in prison by Felix. <sup>15</sup> Of whome when I came to Jerusalem, the high Priests and Elders of the Jewes informed me, and desired to have judgement against him. <sup>16</sup> To whome I answered, that it is not the maner of the Romaines for favour to deliver anie man to the death before that he which is accused, have the accusers before him and have place to defend him self, concerning the crime. <sup>17</sup> Therefore when they were come hither, without delay the day folowing I sate on the judgement seat, and commaunded the man to be broght forth. <sup>18</sup> Against whome when the accusers stode up, they broght no crime of suche things as I supposed: <sup>19</sup> But had certeine questions against him of their owne superstition, and of one Jesus which was dead, whome Paul affirmed to be alive. <sup>20</sup> And because I doutod of suche maner of question, I asked him whether he wolde go to Jerusalem, and there be judged of these things. <sup>21</sup> But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, til I might send

(RV 1881) ASV 1901

up unto them. I appeal unto Cæsar. <sup>12</sup> Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

<sup>13</sup> Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. <sup>14</sup> And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix; <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. <sup>16</sup> To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. <sup>17</sup> When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought. <sup>18</sup> Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; <sup>19</sup> but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. <sup>20</sup> And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters. <sup>21</sup> But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar.

BISHOPS' BIBLE (1568) 1602

them, I appeale unto Cesar. <sup>12</sup> Then spake Festus with the Councell, and answered, Hast thou appealed unto Cesar? unto Cesar shalt thou goe. <sup>13</sup> And after certaine dayes, king Agrippa and Bernice, came unto Cesarea, to salute Festus. <sup>14</sup> And when they had beene there a good season, Festus rehearsed Pauls cause unto the king, saying, There is a certaine man left in bondes of Felix. <sup>15</sup> About whom, when I came to Hierusalem, the high Priests and the Elders of the Jewes enformed me, and desired to have judgement against him. <sup>16</sup> To whom I answered, It is not the maner of the Romanes, for favour to deliver any man that he should perish, before that he which is accused, have the accusers face to face, and have licence to answer for himselfe concerning the crime laide against him. <sup>17</sup> Therefore when they were come thither, without any delay, on the morow I sate on the judgement seate, and commaunded the man to be brought forth. <sup>18</sup> Against whom, when the accusers stode up, they brought none accusation of such things as I supposed: <sup>19</sup> But had certaine questions against him of their owne superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. <sup>20</sup> And because I doubted of such manner of questions, I asked him whether hee would goe to Hierusalem, and there be judged of these matters. <sup>21</sup> But when Paul had appealed to bee kept unto the knowledge of Augustus, I commanded him to be kept, till I might send

RSV (1946) 1960

<sup>12</sup> Then Festus, when he had conferred with his council, answered, "You have appealed to Caesar; to Caesar you shall go."

<sup>13</sup> Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea to welcome Festus. <sup>14</sup> And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix; <sup>15</sup> and when I was at Jerusalem, the chief priests and the elders of the Jews gave information about him, asking for sentence against him. <sup>16</sup> I answered them that it was not the custom of the Romans to give up any one before the accused met the accusers face to face, and had opportunity to make his defense concerning the charge laid against him. <sup>17</sup> When therefore they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought in. <sup>18</sup> When the accusers stood up, they brought no charge in his case of such evils as I supposed; <sup>19</sup> but they had certain points of dispute with him about their own superstition and about one Jesus, who was dead, but whom Paul asserted to be alive. <sup>20</sup> Being at a loss how to investigate these questions, I asked whether he wished to go to Jerusalem and be tried there regarding them. <sup>21</sup> But when Paul had appealed to be kept in custody for the decision of the emperor, I commanded him to be held until I could send him to Caesar."

## TYNDALE (1525) 1535

<sup>22</sup> Agrippa sayd unto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. <sup>23</sup> And on the morowe when Agrippa was come and Bernice with greate pompe, and were entred into the counsell housse with the captaynes and chefe men of the cite, at Festus commaundement Paul was brought forth. <sup>24</sup> And Festus sayde: kyng Agrippa, and all men which are heare present with us: ye se this man about whom all the multitude of the Jewes have bene with me, both at Jerusalem, and also here, cryinge that he ought not to lyve eny lenger. <sup>25</sup> Yet founde I nothinge worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar, I have determind to sende him. <sup>26</sup> Of whom I have no certayne thinge to write unto my lorde. Wherefore I have brought him unto you, and specially unto the, kyng Agrippa, that after examinacion had, I myght have sumwhat to write. <sup>27</sup> For me thinketh it unreasonable, for to sende a presoner, and not to shewe the causes which are layde agaynst him.

**26** Agrippa sayde unto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde, and answered for him selfe. <sup>2</sup> I thinke my selfe happy kyng Agrippa, because I shall answere this daye before the, of all the thinges wherof I am accused of the Jewes <sup>3</sup> namely because thou arte experte in all customes and questions, which are amonge the Jewes. Wherefore I beseeche the to heare me paciently.

## RHEIMS 1582

be kept, til I send him to Cæsar. <sup>22</sup> And Agrippa said to Festus, My self also would heare the man. Tomorrow, said he, thou shalt heare him.

<sup>23</sup> And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hall of audience with the Tribunes and principal men of the citie, at Festus commaundement Paul was brought. <sup>24</sup> And Festus saith, King Agrippa, and al ye men that are present together with us, you see this man, concerning whom al the multitude of the Jewes called upon me at Hierusalem, requesting and crying out that he ought not to live any longer. <sup>25</sup> Yet have I found nothing that he hath committed worthie of death. But forasmuch as he him self appealed to Augustus, I have determined to send him. <sup>26</sup> Of whom what to write for certaintie to my lord, I have not. For the which cause I have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write. <sup>27</sup> For it seemeth to me without reason, to send a prisoner, and not to signifie his causes.

**26** But Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

<sup>2</sup> Touching al things whereof I am accused of the Jewes, king Agrippa, I account my self happie for that I am to defend my self this day before thee, <sup>3</sup> especially whereas thou knowest al things that are among the Jewes, customes and questions: for the which cause I beseeche thee, heare

## GREAT BIBLE (1539) 1540

sende hym to Cesar. <sup>22</sup> Agripa sayde unto Festus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare hym. <sup>23</sup> And on the morowe whan Agripa was come and Bernice, with greate pompe, and were entred in to the counsell house, with the captaynes and chefe men of the cytie, at Festus commaundement was Paul brought forth. <sup>24</sup> And Festus sayde: kyng Agripa, and all ye men which are heare present with us, ye se thys man, about whom all the multitude of the Jewes have intreated me, both at Jerusalem and also here cryinge, that he ought not to lyve any lenger. <sup>25</sup> Yet founde I nothyng worthy of death, that he had committed. Nevertheles, seying that he hath appealed to Cesar, I have determined to send hym. <sup>26</sup> Of whom I have no certayne thyng to write unto my lord. Wherefore, I have brought hym unto you, and specially unto the: O kyng Agripa, that after examinacyon had, I myght have sumwhat to wryte. <sup>27</sup> For me thincketh it unreasonable, for to sende a presoner, and not to shewe the causes which are layde agaynst hym!

**26** Agrippa sayde unto Paul: thou art permytted to speake for thy selfe. Then Paul stretched forth the hand, and answered for hym selfe. <sup>2</sup> I thinke my self happy king Agrippa, because I shall answere this daye before the, of all the thinges wherof, I am accused of the Jewes: <sup>3</sup> namely, because thou arte experte in all customes and questions, which are among the Jewes. Wherefore I beseeche the, to heare me paciently.

## KJ (1611) 1873

<sup>22</sup> Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

<sup>23</sup> And on the morrow, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. <sup>24</sup> And Festus said, King Agrippa, and all men which are here present with us, ye see this *man*, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

<sup>25</sup> But when I found that he had committed nothing worthy of death, and *that* he himself hath appealed to Augustus, I have determined to send him. <sup>26</sup> Of whom I have no certain *thing* to write unto *my* lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. <sup>27</sup> For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him. <sup>1</sup> Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

**26** I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all *the things* whereof I am accused of the Jews: <sup>3</sup> especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to

## GENEVA BIBLE (1560) 1562

him to Cesar. <sup>22</sup>Then Agrippa said unto Festus, I wolde also heare the man my self. To morowe, said he, thou shalt heare him. <sup>23</sup>And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Commune hall with the chief captaines and chief men of the citie, at Festus commaundement Paul was broght forth. <sup>24</sup>And festus said, King Agrippa, and all men whiche are present with us, ye se this man, about whome all the multitude of the Jewes have called upon me, bothe at Jerusalem, and here, crying, that he ought not to live anie longer. <sup>25</sup>Yet have I founde nothing worthie of death that he hathe committed: nevertheles, seing that he hathe appealed to Augustus, I have determined to send him. <sup>26</sup>Of whom I have no certeine thing to write unto my Lorde: wherefore I have broght him forth unto you, and specially unto thee, Kyng Agrippa, that after examination had, I might have somewhat to write. <sup>27</sup>For me thinketh it unreasonable to send a prisoner, and not to shewe the causes which are (layed) against him.

**26** Then Agrippa said unto Paul. Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for hym self. <sup>21</sup>I thinke my self happie, Kyng Agrippa, because I shall aunswer thys day before thee of all the thyngs whereof I am accused of the Jewes: <sup>3</sup>Chiefly, because thou haste knowledge of al customes, and questions which are among the Jewes: wherefore, I

## (RV 1881) ASV 1901

<sup>22</sup> And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

<sup>23</sup> So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in. <sup>24</sup> And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. <sup>25</sup> But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. <sup>26</sup> Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. <sup>27</sup> For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

**26** And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

<sup>2</sup> I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: <sup>3</sup> especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me pa-

## BISHOPS' BIBLE (1568) 1602

him to Cesar. <sup>22</sup>Then Agrippa said unto Festus, I would also heare the man my selfe. To morow, said he, thou shalt heare him. <sup>23</sup>And on the morowe when Agrippa was come and Bernice, with great pompe, and was entred into the counsaile house, with the chiefe captaines, and chiefe men of the citie, at Festus commandement was Paul brought foorth. <sup>24</sup>And Festus saide, King Agrippa, and all men which are here present with us, yee see this man, about whom all the multitude of the Jewes have entreated me, both at Hierusalem, and also here, crying that he ought not to live any longer. <sup>25</sup>Yet found I nothing worthy of death that he had committed: Neverthelesse, seeing that he hath appealed to Augustus, I have determined to send him, <sup>26</sup>Of whom I have no certaine thing to write unto my Lord: Wherefore I have brought him foorth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write. <sup>27</sup>For mee thinketh it unreasonable for to send a prisoner, and not to shewe the causes which are layd against him.

**26** Then Agrippa sayde unto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched foorth the hand, and answered for *himselfe*. <sup>21</sup>I thinke my selfe happy, king Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Jewes: <sup>3</sup>Namely, because thou art expert in all customes and questions which are among the Jewes: wherefore I be-

## RSV (1946) 1960

<sup>22</sup> And Agrippa said to Festus, "I should like to hear the man myself." "Tomorrow," said he, "you shall hear him."

<sup>23</sup> So on the morrow Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then by command of Festus Paul was brought in. <sup>24</sup> And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both at Jerusalem and here, shouting that he ought not to live any longer. <sup>25</sup> But I found that he had done nothing deserving death; and as he himself appealed to the emperor, I decided to send him. <sup>26</sup> But I have nothing definite to write to my lord about him. Therefore I have brought him before you, and, especially before you, King Agrippa, that, after we have examined him, I may have something to write. <sup>27</sup> For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him."

**26** Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:

<sup>2</sup> "I think myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews, <sup>3</sup> because you are especially familiar with all customs and controversies of the Jews; therefore I beg you to listen to me patiently.

## TYNDALE (1525) 1535

<sup>4</sup> My livinge of a chylde, which was at the fyrst amonge myne awne nacion at Jerusalem knowe all the Jewes <sup>5</sup> which knew me from the beginninge, yf they wolde testifie it. For after the most straytest secte of oure laye, lyved I a Pharisaye. <sup>6</sup> And now I stond and am judged for the hope of the promes made of God unto oure fathers: <sup>7</sup> unto which promes oure. xii. tribes instantly servinge God daye and nyght hope to come. For which hopes sake, kynge Agrippa, am I accused of the Jewes. <sup>8</sup> Why shuld it be thought a thinge uncredible unto you, that god shuld rayse agayne the deed?

<sup>9</sup> I also verely thought in my selfe, that I ought to do many contrary thinges, clene agaynst the name of Jesus of Nazareth: <sup>10</sup> which thinge I also dyd in Jerusalem. Where many of the saynctes I shut up in preson, and had receaved auctorite of the hye prestes. And when they were put to deeth, I gave the sentence. <sup>11</sup> And I punisshed them ofte in every synagoge, and compelled them to blaspheme: and was yet more mad upon them, and persecuted them, even unto straunge cities. <sup>12</sup> About which thinges as I went to Damasco with auctorite and licence of the hye prestes, <sup>13</sup> even at middaye (o kinge) I sawe in the waye a light from heaven, above the brightnes of the sunne, shyne rounde about me and them which jorneyed with me.

<sup>14</sup> When we were all fallen to the erth, I hearde a voyce speakeinge unto me and sayinge in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is harde for the to

## RHEIMS 1582

me patiently. <sup>4</sup> And my life truely from my youth, which was from the beginning in my nation in Hierusalem, al the Jewes doe know: <sup>5</sup> knowing me before from the beginning (if they wil give testimonie) that according to the most sure secte of our religion I lived a Pharisee. <sup>6</sup> And now for the hope of the promisse that was made of God to our fathers, doe I stand subject to judgement. <sup>7</sup> the which, our twelve tribes serving night and day, hope to come unto. Of the which hope, o king, I am accused of the Jewes. <sup>8</sup> What incredible thing is it judged with you, if God raise the dead? <sup>9</sup> And my self truely had thought that I ought to doe against the name of JESUS of Nazareth many contrarie things. <sup>10</sup> Which also I did at Hierusalem, and many of the saincts did I shut up in prisons, having received authoritie of the cheefe priests: and when they were put to death, I brought the sentence. <sup>11</sup> And through out al the synagogs often times punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them even unto foraine cities. <sup>12</sup> Among which things whiles I went to Damascus with authoritie and permission of the cheefe priests, <sup>13</sup> at midday, in the way, I saw (o king) from heaven a light to have shined round about me and them that were in companie with me, above the brightness of the sunne. <sup>14</sup> And when al we were fallen downe on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for

## GREAT BIBLE (1539) 1540

<sup>4</sup> My lyvyng that I have lead of a chylde (which was at the fyrst among myne awne nacion at Jerusalem) knowe all the Jewes, <sup>5</sup> which knewe me from the begynnynge, yf they wolde testyfye. For after the moost straytest secte of our religion, I lyved a pharisey. <sup>6</sup> And now I stande and am judged for the hope of the promes made of God unto oure father: <sup>7</sup> unto which promes our twelve tribes (instantly serving God daye and night) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Jewes. <sup>8</sup> Why shulde it be thought a thynge incredyble unto you, that God shulde rayse agayne the deed? <sup>9</sup> I also verely thought in my selfe, that I ought to do many contrary thynges, cleane agaynst the name of Jesus of Nazareth: <sup>10</sup> which thyng I also dyd in Jerusalem. And many of the saynctes dyd I shut up in preson, and had receaved aucto-rite of the hye Prestes. And when they were put to deeth. I gave the sentence. <sup>11</sup> And I punisshed them ofte in every synagoge, and compelled them to blaspheme: and was yet more mad upon them, and persecuted them, even unto straunge cyties. <sup>12</sup> About which thinges as I went to Damasco wyth auctorite and licence of the hye Prestes, <sup>13</sup> even at myddaye: (O kyng) I sawe in the waye a lyght from heaven above the bryghtnes of the sonne shyne rounde about me, and them whych jorneyed wyth me.

<sup>14</sup> When we were all fallen to the erthe, I heard a voyce speakeynge unto me, and saying in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is harde for the to kicke

## KJ (1611) 1873

hear me patiently. <sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup> which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. <sup>6</sup> And now I stand and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup> unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. <sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead? <sup>9</sup> I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. <sup>10</sup> Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. <sup>11</sup> And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. <sup>12</sup> Whereupon as I went to Damascus with authority and commission from the chief priests, <sup>13</sup> at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

## GENEVA BIBLE (1560) 1562

beseche thee, to heare me paciently. <sup>4</sup> As touchyng my life from (my) childehode and what it was from the begynning among myne owne nation at Jerusalem, knowe all the Jewes. <sup>5</sup> Which knewe me heretofore [if they wolde testifie] that after the moste straite secte of our religion I lived a Pharisee. <sup>6</sup> And nowe I stande and accused for the hope of the promes made of GOD unto our Fathers. <sup>7</sup> Whereunto our twelve tribes instantly serving (God) day and nyght, hope to come: for the whyche hopes sake, o Kyng Agrippa, I am accused of the Jewes. <sup>8</sup> Why shulde it be thoght a thyng incredible unto you, that GOD shulde raise againe the dead? <sup>9</sup> I also verely thought in my self, that I ought to do manie contrarie things against the Name of Jesus of Nazaret. <sup>10</sup> Whiche thyng I also did in Jerusalem: for manie of the Sainctes I shut up in prison, havyng received autoritie of the hygh Priests, and when they were put to death, I gave (my) sentence. <sup>11</sup> And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, even unto strange cities. <sup>12</sup> At which time, even as I went to Damascus with autoritie, and commission from the high Priests, <sup>13</sup> At midday, o King, I sawe in the way a light from heaven, passing the, brightnes of the sunne, shine rounde about me, and them which went with me. <sup>14</sup> So when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke

## (RV 1881) ASV 1901

tiently. <sup>4</sup> My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; <sup>5</sup> having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee. <sup>6</sup> And now I stand *here* to be judged for the hope of the promise made of God unto our fathers; <sup>7</sup> unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! <sup>8</sup> Why is it judged incredible with you, if God doth raise the dead? <sup>9</sup> I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. <sup>10</sup> And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. <sup>11</sup> And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. <sup>12</sup> Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, <sup>13</sup> at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the

## BISHOPS' BIBLE (1568) 1602

seech thee to heare mee patiently. <sup>4</sup> My life that I have led of a child, which was at the first among mine own nation at Hierusalem, know all the Jewes, <sup>5</sup> Which knew me from the beginning, (if they would testifie) that after the most straitest sect of our religion, I lived a Pharisee. <sup>6</sup> And now I stand, and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup> Unto which promise our twelve tribes instantly serving God day and night, hope to come: For which hopes sake, King Agrippa, I am accused of the Jewes. <sup>8</sup> Why should it be thought a thing incredible unto you, that God raiseth the dead? <sup>9</sup> I also verily thought in my selfe, that I ought to doe many contrary things, cleane against the name of Jesus of Nazareth: <sup>10</sup> Which thing I also did in Hierusalem, and many of the Saints did I shut up in prison, having received autoritie of the high Priests, and when they were put to death, I gave the sentence. <sup>11</sup> And I punished them oft in every synagogue, and compelled them to blaspheme, and was yet more mad upon them, and persecuted them even unto strange cities. <sup>12</sup> About which things as I went to Damascus, with autoritie and commission of the high priests, <sup>13</sup> Even at midday, O king, I saw in the way a light from heaven, above the brightnes of the sunne, shine round about mee, and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me in the Hebrew tongue, and saying, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against the prickles,

## RSV (1946) 1960

<sup>4</sup> "My manner of life from my youth, spent from the beginning among my own nation and at Jerusalem, is known by all the Jews. <sup>5</sup> They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. <sup>6</sup> And now I stand here on trial for hope in the promise made by God to our fathers, <sup>7</sup> to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! <sup>8</sup> Why is it thought incredible by any of you that God raises the dead?

<sup>9</sup> "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. <sup>10</sup> And I did so in Jerusalem; I not only shut up many of the saints in prison, by authority from the chief priests, but when they were put to death I cast my vote against them. <sup>11</sup> And I punished them often in all the synagogues and tried to make them blaspheme; and in raging fury against them, I persecuted them even to foreign cities.

<sup>12</sup> "Thus I journeyed to Damascus with the authority and commission of the chief priests. <sup>13</sup> At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me. <sup>14</sup> And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you persecute me? It hurts you to kick against the

## TYNDALE (1525) 1535

kickē agaynst the pricke. <sup>15</sup> And I sayde: Who arte thou Lorde? And he sayde I am Jesus whom thou persecutest, <sup>16</sup> but ryse and stond up on thy fete. For I have apered unto the for this purpose, to make the a minister and a witnes, both of tho thinges which thou hast sene, and of tho thinges in the which I will appere unto the, <sup>17</sup> delyveringe the from the people, and from the gentyls, unto which nowē I sende the, <sup>18</sup> to open their eyes, that they myght turne from darcknes to lyght, and from the power of Satan unto God, that they maye receave forgevenes of synnes and inheritaunce amonge them which are sanctified by fayth in me.

<sup>19</sup> Wherefore kynge Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> but shewed fyrst unto them of Damasco, and at Jerusalem, and thorow out all the costes of Jewry, and to the gentyls, that they shuld repent, and tourne to God, and do the ryght workes of repentaunce <sup>21</sup> For this cause the Jewes caught me in the temple and went about to kyll me. <sup>22</sup> Neverthelesse I obtayned helpe of God and contynew unto this daye witnessing bothe to small and to greate sayinge none other thinges, then those which the prophetes and Moses dyd saye shuld come, <sup>23</sup> that Christ shulde suffre, and that he shuld be the fyrst that shulde ryse from deeth, and shulde shewe lyght unto the people, and to the gentyls.

## RHEIMS 1582

thee to kickē against the pricke. <sup>15</sup> And I said, Who art thou Lord? And our Lord answered, I am Jesus whom thou doest persecute. <sup>16</sup> But rise up and stand upon thy feete: for to this end have I appeared to thee, that I may ordaine thee a minister and witnes of those things which thou hast seen, and of those things wherein I wil appeare to thee, <sup>17</sup> delivering thee out of the peoples and nations unto the which now I send thee, <sup>18</sup> to open their eies, that they may be converted from darkenes to light, and from the power of Satan to God, that they may receive remission of sinnes and lot among the saints by the faith that is in me. <sup>19</sup> Whereupon, king Agrippa, I was not incredulous to the heavenly vision: <sup>20</sup> but to them first that are at Damascus, and at Hierusalem, and unto al the countrie of Jewrie, and to the Gentiles did I preach that they should doe penance, and turne to God, doing workes worthie of penance. <sup>21</sup> For this cause the Jewes, when I was in the temple, apprehending me, attempted meaning to kil me. <sup>22</sup> But aided by the help of God, I stand until this day, testifying to small and to great, saying nothing beside those things which the Prophets did speake should come to passe, and Moyses, <sup>23</sup> if CHRIST were passible, if the first of the resurrection from the dead, he were to shew light to the people and to the Gentiles.

## GREAT BIBLE (1539) 1540

agaynst the prickēs. <sup>15</sup> And I sayd: Who art thou Lorde? And he sayde: I am Jesus whom thou persecutest, <sup>16</sup> but ryse and stand up on thy fete. For I have appeared unto the for thys purpose, to make the a minister and a witnes both of those thynges whych thou hast sene, and of those thynges in the which I will appeare unto the, <sup>17</sup> delyveringe the from the people, and from the gentyls, unto whom now I sende the, <sup>18</sup> to open their eyes, that they maye be turned from darcknes to light, and from the power of Satan unto God, that they maye receave forgevenes of synnes, and inheritaunce amonge them whych are sanctified by fayth that is toward me.

<sup>19</sup> Wherefore (O kynge Agryppa) I was not disobedient unto the heavenly visyon: <sup>20</sup> but shewed fyrst unto them of Damasco, and at Jerusalem, and thorow out all the coastes of Jewry, and then to the gentyls, that they shuld repent, and turne to God, and do soch workes as become them that repent. <sup>21</sup> For thys cause the Jewes caught me in the temple, and went about to kyll me. <sup>22</sup> Seyng therfore that I have obtained helpe of God: I contynew unto thys daye, wytnessinge bothe to small and to great, saying none other thynges, then those whych the prophetes and Moses dyd saye shuld come: <sup>23</sup> that Christ shulde soffer, and that he shulde be the fyrst that shuld ryse from deth, and shuld

## KJ (1611) 1873

<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this *purpose*, to make thee a minister and a witness both of *these things* which thou hast seen, and of *those things* in the which I will appear unto thee; <sup>17</sup> delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, <sup>18</sup> to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. <sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that *they* should repent and turn to God, and do works meet for repentance. <sup>21</sup> For these causes the Jews caught me in the temple, and went about to kill *me*. <sup>22</sup> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other *things* than those which the prophets and Moses did say should come: <sup>23</sup> that Christ should suffer, *and* that he *should be* the first *that* should rise from the dead, and should shew light unto the people, and to the Gentiles.

## GENEVA BIBLE (1560) 1562

against prickes. <sup>15</sup> Then I said, Who art thou, Lord? And he said, I am Jesus whome thou persecutest. <sup>16</sup> But rise and stand up on thy fete: for I have appeared unto thee for this purpose, to appoint thee a minister a witnes, bothe of the things which thou hast sene, and of the things in the which I wil appeare unto thee. <sup>17</sup> Delivering thee from the people, and from the Gentiles, unto whome now I send thee. <sup>18</sup> To open their eyes, that they may turne from darkenes to light, and from the power of Satan unto God, that they maye receive forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me. <sup>19</sup> Wherefore, Kyng Agrippa, I was not disobedient unto the heavenly vision. <sup>20</sup> But sheweth first unto them of Damascus, and at Jerusalem, and throughout all the coastes of Judea, and (then) to the Gentiles, that they shulde repent, and turne to God, and do workes worthie amendement of life. <sup>21</sup> For this cause the Jewes caught me in the Temple, and went about to kil me. <sup>22</sup> Nevertheles, I obtained helpe of God, and continue unto this day, witnessing bothe to smal and to great, saying none other things, then those which the Prophetes and Moses did say shulde come. <sup>23</sup> (To wit,) that Christ shulde suffer, and that he shuld be the first that shulde rise from the dead, and shulde shewe lyght unto the

## (RV 1881) ASV 1901

goad. <sup>15</sup> And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest.' <sup>16</sup> But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things <sup>f</sup>wherein thou hast seen me, and of the things wherein I will appear unto thee; <sup>17</sup> delivering thee from the people, and from the Gentiles, unto whom I send thee, <sup>18</sup> to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. <sup>19</sup> Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision; <sup>20</sup> but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. <sup>21</sup> For this cause the Jews seized me in the temple, and assayed to kill me. <sup>22</sup> Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; <sup>23</sup> how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

<sup>f</sup> Many ancient authorities read *which thou hast seen*.

## BISHOPS' BIBLE (1568) 1602

<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise and stande upon thy feete, for I have appeared unto thee for this purpose, to make thee a minister and a witnes, both of these things which thou hast seene, and of those things in the which I will appeare unto thee, <sup>17</sup> Delivering thee from the people, and from the Gentiles, unto whom nowe I sende thee, <sup>18</sup> To open their eyes, that they may bee turned from darkenesse to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, and inheritance among them which are sanctified by faith that is in me. <sup>19</sup> Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> But shewed first unto them of Damascus, and at Hierusalem, and thorowout all the coasts of Jurie, and then to the Gentiles, that they should repent and turne to God, and doe such workes as become them that repent. <sup>21</sup> For this cause the Jewes caught me in the Temple, and went about to kill me. <sup>22</sup> Seeing therefore that I have obtained helpe of God, I continue unto this day, witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come: <sup>23</sup> That Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light

## RSV (1946) 1960

goads.' <sup>15</sup> And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting.' <sup>16</sup> But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, <sup>17</sup> delivering you from the people and from the Gentiles—to whom I send you <sup>18</sup> to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

<sup>19</sup> "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup> but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance. <sup>21</sup> For this reason the Jews seized me in the temple and tried to kill me. <sup>22</sup> To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: <sup>23</sup> that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light both to the people and to the Gentiles."

## TYNDALE (1525) 1535

<sup>24</sup> As he thus answered for him selfe: Festus sayde with a lowde voyce. Paul, thou arte besides thy selfe. Moche learninge hath made the mad. <sup>25</sup> And Paul sayd: I am not mad, most dere Festus: but speake the wordes of trueth and sobernes. <sup>26</sup> The kinge knoweth of these thynges, before whom I speke frely: nether thinke I that eny of these thynges are hydden from him. For this thyng was not done in a corner. <sup>27</sup> Kynge Agrippa belevest thou the Prophetes? I wote well thou belevest. <sup>28</sup> Agrippa sayde unto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. <sup>29</sup> And Paul sayde: I wolde to God that not only thou: but also all that heare me to daye, were, not sumwhat only but altogeder soche as I am, except these bondes. <sup>30</sup> And when he had thus spoken, the kynge rose up, and the debite, and Bernice, and they that sate with them. <sup>31</sup> And when they were gone aparte, they talked betwene them selves sayinge: This man doeth nothyng worthy of deeth, nor of bondes. <sup>32</sup> Then sayde Agrippa unto Festus: This man myght have bene lowsed, yf he had not appealed unto Cesar.

**27** When it was concluded that we shuld sayle into Italy they delivered Paul and certayne other presoners unto one named Julius, an under captayne of Cesars soudiars. <sup>2</sup> And we entred into a ship of Adramicium, and lowsed from lond, apoynted to sayle by the costes of Asia, one Aristarcus out of Macedonia, of the contre of Thes-

## RHEIMS 1582

<sup>24</sup> As he spake these things and made his answer, Festus with a loud voice said, Thou art mad, Paul: much learning turneth thee to madness. <sup>25</sup> And Paul said, I am not mad, most excellent Festus: but I speake wordes of veritie and sobrietye. <sup>26</sup> For the king knoweth of these things, to whom also I speake constantly. for I thinke none of these things to be unknownen to him. For neither was any of these things done in a corner. <sup>27</sup> Beleevest thou the prophets, king Agrippa? I know that thou beleevest. <sup>28</sup> And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. <sup>29</sup> And Paul said, I wish of God, both in litle, and in much, not only thee, but also al that heare this day, to become such as I am also, except these bandes. <sup>30</sup> And the king rose up, and the President, and Bernice, and they that sate by them. <sup>31</sup> And going a side, they spake among them selves, saying, That this man hath done nothing worthy of death or bandes. <sup>32</sup> And Agrippa said to Festus, This man might be released, if he had not appealed to Cesar.

**27** And after it was decreed that he should saile into Italie, and that Paul with other prisoners should be delivered to a Centurion named Julius, of the band Augusta, <sup>2</sup> we going up into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing

## GREAT BIBLE (1539) 1540

shew lyght unto the people, and to the gentyls. <sup>24</sup> As he thus spake for hym selfe: Festus sayde with a loude voyce: Paul, thou art besyde thy selfe. Moch learnynge doth make the madd. <sup>25</sup> And Paul sayde: I am not mad (most deare Festus) but speake forth the wordes of trueth and sobernes. <sup>26</sup> For the kynge knoweth of these thynges, before whom also I speake frely: nether thynke I that eny of these thynges are hydden from him. For thys thyng was not done in a corner. <sup>27</sup> Kynge Agrippa belevest thou the Prophetes? I wote well that thou belevest. <sup>28</sup> Agrippa sayde unto Paul: Sumwhat thou bryngest me in mynde for to be come Chrysten. <sup>29</sup> And Paul sayde? I wolde to God that not onely thou: but also all that heare me to daye were, not somewhat onely, but all together, soch as I am, except these bondes. <sup>30</sup> And when he had thus spoken, the kynge rose up, and the debite, and Bernice, and they that sate with them, <sup>31</sup> And when they were gone aparte, they talked betwene them selves, sayinge. Thys man doeth nothyng worthy of deeth, or of bondes. <sup>32</sup> Then sayde Agrippa unto Festus. Thys man myght have bene let loose, yf he had not appealed unto Cesar.

**27** When it was concluded, that we shuld sayle into Italy they delyvered both Paul and certayne other presoners, unto one named Julius, an under captayne of Cesars soudiars. <sup>2</sup> And we entred into a shyp of Adramicium, and loosed from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the

## KJ (1611) 1873

<sup>24</sup> And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. <sup>25</sup> But he said, I am not mad, most noble Festus; but speak forth *the* words of truth and soberness. <sup>26</sup> For the king knoweth of these *things*, before whom also I speak freely: for I am persuaded that none of these *things* are hidden from him; for this *thing* was not done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest. <sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. <sup>29</sup> And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. <sup>30</sup> And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: <sup>31</sup> and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. <sup>32</sup> Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

**27** And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. <sup>2</sup> And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a

GENEVA BIBLE (1560) 1562

people, and to the Gentiles. <sup>24</sup> And as he thus aunswered for hym self, Festus said with a loude voyce, Paul, thou art besides thy selfe: muche learnyng doeth make thee madde. <sup>25</sup> But he said, I am not madde, o noble Festus, but I speake the wordes of trueth and sobernes. <sup>26</sup> For the Kyng knoweth of these thynges before whome also I speake boldly: for I am persuaded that none of these things are hid from hym: for this thyng was not done in a corner. <sup>27</sup> O King Agrippa, belevest thou the Prophetes? I knowe that thou belevest. <sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian. <sup>29</sup> Then Paul said, I wolde to GOD that not onely thou, but also all that heare me to day, were bothe almost. and altogether suche as I am, except these bondes. <sup>30</sup> And when he had thus spoken the Kynge rose up, and the governour, and Bernice, and they that sate with them. <sup>31</sup> And when they were gone apart, they talked betwene them selves, saying, This man doeth nothing worthie of death, nor of bondes. <sup>32</sup> Then said Agrippa unto Festus, Thys man might have bene losed, if he had not appealed unto Cesar.

**27** Nowe when it was concluded, that we shulde saile into Italie, they delivered bothe Paul, and certeine other prisoners unto a Centurion named Julius, of the bande of Augustus. <sup>2</sup> And we entred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a

(RV 1881) ASV 1901

<sup>24</sup> And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. <sup>25</sup> But Paul saith, I am not mad. most excellent Festus; but speak forth words of truth and soberness. <sup>26</sup> For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest. <sup>28</sup> And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. <sup>29</sup> And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

<sup>30</sup> And the king rose up, and the governor, and Bernice, and they that sat with them; <sup>31</sup> and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. <sup>32</sup> And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

**27** And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. <sup>2</sup> And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us.

BISHOPS' BIBLE (1568) 1602

unto the people, and to the Gentiles. <sup>24</sup> And as he thus spake for himselfe, Festus sayde with a loude voyce, Paul, thou art beside thy selfe, much learning doth make thee madde. <sup>25</sup> But he said, I am not madde, most noble Festus, but speake forth the words of trueth and sobernesse. <sup>26</sup> For the king knoweth of these things, before whom also I speake freely, neither beleewe I, that any of these things are hidden from him, for this thing was not done in a corner. <sup>27</sup> King Agrippa, beleevest thou the Prophets? I wote well that thou beleevest. <sup>28</sup> Then Agrippa said unto Paul, Somewhat thou perswadest me to be a christian. <sup>29</sup> And Paul said, I would to God, that not onely thou, but also all that heare mee to day, were both somewhat, and also in a great deale such as I am, except these bonds. <sup>30</sup> And when he had thus spoken, the king rose up, and the deputie, and Bernice, and they that sate with them. <sup>31</sup> And when they were gone apart, they talked betweene themselmes,\* saying, This man doeth nothing worthy of death, or of bonds. <sup>32</sup> Then saide Agrippa unto Festus, This man might have bene let loose, if he had not appealed unto Cesar.

**27** And when it was concluded that we should saile into Italy, they delivered both Paul and certaine other prisoners, unto one named Julius, an undercaptaine of Augustus band. <sup>2</sup> And we entred into a ship of Adramyttium, and loosed from land, appointed to saile by the coasts of Asia, one Aristarchus out of Macedonia, of the

RSV (1946) 1960

<sup>24</sup> And as he thus made his defense, Festus said with a loud voice, "Paul, you are mad; your great learning is turning you mad." <sup>25</sup> But Paul said, "I am not mad, most excellent Festus, but I am speaking the sober truth." <sup>26</sup> For the king knows about these things, and to him I speak freely; for I am persuaded that none of these things has escaped his notice, for this was not done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you believe." <sup>28</sup> And Agrippa said to Paul, "In a short time you think to make me a Christian!" <sup>29</sup> And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

<sup>30</sup> Then the king rose, and the governor and Bernice and those who were sitting with them; <sup>31</sup> and when they had withdrawn, they said to one another, "This man is doing nothing to deserve death or imprisonment." <sup>32</sup> And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

**27** And when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius. <sup>2</sup> And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessa-

## TYNDALE (1525) 1535

salia, beinge with us. <sup>3</sup> And the nexte daye we came to Sidon. And Julius courteously entreated Paul, and gave him liberte to go unto his frendes, and to refresshe him selfe. <sup>4</sup> And from thence lanchd we, and sayled harde by Cypers, because the wyndes were contrarye. <sup>5</sup> Then sayled we over the see of Cylicia, and Pamphilia, and came to Myra a cite in Lycia.

<sup>6</sup> And there the under captayne founde a shippe of Alexander, redy to sayle into Italy, and put us therin. <sup>7</sup> And when we had sayled slowly many dayes, and scace were come over agaynst Gnydon (because the wynde withstode us) we sayled harde by the costes of Candy, over agaynste Salmo, <sup>8</sup> and with moche worke sayled beyonde it, and came unto a place called goodporte. Nye wherunto was a citie called Lasea. <sup>9</sup> When moche tyme was spent and saylinge was now jeoperdeous, because also that we had overlonge fasted, Paul put them in remembraunce, <sup>10</sup> and sayde under them. Syrs, I perceave that this vyage wilbe with hurte and moche damage, not of the ladynge and ship only: but also of oure lyves. <sup>11</sup> Neverthelather the under captayne beleved the governer and the master, better then to \* thinges which were spoken of Paul. <sup>12</sup> And because the haven was not commodius to wynter in, many toke counsell to departe thence, yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and

## RHEIMS 1582

with us. <sup>3</sup> And the day folowing we came to Sidon. And Julius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. <sup>4</sup> And when we had loosed thence, we sailed under Cypres: because the windes were contrarie. <sup>5</sup> And sailing the sea of Cilicia, and Pamphilia, we came to Lystra, which is in Lycia: <sup>6</sup> and there the Centurion finding a ship of Alexandria sailing into Italie, removed us into it. <sup>7</sup> And whereas many daies we sailed slowly, and were scarce come over against Gnidus, the winde hindering us, we sailed neere Crete by Salmone: <sup>8</sup> and with much a doe sailing by it, we came into a certaine place that is called Good-havens, nigh to the which was a citie Thalassa.

<sup>9</sup> And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, <sup>10</sup> saying to them, Ye men, I see that the sailing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our lives. <sup>11</sup> But the Centurion beleved the governour and maister of the ship, more then those things which were said of Paul. <sup>12</sup> And whereas it was not a commodious haven to winter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phenice, winter there, a haven of Crete looking toward the Afrike and the

## GREAT BIBLE (1539) 1540

contre of Thessalonica taryinge styll with us. <sup>3</sup> And the nexte daye we came to Sidon. And Julius courteously entreated Paul, and gave him lyberte, to go unto his frendes, and to refresshe hym selfe. <sup>4</sup> And whan we had launched from thence, we sayled harde by Cypers, because the wyndes were contrarye. <sup>5</sup> And whan we had sayled over the see of Cylicia, and Pamphilia, we cam to Myra whych is in Lycia.

<sup>6</sup> And there the undercaptayne founde a shyppe of Alexandria ready, that sayled into Italy, and he put us therin. <sup>7</sup> And when we had sayled slowly many dayes, and scace were come over agaynst Gnydon (because the wynde wythstode us) we sayled harde by the coaste of Candy, over agaynst Salmo, <sup>8</sup> and wyth moche worke sayled beyonde it, and came unto a place which is called the fayre havens. Nye wher unto was the cytie of Lasea <sup>9</sup> when moche tyme was spent, and whan sayling was now jeoperdous, because also that they had overlonge fasted, Paul put them in remembraunce, <sup>10</sup> and sayd unto them: Syrs I perceave, that thys viage wilbe wyth hurte and moche damage, not of the ladynge and shyp onely, but also of your lyves: <sup>11</sup> Neverthesse the under captayne beleved the governer and the master of the shyp more then those thynges whych were spoken of Paul. <sup>12</sup> And because the haven was not commodious to wynter in, many toke counsell to departe thence, yf by eny meanes they myght attayne to Phenices and there to wynter, whych is an haven of Candy, and

## KJ (1611) 1873

Macedonian of Thessalonica, being with us. <sup>3</sup> And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. <sup>4</sup> And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. <sup>6</sup> And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. <sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; <sup>8</sup> and hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. <sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, <sup>10</sup> and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. <sup>11</sup> Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of Crete, and lieth toward

GENEVA BIBLE (1560) 1562

Thessalonian, with us. <sup>3</sup> And the next day we arrived at Sidon: and Julius courteously entreated Paul, and gave him libertie to go unto his friends, that they might refresh hym. <sup>4</sup> And frome thence we launched, and sailed hard by Ciprus, because the windes were contrarie. <sup>5</sup> Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, (a citie) in Lycia. <sup>6</sup> And there the Centurion founde a shyp of Alexandria, sailing into Italie, and put us therein. <sup>7</sup> And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered us not, we sailed harde by Candie, nere to Salmone. <sup>8</sup> And with muche a do sailed beyonde it, and came unto a certein place called the Faire havens, nere unto the which was the citie Lasea. <sup>9</sup> So when muche time was spent, and sailyng was nowe jeoperdous, because also the Fast was now passed, Paul exhorted (them.) <sup>10</sup> And sayd unto them. Syrs, I se that thys viage will be with hurt and muche domage, not of the ladyng and shippe onely, but also of our lives. <sup>11</sup> Nevertheles the Centurion beleved rather the governor and the master of the ship, then those things which were spoken of Paul. <sup>12</sup> And because the haven was not commodious to winter in, manie toke counsell to depart thence, if by anie meanes they might atteine to Phenice, (there) to winter, whiche is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by

(RV 1881) ASV 1901

<sup>3</sup> And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. <sup>4</sup> And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. <sup>6</sup> And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. <sup>7</sup> And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; <sup>8</sup> and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea. <sup>9</sup> And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, <sup>10</sup> and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. <sup>11</sup> But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of Crete, looking north-

BISHOPS' BIBLE (1568) 1602

countrey of Thessalonica, taryng still with us. <sup>3</sup> And the next day we came to Sidon: And Julius courteously entreated Paul, and gave him libertie to goe unto his friendes, and to refresh himselfe. <sup>4</sup> And when we had lanced from thence, we sayled hard by Cyprus, because the windes were contrary. <sup>5</sup> And when we had sayled over the sea of Cilicia and Pamphylia, we came to Myra *a city* which is in Lysia, <sup>6</sup> And there the undercaptaine found a ship of Alexandria sailing into Italy, and he put us therein. <sup>7</sup> And when wee had sayled slowly many dayes, and scarce were come over against Gnidum, because the winde withstood us, we sayled hard by Candie, over against Salmone, <sup>8</sup> And with much worke sayled beyond it, and came unto a place which is called the Faire havens, nigh whereunto was the citie of Lasea. <sup>9</sup> When much time was spent, and when sayling was nowe jeopardous, because also that the fast was now already past, Paul put them in remembrance, <sup>10</sup> And sayd unto them, Sirs, I perceive that this voiage wil be with hurt and much damage, not of the lading and ship onely, but also of our lives. <sup>11</sup> Neverthelesse, the undertaptaine \* beleeved the governour and the master of the shippe, more then those things which were spoken of Paul. <sup>12</sup> And because the Haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attain to Phenice, and there to winter, which is an Haven of Candy, and lieth toward the Southwest and Northwest

RSV (1946) 1960

lonica. <sup>3</sup> The next day we put in at Sidon; and Julius treated Paul kindly, and gave him leave to go to his friends and be cared for. <sup>4</sup> And putting to sea from there we sailed under the lee of Cyprus, because the winds were against us. <sup>5</sup> And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra in Lycia. <sup>6</sup> There the centurion found a ship of Alexandria sailing for Italy, and put us on board. <sup>7</sup> We sailed slowly for a number of days, and arrived with difficulty off Cnidus, and as the wind did not allow us to go on, we sailed under the lee of Crete off Salmone. <sup>8</sup> Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea. <sup>9</sup> As much time had been lost, and the voyage was already dangerous because the fast had already gone by, Paul advised them, <sup>10</sup> saying, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." <sup>11</sup> But the centurion paid more attention to the captain and to the owner of the ship than to what Paul said. <sup>12</sup> And because the harbor was not suitable to winter in, the majority advised to put to sea from there, on the chance that somehow they could reach Phoenix, a harbor of Crete, looking northeast and southwest, and winter there.

## TYNDALE (1525) 1535

servith to the southwest and northwest wynde. <sup>13</sup> When the south wynde blewe, they supposynge to obtayne their purpose lowsed unto Asson, and sayled paste all Candy.

<sup>14</sup> But anone after, ther arose agaynst their purpose, a flawe of wynde out of the northeeste. <sup>15</sup> And when the ship was caught and coude not resist the wynde, we let her go and drave with the wether. <sup>16</sup> And we came unto an yle named Clauda, and had moche worke to come by abote, <sup>17</sup> which they toke up and used helpe, undergerdyng the shippe, fearynge lest we shuld have fallen into Syrtes and we let doune a vessell and so were caryed. <sup>18</sup> The nexte daye when we were tossed with an exceedynge tempest, they lyghtened the ship, <sup>19</sup> and the thyrde daye we cast out with oure awne hondes, the tacklynge of the shippe. <sup>20</sup> When at the last nether sunne nor starre in many dayes appered, and no small tempest laye apon us, all hope that we shuld be saved, was then taken awaye.

<sup>21</sup> Then after longe abstinence, Paul stode forth in the myddes of them and sayde: Syrs ye shulde have harkened to me, and not have lowsed from Candy, nether to have brought unto us this harme and losse. <sup>22</sup> And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. <sup>23</sup> For ther stode by me this nyght the angel of God, whose I am, and whom I serve, <sup>24</sup> sayinge: feare not Paul for thou must be brought before Cesar. And lo, God hath geven unto the

## RHEIMS 1582

Chore. <sup>13</sup> And the southwinde blowing, they thinking that they had obtained their purpose, when they had parted from Asson, sailed along by Crete. <sup>14</sup> But not long after, a tempestuous winde that is called Euro-aquilo, drove against it. <sup>15</sup> And when the shippe was caught and could not make way against the winde, giving up the ship to the windes, we were driven. <sup>16</sup> And running upon a certaine iland, that is called Cauda, we could scarce get the cock-boate. <sup>17</sup> Which being taken up, they used helps, girding the ship, and fearing lest they should fall into the Syrte, letting doune the vessel, so were they caried. <sup>18</sup> And when we were mightily tossed with the tempest, the next day they cast forth, <sup>19</sup> And the third day with their owne handes they threwe forth the tacklings of the ship. <sup>20</sup> And neither sunne, nor starres appearing for many daies, and no smal storme being toward, al hope was now taken away of our saving.

<sup>21</sup> And when there had been long fasting, then Paul standing in the middes of them, said, You should in deede, O ye men, have heard me, and not have parted from Crete, and have gained this hurt and losse. <sup>22</sup> And now I exhort you to be of good cheere. for there shal be no losse of any soule among you, but of the ship. <sup>23</sup> For an Angel of the God whose I am, and whom I serve, stode by me this night, <sup>24</sup> saying, Feare not Paul, thou must appeare before Cæsar: and behold God hath given thee al that saile

## GREAT BIBLE (1539) 1540

lyeth toward the southwest and northwest wynde. <sup>13</sup> When the south wynde blewe, they supposynge to obtayne their purpose, loosed unto Asson, and sayled past all Candy.

<sup>14</sup> But not long after, ther arose agaynst theyr purpose, a flowe of wynde out of the northeast. <sup>15</sup> And when the shyp was caught and could not resyst the wynde, we let her go, and drave with the wether. <sup>16</sup> But we were caryed into an yle whych is named Clauda, and had moche worke to come by a bote, <sup>17</sup> whych they toke up, and used helpe, and made fast the shyppe, fearinge, lest they shuld fall into the Syrtes. And so they let doune a vessell, and were caryed. <sup>18</sup> The next daye (when we were tossed wyth an exceedinge tempest) they lyghtened the shyp, <sup>19</sup> and the thyrde daye we cast out wyth oure awne handes the tacklynge of the shippe. <sup>20</sup> When at the last, nether the sunne nor starres in many dayes appeared, and no small tempest laye upon us all hope that we shuld escape, was then taken awaye. <sup>21</sup> But after longe abstinence, Paul stode forth in the myddes of them, and sayde: Syrs, ye shulde have harkened to me, and not have loosed from Candy, nether to have brought unto us thys harme and losse. <sup>22</sup> And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship onely. <sup>23</sup> For ther stode by me thys nyght the angell of God, whose I am, and whom I serve, <sup>24</sup> saying: feare not Paul thou must be brought before Cesar, And lo, God

## KJ (1611) 1873

the south west and north west. <sup>13</sup> And when the south wind blew softly, supposing that *they* had obtained *their* purpose, loosing *thence*, they sailed close by Crete. <sup>14</sup> But not long after there arose against it a tempestuous wind, called Euroclydon. <sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let *her* drive. <sup>16</sup> And running under a certain island *which* is called Clauda, we had much work to come by the boat: <sup>17</sup> which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. <sup>18</sup> And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; <sup>19</sup> and the third *day* we cast *out* with our own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. <sup>21</sup> But after long abstinence Paul stood *forth* in the midst of them, and said, Sirs, *ye* should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. <sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. <sup>23</sup> For there stood by me this night *the* angel of God, whose I am, and whom I serve, <sup>24</sup> saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given

## GENEVA BIBLE (1560) 1562

West. <sup>13</sup> And when the southern winde blewe softely, they supposing to obtaine their purpose, losed nerer, and sailed by Candie. <sup>14</sup> But anone after, there arose by it a stormie winde called Euroclydon. <sup>15</sup> And when the shyp was caught, and colde not resist the winde, we let her go, and were caryed away. <sup>16</sup> And we ran under a litle yle named Claudia, and had muche a do to get the boat. <sup>17</sup> Whiche they toke up and used all helpe, under girding the ship, fearing lest they shulde have fallen into Syrtes, and they let downe the vessel, and so were caryed. <sup>18</sup> The next day when we were tossed with an exceeding tempest, they lightned the ship. <sup>19</sup> And the third day we cast out with our own hands the takling of the ship. <sup>20</sup> And when nether sunne nor starres in manie dayes appeared, and no small tempest lay upon us, all hope that we shuld be saved, was then taken away. <sup>21</sup> But after long abstinence, Paul stode forth in the middes of them, and said, Syrs, ye shuld have hearkened to me, and not have losed from Candie: so shulde ye have gained this hurt and losse. <sup>22</sup> But now I exhorte you to be of good courage: for there shalbe no losse of anie mans life among you, save of the shippe onely. <sup>23</sup> For there stode by me this night the Angell of God, whose I am, and whome I serve. <sup>24</sup> Saying, Feare not, Paul: for thou muste be brought before Cesar: and lo, God hath given unto thee

## (RV 1881) ASV 1901

east and south-east. <sup>13</sup> And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. <sup>14</sup> But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: <sup>15</sup> and when the ship was caught, and could not face the wind, we gave way to it, and were driven. <sup>16</sup> And running under the lee of a small island called <sup>a</sup>Cauda, we were able, with difficulty, to secure the boat: <sup>17</sup> and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. <sup>18</sup> And as we labored exceedingly with the storm, the next day they began to throw *the freight* overboard; <sup>19</sup> and the third day they cast out with their own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. <sup>21</sup> And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. <sup>22</sup> And now I exhort you to be of good cheer; for there shall be no loss of life among you, but *only* of the ship. <sup>23</sup> For there stood by me this night an angel of the God whose I am, whom also I serve, <sup>24</sup> saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that

<sup>a</sup> Many ancient authorities read *Claudia*.

## BISHOPS' BIBLE (1568) 1602

winde. <sup>13</sup> And when the South winde blew softly, they supposing that they had obtained their purpose, loosed unto Asson, and sailed past Candie. <sup>14</sup> But not long after, there arose against their purpose a flaw of winde out of the Northeast, which is called Euroclydon. <sup>15</sup> And when the ship was caught, and could not resist the winde, wee let her goe, and were driven with the weather. <sup>16</sup> But we were caried into an Ile, which is called Claudia, and had much worke to come by a boate, <sup>17</sup> Which they tooke up, and used helpe, and made fast the ship, fearing least they should fall into the Syrtes: and so they let downe a vessel, and were caried. <sup>18</sup> The next day when we were tossed with an exceeding tempest, they lighted the ship: <sup>19</sup> And the third day wee cast out with our owne hands the tackling of the ship. <sup>20</sup> And when neither the sunne nor starres in many dayes appeared, and no small tempest lay upon us, all hope that wee should be saved was then taken away. <sup>21</sup> But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, ye should have hearkened unto mee, and not have loosed from Candie, and to have gained unto us this harme and losse. <sup>22</sup> And now I exhort you to be of good cheere: for there shall be no losse of any mans life among you, but of the ship. <sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve, <sup>24</sup> Saying, Feare not, Paul, thou must be brought before Cesar, and loe, God hath given thee all them that sayle with thee.

## RSV (1946) 1960

<sup>13</sup> And when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close inshore. <sup>14</sup> But soon a tempestuous wind, called the northeaster, struck down from the land; <sup>15</sup> and when the ship was caught and could not face the wind, we gave way to it and were driven. <sup>16</sup> And running under the lee of a small island called Cauda,<sup>b</sup> we managed with difficulty to secure the boat; <sup>17</sup> after hoisting it up, they took measures to undergird the ship; then, fearing that they should run on the Syrtis, they lowered the gear, and so were driven. <sup>18</sup> As we were violently storm-tossed, they began next day to throw the cargo overboard; <sup>19</sup> and the third day they cast out with their own hands the tackle of the ship. <sup>20</sup> And when neither sun nor stars appeared for many a day, and no small tempest lay on us, all hope of our being saved was at last abandoned.

<sup>21</sup> As they had been long without food, Paul then came forward among them and said, "Men, you should have listened to me, and should not have set sail from Crete and incurred this injury and loss. <sup>22</sup> I now bid you take heart; for there will be no loss of life among you, but only of the ship. <sup>23</sup> For this very night there stood by me an angel of the God to whom I belong and whom I worship, <sup>24</sup> and he said, 'Do not be afraid, Paul; you must stand before Caesar; and lo, God has granted you all those who sail with

<sup>b</sup> Other ancient authorities read *Claudia*.

## TYNDALE (1525) 1535

all that sayle with the. <sup>25</sup> Wherefore syrs be of good chere: for I beleve god, that it shalbe even as it was tolde me. <sup>26</sup> How be it we must be cast into a certayne ylonde.

<sup>27</sup> But when the fourtenth nyght was come, as we were caried in Adria about mydnyght, the shipmen demed that ther appered some countre unto them: <sup>28</sup> and sounded, and founde it. xx. feddoms. And when they had gone a lytell further, they sounded agayne, and founde xv. feddoms. <sup>29</sup> Then fearinge lest they shuld have fallen on some rocke, they cast. iiii. ancrs out of the sterne, and wysshed for the daye. <sup>30</sup> As the shypmen were about to fle out of the shyp, and had let doune the bote into the see, under a coloure as though they wolde have cast ancrs out of the forshyppe: <sup>31</sup> Paul sayde unto the under captayne and the soudiers: excepte these abyde in the shyp, ye cannot be safe. <sup>32</sup> Then the soudiers cut of the rope of the bote, and let it fall awaye.

<sup>33</sup> And in the meane tyme betwixt that and daye, Paul besought them all to take meate, sayinge: this is the fourtenth daye that ye have taried and continued fastinge, receavinge nothings at all. <sup>34</sup> Wherefore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the heed of eny of you. <sup>35</sup> And when he had thus spoken, he toke breed and gave thankes to God in presence of them all, and brake it, and beganne to eate.

## RHEIMS 1582

with thee. <sup>25</sup> For the which cause be of good cheere ye men: for I beleve God, that it shal so be, as it hath been said to me. <sup>26</sup> And we must come unto a certaine iland. <sup>27</sup> But after the fourtenth night was come on us, as we were sailing in Adria about midnight, the shipmen deemed that there appeared some countrie to them. <sup>28</sup> Who also sounding, found twentie fadomes: and being parted a litle from thence, they found fiftene fadomes. <sup>29</sup> And fearing lest we should fall into rough places, casting out of the sterne foure ankers, they wished that day were come. <sup>30</sup> But as the shipmen sought to flee out of the ship, having let doune the cock-boate into the sea, pretending as if they were about to cast out ankers out of the fore part of the ship, <sup>31</sup> Paul said to the Centurion and to the souldiars, Unless these tarie in the ship, you can not be saved. <sup>32</sup> Then the souldiars cut of the ropes of the cock-boate: and suffered it to fal away.

<sup>33</sup> And when it began to be light, Paul desired all to take meate, saying, This day is the fourtenth day that you expect and remaine fasting, taking nothing. <sup>34</sup> For the which cause I desire you to take meate for your health sake: for there shal not an heere of the head perish of any of you. <sup>35</sup> And when he had said these things, taking bread, he gave thankes to God in the sight of them al: and when

## GREAT BIBLE (1539) 1540

hath geven the all them that sayle wyth the. <sup>25</sup> Wherefore syrs be of good chere: for I beleve God, that it shalbe even as it was tolde me. <sup>26</sup> How be it we must be cast into a certayne ylonde.

<sup>27</sup> But when the fourtenth nyght was come (as we were sayling in Adria about mydnyght) the shypmen demed, that ther appeared some countre unto them: <sup>28</sup> and sounded, and founde it xx. feddoms. And when they had gone a lytell further, they sounded agayne, and founde xv. feddoms. <sup>29</sup> Then fearynge lest thy shuld have fallen on some rocke, they cast. iiii. ancrs out of the sterne, and wysshed for the daye. <sup>30</sup> As the shypmen were about to flee out of the shyp (whan they had let doune the bote into the see, under a couloure, as though they wolde have cast ancrs out of the forshippe) <sup>31</sup> Paul sayde unto the undercaptayne and to the soudyers: excepte these abyde in the shyp ye cannot be safe. <sup>32</sup> Then the soudyers cut of the rope of the bote, and let it fall awaye.

<sup>33</sup> And whan the daye beganne to appeare, Paul besought them all to take meate, sayinge: thys is the fourtenth daye, that ye have taryed and contynued fastyng, receavyng nothing at all. <sup>34</sup> Wherefore, I praye you to take meate: for this no dout is for youre helth: for ther shall not an heer fall from the heed of eny of you. <sup>35</sup> And when he had thus spoken, he toke breed and gave thankes to God in presence of them all: and whan he had broken it, he beganne

## KJ (1611) 1873

thee all them that sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. <sup>26</sup> Howbeit we must be cast upon a certain island.

<sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; <sup>28</sup> and sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. <sup>29</sup> Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. <sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off. <sup>33</sup> And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take *some* meat: for this is for your health: for there shall not a hair fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of *them* all: and when he had broken *it*, he began to eat.

GENEVA BIBLE (1560) 1562

all that saile with thee. <sup>25</sup> Wherefore, sirs, be of good courage: for I beleve God, that it shalbe so as it hathe bene tolde me. <sup>26</sup> Howbeit, we muste be caste into a certeine yland. <sup>27</sup> And when the fourteenth nyght was come, as we were caryed to and fro in the Adriaticall (sea) about myd-night, the shyp men demed that some countrey approched unto them. <sup>28</sup> And sounded, and founde it twentie fathoms: and when they had gone a lytle further, they sounded againe, and founde fiftene fathoms. <sup>29</sup> Then fearynge lest they shulde have fallen into some rough places, they cast foure ancores out of the sterne, and wished that the day were come. <sup>30</sup> Nowe as the mariners were aboute to flee out of the ship, and had let down the boate into the sea under a colour as thogh they wold have cast ancores out of the foreship. <sup>31</sup> Paul said unto the Centurion and the souldiers, Except these abide in the ship, ye can not be safe. <sup>32</sup> Then the souldiers cut of the ropes of the boate, and let it fall away. <sup>33</sup> And when it began to be daye, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have taryed, and continued fasting, receiving nothing. <sup>34</sup> Wherefore I exhorte you to take meate: for thys is for your savegarde: for there shall not an heere fall frome the heade of anye of you. <sup>35</sup> And when he had thus spoken, he toke bread, and gave thanks to God, in pres-

(RV 1881) ASV 1901

sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. <sup>26</sup> But we must be cast upon a certain island. <sup>27</sup> But when the fourteenth night was come, as we were driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some country: <sup>28</sup> and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. <sup>29</sup> And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. <sup>30</sup> And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut away the ropes of the boat, and let her fall off. <sup>33</sup> And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. <sup>34</sup> Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. <sup>35</sup> And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.

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<sup>25</sup> Wherefore Sirs, be of good cheere: for I beleeeve God, that it shall be even as it was told me. <sup>26</sup> Howbeit, we must be cast into a certaine Iland. <sup>27</sup> But when the fourteenth night was come, as we were sayling in Adria about mid-night, the shipmen deemed that they drewe neere to some countrey: <sup>28</sup> And sounded, and found it twentie fadomes: and when they had gone a litle further, they sounded againe, and found it fifteene fadomes. <sup>29</sup> Then fearing least we should have fallen on some rocke, they cast foure ankers out of the sterne, and wished for the day. <sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, under a colour as though they would have cast ankers out of the foreship, <sup>31</sup> Paul said to the undercaptaine, and to the souldiers, Except these abide in the ship, yee cannot be saved. <sup>32</sup> Then the souldiers cut off the rope of the boate, and let it fall away. <sup>33</sup> And when the day beganne to appeare, Paul besought them all to take meate, saying, This is the fourteenth day that ye have taryed, and continued fasting, receiving nothing at all. <sup>34</sup> Wherefore, I pray you to take meate, for this no doubt is for your health, for there shal not an haire fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he tooke bread, and gave thanks to God in presence of them all: and when he had broken it, he began to

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you.' <sup>25</sup> So take heart, men, for I have faith in God that it will be exactly as I have been told. <sup>26</sup> But we shall have to run on some island." <sup>27</sup> When the fourteenth night had come, as we were drifting across the sea of Adria, about midnight the sailors suspected that they were nearing land. <sup>28</sup> So they sounded and found twenty fathoms; a little farther on they sounded again and found fifteen fathoms. <sup>29</sup> And fearing that we might run on the rocks, they let out four anchors from the stern, and prayed for day to come. <sup>30</sup> And as the sailors were seeking to escape from the ship, and had lowered the boat into the sea, under pretense of laying out anchors from the bow, <sup>31</sup> Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." <sup>32</sup> Then the soldiers cut away the ropes of the boat, and let it go. <sup>33</sup> As day was about to dawn, Paul urged them all to take some food, saying, "Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. <sup>34</sup> Therefore I urge you to take some food; it will give you strength, since not a hair is to perish from the head of any of you." <sup>35</sup> And when he had said this, he took bread, and giving thanks to God in the presence of all he

## TYNDALE (1525) 1535

<sup>36</sup> Then were they all of good cheare, and they also toke meate. <sup>37</sup> We were all to gether in the shyp, two hundred threscore and sixtene soules. <sup>38</sup> And when they had eaten ynough, they lightened the shyp, and cast out the wheate into the see.

<sup>39</sup> When it was daye, they knew not the lande but they spied a certayne haven with a banke into the which they were mynded (yf yt were possible) to thrust in the shyp. <sup>40</sup> And when they had taken up the ancrs, they commytted them selves unto the see, and lowsed the rudder bondes and hoysed up the mayne sayle to the wynde and drue to londe. <sup>41</sup> But they chaunced on a place, which had the see on bothe the sydes, and thrust in the ship. And the foore parte stucke fast and moved not but the hynder brake with the violence of the waves.

<sup>42</sup> The soudears counsell was to kyll the presoners, lest eny of them, when he had swome out shulde fle awaye. <sup>43</sup> But the under captayne willinge to save Paul kept them from their purpose, and commaunded that they that could swyme, shulde cast them selves fyrst into the see, and scape to londe. <sup>44</sup> And the other he commaunded to goo, some on bordes, and some on broken peces of the ship. And so it came to passe, that they came all safe to londe.

## RHEIMS 1582

he had broken it, he began to eate. <sup>36</sup> And being al made of better cheere, they also tooke meate. <sup>37</sup> And we were in al in the ship, soules two hundred seventie sixe. <sup>38</sup> And being filled with meate, they lighted the ship, casting the wheat into the sea. <sup>39</sup> And when day was come, they knew not the land: but they spied a certain creeke that had a shore, into the which they minded, if they could, to cast a land the ship. <sup>40</sup> And when they had taken up the ankers, they committed them selves to the sea, loosing withal the rudder bands: and hoising up the maine saile according as the winde blew, they went on toward the shore. <sup>41</sup> And when we were fallen into a place betwene two seas, they graveled the ship: and the fore-part truly sticking fast remained unmoveable: but the hinder part was broken by the violence of the sea. <sup>42</sup> And the counsel of the souldiars was, that they should kil the prisoners: lest any swimming out, might runne away. <sup>43</sup> But the Centurion willing to save Paul, forbade it to be done: and he commaunded them that could swimme, to cast out them selves first, and escape, and goe forth to land: <sup>44</sup> and the rest, some they caried on bordes, and some upon those things that were of the ship. And so it came to passe, that al the soules escaped to land.

## GREAT BIBLE (1539) 1540

to eate. <sup>36</sup> Then were they all of good cheare, and they also toke meate. <sup>37</sup> We were all together in the shyp, two hundred threscore and syxtene soules. <sup>38</sup> And when they had eaten ynough, they lyghtened the shyp, and cast out the wheate in to the see.

<sup>39</sup> When it was daye, they knew not the lande, but they spied a certayne haven with a bancke, into the whych they were mynded (if it were possyble) to thrust in the shyp. <sup>40</sup> And when they had taken up the ancrs, they committed them selves unto the see, and lowsed the rudder bondes and hoysed up the mayne sayle to the wynde, and drue to lande. <sup>41</sup> And whan they chaunced on a place, whych had the see on both the sydes, they thrust in the shyp. And the foreparte stucke fast and moved not, but the hynder parte brake wyth the violence of the waves.

<sup>42</sup> The Soudyars counsell was to kyll the presoners, lest eny of them, when he had swome out, shulde ronne awaye. <sup>43</sup> But the under captayne wyllinge to save Paul, kept them from theyr purpose, and commaunded that they whych coulede swymme, shulde cast them selves fyrst into the see, and scape to lande. <sup>44</sup> And the other he commaunded to go, some on bordes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

## KJ (1611) 1873

<sup>36</sup> Then were they all of good cheer, and they also took *some* meat. <sup>37</sup> And we were in all in the ship two hundred three-score and sixteen souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. <sup>39</sup> And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. <sup>41</sup> And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. <sup>42</sup> And the soldiers' counsel was to kill the prisoners, lest any of *them* should swim out, and escape. <sup>43</sup> But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into *the sea*, and get to land: <sup>44</sup> and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that *they* escaped all safe to land.

GENEVA BIBLE (1560) 1562

ence of them all, and brake it, and began to eat. <sup>36</sup> Then were they all of good courage, and they also toke meat. <sup>37</sup> Nowe we were in the shyp in all two hundreth, thre score and sixtene soules. <sup>38</sup> And when they had eaten ynough, they lyghtened the shyp, and cast out the wheate into the sea. <sup>39</sup> And when it was daye, they knewe not the cuntry, but they spyed a certeine creeke with a banke, into the which they were minded [if were it possible] to thrust in the ship. <sup>40</sup> So when they had taken up the ancrs, they committed (the ship) unto the sea, and losed the rudder bondes, and hoysed up the maine saile to the winde, and drewe to the shore. <sup>41</sup> And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moved, but the hinder parte was broken with the violence of the waves. <sup>42</sup> Then the souldiers counsel was to kil the prisoners, lest anie of them, when he had swome out, shulde flee away. <sup>43</sup> But the Centurion willing to save Paul, staid them from (this) counsel, and commaunded that they that colde swimme, shulde cast them selves first into the sea, and go out to land. <sup>44</sup> And the other, some on boardes, and some on certeine (pieces) of the ship: and so it came to passe, that thei came all safe to land.

(RV 1881) ASV 1901

<sup>36</sup> Then were they all of good cheer, and themselves also took food. <sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. <sup>39</sup> And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could <sup>a</sup>drive the ship upon it. <sup>40</sup> And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. <sup>41</sup> But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. <sup>42</sup> And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. <sup>43</sup> But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; <sup>44</sup> and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

<sup>a</sup> Some ancient authorities read *bring the ship safe to shore*.

BISHOPS' BIBLE (1568) 1602

eat. <sup>36</sup> Then were they all of good cheere, and they also tooke meate. <sup>37</sup> And we were altogether in the ship, two hundred threescore, and sixtene soules. <sup>38</sup> And when they had eaten ynough, they lighted the shippe, and cast out the wheate into the sea. <sup>39</sup> And when it was day, they knew not the land: but they spied a certaine Haven, with a banke, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the ankers, they committed *themselves* unto the sea, and loosed the rudder bandes, and hoysed up the maine saile to the winde, and drew to land. <sup>41</sup> And when they fell into a place which had the sea on both sides, they thrust in the shippe, and the forepart stucke fast and mooved not, but the hinder part brake with the violence of the waves. <sup>42</sup> And the souldiers counsell was to kill the prisoners, lest any of them, when he had swom out, should runne away. <sup>43</sup> But the undercaptaine, willing to save Paul, kept them from their purpose, and commaunded that they which could swimme, should cast themselves first into the sea, and scape to land: <sup>44</sup> And the other, some on boords, and some on broken pieces of the ship: and so it came to passe, that they escaped all safe to land.

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broke it and began to eat. <sup>36</sup> Then they all were encouraged and ate some food themselves. <sup>37</sup> (We were in all two hundred and seventy-six<sup>d</sup> persons in the ship.) <sup>38</sup> And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. <sup>39</sup> Now when it was day, they did not recognize the land, but they noticed a bay with a beach, on which they planned if possible to bring the ship ashore. <sup>40</sup> So they cast off the anchors and left them in the sea, at the same time loosening the ropes that tied the rudders; then hoisting the foresail to the wind they made for the beach. <sup>41</sup> But striking a shoal they ran the vessel aground; the bow stuck and remained immovable, and the stern was broken up by the surf. <sup>42</sup> The soldiers' plan was to kill the prisoners, lest any should swim away and escape; <sup>43</sup> but the centurion, wishing to save Paul, kept them from carrying out their purpose. He ordered those who could swim to throw themselves overboard first and make for the land, <sup>44</sup> and the rest on planks or on pieces of the ship. And so it was that all escaped to land.

<sup>d</sup> Other ancient authorities read *seventy-six or about seventy-six*

## TYNDALE (1525) 1535

28 And when they were scaped, then they knewe that the yle was called Milete. <sup>2</sup> And the people of the countre shewed us no lytell kyndnes: for they kyndled a fyre and receaved us every one, because of the present rayne and because of the colde. <sup>3</sup> And when Paul had gaddered a bondell of styckes, and put them into the fyre, ther came a viper out of the heet and lept on his honde. <sup>4</sup> When the men of the contre sawe the worme hange on his honde, they sayde amonge them selves: this man must nedes be a mortherer. Whome (though he have escaped the see) yet vengeaunce suffreth not to lyve. <sup>5</sup> But he shouke of the vermen into the fyre and felt no harme. <sup>6</sup> Howbeit they wayted when he shuld have swolne, or fallen doune deed sodenly. Butt after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

<sup>7</sup> In the same quarters the chefe man of the yle whose name was Publius, had a lordshippe: the same receaved us, and lodged us thre dayes courteously. <sup>8</sup> And it fortunied that the fater of Publius laye sicke of a fiever and of a bluddy flixe. To whom Paul entred in and prayde, and layde his hondes on him and healed him. <sup>9</sup> When this was done, other also which had diseases in the yle, came and were healed. <sup>10</sup> And they dyd us gret honoure. And when we departed, they laded us with thinges necessary.

## RHEIMS 1582

28 And when we had escaped, then we knew that the iland was called Mitylene. But the Barbarous shewed us no smal courtesie. <sup>2</sup> For, kindling a fire they refreshed us al, because of the imminent raine and the colde. <sup>3</sup> And when Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heate, invaded his hand. <sup>4</sup> But as the Barbarous saw the beast hanging on his hand, they said one to an other, Undoubtedly this man is a murderer, who being escaped out of the sea, Vengeance doth not suffer him to live. <sup>5</sup> And he in deede shaking of the beast into the fire, suffred no harme. <sup>6</sup> But they supposed that he should be turned into a swelling, and that he would sodenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. <sup>7</sup> And in those places were lands of the prince of the ile, named Publius, who receiving us, for three daies intreated us courteously. <sup>8</sup> And it chaunced that the fater of Publius lay vexed with fevers and the bloody flixe. Unto whom Paul entred: and when he had praid, and imposed hands on him, he healed him. <sup>9</sup> Which being done, al in the ile also that had infirmities, came, and were cured: <sup>10</sup> who also honoured us with many honours, and when we were sailing away, laded us with necessities.

## GREAT BIBLE (1539) 1540

28 And when they were scaped, then they knewe, that: the yle was called Milete. <sup>2</sup> And the straungers shewed us no lytell kyndnes: for they kyndled a fyre, and receaved us every one, because of the present rayne, and because of the colde. <sup>3</sup> And when Paul had gathered a bondell of styckes, and layde them on the fyre, ther came a vyper out of the heat, and caught hym by the hande. <sup>4</sup> When the straungers sawe the beast hange on hys hande, they sayde amonge them selves: no doute thys man is a mortherer: Whom (though he have escaped the see) yet vengeaunce suffreth not to lyve. <sup>5</sup> And he shouke of the vyper into the fyre, and felt no harme. <sup>6</sup> Howbeit they wayted when he shulde have swolne, or fallen doune deed sodenly. But after they had loked a greate whyle, and sawe no harme come to hym, they chaunged their myndes, and sayde that he was a God.

<sup>7</sup> In the same quarters were londes of the chefe man of the yle (whose name was Publius) whych receaved us, and lodged us thre dayes courteously. <sup>8</sup> And it fortunied that the fater of Publius laye sycke of a fever, and of a bloody flixe. To whom paul entred in and prayde, and layde hys handes on hym and healeth him. <sup>9</sup> So, when this was done, other also whych had dysceases in the yle, cam and were healed: <sup>10</sup> whych also dyd us great honoure. And when we departed, they laded us with soch thynges as were necessary.

## KJ (1611) 1873

28 And when they were escaped, then they knew that the island was called Melita. <sup>2</sup> And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. <sup>3</sup> And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live. <sup>5</sup> And he shook off the beast into the fire, and felt no harm. <sup>6</sup> Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed *their minds*, and said that he was a god. <sup>7</sup> In the same quarters were possessions of the chief *man* of the island, whose name was Publius; who received us, and lodged *us* three days courteously. <sup>8</sup> And it came to pass, that the father of Publius lay sick of a fever and of a bloody flixe: to whom Paul entered in, and prayed, and laid *his* hands on him, and healed him. <sup>9</sup> So when this was done, others also, which had diseases in the island, came, and were healed: <sup>10</sup> who also honoured us with many honours; and when we departed, they laded *us* with such *things* as were necessary.

GENEVA BIBLE (1560) 1562

28 And when they were come safe, then they knewe that the yle was called Melita. <sup>2</sup> And the Barbarians shewed us no litle kindenes: for they kindled a fyre, and received us everie one, because of the present showre, and because of the colde. <sup>3</sup> And when Paul had gathered a number of stickes, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand <sup>4</sup> Now when the Barbarians sawe the worme hang on his hand, they said among them selves This man surely is a murtherer, whome, thogh he hath escaped the sea, yet Vengeance hath not suffred to live. <sup>5</sup> But he shoke of the worme into the fyre, and felt no harme. <sup>6</sup> Howbeit thei waited when he shulde have swolne, or fallen downe dead suddenly: but after they had loked a great while, and sawe no inconvenience come to him, thei changed their mindes, and said, That he was a God. <sup>7</sup> In the same quarters, the chiefman of the yle [whose name was Publius] had possessions: the same received us, and lodged us thre days courteously. <sup>8</sup> And so it was, that the Father of Publius lay sicke of the fever, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he laid (his) hands on him, and healed him. <sup>9</sup> When this then was done, other also in the yle, which had diseases, came to him and were healed, <sup>10</sup> Which also did us great honour: and when we departed, they laded us with things necessarie.

(RV 1881) ASV 1901

28 And when we were escaped, then we knew that the island was called <sup>1</sup>Melita. <sup>2</sup> And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. <sup>3</sup> But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the *venomous* creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. <sup>5</sup> Howbeit he shook off the ceature into the fire, and took no harm. <sup>6</sup> But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god. <sup>7</sup> Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. <sup>8</sup> And it was so, that the father of Publius lay sick of fever and dysentery; unto whom Paul entered in, and prayed, and laying his hands on him healed him. <sup>9</sup> And when this was done, the rest also that had diseases in the island came, and were cured: <sup>10</sup> who also honored us with many honors; and when we sailed, they put on board such things as we needed.

<sup>1</sup> Some ancient authorities read *Melitene*.

BISHOPS' BIBLE (1568) 1602

28 And when they were escaped, then they knew that the Ile was called Melita. <sup>2</sup> And the barbarous people shewed us no little kindnesse, for they kindled a fire, and received us every one because of the present raine, and because of the cold. <sup>3</sup> And when Paul had gathered a bundle of stickes, and layd them on the fire, there came a Viper out of the heate, and caught him by the hand. <sup>4</sup> And when the strangers sawe the beast hang on his hand, they sayd among themselves, No doubt this man is a murtherer, whome though hee hath escaped the sea, yet Vengeance suffereth not to live. <sup>5</sup> And he shooke off the Viper into the fire, and felt no harme. <sup>6</sup> Howbeit, they waited when hee should have swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed their mindes, and sayd that he was a God. <sup>7</sup> In the same quarters were possessions of the chief man of the Ile, whose name was Publius, which received us, and lodged us three daies courteously. <sup>8</sup> And it came to passe that the father of Publius lay sicke of a fever, and of a bloody fluxe, to whom Paul entred in, and prayed, and layd his hands on him, and healed him. <sup>9</sup> So when this was done, other also which had diseases in the Ile, came, and were healed: <sup>10</sup> Which also did us great honour, and when we departed, they laded us with such

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28 After we had escaped, we then learned that the island was called Malta. <sup>2</sup> And the natives showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. <sup>3</sup> Paul had gathered a bundle of sticks and put them on the fire, when a viper came out because of the heat and fastened on his hand. <sup>4</sup> When the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer. Though he has escaped from the sea, justice has not allowed him to live." <sup>5</sup> He, however, shook off the creature into the fire and suffered no harm. <sup>6</sup> They waited, expecting him to swell up or suddenly fall down dead; but when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god. <sup>7</sup> Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days. <sup>8</sup> It happened that the father of Publius lay sick with fever and dysentery; and Paul visited him and prayed, and putting his hands on him healed him. <sup>9</sup> And when this had taken place, the rest of the people on the island who had diseases also came and were cured. <sup>10</sup> They presented many gifts to us; and when we sailed, they put on board whatever we needed.

## TYNDALE (1525) 1535

<sup>11</sup> After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. <sup>12</sup> And when we came to Cyracusa, we taryed there. iii. dayes <sup>13</sup> And from thence we fet a compasse and came to Regium. And after one daye the south wynde blewe, and we came the next daye to Putiolus: <sup>14</sup> where we founde brethren, and were desyred to tary with them seven dayes, and so came to Rome. <sup>15</sup> And from thence, when the brethren hearde of us, they came agaynst us to Apiphorum, and to the thre tavernes. When Paul sawe them, he thanked God, and wexed bolde. <sup>16</sup> And when he came to Rome, the under captayne delivered the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

<sup>17</sup> And it fortunied after thre dayes, that Paul called the chefe of the Jewes to gether. And when they were come, he sayde unto them. Men and brethren though I have committed nothings agaynst the people or lawes of oure fathers: yet was I delivered prisoner from Jerusalem into the hondes of the Romayns. <sup>18</sup> Which when they had examined me, wolde have let me go, because they founde no cause of deeth in me. <sup>19</sup> But when the Jewes cryed contrary, I was constrayned to appeale unto Cesar: not be-

## RHEIMS 1582

<sup>11</sup> And after three moneths, we sailed in a ship of Alexandria, that had wintered in the iland, whose signe was the Castors. <sup>12</sup> And when we were come to Syracuse, we taryed there three daies. <sup>13</sup> Thence compassing by the shore, we came to Rhegium: and after one day the Southwinde blowing, we came the second day to Puteoli, <sup>14</sup> where finding brethren, we were desired to tarye with them seven daies: and so we came to Rome. <sup>15</sup> And from thence, when the brethren had heard, they came to meet us unto *Apis-forum*, and the Three-taverns. Whom when Paul had seen, giving thanks to God, he tooke courage. <sup>16</sup> And when we were come to Rome, Paul was permitted to remaine to him self with a souldiar that kept him. <sup>17</sup> And after the third day he called together the cheefe of the Jewes. And when they were assembled, he said to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, was delivered prisoner from Hierusalem into the hands of the Romanes, <sup>18</sup> who when they had examined me, would have released me, for that there was no cause of death in me. <sup>19</sup> But the Jewes contradicting it, I was compelled to appeale unto Cæsar, not as having

## GREAT BIBLE (1539) 1540

<sup>11</sup> After thre monethes we departed in a ship of Alexandry, whych had wyntred in the yle, whose badge was Castor and Pollux. <sup>12</sup> And when we came to Cyracusa, we taryed there thre dayes. <sup>13</sup> And from thence we set a compasse, and came to Regium. And after one daye the south wynde blewe, and we came the nexte daye to Putiolus: <sup>14</sup> where we founde brethren, and were desyred to tary wyth them seven dayes, and so came we to Rome. <sup>15</sup> And from thence, when the brethren hearde of us, they came to mete us at Apiphorum, and at the thre tavernes. When Paul sawe them, he thancked God, and wexed bolde. <sup>16</sup> And when we came to Rome, the undercaptayne delyvered the presoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept hym.

<sup>17</sup> And after thre dayes, Paul called the chefe of the Jewes together. And when they were come, he sayde unto them: Men and brethren, though, I have committed nothing agaynst the people or lawes of the Elders yet was I delyvered prisoner from Jerusalem into the handes of the Romayns. <sup>18</sup> Whych when they had examined me, wolde have let me go, because ther was no cause of death in me. <sup>19</sup> But when the Jewes spake contrary, I was constrayned to appeale unto cesar: not that I had ought to accuse my peo-

## KJ (1611) 1873

<sup>11</sup> And after three months we departed in a ship of Alexandria, which had wintered in the isle, *whose sign was* Castor and Pollux. <sup>12</sup> And landing at Syracuse, we tarried *there* three days. <sup>13</sup> And from thence we fet a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup> where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. <sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

<sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> Who, when they had examined me, would have let *me* go, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had

GENEVA BIBLE (1560) 1562

<sup>11</sup> Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was Castor and Pollux. <sup>12</sup> And when we arrived at Syracuse, we taryed (there) thre dayes. <sup>13</sup> And from thence we set a compasse, and came to Rhegium: and after one daye, the South winde blewe, and we came the seconde daie to Putioli, <sup>14</sup> Where we founde brethren, and were desired to tarie with them seven dayes, and so we went towarde Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to mete us at the Market of Appius, and at the Thre tavernes, whome when Paul sawe, he thanked God, and waxed holde. <sup>16</sup> So when we came to Rome, the Centurion delivered the prisoners to the general Captaine: but Paul was suffred to dwel by him self with a souldier that kept him. <sup>17</sup> And the third day after, Paul called the chief of the Jewes together: and when they were come, he said unto them, Men (and) brethren, thogh I have committed nothing against the people, or Lawes of the fathers (yet) was I delivered prisoner from Jerusalem into the hands of the Romaines. <sup>18</sup> Who when thei had examined me, wolde have let me go, because there was no cause of death in me. <sup>19</sup> But when the Jewes spake contrarie, I was constrained to appeale unto Cesar, not because I had ought to accuse

(RV 1881) ASV 1901

<sup>11</sup> And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. <sup>12</sup> And touching at Syracuse, we tarried there three days. <sup>13</sup> And from thence we <sup>j</sup>made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli; <sup>14</sup> where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. <sup>15</sup> And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage. <sup>16</sup> And when we entered into Rome, <sup>k</sup>Paul was suffered to abide by himself with the soldier that guarded him. <sup>17</sup> And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: <sup>18</sup> who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against it, I was constrained to appeal unto Caesar;

<sup>j</sup> Some ancient authorities read *cast loose*.  
<sup>k</sup> Some ancient authorities insert *the centurion delivered the prisoners to the Chief of the camp: but &c.*

BISHOPS' BIBLE (1568) 1602

things as were necessary. <sup>11</sup> And after three moneths we departed in a ship of Alexandria, which had wintered in the Ile, whose badge was Castor and Pollux. <sup>12</sup> And when we came to Syracusa, we taried there three dayes. <sup>13</sup> And from thence wee set a compasse, and came to Rhegium, and after one day the South winde blew, and we came the next day to Puteolus: <sup>14</sup> Where we found brethren, and were desired to tarrie with them seven dayes: and so wee came toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meete us at Appii forum, and at the three tavernes: When Paul saw them, he thanked God, and waxed bold. <sup>16</sup> And when we came to Rome, the undercaptaine delivered the prisoners to the chief captaine of the host: but Paul was suffered to dwel by himselfe, with a souldier that kept him. <sup>17</sup> And it came to passe, that after three daies, Paul called the chiefe of the Jewes together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or lawes of the fathers, yet was I delivered prisoner from Hierusalem into the hands of the Romanes. <sup>18</sup> Which when they had examined me, would have let me goe, because there was no cause of death in me. <sup>19</sup> But when the Jewes spake contrary, I was constrained to appeale unto Cesar, not that I had ought to accuse my

RSV (1946) 1960

<sup>11</sup> After three months we set sail in a ship which had wintered in the island, a ship of Alexandria, with the Twin Brothers as figurehead. <sup>12</sup> Putting in at Syracuse, we stayed there for three days. <sup>13</sup> And from there we made a circuit and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteoli. <sup>14</sup> There we found brethren, and were invited to stay with them for seven days. And so we came to Rome. <sup>15</sup> And the brethren there, when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them Paul thanked God and took courage. <sup>16</sup> And when we came into Rome, Paul was allowed to stay by himself, with the soldier that guarded him. <sup>17</sup> After three days he called together the local leaders of the Jews; and when they had gathered, he said to them, "Brethren, though I had done nothing against the people or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> When they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case. <sup>19</sup> But when the Jews objected, I was compelled to appeal to Caesar—though I had no charge to bring against

## TYNDALE (1525) 1535

cause I had ought to accuse my people of. <sup>20</sup> For this cause have I called for you, even to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

<sup>21</sup> And they sayde unto him: We nether receaved lettres out of Jewry pertayninge unto the, nether came eny of the brethren that shewed or spake eny harme of the. <sup>22</sup> But we will heare of the what thou thinkest. For we have hearde of this secte, that every wheare it is spoken agaynst. <sup>23</sup> And when they had apoynted him a daye, ther came many unto him into his lodginge. To whom he expounded and testified the kyngdome of God, and preached unto them of Jesu: both out of the lawe of Moses and also out of the prophetes, even from morninge to night. <sup>24</sup> And some beleved the thinges which were spoken, and some beleved not.

<sup>25</sup> When they agreed not amonge them selves, they departed, after that Paul had spoken one worde. Well spake the holy goost by Esay the Prophet unto oure fathers, sayinge: <sup>26</sup> Go unto this people and saye: with youre eares shall ye heare, and shall not understonde: and with youre eyes shall ye se and not perceave.

## RHEIMS 1582

any thing to accuse my nation. <sup>20</sup> For this cause therefore I desired to see you and to speake to you. for, because of the hope of Israel, am I compassed with this chaine.

<sup>21</sup> But they said to him, We neither received letters concerning thee from Jewrie, neither did any of the brethren that came hither, report or speake any evil of thee. <sup>22</sup> But we desire of thee to heare what thou thinkest: for concerning this secte, it is knowen to us that it is gainesaid every where. <sup>23</sup> And when they had appointed him a day, they came to him unto his lodging very many: to whom he expounded, testifying the kingdom of God, and using persuasion to them of JESUS out of the law of Moyses and the Prophets, from morning until evening. <sup>24</sup> And certaine beleved those things that were said: but certaine beleved not. <sup>25</sup> And whereas they did not agree among them selves, they departed, Paul saying one word: That wel did the holy Ghost speake by Esaie the prophet to our fathers, <sup>26</sup> saying, *Go to this people, and say to them, With the eare you shal heare, and shal not understand: and seeing you shal see, and*

## GREAT BIBLE (1539) 1540

ple of. <sup>20</sup> For thys cause then have I called for you, even to se you, and to speake wyth you: because that for the hope of Israel I am bounde with this cheyne.

<sup>21</sup> And they sayde unto hym: we nether receaved lettres out of Jewry pertayninge unto the nether eny of the brethren that came shewed or spake eny harme of the. <sup>22</sup> But we wyll heare of the what thou thynckest. For as concernyng thys secte, we knowe that every where it is spoken agaynst. <sup>23</sup> And when they had appoynted him a daye, ther came many to hym into hys lodgyng. To whom he expounded and testified the kyngdom of God and preached unto them of Jesus: both out of the lawe of Moses and out of the Prophetes, even from morninge to nyght. <sup>24</sup> And some beleved the thynges whych were spoken, and some beleved not.

<sup>25</sup> And when they agreed not amonge them selves, they departed, after that Paul had spoken one worde: well spake the holy ghost by Esay the prophet unto oure fathers, <sup>26</sup> saying: Go unto thys people, and saye: wyth youre eares shall ye heare, and shall not understande: and wyth youre eyes shall ye se, and not perceave.

## KJ (1611) 1873

ought to accuse my nation of. <sup>20</sup> For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. <sup>21</sup> And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. <sup>23</sup> And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. <sup>24</sup> And some believed the *things* which were spoken, and some believed not. <sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>26</sup> saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and

GENEVA BIBLE (1560) 1562

my nacion of. <sup>20</sup> For this cause therefore have I called for you, to se (you,) and to speake with (you:) for the hope of Israels sake, I am bounde with this chaine. <sup>21</sup> Then they said unto him, We nether received letters out of Judea concerning thee, nether came anie of the brethren that shewed or spake anie evil of thee. <sup>22</sup> But we wil heare of thee what thou thinkest: for as concerning this secte, we knowe that everie where it is spoken against. <sup>23</sup> And when they had appointed him a daye, there came manie unto him into (his) lodging to whome he expounded and testified the kingdome of God, and preached unto them concerning Jesus bothe out of the Law of Moses and out of the Prophetes, from morning to night. <sup>24</sup> And some were perswaded with the things, which were spoken, and some beleved not. <sup>25</sup> Therefore when thei agreed not among them selves, they departed, after that Paul had spoken one worde, (to wit) Wel spake the holie Gost by Esaias the Prophet unto our fathers, <sup>26</sup> Saying, Go unto this people, and say, By hearing ye shal heare, and shal not understand and

(RV 1881) ASV 1901

not that I had aught whereof to accuse my nation. <sup>20</sup> For this cause therefore did I entreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain. <sup>21</sup> And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against. <sup>23</sup> And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from the morning till evening. <sup>24</sup> And some believed the things which were spoken, and some disbelieved. <sup>25</sup> And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers, <sup>26</sup> saying,  
Go thou unto this people, and say,  
By hearing ye shall hear, and shall in no wise understand;  
And seeing ye shall see, and shall in no wise perceive:

BISHOPS' BIBLE (1568) 1602

nation of. <sup>20</sup> For this cause then have I called for you, even to see *you*, and to speake with you: because that for the hope of Israel I am bound with this chaine. <sup>21</sup> And they sayd unto him, We neither received letters out of Jurie concerning thee, neither any of the brethren that came, shewed or spake any harme of thee. <sup>22</sup> But we wil heare of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. <sup>23</sup> And when they had appointed him a day, there came many to him in his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Jesus, both out of the lawe of Moses, and out of the Prophets, even from morning to night. <sup>24</sup> And some were perswaded in the things which were spoken, and some beleved not. <sup>25</sup> And when they agreed not among themselves. they departed, after that Paul had spoken one word, (*that is to say,*) Well spake the holy Ghost by Esaias the Prophet, unto our fathers, <sup>26</sup> Saying, Goe unto this people, and say, With your eares shall ye heare, and shall not understand, and

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my nation. <sup>20</sup> For this reason therefore I have asked to see you and speak with you, since it is because of the hope of Israel that I am bound with this chain." <sup>21</sup> And they said to him, "We have received no letters from Judea about you, and none of the brethren coming here has reported or spoken any evil about you. <sup>22</sup> But we desire to hear from you what your views are; for with regard to this sect we know that everywhere it is spoken against." <sup>23</sup> When they had appointed a day for him, they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. <sup>24</sup> And some were convinced by what he said, while others disbelieved. <sup>25</sup> So, as they disagreed among themselves, they departed, after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet:  
<sup>26</sup> 'Go to this people, and say,  
You shall indeed hear but never understand,  
and you shall indeed see but never perceive.

## TYNDALE (1525) 1535

<sup>27</sup> For the hert of this people is wexed grosse and their eares were thicke of hearinge, and their eyes have they closed: lest they shulde se with their eyes, and heare with their eares, and understonde with their hertes, and shuld be converted, and I shulde heale them. <sup>28</sup> Be it knowen therfore unto you, that this salvacion of God is sent to the gentyls, and they shall heare it. <sup>29</sup> And when he had sayde that, the Jewes departed, and had greате despicion amonge them selves.

<sup>30</sup> And Paul dwelt two yeares full in his lodginge, and receaved all that came to him, <sup>31</sup> preachinge the kyngdome of God, and teachinge those thinges which concerned the Lorde Jesus, with all confidence, unforboden.

## RHEIMS 1582

*shal not perceive.* <sup>27</sup> For the hart of this people is waxen grosse, and with their eares have they heavily heard, and their eies they have shut: lest perhaps they may see with their eies, and heare with their eares, and understand with their hart, and be converted, and I heale them. <sup>28</sup> Be it knowen therfore to you, that this Salvation of God is sent to the Gentiles, and they wil heare.

<sup>29</sup> And when he had said these things, the Jewes went out from him, having much questioning among them selves.

<sup>30</sup> And he taried ful two yeres in his hired lodging: and he received al that came into him, <sup>31</sup> preaching the kingdom of God, and teaching the things that concerne our Lord JESUS CHRIST with al confidence, without prohibition.

## GREAT BIBLE (1539) 1540

<sup>27</sup> For the hert of thys people is wexed grosse, and wyth their eares have they had no lust to heare, and their eyes have they closed: lest they shulde se wyth their eyes, and heare wyth their eares, and understande with their hertes, and shuld be converted, and I shuld heale them. <sup>28</sup> Be it knowen therfore unto you, that thys salvacyon of God is sent to the gentyls, and they shall heare it <sup>29</sup> And when he had sayde these wordes, the Jewes departed from him and had greате despicion amonge them selves.

<sup>30</sup> And Paul dwelt two yeares full in hys lodgyng, and receaved all that came in unto hym, <sup>31</sup> preachinge the kyngdome of God, and teachynge those thynges whych concerne the Lorde Jesus wyth all confydence, no man forbyddyn hym.

## KJ (1611) 1873

not perceive: <sup>27</sup> for the heart of this people is waxed gross, and *their* ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. <sup>28</sup> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. <sup>29</sup> And when he had said these *words*, the Jews departed, and had great reasoning among themselves.

<sup>30</sup> And Paul dwelt two whole years in his own hired house, and received all that came in unto him, <sup>31</sup> preaching the kingdom of God, and teaching those *things* which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

GENEVA BIBLE (1560) 1562

seing ye shal se, and not perceive. <sup>27</sup> For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes have they winked, lest they shulde se with (their) eyes, and heare with (their) eares, and understand with (their) hearts, and shulde returne that I might heale them. <sup>28</sup> Be it knowen therefore unto you, that this salvation of God is sent to the Gentiles, and they shal heare it. <sup>29</sup> And when he had said these things, the Jewes departed, and had great reasoning among them selves. <sup>30</sup> And Paul remained two yeres ful in an house hired for him self, and received all that came in unto him, <sup>31</sup> Preaching the kingdome of God, and teaching those things, which concerne the Lord Jesus Christ, with all boldenes of speache, without let.

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<sup>27</sup> For this people's heart is waxed gross,  
And their ears are dull of hearing,  
And their eyes they have closed;  
Lest haply they should perceive with their eyes,  
And hear with their ears,  
And understand with their heart,  
And should turn again,  
And I should heal them.  
<sup>28</sup> Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.<sup>1</sup>  
<sup>30</sup> And he abode two whole years in his own hired dwelling, and received all that went in unto him, <sup>31</sup> preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

<sup>1</sup> Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

BISHOPS' BIBLE (1568) 1602

with your eyes shall ye see, and not perceive. <sup>27</sup> For the heart of this people is waxed grosse, and their eares are dul of hearing, and their eyes have they closed, lest they should see with their eyes, and heare with their eares, and understand with their hearts, and should be converted, and I should heare them. <sup>28</sup> Be it knowen therefore unto you, that this salvation of God is sent unto the Gentiles, and they shall heare it. <sup>29</sup> And when hee had sayd these wordes, the Jewes departed, and had great reasoning among themselves. <sup>30</sup> And Paul dwelt two yeeres full in his owne hired house, and received all that came in unto him, <sup>31</sup> Preaching the kingdome of God, and teaching those things which concerne the Lord Jesus Christ, with all confidence, no man forbidding him.

RSV (1946) 1960

<sup>27</sup> For this people's heart has grown dull,  
and their ears are heavy of hearing,  
and their eyes they have closed;  
lest they should perceive with their eyes,  
and hear with their ears,  
and understand with their heart,  
and turn for me to heal them.<sup>7</sup>  
<sup>28</sup> Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen."<sup>9</sup>  
<sup>30</sup> And he lived there two whole years at his own expense, and welcomed all who came to him, <sup>31</sup> preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered.

<sup>9</sup> Other ancient authorities add verse 29, *And when he had said these words, the Jews departed, holding much dispute among themselves*



Tyndale (1525) 1535  
THE EPISTLE OF THE APOSTLE S.PAUL  
TO THE ROMAYNS.

Great Bible (1539) 1540  
THE EPISTLE OF THE APOSTLE SAYNCT PAUL  
TO THE ROMAYNS.

Geneva Bible (1560) 1562  
THE EPISTLE OF THE APOSTLE PAUL  
TO THE ROMAINES.

Bishops' Bible (1568) 1602  
THE EPISTLE OF THE APOSTLE SAINT PAUL  
TO THE ROMANES.

Rheims 1582  
THE EPISTLE OF PAUL THE APOSTLE  
TO THE ROMANES.

King James Version (1611) 1873  
THE EPISTLE OF PAUL THE APOSTLE  
TO THE ROMANS.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO THE ROMANS

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO THE ROMANS

## TYNDALE (1525) 1535

**1** Paul the servaunt of Jesus Christ called to be an Apostle, put a parte to preache the Gospell of God, <sup>2</sup> which he promysed afore by his Prophetes, in the holy scriptures <sup>3</sup> that make mension of his sonne, the which was begotten of the seed of David, as pertayninge to the flesshe: <sup>4</sup> and declared to be the sonne of God, with power of the Holy goost that sanctifieth, sence the tyme that Jesus Christ oure Lorde rose agayne from deeth, <sup>5</sup> by whom we have receaved grace and Apostleshypp, to bringe all maner hethen people unto the obedience of the fayth, that is in his name: <sup>6</sup> of the which hethen are ye a part also, which are Jesus Christes by vocacion.

<sup>7</sup> To all you of Rome beloved of God and saynctes by callinge. Grace be with you and peace from God oure father, and from the lorde Jesus Christ.

<sup>8</sup> Fyrst verely I thanke my God thorow Jesus Christ, for you all, because youre fayth is publisshed through out all the worlde. <sup>9</sup> For God is my witnes, whom I serve with my sprete in the Gospell of his sonne, that with out ceasyng I make mencion of you allwayes in my prayers, <sup>10</sup> besechyng that at one tyme or other, a prosperous journey (by the will of God) myght fortune me, to come unto you. <sup>11</sup> For I longe to see you, that I myght bestowe amonge you some spirituall gyfte, to strenght you with all: <sup>12</sup> that is, that I myght have consolacion to gether with you, through the commenfayth, which both ye and I have

## RHEIMS 1582

**1** Paul the servant of JESUS CHRIST, called to be an Apostle, separated into the Gospel of God, <sup>2</sup> which before he had promised by his Prophets in the holy Scriptures, <sup>3</sup> of his sonne, (who was made to him of the seede of David according to the flesh, <sup>4</sup> who was predestinate the sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead, <sup>5</sup> by whom we have received grace and Apostleship for obedience to the faith in al Nations for the name of him, <sup>6</sup> among whom are you also the called of JESUS CHRIST:) <sup>7</sup> to al that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our father, and our Lord JESUS CHRIST.

<sup>8</sup> First I give thanks to my God through JESUS CHRIST for al you, because your faith is renoumed in the whole world. <sup>9</sup> For God is my witnes, whom I serve in my spirit in the Gospel of his Sonne, that without intermission I make a memorie of you <sup>10</sup> alwaies in my praiers, beseeching, if by any meanes I may sometime at the length have a prosperous journey by the wil of God, to come unto you. <sup>11</sup> For I desire to see you, that I may imparte unto you some spiritual grace, to confirme you: <sup>12</sup> that is to say, to be comforted together in you by that which is common to

## GREAT BIBLE (1539) 1540

**1** Paul the servaunt of Jesus Chryst called to the office of an Apostle put a parte for the Gospell of God <sup>2</sup> whych he had promysed afore by hys Prophetes in the holy scriptures <sup>3</sup> of hys sonne, whych was borne (*unto hym*) of the seed of David after the flesshe: <sup>4</sup> and hath bene declared to be the sonne of God with power, after the sprete that sanctifyeth, sence the tyme that Jesus Chryst oure Lorde rose agayne from deeth <sup>5</sup> by whom we have receaved grace and Apostleshyp, that obedience myght be geven unto the fayth in hys name amonge all heathen, <sup>6</sup> of whose nombre you be, the electe of Jesu Chryst.

<sup>7</sup> To all you that be at Rome, beloved of God and sayntes by electyon. Grace be with you and peace from God oure father, and from the Lorde Jesus Chryst.

<sup>8</sup> Fyrst verely I thanke my God thorow Jesus Chryst for you all, that youre fayth is spoken of in all the worlde. <sup>9</sup> For God is my wytnes (whom I serve. Wyth my sprete in the Gospell of hys sonne) that wythout ceasyng I make mencyon of you prayinge all wayes in my prayers, <sup>10</sup> that by some meane, at the last (one tyme or other) a prosperous \* journey (by the wyll of God) myght fortune me, to come unto you. <sup>11</sup> For I longe to se you, that I myght bestowe amonge you some spyrituall gyfte, to strength you withall: <sup>12</sup> that is, that I myght have consolacyon to gether wyth you, through the commen fayth whych both ye and I have.

## KJ (1611) 1873

**1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, <sup>2</sup> (which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup> concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> and declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: <sup>5</sup> by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: <sup>6</sup> among whom are ye also *the* called of Jesus Christ: <sup>7</sup> to all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you, always in my prayers, <sup>10</sup> making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. <sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; <sup>12</sup> that is, that *I* may be comforted together with you by the mutual faith both of you and me.

## GENEVA BIBLE (1560) 1562

1 Paul a servant of JESUS CHRIST, called (to be) an Apostle, put aparte (to preache) the Gospel of God, <sup>2</sup>[Which he had promised afore by his Prophetes in the holie Scriptures] <sup>3</sup>Concerning his Sonne Jesus christ our Lord [which was made of the sede of David according to the flesh, <sup>4</sup>And declared mightely (to be) the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead] <sup>5</sup>By whome we have received grace and Apostleship [that obedience might be given unto the faith] in his Name among all the Gentiles, <sup>6</sup>Among whome ye be also the called of Jesus Christ: <sup>7</sup>To all (you) that be at Rome beloved of God called (to be) Saints: Grace (be) with you, and peace from God our Father, and (from) the Lord Jesus Christ. <sup>8</sup>First I thanke my God through Jesus Christ for you all, because your faith is published through out the whole worlde. <sup>9</sup>For God is my witnes [whome I serve in my spirit in the Gospel of his Sonne] that with out ceasing I make mencion of you. <sup>10</sup>Alwayes in my prayers, beseching, that by some meanes one time or other I might have a prosperous journey by the wil of God, to come unto you. <sup>11</sup>For I long to se you, that I might bestowe among you some spiritual gifte, to strengthen you, <sup>12</sup>That is, that I might be comforted together with you,

## (RV 1881) ASV 1901

1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, <sup>2</sup>which he promised afore through his prophets in the holy scriptures, <sup>3</sup>concerning his Son, who was born of the seed of David according to the flesh, <sup>4</sup>who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even* Jesus Christ our Lord, <sup>5</sup>through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake; <sup>6</sup>among whom are ye also, called *to be* Jesus Christ's: <sup>7</sup>to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup>First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. <sup>9</sup>For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers <sup>10</sup>making request, if by any means now at length I may be prospered by the will of God to come unto you. <sup>11</sup>For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; <sup>12</sup>that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.

## BISHOPS' BIBLE (1568) 1602

1 Paul the servant of Jesus Christ, called *to be* an Apostle, severed unto the Gospel of God, <sup>2</sup>Which hee had promised afore by his Prophets in the holy Scriptures <sup>3</sup>Of his sonne, which was made of the seede of David after the flesh: <sup>4</sup>And hath bene declared to be the sonne of God, with power after the spirite that sanctifieth, by the resurrection from the dead, of Jesus Christ our Lord: <sup>5</sup>By whome wee have received grace and Apostleship, that obedience might be given unto the faith in his name among all! Heathen, <sup>6</sup>Among whome, yee are also the called of Jesus Christ: <sup>7</sup>To all that bee in Rome, beloved of God, saints by calling: Grace to you, and peace from God our father, and the Lord Jesus Christ: <sup>8</sup>First verely I thanke my God through Jesus Christ for you all, that your faith is published throughout all the world. <sup>9</sup>For God is my witenesse, whome I serve with my spirite in the Gospel of his sonne, that without ceasing I make mention of you: <sup>10</sup>Praying alwayes in my prayers, that by some meane at the last, one time or other, I might make a prosperous journey by the will of God, to come unto you. <sup>11</sup>For I long to see you, that I might bestow among you some spirituall gift, that yee might be established, <sup>12</sup>That is, that I might have consolation together with you, ech with others faith,

## RSV (1946) 1960

1 Paul, a servant of Jesus Christ, called *to be* an apostle, set apart for the gospel of God <sup>2</sup>which he promised beforehand through his prophets in the holy scriptures, <sup>3</sup>the gospel concerning his Son, who was descended from David according to the flesh <sup>4</sup>and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, <sup>5</sup>through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, <sup>6</sup>including yourselves who are called to belong to Jesus Christ;

<sup>7</sup>To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup>First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. <sup>9</sup>For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, <sup>10</sup>asking that somehow by God's will I may now at last succeed in coming to you. <sup>11</sup>For I long to see you, that I may impart to you some spiritual gift to strengthen you, <sup>12</sup>that is, that we may be mutually encouraged by each other's faith, both yours and mine.

## TYNDALE (1525) 1535

<sup>13</sup> I wolde that ye shuld knowe brethren, how that I have often tymes purposed to come unto you (but have bene let hytherto) to have some frute amonge you, as I have amonge other of the Gentyls. <sup>14</sup> For I am detter both to the Grekes and to them which are no Grekes, unto the learned and also unto the unlearned. <sup>15</sup> Lykewyse, as moche as in me is, I am redy to preache the Gospell to you of Rome also.

<sup>16</sup> For I am not ashamed of the gospell of Christ because it is the power of God unto salvation to all that beleve, namely to the Jewe, and also to the Gentyle. <sup>17</sup> For by it the ryghtewesnes which commeth of God, is opened, from fayth to fayth As it is written: The just shall lyve by fayth.

<sup>18</sup> For the wrath of God apereth from heaven agaynst all ungodlynes and unryghtewesnes of men which withhold the trueth in unryghtewesnes: <sup>19</sup> seynge, what maye be knowen of God, that same is manifest amonge them. <sup>20</sup> For God dyd shewe it unto them. So that his invisible thinges: that is to saye, his eternall power and godhed, are understonde and sene, by the workes from the creacion of the worlde. So that they are without excuse, <sup>21</sup> in as moche as when they knewe God, they glorified him not as God, nether were thankfull, but waxed full of vanities in their imaginacions, and their folisshe hertes were blynded. <sup>22</sup> When thy counted them selves wyse, they became foles <sup>23</sup> and turned the glory of the immortall God, unto the similitude of the ymage of mortall man, and of byrdes, and

## RHEIMS 1582

us both, your faith and mine. <sup>13</sup> And I wil not have you ignorant (brethren) that I have often purposed to come unto you (and have been staied hitherto) that I may have some fruite in you, as also in the other Gentiles. <sup>14</sup> To the Greekes and the Barbarous, to the wise and the unwise I am detter. <sup>15</sup> so (as much as is in me) I am ready to evangelize to you also that are at Rome.

<sup>16</sup> For I am not ashamed of the Gospel. For it is the power of God, unto salvation to every one that beleeveth, to the Jewe first and to the Greeke. <sup>17</sup> For the justice of God is revealed therein by faith into faith: as it is written: *And the just liveth by faith.*

<sup>18</sup> For the wrath of God from heaven is revealed, upon al impietie and injustice of those men that deteine the veritie of God in injustice: <sup>19</sup> because, that of God which is knowen, is manifest in them. For God hath manifested it unto them. <sup>20</sup> For his invisible things, from the creation of the world are seen, being understood by those things that are made: his eternal power also and Divinitie: so that they are inexcusable. <sup>21</sup> Because, whereas they knewe God, they have not glorified him as God, or given thanks: but are become vaine in their cogitations, and their foolish hart hath been darkened. <sup>22</sup> for, saying them selves to be wise, they became fooles. <sup>23</sup> And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beastes

## GREAT BIBLE (1539) 1540

<sup>13</sup> I wolde that ye shuld knowe (brethren) how that I have often tymes purposed to come unto you but have bene let hitherto) to have some frute also amonge you, as among other of the Gentyls. <sup>14</sup> I am detter both to the Grekes and to the ungrekes, to the learned and to the unlearned. <sup>15</sup> So that (as moch as in me is) I am redy to preach the Gospell to you that are at Rome also. <sup>16</sup> For I am not asshamed of the Gospell of Chryst, because it is the power of God unto salvacion to every one that beleveth, to the Jewe fyrst, and also to the Gentyle.

<sup>17</sup> For by it is the ryghtewesnes of God opened from fayth to fayth. As it is written the just shall lyve by fayth.

<sup>18</sup> For the wrath of God apareth from heaven agaynst all ungodlynes and unryghtewesnes of men, whych withhold the trueth in unrightewesnes: <sup>19</sup> seynge that it whych maye be knowen of God, is manyfest amonge them because God hath shewed it unto them. <sup>20</sup> For hys invisble thinges (that is to saye hys eternall power ad \* godhed) are sene, for as moch as they are understande by the workes from the creacyon of the worlde: So that they are wythout excuse <sup>21</sup> because that when they knewe God, they glorified hym not as God, nether were thankfull but waxed full of vanities in theyr imaginacions, and theyr folysh hert was blynded. <sup>22</sup> When they counted them selves wyse, they became fooles <sup>23</sup> and turned the glory of the immortall God, unto an ymage, made not onely after the symilitude of a mortall man but also of byrdes, and foure foted beastes

## KJ (1611) 1873

<sup>13</sup> Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. <sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. <sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God hath shewed it unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: <sup>21</sup> because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted

## GENEVA BIBLE (1560) 1562

through (our) mutual faith, bothe yours and mine. <sup>13</sup> Now my brethren, I wolde that ye shulde not be ignorant, how that I have often times purposed to come unto you [but have bene let hitherto] that I might have some frute also among you, as (I have) among the other Gentiles. <sup>14</sup> I am detter bothe to the Grecians, and to the Barbarians, bothe to the wisemen and unto the unwise. <sup>15</sup> Therefore, asmuche as in me is, I am ready to preache the Gospel to you also that are at Rome. <sup>16</sup> For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everie one that beleveth, to the Jewe first, and also to the Grecian. <sup>17</sup> For by it the juste righteousness of God is reveiled, from faith to faith: as it is written, The juste shal live by faith. <sup>18</sup> For the wrath of God is revealed from heaven against all ungodlines, and unrighteousnes of men, which with holde the trueth in unrighteousnes, <sup>19</sup> Forasmuche as that, which may be known of God, is manifest in them: for God hathe shewed it unto them. <sup>20</sup> For the invisible things of him, that is, his eternal power and Godhead, are sene by the creation of the worlde, being considered in (his) workes, to the intent that they shulde be without excuse: <sup>21</sup> Because that when they knewe God, they glorified him not as God nether were thankful, but became vaine in their imaginations, and their foolish heart was ful of darkenes. <sup>22</sup> When they professed them selves to be wise, they became fooles, <sup>23</sup> For thei turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure foted beastes,

## (RV 1881) ASV 1901

<sup>13</sup> And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. <sup>14</sup> I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. <sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

<sup>16</sup> For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup> For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; <sup>19</sup> because that which is known of God is manifest in them; for God manifested it unto them. <sup>20</sup> For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse: <sup>21</sup> because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

## BISHOPS' BIBLE (1568) 1602

yours and mine. <sup>13</sup> I would that yee should knowe, brethren, how that I have oftentimes purposed to come unto you (and have bene let hitherto) that I might have some fruite also among you, as among other of the Gentiles. <sup>14</sup> I am detter both to the Greekes, and to the barbarous, both to the wise and to the unwise. <sup>15</sup> So that as much as in me is, I am ready to preach the Gospel to you that are at Rome also. <sup>16</sup> For I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to all that beleewe, to the Jewe first, and also to the Greeke. <sup>17</sup> For by it is the righteousness of God opened from faith to faith: as it is written, The just shall live by faith. <sup>18</sup> For the wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnesse of men, which withhold the trueth in unrighteousnesse. <sup>19</sup> For that that may bee known of God, is manifest among them, because God had shewed it unto them. <sup>20</sup> For his invisible things, being understanded by his workes, through the creation of the world, are seene, that is, both his eternall power and Godhead, so that they are without excuse: <sup>21</sup> Because that when they knewe God, *notwithstanding* they glorified him not as God, neither were thankfull, but waxed full of vanities in their imaginations, and their foolish heart was blinded. <sup>22</sup> When they counted themselves wise, they became fooles: <sup>23</sup> And turned the glory of the uncorruptible God unto an Image, made not onely after the similitude of a corruptible man, but also, of birdes, and foure footed beasts, and of creeping beasts.

## RSV (1946) 1960

<sup>13</sup> I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. <sup>14</sup> I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish: <sup>15</sup> so I am eager to preach the gospel to you also who are in Rome.

<sup>16</sup> For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. <sup>17</sup> For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. <sup>19</sup> For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup> Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; <sup>21</sup> for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles.

## TYNDALE (1525) 1535

four foted beastes, and of serpentis. <sup>24</sup> Wherefore God lykewyse gave them up unto their hertes lustes, unto unclennes, to defyle their awne boddies bitwene them selves: <sup>25</sup> which tourned his truthe unto a lye, and worshipped and served the creatures more then the maker, which is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto shamfull lustes. For even their wemen dyd chaunge the naturall use unto the unnaturall. <sup>27</sup> And lykewyse also the men lefte the naturall use of the woman, and brent in their lustes one on another. And man with man wrought filthynes, and receaved in them selves the rewarde of their erreure, as it was accordynge.

<sup>28</sup> And as it semed not good unto them to be aknowen of God, even so God delivered them up unto a leawde mynd, that they shuld do tho thinges which were not comly, <sup>29</sup> being full of all unryghteous doyng, of fornicacion, wickednes, coveteousnes, maliciousnes, full of envye, murther, debate, disseyte, evyll condicioned, whysperers, <sup>30</sup> backbityers, haters of God, doers of wronge, proude, bosters, bringers up of evyll thinges, disobedient to father and mother, <sup>31</sup> without understandynge, covenante breakers, unlovyng, trucebreakers and merciles. <sup>32</sup> Which men though they knew the ryghtewesnes of God, how that they which soche thinges commyt, are worthy of deeth, yet not only do the same, but also have pleasure in them that do them.

## RHEIMS 1582

and of them that creepe. <sup>24</sup> (For the which cause God hath delivered them up unto the desires of their hart, into uncleannesse, for to abuse their owne bodies among them selves ignominiously.) <sup>25</sup> who have changed the veritie of God into lying: and have worshipped and served the creature rather then the creator, who is blessed for ever. Amen. <sup>26</sup> Therefore God hath delivered them into passions of ignominie. For their women have changed the natural use, into that use that is contrarie to nature. <sup>27</sup> And in like maner the men also, leaving the natural use of the woman, have burned in their desires one toward an other, men upon men working turpitude, and the reward of their error (which they should) receaving in themselves. <sup>28</sup> And as they liked not to have God in knowledge: God delivered them up into a reprobate sense: to doe those things that are not convenient: <sup>29</sup> replenished with al iniquitie, malice, fornication, avarice, wickednes, ful of envie, murder, contention, guile, malignitie, whysperers, <sup>30</sup> detractours, odible to God, contumelious, proude, hautie, inventours of evil things, disobedient to parents, <sup>31</sup> folish, dissolute, without affection, without fidelitie, without mercie. <sup>32</sup> Who whereas they knew the justice of God, did not understand that they which doe such things, are worthie of death: not only they that doe them, but they also that consent to the doers.

## GREAT BIBLE (1539) 1540

and of creping beastes. <sup>24</sup> Wherefore, God gave them up, to unclennes, thorow the lustes of their awne hartes to defyle their awne bodyes amonge them selves: <sup>25</sup> whych chaunged hys truthe for a lye. and worshypped and served the thinges that be made, more then hym that made them, which is to be prayd for ever. Amen. <sup>26</sup> Wherefore, God gave them up unto shameful full lustes: For even their wemen dyd chaunge the naturall use in to that whych is agaynst nature. <sup>27</sup> And lyke wyse also the men, lefte the natural use of the woman, and brent in their lustes one wyth another, men wyth men wrought fylthynes, and receaved to them selves the rewarde of theyr erreure, as it was accordynge.

<sup>28</sup> And as they regarded not to knowe God even so God delyvered them up unto a lewde mynde, that they shulde do those thynges whych were not comly, <sup>29</sup> beyng full of all unryghteousnesse, fornicacyon, wyckednes, coveteousnes, maliciousnes, full of envye murther, debate, disceyte, evyll condicyoned, whysperers, <sup>30</sup> backbityers, haters of God, dysdaynfull, proude, boasters, bringers up of evyll thynges, disobedyent to father and mother, <sup>31</sup> wythout understandynge, covenante breakers, unlovyng, trucebreakers, unmercifull. <sup>32</sup> Which men, though they knew the ryghtewesnes of God, (*consydred not*) how that they which commyt soche thynges, are worthy of deeth, not only (*they that*) do the same but also (*they which*) have pleasure in them that do them.

## KJ (1611) 1873

beasts, and creeping things. <sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup> who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves *that* recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those *things* which are not convenient; <sup>29</sup> being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> backbiters, haters of God, despiteful, proud, boasters, inventors of evil *things*, disobedient to parents, <sup>31</sup> without understanding, covenant-breakers, without natural affection, implacable, unmerciful: <sup>32</sup> who knowing the judgment of God, that they which commit such *things* are worthy of death, not only do the same, but have pleasure in them that do *them*.

## GENEVA BIBLE (1560) 1562

and of creeping things. <sup>24</sup> Wherefore also God gave them up to their hearts lustes, unto unclennes, to defile their owne bodies betwene them selves. <sup>25</sup> Which turned the trueth of God unto a lie, and worshipped and served the creature, forsaking the Creator, which is blessed for ever, Amen. <sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. <sup>27</sup> And likewise also the men left the natural use of the woman, and burned in their luste one towarde another, and man with man wrought filthines, and received in them selves suche recompense of their error, as was mete. <sup>28</sup> For as thei regarded not to knowe God, (even so) God delivered them up unto a reprobate minde, to do those things which are not convenient, <sup>29</sup> Being full of all unrighteousnes, fornication, wickednes, coveteousnes, maliciousnes full of envie, of murther, of debat, of disceite taking al things in the evil parte, whisperers. <sup>30</sup> Backbiters, haters of God, doers of wrong, proude, boasters, inventers of evil things, disobedient to parents, without understanding covenant breakers, without natural affection, suche as can never be appeased, merciles. <sup>31</sup> Which men, thogh they knewe the Law of God, how that they which commit suche things, are worthie of death, yet not onely do the same, but also favour them that do them.

## (RV 1881) ASV 1901

<sup>24</sup> Wherefore God gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves: <sup>25</sup> for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

<sup>26</sup> For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: <sup>27</sup> and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

<sup>28</sup> And even as they refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; <sup>29</sup> being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, <sup>30</sup> backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, <sup>31</sup> without understanding, covenant-breakers, without natural affection, unmerciful: <sup>32</sup> who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

## BISHOPS' BIBLE (1568) 1602

<sup>24</sup> Wherefore God gave them up to uncleannesse, through the lustes of their owne heartes, that their owne bodies should be defiled among themselves. <sup>25</sup> Which changed his trueth for a lye, and worshipped and served the creature, more then the Creatour, which is to bee praised for ever, Amen. <sup>26</sup> Wherefore God gave them up unto shamefull lustes, for even their women did chaunge the naturall use, into that which is against nature. <sup>27</sup> And likewise also, the men left the natural use of the woman, and brent in their lustes one with another, and men with men wrought filthinesse, and received in themselves the reward of their error (as it was according.) <sup>28</sup> And as they regarded not to knowe God: *even so*, God delivered them up unto a lewde minde, that they should doe those things which were not comely: <sup>29</sup> Being full of all unrighteousnesse, fornication, craftinesse, covetousnesse, maliciousnesse, full of envie, murther, debate, deceit, evill conditioned, whisperers, <sup>30</sup> Backbiters, haters of God, despitefull, proud, boasters, bringers up of evill things, disobedient to father and mother: <sup>31</sup> Without understanding, covenant breakers, without natural affection, truce breakers, unmercifull. <sup>32</sup> The which knowing the righteousness of God (howe that they which commit such things, are worthie of death) not onely doe the same, but also have pleasure in them that doe them.

## RSV (1946) 1960

<sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen.

<sup>26</sup> For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

<sup>28</sup> And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. <sup>29</sup> They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them.

## TYNDALE (1525) 1535

2 Therefore arte thou inexcusable o man, whosoever thou be that judgest. For in that same wherin thou judgest another, thou condemnest thy selfe. For thou that judgest doest even the same selfe thynges. <sup>2</sup> But we are sure that the judgement of God is accordynge to trueth, agaynst them which commyt soche thynges. <sup>3</sup> Thinkest thou this O thou man that judgest them which do soche thynges, and yet doest even the very same, that thou shalt escape the judgement of God? <sup>4</sup> Ether despysdest thou the ryches of his goodnes, pacience and longe sufferance? and remembre not how that the kyndnes of God ledith the to repentaunce?

<sup>5</sup> But thou after thyne harde herte that cannot repent, heapest the to geder the treasure of wrath agaynste the daye of vengeance, when shalbe opened the ryghtewes judgement of God <sup>6</sup> which will rewarde every man accordynge to his dedes: <sup>7</sup> that is to saye, prayse, honoure and immortalite, to them which contynue in good doynge, and seke eternall lyfe. <sup>8</sup> But unto them that are rebellious and disobey the trueth, and folowe iniquytie, shall come indignacion and wrath, <sup>9</sup> tribulacion and anguysshe upon the soule of every man that doth evyll: of the Jewe fyrst, and also of the Gentyll. <sup>10</sup> To every man that doth good, shall come prayse, honoure, and peace, to the Jewe fyrst, and also to the Gentyll. <sup>11</sup> For ther is no parcialyte with God. <sup>12</sup> But whosoever hath synned with out lawe, shall perisse with out lawe. And as many as have synned under

## RHEIMS 1582

2 For the which cause thou art inexcusable o man whosoever thou be that judgest. For wherein thou judgest an other, thou condemnest thy self, for thou doest the same things which thou judgest. <sup>2</sup> For we know that the judgement of God is according to veritie upon them that doe such things. <sup>3</sup> And doest thou suppose this o man that judgest them which doe such things, and doest the same, that thou shalt escape the judgement of God? <sup>4</sup> Or doest thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? <sup>5</sup> But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the revelation of the just judgement of God, <sup>6</sup> who wil render to every man according to his workes. <sup>7</sup> to them truly that according to patience in good worke, seeke glorie and honour and incorruption, life eternal. <sup>8</sup> but to them that are of contention, and that obey not the truth, but give credite to iniquitie, wrath and indignation. <sup>9</sup> Tribulation and anguish upon every soul of man that worketh evil, of the Jewe first and of the Greeke: <sup>10</sup> but glorie and honour and peace to every one that worketh good, to the Jew first and to the Greeke. <sup>11</sup> for there is no acception of persons with God. <sup>12</sup> For whosoever have sinned without the Law, without the Law shal perish: and whosoever have sinned

## GREAT BIBLE (1539) 1540

2 Therefore art thou inexcusable. O man, whosoever thou be that judgest For in that same wherin thou judgest another thou condemnest thy selfe. For thou that judgest, doest even the same selfe thynges. <sup>2</sup> But we are sure, that the judgement of God is accordynge to trueth, agaynst them whych commyt soch thynges. <sup>3</sup> Thynkest thou thys, O thou man that judgest them whych do soche thynges, and doest even the very same thy selfe, that thou shalt escape the judgement of God? <sup>4</sup> Ether despysdest thou the ryches of hys goodnes, and pacyence and longe sufferance, not knowyng that the kyndnes of God leadeth the to repentaunce?

<sup>5</sup> But thou after thy stubburnesse, and herte that cannot repent, heapest unto thy selfe wrath agaynst the daye of vengeance, when shalbe opened the ryghtewes judgement of God, <sup>6</sup> which wyll reward every man accordynge to hys dedes: <sup>7</sup> that is to saye, prayse, honoure and immortalite, to them whych contynue in good doynge, and seke immortalite. <sup>8</sup> But unto them that are rebelles, and that do not obey the trueth, but folowe unryghteousnes, shall come indignacyon and wrath, <sup>9</sup> tribulacyon and anguysshe upon the soule of every man that doth evyll: of the Jewe fyrst, and also of the Gentyll. <sup>10</sup> To every man that doth good, shall come prayse, and honoure, and peace, to the Jewe fyrst, and also to the Gentyll. <sup>11</sup> For ther is no respecte of parsonnes, with God. <sup>12</sup> For whosoever hath synned wythout lawe, shall also perysshe without lawe. And as many as

## KJ (1611) 1873

2 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same *things*. <sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such *things*. <sup>3</sup> And thinkest thou this, O man, that judgest them which do such *things*, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? <sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> who will render to every *man* according to his deeds: <sup>7</sup> to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup> but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup> tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and *also* of the Gentile; <sup>10</sup> but glory, honour, and peace, to every *man* that worketh good, to the Jew first, and *also* to the Gentile: <sup>11</sup> for there is no respect of persons with God. <sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned

## GENEVA BIBLE (1560) 1562

2 Therefore thou art inexcusable, o man, whosoever thou art that judgest: for in that that thou judgest another, thou condemnest thy self: for thou that judgest, doest the same things. <sup>2</sup> But we knowe that the judgement of God is according to trueth, against them which commit suche things. <sup>3</sup> And thinkest thou this, o thou man, that judgest them which do suche things, and doest the same, that thou shalt escape the judgement of God? <sup>4</sup> Or despisest thou the riches of his bountifulnes, and pacience, and long sufferance, not knowing that the bountifulnes of GOD leadeth thee to repentance? <sup>5</sup> But thou, after thine hardnes and heart that can not repent, heapest unto thy self wrath against the day of wrath and of the declaration of the juste judgement of God, <sup>6</sup> Who wil rewarde everie man according to his workes: <sup>7</sup> (That is) to them which by continuance in wel doing seke glorie, and honour, and immortalitie, eternal life: <sup>8</sup> But unto them that are contentious and disobey the trueth, and obey unrighteousnes, (shalbe) indignation and wrath. <sup>9</sup> Tribulation and anguish (shalbe) upon the soule of everie man that doeth evil: of the Jewe first, and (also) of the Grecian. <sup>10</sup> But to everie man that doeth good, (shalbe) glorie, and honour, and peace, to the Jewe first, and (also) to the Grecian. <sup>11</sup> For there is no respect of persones with God. <sup>12</sup> For as manie as have sinned without the Law, shal perish also without the Law: and as manie as have sinned in the Law, shalbe judged by

## (RV 1881) ASV 1901

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. <sup>2a</sup> And we know that the judgment of God is according to truth against them that practise such things. <sup>3</sup> And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? <sup>5</sup> but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> who will render to every man according to his works: <sup>7</sup> to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: <sup>8</sup> but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, <sup>9</sup> tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; <sup>10</sup> but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: <sup>11</sup> for there is no respect of persons with God. <sup>12</sup> For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law;

<sup>a</sup> Many ancient authorities read *For*.

## BISHOPS' BIBLE (1568) 1602

2 Therefore art thou unexcusable, O man, whosoever thou bee that judgest: For in that same wherein thou judgest another, thou condemnest thy selfe. For thou that judgest, doest even the same things. <sup>2</sup> But wee are sure that the judgement of God is according to the trueth, against them which commit such things. <sup>3</sup> Thinkest thou this, O thou man that judgest them which doe such things, and doest the same *thy selfe*, that thou shalt escape the judgement of God? <sup>4</sup> Either despisest thou the riches of his goodnesse, and patience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance? <sup>5</sup> But thou, after thy stubbornnesse and heart that cannot repent, heapest unto thy selfe wrath, against the day of wrath and declaration of the righteous judgement of God: <sup>6</sup> Which will reward every man according to his deeds: <sup>7</sup> To them which by continuing in well doing seeke for glory, and honour, and immortalitie, eternall life: <sup>8</sup> But unto them that are contentious, and doe not obey the trueth, but obey unrighteousnesse, *shall come* indignation and wrath, <sup>9</sup> Tribulation, and anguish, upon every soule of man that doeth evill, of the Jewe first, and also of the Greeke: <sup>10</sup> But glory, and honour, and peace, to every man that doeth good, to the Jewe first, and also to the Greeke: <sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For whosoever hath sinned without law, shall also perish without lawe: and as many as have sinned in the lawe, shall be

## RSV (1946) 1960

2 Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things. <sup>2</sup> We know that the judgment of God rightly falls upon those who do such things. <sup>3</sup> Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? <sup>4</sup> Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance? <sup>5</sup> But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. <sup>6</sup> For he will render to every man according to his works: <sup>7</sup> to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; <sup>8</sup> but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. <sup>9</sup> There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, <sup>10</sup> but glory and honor and peace for every one who does good, the Jew first and also the Greek. <sup>11</sup> For God shows no partiality. <sup>12</sup> All who have sinned without the law will also perish without the law, and all who have sinned under the law

## TYNDALE (1525) 1535

the lawe, shalbe judged by the lawe. <sup>13</sup> For before God they are not ryghteous which heare the lawe: but the doers of the lawe shalbe justified. <sup>14</sup> For yf the Gentylys which have no lawe, do of nature the thinges containyd in the lawe: then they havynge no lawe, are a lawe unto them selves, <sup>15</sup> which shewe the dede of the lawe written in their hertes: whyll their conscience beareth witnes unto them and also their thoughtes, accusynge one another or excusynge, <sup>16</sup> at the daye when God shall judge the secretes of men by Jesus Christ, accordynge to my Gospell.

<sup>17</sup> Beholde, thou arte called a Jewe, and trustest in the lawe and rejoysist in God, <sup>18</sup> and knowest his will, and hast experience of good, and bad, in that thou arte informed by the lawe: <sup>19</sup> and belevest that thou thy selfe arte a gyde unto the blynde, a lyght to them which are in darcknes, <sup>20</sup> an informer of them which lacke discrecion, a teacher of unlearned, which hast the ensample of that which ought to be knowen, and of the truth, in the lawe. <sup>21</sup> But thou which teachest another, teachest not thy selfe. Thou preacheest, a man shuld not steale: and yet thou stealest. <sup>22</sup> Thou sayst, a man shuld not commyt advoutry: and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. <sup>23</sup> Thou rejoyscest in the lawe, and thorow breakynge the lawe, dishonourest God. <sup>24</sup> For the name of God is evyll spoken of amonge the Gentylys thorowe you, as it is written.

## RHEIMS 1582

in the Law, by the Law shal be judged. <sup>13</sup> For not the hearers of the Law are just with God: but the doers of the Law shal be justified. <sup>14</sup> For when the Gentiles which have not the Law, naturally doe those things that are of the Law: the same not having the Law, them selves are a law to them selves: <sup>15</sup> who shew the worke of the Law written in their hartes, their conscience giving testimonie to them, and among them selves mutually their thoughtes accusing, or also defending, <sup>16</sup> in the day when God shal judge the secretes of men, according to my Gospel, by JESUS CHRIST.

<sup>17</sup> But if thou be surnamed a Jew, and retest in the Law, and doest glorie in God, <sup>18</sup> and knowest his wil, and approvest the more profitable things, instructed by the Law, <sup>19</sup> presumest that thy self art a leader of the blinde, a light of them that are in darknes, <sup>20</sup> a teacher of the folish, a maister of infants, having the forme of science and of veritie in the Law. <sup>21</sup> Thou therefore that teachest an other, teachest not thy self: that preacheest, men ought not to steale, thou stealest: <sup>22</sup> that saiest men should not commit advoutrie, thou committest advoutrie: that abhorrest idols, thou doest sacrilege: <sup>23</sup> that doest glorie in the Law, thou by prevarication of the Law doest dishonour God. (<sup>24</sup> For the name of God through you is blasphemed among the

## GREAT BIBLE (1539) 1540

have synned in the lawe, shalbe judged by the lawe. <sup>13</sup> For in the syght of God, they are not ryghteous which heare the lawe: but the doers of the lawe shalbe justified. <sup>14</sup> For whan the Gentylys which have not the lawe, do of nature the thynges containyd in the lawe: then they havynge not the lawe, are a lawe unto them selves, <sup>15</sup> which shew the dede of the lawe wrytten in theyr heartes: whyll theyr conscience beareth wytnes unto them, and also theyr thoughtes, accusynge one another or excusynge, <sup>16</sup> at the daye when the Lord shall judge the secretes of men by Jesus Christ, accordynge to my Gospell.

<sup>17</sup> Beholde, thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, <sup>18</sup> and knowest his wyll, and alowest the thynges that be excellent, and art infourmed by the lawe: <sup>19</sup> and belevest that thou thy selfe art a gyde of the blynde, a lyght of them which are in darcknes, <sup>20</sup> an infourmer of them which lacke discrecyon, a teacher of the unlearned, which hast that ensample of knowledge, and of the truthe by the lawe. <sup>21</sup> Thou therfore which teachest another, teachest not thy selfe Thou preacheest, a man shulde not steale: yet thou stealest. <sup>22</sup> Thou that sayst, a man shuld not commyt advoutry, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. <sup>23</sup> Thou that makest thy boast of the lawe, thorow breakynge the lawe dishonourest God. <sup>24</sup> For the name of God is evyll spoken of amonge the Gentylys, thorow you as it is wrytten.

## KJ (1611) 1873

in the law shall be judged by the law; <sup>13</sup> (for not the hearers of the law *are* just before God, but the doers of the law shall be justified. <sup>14</sup> For when *the* Gentiles, which have not the law, do by nature the *things* contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) <sup>16</sup> in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>17</sup> Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, <sup>18</sup> and knowest *his* will, and approvest the *things* that are more excellent, being instructed out of the law; <sup>19</sup> and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. <sup>21</sup> Thou therefore which teachest another, teachest thou not thyself? thou that preacheest *a man* should not steal, dost thou steal? <sup>22</sup> Thou that sayest *a man* should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? <sup>23</sup> thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup> For the name of God is blasphemed among the Gentiles through you, as it is written.

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the Law. <sup>13</sup> [For the hearers of the Law (are) not righteous before God: but the doers of the Law shalbe justified. <sup>14</sup> For when the Gentiles which have not the Law, do by nature the things (contained) in the Law, they having not the Law, are a Law unto them selves, <sup>15</sup> Which shewe the effect of the Law written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing.] <sup>16</sup> At the day when God shal judge the secretes of men by Jesus Christ, according to my Gospel. <sup>17</sup> Beholde, thou art called a Jewe, and retest in the Law, and gloriest in God, <sup>18</sup> And knowest (his) wil, and alowest the things that are excellent, in that thou art instructed by the Law: <sup>19</sup> And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes. <sup>20</sup> An instructor of them which lacke discretion, a teacher of the unlearned, which hast the forme of knowledge, and of the trueth in the Law. <sup>21</sup> Thou therefore, which teachest another, teachest thou not thy self? thou that preachest, A man shulde not steale, doest thou steale? <sup>22</sup> Thou that saist, A man shulde not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege? <sup>23</sup> Thou that gloriest in the Law, through breaking the Law dishonorest thou God? <sup>24</sup> For the Name of God is blasphemed among the Gentiles through you, as it is writ-

(RV 1881) ASV 1901

<sup>13</sup> for not the hearers of the law are just before God, but the doers of the law shall be justified: <sup>14</sup> (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; <sup>15</sup> in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them;) <sup>16</sup> in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ. <sup>17</sup> But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, <sup>18</sup> and knowest his will, and approvest the things that are excellent, being instructed out of the law, <sup>19</sup> and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; <sup>21</sup> thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup> thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? <sup>23</sup> thou who gloriest in the law, through thy transgression of the law dishonorest thou God? <sup>24</sup> For the name of God is blasphemed among the

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judged by the lawe, <sup>13</sup> (For in the sight of God, the hearers of the law are not righteous: but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles which have not the law, doe of nature the things contained in the law: they having not the law, are a law unto themselves, <sup>15</sup> Which shewe the workes of the law written in their hearts, their consciences bearing them witnesse, and their thoughts accusing one another, or excusing) <sup>16</sup> At the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. <sup>17</sup> Behold, thou art called a Jewe, and retest in the law, and makest thy boast of God, <sup>18</sup> And knowest *his* will, and allowest the things that be excellent, infourmed by the law: <sup>19</sup> And beleevest that thou thy selfe art a guide of the blinde, a light of them *which are* in darkenesse, <sup>20</sup> An infourmer of them which lacke discretion, a teacher of the unlearned; which hast the forme of knowledge, and of the trueth in the lawe. <sup>21</sup> Thou therefore which teachest another, teachest thou not thy selfe? Thou preachest a man should not steale, yet stealest thou? <sup>22</sup> Thou that sayest a man should not commit adulterie, breakest thou wedlocke? Thou abhorrest idoles, and yet committest sacrilege? <sup>23</sup> Thou that makest thy boast of the lawe, through breaking the lawe, dishonourest thou God? <sup>24</sup> For the name of God is evill spoken of among the Gen-

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will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. <sup>14</sup> When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup> They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them <sup>16</sup> on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. <sup>17</sup> But if you call yourself a Jew and rely upon the law and boast of your relation to God <sup>18</sup> and know his will and approve what is excellent, because you are instructed in the law, <sup>19</sup> and if you are sure that you are a guide to the blind, a light to those who are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—<sup>21</sup> you then who teach others, will you not teach yourself? While you preach against stealing, do you steal? <sup>22</sup> You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who boast in the law, do you dishonor God by breaking the law? <sup>24</sup> For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

## TYNDALE (1525) 1535

<sup>25</sup> Circumcision verely awayleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made uncircumcision. <sup>26</sup> Therefore yf the uncircumcised kepe the ryght thinges containyd in the lawe: shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature (yf it kepe the lawe) judge the, which beyng under the letter and circumcision, dost transgresse the lawe? <sup>28</sup> For he is not a Jewe, which is a Jewe outwarde. Nether is that thinge circumcision, which is outwarde in the flesshe. <sup>29</sup> But he is a Jewe which is hyd wythin, and the circumcision of the herte is the true circumcision, which is in the sprete and not in the letter, whose prayse is not of men, but of God.

**3** What preferment then hath the Jewe? other what avauntageth circumcision? <sup>2</sup> Surely very moche. Fyrst unto them was committed the worde of God. <sup>3</sup> What then though some of them dyd not beleve? shall their unbelieve make the promes of God with out effecte? <sup>4</sup> God forbid. Let God be true, and all men lyars, as it is written: That thou myghtest be justified in thy sayinge, and shuldest overcome, when thou arte judged.

<sup>5</sup> Yf oure unrightewesnes make the rightewesnes of God more excellent: what shall we saye? Is God unrighteous which taketh vengeance? I speake after the maner of men. <sup>6</sup> God forbid. For how then shall god judge the worlde?

## RHEIMS 1582

*Gentiles, as it is writen.*) <sup>25</sup> Circumcision in deede profiteth, if thou observe the Law: but if thou be a prevaricator of the Law, thy circumcision is become prepuce. <sup>26</sup> If then the prepuce kepe the justices of the Law: shal not his prepuce be reputed for circumcision? <sup>27</sup> and shal not that which of nature is prepuce, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricator of the Law? <sup>28</sup> For not he that is in open shew, is a Jew, nor that which is in open shew, in the flesh, is circumcision: <sup>29</sup> but he that is in secrete, is a Jew: and the circumcision of the hart, in spirit, not in the letter: whose praise is not of men, but of God.

**3** What preeminence then hath the Jew, or what is the profit of circumcision? <sup>2</sup> Much by al meanes. First surely because the wordes of God were committed to them. <sup>3</sup> for what if certaine of them have not beleaved? Hath their incredulitie made the faith of God frustrate? <sup>4</sup> God forbid. but God is true: and every man a lyer, as it is written: *That thou maiest be justified in thy wordes, and overcome when thou art judged.* <sup>5</sup> But if our iniquitie commend the justice of God, what shal we say? Is God unjust that executeth wrath? (I speake according to man) <sup>6</sup> God

## GREAT BIBLE (1539) 1540

<sup>25</sup> For circumcisyon verely awayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisyon is turned to uncircumcisyon. <sup>26</sup> Therefore, yf the uncircumcised kepe the ryght thynges containyd in the lawe, shall not his uncircumcisyon be counted for circumcisyon? <sup>27</sup> And shall not uncircumcisyon which is by nature (yf it kepe the lawe) judge the, whych beyng under the letter and circumcisyon, doest transgresse the lawe? <sup>28</sup> He is not a Jewe, which is a Jewe outwarde. Nether is it circumcisyon, which is outwarde in the flesshe. <sup>29</sup> But he is a Jewe which his \* hyd wythin, and the circumcisyon of the herte is the true circumcisyon, whych consisteth in the sprete and not in the letter: whose prayse is not of men, but of God.

**3** What preferment then hath the Jewe? or what advauntageth circumcisyon? <sup>2</sup> Surely verye moch. Fyrst because that unto them were commytted the wordes of God. <sup>3</sup> What then though some of them dyd not beleve? shall theyr unbelieve make the promes of God without effecte? <sup>4</sup> God forbyd Let God be true, and every man a lyar, at \* it is wrytten: that thou myghtest be justified in thy sayinges, and overcome, when thou art judged.

<sup>5</sup> But yf oure unryghtewesnes make the ryghtewesnes of God more excellent: what shall we saye? Is God unryghteous, which taketh vngeaunce? I speake after the maner of men: <sup>6</sup> God forbyd. For how then shall God judge the

## KJ (1611) 1873

<sup>25</sup> For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? <sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: <sup>29</sup> but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and not in the* letter; whose praise *is* not of men, but of God.

**3** What advantage then hath the Jew? or what profit *is there* of circumcision? <sup>2</sup> Much every way: chiefly, because that unto them were committed the oracles of God. <sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. <sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? *Is God unrighteous who taketh vengeance? (I speak as a man)* <sup>6</sup> God forbid: for then how shall God judge the

GENEVA BIBLE (1560) 1562

ten. <sup>25</sup> For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore if the uncircumcision kepe the ordinances of the Law, shal not his uncircumcision be counted for circumcision? <sup>27</sup> And shal not uncircumcision which is by nature [if it kepe the Law] judge thee, which by the letter and circumcision (art) a transgressor of the Law? <sup>28</sup> For he is not a Jewe, which is one outwarde nether is that circumcision, which is outwarde in the flesh: <sup>29</sup> But he is a Jewe which is one within, and the circumcision (is) of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

3 What is then the preferment of the Jewe or what is the profite of circumcision? <sup>2</sup> Muche everie maner of way: for chiefly, because unto them were committed the oracles of God. <sup>3</sup> For what, thogh some did not beleve? shal their unbelief make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, and everie man a liar, as it is written, That thou mightest be justified in thy wordes, and overcome, when thou art judged. <sup>5</sup> Now if our unrighteousnes commende the righteousness of God, what shal we say? Is God unrighteous which punisheth? [I speake as a man.] <sup>6</sup> God forbid: els how shal God judge the

(RV 1881) ASV 1901

Gentiles because of you, even as it is written. <sup>25</sup> For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. <sup>26</sup> If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? <sup>27</sup> and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? <sup>28</sup> For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: <sup>29</sup> but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? <sup>2</sup> Much every way: first of all, that they were intrusted with the oracles of God. <sup>3</sup> For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? <sup>4</sup> God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,  
And mightest prevail when thou comest into judgment.

<sup>5</sup> But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) <sup>6</sup> God

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tiles through you, as it is written, <sup>25</sup> For circumcision verely availeth, if thou keepe the lawe: but if thou be a breaker of the lawe, thy circumcision is made uncircumcision. <sup>26</sup> Therefore, if the uncircumcision keepe the ordinances of the lawe, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it keepe the law, judge thee, which being under the letter and circumcision doest transgresse the lawe? <sup>28</sup> For he is not a Jew, which is a Jewe outward. Neither is that circumcision, which is outward in the flesh. <sup>29</sup> But he is a Jewe, which is one inwardly, and the circumcision of the heart, which consisteth in the spirite, and not in the letter, *is circumcision*, whose praise is not of men, but of God.

3 What preferment then hath the Jewe? Or what profite is there of circumcision? <sup>2</sup> Much every way. First, for because that unto them were committed the words of God. <sup>3</sup> What then though some of them did not beleeve? Shall their unbeliefe make the faith of God without effect? <sup>4</sup> God forbid: Yea, let God be true, and every man a lyar, as it is written, That thou mightest bee justified in thy sayings, and overcome when thou art judged. <sup>5</sup> But if our unrighteousnesse setteth forth the righteousness of God, what shall wee say? Is God unrighteous which taketh vengeance? (I speake after the manner of men,) <sup>6</sup> God forbid: for how then shall God judge the

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<sup>25</sup> Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. <sup>26</sup> So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? <sup>27</sup> Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law. <sup>28</sup> For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. <sup>29</sup> He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God.

3 Then what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup> Much in every way. To begin with, the Jews are entrusted with the oracles of God. <sup>3</sup> What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? <sup>4</sup> By no means! Let God be true though every man be false, as it is written,

"That thou mayest be justified in thy words,  
and prevail when thou art judged."

<sup>5</sup> But if our wickedness serves to show the justice of God, what shall we say? That God is unjust to inflict wrath on us? (I speak in a human way.) <sup>6</sup> By no means! For then

## TYNDALE (1525) 1535

⁷ If the veritie of God appere moare excellent thorow my lye, unto his prayse, why am I hence forth judged as a synner? ⁸ and saye not rather (as men evyll speake of us, and as some affirme that we saye) let us do evyll, that good maye come therof. Whose damnacion is juste.

⁹ What saye we then? Are we better then they? No, in no wise. For we have all ready proved how that both Jewes and Gentylys are all under synne, <sup>10</sup> as it is written: There is none ryghteous, no not one: <sup>11</sup> there is none that understandeth, there is none that seketh after god, <sup>12</sup> they are all gone out of the waye, they are all made unprofitable, ther is none that doeth good, no not one. <sup>13</sup> Their throte is an open sepulchre, with their tounge they have disceaved: the poyson of aspes is under their lippes. <sup>14</sup> Whose mouthes are full of curssinge and bitternes. <sup>15</sup> Their fete are swyfte to sheed blood. <sup>16</sup> Destruccon and wretchednes are in their wayes. <sup>17</sup> And the waye of peace they have not knowen. <sup>18</sup> There is no feare of God before their eyes.

<sup>19</sup> Ye and we knowe that whatsoever the lawe sayth, he sayth it to them which are under the lawe. That all mouthes maye be stopped, and all the worlde be subdued to God,

## RHEIMS 1582

forbid otherwise how shal God judge this world? ⁷ For if the veritie of God hath abounded in my lie, unto his glorie, why am I also yet judged as a sinner, ⁸ and not (as we are blasphemed, and as some report us to say) let us doe evil, that there may come good? whose damnation is just.

⁹ What then? do we excel them? No, not so. For we have argued the Jewes and the Greekes, al to be under sinne: <sup>10</sup> as it is written: *That there is not any man just, <sup>11</sup> there is not that understandeth, there is not that seeketh after God. <sup>12</sup> Al have declined, they are become unprofitable together: there is not that doeth good, there is not so much as one. <sup>13</sup> Their throte is an open sepulchre, with their tonges they dealt deceitfully. The venim of aspes under their lippes. <sup>14</sup> Whose mouth is ful of malediction and bitternes: <sup>15</sup> Their feete swift to shede blood. <sup>16</sup> Destruction and infelicitie in their waies: <sup>17</sup> and the way of peace they have not knowen. <sup>18</sup> There is no feare of God before their eies. <sup>19</sup> And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law: that every mouth may be stopped, and al the world may be*

## GREAT BIBLE (1539) 1540

worlde? ⁷ For yf the trueth of God appeare more excellent thorow my lye, unto his prayse, why am I hence forth judged as a synner: ⁸ and not rather (as men speake evyll of us, and as some affirme that we saye) let us do evyll, that good maye come therof. Whose damnacyon is juste.

⁹ What then? Are we better then they? No, in no wyse. For we have all ready proved, how that both Jewes and Gentylys are all under synne, <sup>10</sup> as it is wrytten. there is none ryghteous, no not one: <sup>11</sup> there is none that understandeth, there is none that seketh after God: <sup>12</sup> they are all gone out of the waye, they are all unprofytable, ther is none that doeth good, no not one. <sup>13</sup> Theyr throte is an open sepulcre, with theyr tounge they have disceaved: the poyson of aspes is under theyr lypes. <sup>14</sup> Whose mouth is full of curssynge and bytternes. <sup>15</sup> Their fete are swyfte to shed blood. <sup>16</sup> Destruccon and wretchednes are in their wayes, <sup>17</sup> and the waye of peace have they not knowen. <sup>18</sup> There is no feare of God before theyr eyes.

<sup>19</sup> We knowe that what thynges soever the lawe sayth, it sayth it to them which are under the lawe. That all mouthes maye be stopped, and that all the worlde maye be subdued

## KJ (1611) 1873

world? ⁷ For if the truth of God hath *more* abounded through my lie unto his glory; why yet am I also judged as a sinner? ⁸ And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

⁹ What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that *they* are all under sin; <sup>10</sup> as it is written, There is none righteous, no, not one: <sup>11</sup> there is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup> Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup> whose mouth is full of cursing and bitterness: <sup>15</sup> their feet are swift to shed blood: <sup>16</sup> destruction and misery are in their ways: <sup>17</sup> and the way of peace have they not known: <sup>18</sup> there is no fear of God before their eyes. <sup>19</sup> Now we know that what *things* soever the law saith, it saith to them who are under the law: that every mouth may be stopped,

## GENEVA BIBLE (1560) 1562

worlde? <sup>7</sup>For if the veritie of God hathe more abounded through my lie unto his glorie, why am I yet condemned as a sinner? <sup>8</sup>And [as we are blamed, and as some affirme that we say] why do we not evil, that good may come (thereof?) whose damnation is just. <sup>9</sup>What then? are we more excellent? No, in no wise: for we have already proved, that all, bothe Jewes and Gentiles are under sinne. <sup>10</sup>As it is written, There is none righteous, no not one. <sup>11</sup>There is none that understandeth: there is none that seketh God. <sup>12</sup>They have all gone out of the way: they have bene made altogether unprofitable: there is none that doeth good, no not one. <sup>13</sup>Their throte is an open sepulchre: they have used their tongues to deceit: the poyson of aspes (is) under their lippes. <sup>14</sup>Whose mouth is ful of cursing and bitternes. <sup>15</sup>Their fete are swift to sheade blood. <sup>16</sup>Destruction and calamitie (are) in their wayes. <sup>17</sup>And the way of peace they have not knowen. <sup>18</sup>The feare of God is not before their eyes. <sup>19</sup>Now we knowe that whatsoever the Law saith, it saith it to them which are under the Law, that everie mouth may be stopped, and all the worlde be culpable

## (RV 1881) ASV 1901

forbid: for then how shall God judge the world? <sup>7</sup>But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? <sup>8</sup>and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

<sup>9</sup>What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; <sup>10</sup>as it is written,

There is none righteous, no, not one;

<sup>11</sup>There is none that understandeth,

There is none that seeketh after God;

<sup>12</sup>They have all turned aside, they are together become unprofitable;

There is none that doeth good, no, not so much as one:

<sup>13</sup>Their throat is an open sepulchre;

With their tongues they have used deceit:

The poison of asps is under their lips:

<sup>14</sup>Whose mouth is full of cursing and bitterness:

<sup>15</sup>Their feet are swift to shed blood;

<sup>16</sup>Destruction and misery are in their ways;

<sup>17</sup>And the way of peace have they not known:

<sup>18</sup>There is no fear of God before their eyes.

<sup>19</sup>Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought

<sup>b</sup> Many ancient authorities read *For*.

## BISHOPS' BIBLE (1568) 1602

world? <sup>7</sup>For if the trueth of God hath more abounded through my lye unto his glory, why am I as yet judged as a sinner? <sup>8</sup>And not rather (as we be slanderously reported, and as some affirme that wee say) let us doe evill, that good may come thereof? whose damnation is just. <sup>9</sup>What then, are we better *then they*? No, in no wise: for wee have before accused both Jewes and Gentiles, that they are all under sinne: <sup>10</sup>As it is written, There is none righteous, no not one: <sup>11</sup>There is none that understandeth, there is none that seeketh after God. <sup>12</sup>They are all gone out of the way, they are all become unprofitable, there is none that doth good, no not one. <sup>13</sup>Their throate is an open sepulchre, with their tongues they have deceived, the poyson of Aspes is under their lips. <sup>14</sup>Whose mouth is full of cursing and bitternesse: <sup>15</sup>Their feet are swift to shed blood. <sup>16</sup>Heartes grieffe and miserie are in their wayes: <sup>17</sup>And the way of peace have they not knowen. <sup>18</sup>There is no feare of God before their eyes. <sup>19</sup>Now we knowe that what things soever the lawe sayeth, it sayeth it to them which are under the law: that every mouth may bee stopped, and that all the world may bee endangered to

## RSV (1946) 1960

how could God judge the world? <sup>7</sup>But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner? <sup>8</sup>And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

<sup>9</sup>What then? Are we Jews any better off? No, not at all: for I have already charged that all men, both Jews and Greeks, are under the power of sin, <sup>10</sup>as it is written:

"None is righteous, no, not one;

<sup>11</sup>no one understands, no one seeks for God.

<sup>12</sup>All have turned aside, together they have gone wrong;

no one does good, not even one."

<sup>13</sup>"Their throat is an open grave,

they use their tongues to deceive."

"The venom of asps is under their lips."

<sup>14</sup>"Their mouth is full of curses and bitterness."

<sup>15</sup>"Their feet are swift to shed blood,

<sup>16</sup>in their paths are ruin and misery,

<sup>17</sup>and the way of peace they do not know."

<sup>18</sup>"There is no fear of God before their eyes."

<sup>19</sup>Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to

## TYNDALE (1525) 1535

<sup>20</sup> because that by the dedes of the lawe, shall no flesshe be justified in the sight of God. For by the lawe commeth the knowledge of synne.

<sup>21</sup> Now verely is the rightewesnes that commeth of God declared with out the fulfilling of the lawe, havinge witnes yet of the lawe and of the Prophetes. <sup>22</sup> The rightewesnes no dout which is good before God, commeth by the fayth of Jesus Christ, unto all and upon all that beleve.

Ther is no difference: <sup>23</sup> for all have synned, and lacke the prayse that is of valoure before God: <sup>24</sup> but are justified frely by his grace, through the redempcion that is in Christ Jesu, <sup>25</sup> whom God hath made a seate of mercy thorow fayth in his bloud, to shewe the rightewesnes which before him is of valoure, in that he forgeveth the synnes that are passed, <sup>26</sup> which God dyd suffre to shewe at this tyme, the rightewesnes that is alowed of him, that he myght be counted juste, and a justifiar of him which beleveth on Jesus.

<sup>27</sup> Where is then thy rejoycinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

<sup>28</sup> For we suppose that a man is justified by fayth with out the dedes of the lawe. <sup>29</sup> Is he the God of the Jewes only? Is he not also the God of the gentyls? Yes, even of the Gentyls also. <sup>30</sup> For it is God only which justifieth circumcision which is of fayth, and uncircumcision thorow fayth. <sup>31</sup> Do we then destroye the lawe thorow fayth? God forbyd. But we rather mayntayne the lawe.

## RHEIMS 1582

made subject to God: <sup>20</sup> because by the workes of the Law no flesh shal be justified before him. For by the Law is the knowledge of sinne.

<sup>21</sup> But now without the Law the justice of God is manifested: testified by the law and the Prophets. <sup>22</sup> And the justice of God by faith of JESUS CHRIST, unto al and upon al that beleve in him. For there is no distinction. <sup>23</sup> For al have sinned: and doe neede the glorie of God. <sup>24</sup> Justified gratis by his grace, by the redemption that is in CHRIST JESUS, <sup>25</sup> whom God hath proposed a propitiation, by faith in his bloud, to the shewing of his justice, for the remission of former sinnes, <sup>26</sup> in the toleration of God, to the shewing of his justice in this time: that he may be just, and justifying him that is of the faith of JESUS CHRIST.

<sup>27</sup> Where is then thy boasting? it is excluded. by what law? of deedes? No, but by the law of faith. <sup>28</sup> For we account a man to be justified by faith without the workes of the Law. <sup>29</sup> Is he God of the Jewes only? is he not also of the Gentiles? Yes of the Gentiles also. <sup>30</sup> For it is one God, that justifieth circumcision by faith, and prepuce by faith. <sup>31</sup> Do we then destroy the Law by faith? God forbid. but we do establish the Law.

## GREAT BIBLE (1539) 1540

to God, <sup>20</sup> because that by the dedes of the lawe ther shall no fleshe be justified in hys syght. For by the lawe commeth the knowledge of sinne.

<sup>21</sup> But now is the ryghtewesnes of God declared wythout the lawe, for asmoche as it is alowed by the testimonye of the lawe and of the Prophetes. <sup>22</sup> The ryghtewesnes of God, commeth by the fayth of Jesus Christ, unto all and upon all them that beleve. (*on hym.*)

Ther is no dyfference: <sup>23</sup> for all have synned, and are destitute of the glorye of God: <sup>24</sup> but are justified frely by his grace, through the redempcyon that is in Christ Jesu, <sup>25</sup> whom God hath set forth to be the obtayner of mercy thorow fayth, by the meanes of hys bloude, to declare hys ryghteousnes, in that he forgeveth the synnes that are passed, whych God dyd suffre, <sup>26</sup> to shewe at thys tyme hys ryghtewesnes, that he might be counted just, and the justifiar of hym whych beleveth on Jesus.

<sup>27</sup> Where is then thy rejoycinge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

<sup>28</sup> Therefore we holde, that a man is justified by fayth without the dedes of the lawe: <sup>29</sup> Is he the God of the Jewes onely? Is he not also the God of the Gentylys? Yes, even of the Gentylys also. <sup>30</sup> For it is God only which justifieth the circumcisyon that is of fayth, and uncircumcisyon thorow fayth. <sup>31</sup> Do we then destroye the lawe thorow fayth? God forbyd. But we rather maintayne the lawe.

## KJ (1611) 1873

and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup> even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: <sup>23</sup> for all have sinned, and come short of the glory of God; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup> whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law. <sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? <sup>30</sup> Yes, of the Gentiles also: seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

GENEVA BIBLE (1560) 1562

before God. <sup>20</sup> Therefore by the workes of the Law shal no flesh be justified in his sight: for by the Lawe (commeth) the knowledge of sinne. <sup>21</sup> But now is the righteousness of God made manifest without the Law, having witnes of the Law and of the Prophetes, <sup>22</sup> (To wit,) the righteousness of God by the faith of Jesus Christ, unto all, and upon all that beleve. <sup>23</sup> For there is no difference: for all have sinned, and are deprived of the glorie of God, <sup>24</sup> And are justified frely by his grace, through the redemption that is in Christ Jesus, <sup>25</sup> Whome God hathe set forth (to be) a reconciliation through faith in his blood to declare his righteousness, by the forgiveness of the sinnes that are passed through the pacience of God, <sup>26</sup> To shewe at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus. <sup>27</sup> Where is then the rejoycing? It is excluded. By what Law? of workes? Nay: but by the Law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the workes of the Law. <sup>29</sup> (God) is he the God of the Jewes onely, and not of the Gentiles also? Yes, even of the Gentiles also. <sup>30</sup> For it is one God who shal justifie circumcision of faith, and uncircumcision through faith. <sup>31</sup> Do we then make the Law of none effect through faith? God forbid: yea we establish the Law.

(RV 1881) ASV 1901

under the judgment of God: <sup>20</sup> because by the works of the law shall no flesh be justified in his sight; for through the law *cometh* the knowledge of sin.

<sup>21</sup> But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; <sup>22</sup> even the righteousness of God through faith in Jesus Christ unto all <sup>c</sup>them that believe; for there is no distinction; <sup>23</sup> for all have sinned, and fall short of the glory of God; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup> whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; <sup>26</sup> for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. <sup>27</sup> Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. <sup>28</sup> <sup>d</sup>We reckon therefore that a man is justified by faith apart from the works of the law. <sup>29</sup> Or is God *the God of Jews only*? is he not *the God of Gentiles also*? Yea, of Gentiles also; <sup>30</sup> if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

<sup>31</sup> Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

<sup>c</sup> Some ancient authorities add *and upon all*.  
<sup>d</sup> Many ancient authorities read *For we reckon*.

BISHOPS' BIBLE (1568) 1602

God. <sup>20</sup> Because that by the deedes of the lawe, there shall no flesh be justified in his sight: For by the law commeth the knowledge of sinne. <sup>21</sup> But now the righteousness of God without the law is made manifest, beeing witnessed by the law and the Prophetes. <sup>22</sup> The righteousness of God *commeth* by the faith of Jesus Christ, unto all, and upon all them that beleve. There is no difference: <sup>23</sup> For all have sinned, and have need of the glory of God, <sup>24</sup> *But are* justified freely by his grace, through the redemption that is in Christ Jesus: <sup>25</sup> Whome God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, by the forgiving of the sinnes that are past, <sup>26</sup> Which God did suffer, to shewe at this time his righteousness: that hee might be just, and the justifier of him which beleeveth on Jesus. <sup>27</sup> Where is then thy boasting? It is excluded. By what lawe? Of workes? Nay: but by the lawe of faith. <sup>28</sup> Therefore, we hold that a man is justified by faith, without the deedes of the lawe. <sup>29</sup> Is he the God of the Jewes onely? Is he not also of the Gentiles? Yes, even of the Gentiles also. <sup>30</sup> For it is one God which shall justify the circumcision by faith, and uncircumcision thorow faith. <sup>31</sup> Doe wee then destroy the lawe through faith? God forbid: but we rather maintaine the lawe.

RSV (1946) 1960

God. <sup>20</sup> For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin.

<sup>21</sup> But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; <sup>23</sup> since all have sinned and fall short of the glory of God, <sup>24</sup> they are justified by his grace as a gift, through the redemption which is in Christ Jesus. <sup>25</sup> whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; <sup>26</sup> it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

<sup>27</sup> Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. <sup>28</sup> For we hold that a man is justified by faith apart from works of law. <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith. <sup>31</sup> Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

## TYNDALE (1525) 1535

4 What shall we saye then, that Abraham oure father as pertayninge to the flesshe, dyd finde? <sup>2</sup>If Abraham were justified by dedes, then hath he wherin to rejoyce: but no with god. <sup>3</sup>For what sayth the scripture? Abraham beleved God, and it was counted unto him for rightewesnes. <sup>4</sup>To him that worketh, is the rewarde not reckened of favoure: but of dutie. <sup>5</sup>To him that worketh not but beleveth on him that justifieth the ungodly, is his fayth counted for rightewesnes. <sup>6</sup>Even as David describeth the blessedfulnes of the man unto whom God ascribeth rightewesnes without dedes. <sup>7</sup>Blessed are they, whose unrightewesnes are forgiven, and whose synnes are covered. <sup>8</sup>Blessed is that man to whom the Lorde imputeth not synne.

<sup>9</sup>Came this blessednes then upon the circumcised or upon the uncircumcised? We saye verely how that fayth was rekened to Abraham for rightewesnes. <sup>10</sup>How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet uncircumcised. <sup>11</sup>And he receaved the signe of circumcision, as a seale of the rightewesnes which is by fayth, which faith he had yet being uncircumcised: that he shulde be the father of all them that beleve, though they be not circumcised, that ryghtewesnes myght

## RHEIMS 1582

4 What shal we say then that Abraham did finde, our father according to the flesh? <sup>2</sup>For if Abraham were justified by workes: he hath glorie, but not with God. <sup>3</sup>For what saith the Scripture? *Abraham beleved God, and it was reputed him to justice.* <sup>4</sup>But to him that worketh, the reward is not imputed according to grace, but according to dette. <sup>5</sup>But to him that worketh not, yet beleeveth in him that justifieth the impious, his faith is reputed to justice according to the purpose of the grace of God. <sup>6</sup>As David also termeth the blessednes of a man, to whom God reputeth justice without workes, <sup>7</sup>*Blessed are they, whose iniquities be forgiven, and whose sinnes be covered.* <sup>8</sup>*Blessed is the man to whom our Lord hath not imputed sinne.*

<sup>9</sup>This blessednes then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was reputed to justice. <sup>10</sup>How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. <sup>11</sup>And he received the signe of circumcision, a seale of the justice of faith that is in prepuce: that he might be the father of al that beleve by the prepuce, that unto

## GREAT BIBLE (1539) 1540

4 What shall we saye then, that Abraham oure father (as pertayninge to the flesshe) dyd fynde? <sup>2</sup>If Abraham were justyfyed by dedes, then hath he wherin to rejoyce: but not with God. <sup>3</sup>For what sayth the scripture? Abraham beleved God, and it was counted unto him for ryghtewesnes. <sup>4</sup>To hym that worketh, is the rewarde not reckned of favoure, but of dutye. <sup>5</sup>To hym that worketh not, but beleveth on him that justifieth the ungodly, in his fayth counted for ryghtewesnes. (*according to the purpose of the grace of God*) <sup>6</sup>Even as David describeth the blessedfulnes of that man, unto whom God imputeth ryghtewesnes wythout dedes. <sup>7</sup>Blessed are they, whose unrightewesnes are forgiven, and whose synnes are covered. <sup>8</sup>Blessed is that man, to whom the Lorde wyll not impute synne.

<sup>9</sup>Came this blessednes then upon the uncircumcisyon, or upon the circumcisyon also? For we saye, that fayth was rekened to Abraham for ryghtewesnes. <sup>10</sup>How was it then rekened? whan he was in the circumcisyon? or whan he was in the uncircumcisyon? Not in the tyme of circumcisyon: but when he was yet uncircumcised. <sup>11</sup>And he receaved the syng of circumcisyon, as a seale of the ryghtewesnes of fayth, whych he had yet beyng uncircumcised, that he shulde be the father of all them that beleve, though they be not circumcised, that ryghtewesnes myght be im-

## KJ (1611) 1873

4 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup>For if Abraham were justified by works, he hath whereof to glory; but not before God. <sup>3</sup>For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup>Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup>But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup>Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup>saying, *Blessed are they whose iniquities are forgiven, and whose sins are covered.* <sup>8</sup>*Blessed is the man to whom the Lord will not impute sin.* <sup>9</sup>*Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup>How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which he had *yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness

GENEVA BIBLE (1560) 1562

4 What shal we say then, that Abraham our Father  
hathe founde concerning the flesh? <sup>2</sup> For if Abraham  
were justified by workes, he hath wherein to rejoyce, but not  
with God <sup>3</sup> For what saith the Scripture? Abraham beleved  
God, and it was counted to him for righteousness. <sup>4</sup> Now to  
him that worketh, the wages is not counted by favour, but  
by dette, <sup>5</sup> But to him that worketh not, but beleveth in him  
that justifieth the ungodlie, his faith is counted for right-  
ousnes. <sup>6</sup> Even as David declareth the blessednes of the man,  
unto whome God imputeth righteousness without workes,  
(saying,) <sup>7</sup> Blessed (are) thei, whose iniquities are forgiven,  
and whose sinnes are covered. <sup>8</sup> Blessed (is) the man, to  
whome the Lord imputeth not sinne. <sup>9</sup> (Came) this blessed-  
nes then upon the circumcision (onely,) or upon the un-  
circumcision also? For we say, that faith was imputed unto  
Abraham for righteousness. <sup>10</sup> How was it then imputed?  
when he was circumcised, or uncircumcised? not when he  
was circumcised, but when he was uncircumcised. <sup>11</sup> After  
he received the signe of circumcision (as) the seale of the  
righteousnes of the faith which he had, when he was un-  
circumcised, that he shulde be the Father of all them that  
beleve, not being circumcised, that righteousness might be

(RV 1881) ASV 1901

4 What then shall we say <sup>e</sup>that Abraham, our fore-  
father, hath found according to the flesh? <sup>2</sup> For if  
Abraham was justified by works, he hath whereof to glory;  
but not toward God. <sup>3</sup> For what saith the scripture? And  
Abraham believed God, and it was reckoned unto him for  
righteousness. <sup>4</sup> Now to him that worketh, the reward is  
not reckoned as of grace, but as of debt. <sup>5</sup> But to him that  
worketh not, but believeth on him that justifieth the un-  
godly, his faith is reckoned for righteousness. <sup>6</sup> Even as  
David also pronounceth blessing upon the man, unto whom  
God reckoneth righteousness apart from works, <sup>7</sup> saying,  
Blessed are they whose iniquities are forgiven,  
And whose sins are covered.  
<sup>8</sup> Blessed is the man to whom the Lord will not reckon  
sin.  
<sup>9</sup> Is this blessing then pronounced upon the circumcision,  
or upon the uncircumcision also? for we say, To Abraham  
his faith was reckoned for righteousness. <sup>10</sup> How then was  
it reckoned? when he was in circumcision, or in uncircum-  
cision? Not in circumcision, but in uncircumcision: <sup>11</sup> and  
he received the sign of circumcision, a seal of the right-  
eousness of the faith which he had while he was in uncir-  
cumcision: that he might be the father of all them that  
believe, though they be in uncircumcision, that righteous-

<sup>e</sup> Some ancient authorities read of Abraham, our forefather according to the flesh?

BISHOPS' BIBLE (1568) 1602

4 What shall wee say then that Abraham our father,  
as pertaining to the flesh, did finde? <sup>2</sup> For if Abra-  
ham were justified by workes, then hath he wherein to  
boast, but not before God. <sup>3</sup> For what sayeth the Scrip-  
ture? Abraham beleeveth God, and it was counted unto  
him for righteousness. <sup>4</sup> To him that worketh, is the re-  
ward not reckoned of grace, but of dutie. <sup>5</sup> To him that  
worketh not, but beleeveth on him that justifieth the un-  
godly, his faith is counted for righteousness. <sup>6</sup> Even as  
David describeth the blessednes of the man unto whome  
God imputeth righteousness without workes: <sup>7</sup> Saying,  
Blessed are they whose unrighteousnesse are forgiven, and  
whose sinnes are covered. <sup>8</sup> Blessed is that man to whome  
the Lorde will not impute sinne. <sup>9</sup> Came this blessednesse  
then upon the circumcision onely, or upon the uncircum-  
cision also? For we say that faith was reckoned to Abra-  
ham for righteousness. <sup>10</sup> How was it then reckoned?  
when he was in the circumcision, or when he was in the  
uncircumcision? Not in the circumcision, but in uncircum-  
cision. <sup>11</sup> And he received the signe of circumcision, as the  
seale of the righteousness of faith, which he had yet being  
uncircumcised: that hee should be the father of all them  
that beleve, though they bee not circumcised, that right-

RSV (1946) 1960

4 What then shall we say about <sup>e</sup> Abraham, our fore-  
father according to the flesh? <sup>2</sup> For if Abraham was  
justified by works, he has something to boast about, but  
not before God. <sup>3</sup> For what does the scripture say? "Abra-  
ham believed God, and it was reckoned to him as right-  
eousness." <sup>4</sup> Now to one who works, his wages are not  
reckoned as a gift but as his due. <sup>5</sup> And to one who does  
not work but trusts him who justifies the ungodly, his  
faith is reckoned as righteousness. <sup>6</sup> So also David pro-  
nounces a blessing upon the man to whom God reckons  
righteousness apart from works:  
<sup>7</sup> "Blessed are those whose iniquities are forgiven, and  
whose sins are covered;  
<sup>8</sup> blessed is the man against whom the Lord will not  
reckon his sin."  
<sup>9</sup> Is this blessing pronounced only upon the circumcised,  
or also upon the uncircumcised? We say that faith was  
reckoned to Abraham as righteousness. <sup>10</sup> How then was it  
reckoned to him? Was it before or after he had been cir-  
cumcised? It was not after, but before he was circum-  
cised. <sup>11</sup> He received circumcision as a sign or seal of the  
righteousness which he had by faith while he was still un-  
circumcised. The purpose was to make him the father of  
all who believe without being circumcised and who thus

<sup>e</sup> Other ancient authorities read was gained by

## TYNDALE (1525) 1535

be imputed to them also: <sup>12</sup> and that he might be the father of the circumcised not because they are circumcised only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision.

<sup>13</sup> For the promes that he shulde be the heyre of the worlde, was not geuen to Abraham or to his seed thorow the lawe: but thorow the rightewesnes which cometh of fayth. <sup>14</sup> For yf they which are of the lawe, be heyres, then is fayth but vayne, and the promes of none effecte. <sup>15</sup> Because the lawe causeth wrath. For where no lawe is, there is no transgression. <sup>16</sup> Therefore by fayth is the inheritaunce geuen, that it myght come of favoure: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of us all. <sup>17</sup> As it is wrytten: I have made the a father to many nacions, even before God whom thou hast beleved, which quickeneth the deed, and called those thinges which be not, as though they were.

<sup>18</sup> Which Abraham, contrary to hope, beleved in hope, that he shulde be the father of many nacions, accordinge to that which was spoken: So shall thy seed be. <sup>19</sup> And he faynted not in the fayth, nor yet considered his awne body which was now deed, even when he was almost an hondred yeare olde: nether yet that Sara was past childeberinge. <sup>20</sup> He stackered not at the promes of God thorow unbelefe: but was made stronge in the fayth, and gave honour to

## RHEIMS 1582

them also it may be reputed to justice: <sup>12</sup> and might be father of circumcision, not to them only that are of the circumcision, but to them also that folow the steppes of the faith that is in the prepuce of our father Abraham. <sup>13</sup> For not by the Law was the promise to Abraham, or to his seede, that he should be heire of the world: but by the justice of faith. <sup>14</sup> For if they that are of the Law, be heires: faith is made voide, the promise is abolished. <sup>15</sup> For the Law worketh wrath. For where is no law, neither is there prevarication. <sup>16</sup> Therefore of faith: that according to grace the promise may be firme to al the seede, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us al, (as it is written: <sup>17</sup> *For, a father of many nations have I appointed thee*) before God, whom thou didst beleve, who quickeneth the dead: and calleth those things that are not, as those things that are. <sup>18</sup> Who contrarie to hope beleved in hope: that he might be made the father of many nations, according to that which was said to him: *So shal thy seede be*, as the starres of heaven, and the sand of the sea. <sup>19</sup> And he was not weakened in faith: neither did he consider his owne body now quite dead, whereas he was almost an hundred yeres old, and the dead matrice of Sara. <sup>20</sup> In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glorie to

## GREAT BIBLE (1539) 1540

puted to them also: <sup>12</sup> and that he myght be father of circumcision, not unto them onely whych came of the circumcised, but unto them also that walke in the steppes of the fayth that was in oure father Abraham, before the tyme of circumcisyon.

<sup>13</sup> For the promes (that he shuld be the heyre of the worlde) happened not to Abraham or to his seed thorow the lawe: but thorow the ryghtewesnes of fayth. <sup>14</sup> For yf they whych are of the lawe, be heyres, then is fayth but vayne and the promes of none effecte. <sup>15</sup> Because the lawe causeth wrath. For where no lawe is, there is no transgression. <sup>16</sup> Therefore by fayth is the inheritaunce geuen, that it myght come of favoure: that the promes myght be sure to all the seed. Not to them onely whych are of the lawe: but to them also which are of the fayth of Abraham, which is the father of us all. <sup>17</sup> (As it is wrytten: I have made the a father of many nacyons) even before God, whom he beleved, whych restoreth the deed unto lyfe: and calleth those thynges whych be not, as though they were.

<sup>18</sup> Whych Abraham, contrary to hope, beleved in hope, that he shulde be the father of many nacyons, accordynge to that whych was spoken: even so shall thy seed be. (*as the starres of heaven, and the sonde of the see.*) <sup>19</sup> And he faynted not in the fayth, nor yet consydered his awne body whych was now deed, even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. <sup>20</sup> He stackered not at the promes of God thorow unbelefe: but became stronge in fayth, and gave God the prayse,

## KJ (1611) 1873

might be imputed unto them also: <sup>12</sup> and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of *that* faith of our father Abraham, which he had being yet uncircumcised. <sup>13</sup> For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup> For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: <sup>15</sup> because the law worketh wrath: for where no law is, *there is* no transgression. <sup>16</sup> Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup> (as it is written, I have made thee a father of many nations,) before *him* whom he believed, *even* God, who quickeneth the dead, and calleth those *things* which be not as though they were. <sup>18</sup> Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, *So shall thy seed be*. <sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred year old, neither yet the deadness of Sara's womb: <sup>20</sup> he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to

## GENEVA BIBLE (1560) 1562

imputed to them also, <sup>12</sup> And the Father of circumcision, not unto them onely which are of the circumcision, but unto them also that walke in the steppes of the faith of our Father Abraham, (which he had) when he was uncircumcised. <sup>13</sup> For the promes that he shulde be the heire of the worlde, was not (given) to Abraham, or to his seed, through the law, but through the righteousnes of faith. <sup>14</sup> For if they which are of the Law, (be) heires, faith is made voyde, and the promes is made of none effect. <sup>15</sup> For the Law causeth wrath: for where no Law is, there (is) no transgression. <sup>16</sup> Therefore (it is) by faith, that (it might come) by grace, and the promes might be sure to all the sede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the Father of us all, <sup>17</sup> [As it is written, I have made thee a Father of many nacions] (even) before God whom he beleved, who quickeneth the dead, and calleth those things which be not, as thogh they were. <sup>18</sup> Which (Abraham) above hope, beleved under hope, that he shulde be the Father of many nacions: according to that which was spoken (to him, So shal thy sede be. <sup>19</sup> And he not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundreth yere olde, nether the deadnes of Saras wombe. <sup>20</sup> Nether did he doute of the promes of God through unbeliefe, but was strengthened in the faith, and gave glorie

## (RV 1881) ASV 1901

ness might be reckoned unto them; <sup>12</sup> and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. <sup>13</sup> For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. <sup>14</sup> For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: <sup>15</sup> for the law worketh wrath; but where there is no law, neither is there transgression. <sup>16</sup> For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all <sup>17</sup> (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who giveth life to the dead, and calleth the things that are not, as though they were. <sup>18</sup> Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. <sup>19</sup> And without being weakened in faith he considered his own body <sup>1</sup>now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; <sup>20</sup> yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,

## BISHOPS' BIBLE (1568) 1602

eousnesse might be imputed unto them also. <sup>12</sup> And that he might be father of circumcision, not unto them onely which came of the circumcised, but unto them also that walke in the steppes of the faith that was in our father Abraham, before the time of circumcision. <sup>13</sup> For the promise that he should be the heire of the world, *was* not to Abraham, or to his seed through the law, but through the righteousnes of faith. <sup>14</sup> For if they which are of the law be heires, then is faith but vaine, and the promise made of none effect: <sup>15</sup> Because the law causeth wrath: For where no law is, there is no transgression. <sup>16</sup> Therefore by faith *is the inheritance given* that it might *bee* by grace, that the promise might be sure to all the seede, not to that onely which is of the lawe, but to that also which is of the faith of Abraham, which is the father of us all. <sup>17</sup> (As it is written, I have made thee a father of many nations) before God whome yee beleved, which restoreth the dead unto life, and calleth those things which be not, as though they were. <sup>18</sup> Who contrary to hope, beleved in hope, that he should be the father of many nations: according to that which was spoken, So shall thy seed be. <sup>19</sup> And he fainted not in the faith, nor considered his owne body nowe dead, when hee was almost an hundred yeeres olde, neither yet the deadnesse of Saraes wombe. <sup>20</sup> Hee stackered not at the promise of God through unbeliefe:

## RSV (1946) 1960

have righteousness reckoned to them, <sup>12</sup> and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised.

<sup>13</sup> The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. <sup>14</sup> If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath, but where there is no law there is no transgression.

<sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, <sup>17</sup> as it is written, "I have made you the father of many nations"—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup> In hope he believed against hope, that he should become the father of many nations; as he had been told, "So shall your descendants be." <sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. <sup>20</sup> No distrust made him waver concerning the promise of God, but he grew strong in his

<sup>1</sup> Many ancient authorities omit now.

## TYNDALE (1525) 1535

God, <sup>21</sup>full certified, that what he had promised that he was able to make good. <sup>22</sup>And therfore was it reckened to him for rightewesnes.

<sup>23</sup>It is not written for him only, that it was reckened to him for ryghtewesnes: <sup>24</sup>but also for us, to whom it shalbe counted for rightewesnes, so we beleve on him that raysted up Jesus oure Lorde from deeth. <sup>25</sup>Which was delivered for oure synnes, and rose agayne for to justifie us.

**5** Because therfore that we are justified by fayth, we are at peace with god thorow oure Lorde Jesus Christ: <sup>2</sup>by whom we have a waye in thorow fayth, unto this grace wherein we stonde and rejoyce in hope of the prayse that shalbe geven of God. <sup>3</sup>Nether do we so only: but also we rejoyce in tribulacion. For we know that tribulacion bringeth pacience, <sup>4</sup>pacience bringeth experience, experience bringeth hope. <sup>5</sup>And hope maketh notashamed, for the love of God is sheed abroad in oure hertes by the holy goost, which is geven unto us.

<sup>6</sup>For when we were yet weake, according to the tyme: Christ dyed for us which were ungodly. <sup>7</sup>Yet scace will eny man dye for a rightewes man. Paraventure for a good man durst a man die. <sup>8</sup>But God setteth out his love that he hath to us, seinge that whyll we were yet synners, Christ dyed for us. <sup>9</sup>Moche more then now (seynge we are justified in his bloud) shall we be saved from wrath thorow him.

## RHEIMS 1582

God: <sup>21</sup>most fully knowing that whatsoever he promised, he is able also to doe. <sup>22</sup>Therefore was it also reputed him to justice.

<sup>23</sup>And it is not written only for him, that it was reputed him to justice: <sup>24</sup>but also for us, to whom it shal be reputed beleeving in him, that raised up JESUS CHRIST our Lord from the dead, <sup>25</sup>who was delivered up for our sinnes, and rose againe for our justification.

**5** Being justified therfore by faith, let us have peace toward God by our Lord JESUS CHRIST: <sup>2</sup>by whom also we have accesse through faith into this grace wherein we stand, and glorie, in the hope of the glorie of the sonnes of God. <sup>3</sup>And not only this: but also we glorie in tribulations, knowing that tribulation worketh patience: <sup>4</sup>and patience, probation: and probation, hope. <sup>5</sup>and hope confoundeth not: because the charitie of God is powred forth in our hartes, by the holy Ghost which is given us. <sup>6</sup>For why did Christ, when we as yet were weake, according to the time die for the impious? <sup>7</sup>For, scarse for a just man doth any die: for perhaps for a good man durst some man die. <sup>8</sup>But God commendeth his charitie in us: because, when as yet we were sinners, Christ died for us. <sup>9</sup>Much more therfore now being justified in his bloud, shal

## GREAT BIBLE (1539) 1540

<sup>21</sup>beynge full certified, that he whych had promised the same was able also to make it good. <sup>22</sup>And therfore was it reckened to hym for ryghtewesnes.

<sup>23</sup>Nevertheles it is not wrytten for hym onely, that it was reckened to hym (*for ryghtewesnes:*) <sup>24</sup>but also for us, to whom it shal be counted (*for ryghtewesnes,*) so that we beleve on hym, that raysted up Jesus oure Lorde from the deed: <sup>25</sup>whych was delyvered for oure synnes, and was raysted agayne for oure justificacyon.

**5** Because therfore that we are justified by fayth, we are at peace with God, thorow oure Lorde Jesus Christ: <sup>2</sup>by whom also it chaunسد unto us to be brought in thorow fayth, unto thys grace, wherein we stande, and rejoyce in hope of the glory (*of the chyl dren*) of God. <sup>3</sup>Not that onely: but also we rejoyce in tribulacyons: knowyng that tribulacyon bryngeth pacience, <sup>4</sup>pacience bryngeth experience, experience bryngeth hope. <sup>5</sup>And hope maketh not ashamed: because the love of God is sheed abroad in oure hertes, by the holy ghost whych is geven unto us.

<sup>6</sup>For when we were yet weake, accordyng to the tyme, Christ dyed for us whych were ungodly: <sup>7</sup>Yet scace wyll eny man dye for a ryghtewes man. Paraventure for a good man durst a man dye. <sup>8</sup>But God setteth out his love toward us, seyng that whyll we were yet synners (*accordynge to the tyme*) Christ dyed for us. <sup>9</sup>Moch more then now (we that are justified by hys bloud) shall be saved from wrath thorow hym.

## KJ (1611) 1873

God; <sup>21</sup>and being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup>And therefore it was imputed to him for righteousness. <sup>23</sup>Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup>but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup>who was delivered for our offences, and was raised *again* for our justification.

**5** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. <sup>3</sup>And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup>and patience, experience; and experience, hope: <sup>5</sup>and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>6</sup>For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous *man* will one die: yet peradventure for a good *man* some would even dare to die. <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved

## GENEVA BIBLE (1560) 1562

to God. <sup>21</sup> Being fully assured that he which had promised, was also able to do it. <sup>22</sup> And therefore it was imputed to him for righteousness. <sup>23</sup> Now it is not written for him onely, that it was imputed to him for righteousness, <sup>24</sup> But also for us, to whome it shalbe imputed (for righteousness,) which beleve in him that raised up Jesus our Lord from the dead. <sup>25</sup> Who was delivered (to death) for our sinnes and is risen againe for our justification.

**5** Then being justified by faith, we have peace toward God through our Lord Jesus Christ. <sup>2</sup> By whome also we have accesse through faith unto this grace, where in we stand, and rejoyce under the hope of the glorie of God. <sup>3</sup> Nether (do we so) onely, but also we rejoyce in tribulations, knowing that tribulation bringeth forth the patience. <sup>4</sup> And patience experience, and experience hope. <sup>5</sup> And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holie Gost, which is given unto us. <sup>6</sup> For Christ, when we were yet of nostrength, at (his) time, dyed for the ungodlie. <sup>7</sup> Douteles one wil scarce dye for a righteous man: but yet for a good man it may be that one dare dye. <sup>8</sup> But God setteth out his love toward us, seing that while we were yet sinners, Christ dyed for us. <sup>9</sup> Muche more then, being now justified by his blood,

## (RV 1881) ASV 1901

<sup>21</sup> and being fully assured that what he had promised, he was able also to perform. <sup>22</sup> Wherefore also it was reckoned unto him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was reckoned unto him; <sup>24</sup> but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, <sup>25</sup> who was delivered up for our trespasses, and was raised for our justification.

**5** Being therefore justified by faith, <sup>a</sup>we have peace with God through our Lord Jesus Christ; <sup>2</sup> through whom also we have had our access <sup>b</sup>by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. <sup>3</sup> And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; <sup>4</sup> and stedfastness, approvedness; and approvedness, hope: <sup>5</sup> and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. <sup>6</sup> For while we were yet weak, in due season Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. <sup>8</sup> But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, being now justified by his blood, shall we be saved from

## BISHOPS' BIBLE (1568) 1602

but was strong in faith, giving glory to God, <sup>21</sup> And beeing full certified, that what hee had promised, hee was able also to performe. <sup>22</sup> And therefore was it reckoned to him for righteousness. <sup>23</sup> Neverthelesse, it is not written for him onely, that it was reckoned to him: <sup>24</sup> But also for us, to whome it shall be reckoned, so that wee beleve on him that raised up Jesus our Lord from the dead, <sup>25</sup> Which was delivered for our sinnes, and was raised againe for our justification.

**5** Therefore beeing justified by faith, wee are at peace with God, thorow our Lord Jesus Christ: <sup>2</sup> By whome also wee have had an entrance by faith, unto this grace wherein we stand, and rejoyce in hope of the glory of God. <sup>3</sup> Not that onely: but also wee rejoyce in tribulations, knowing that tribulation worketh patience: <sup>4</sup> Patience prooffe: prooffe hope: <sup>5</sup> And hope maketh not ashamed, because the love of God is shedde abroad in our hearts by the holy Ghost, which is given unto us. <sup>6</sup> For when wee were yet weake, according to the time, Christ died for the ungodly. <sup>7</sup> Now scarce will any man die for the righteous: yet peradventure for the good, some man durst die. <sup>8</sup> But God setteth out his love toward us, seeing that while wee were yet sinners, Christ died for us. <sup>9</sup> Much more then now, wee that are justified by his blood, shall be saved

## RSV (1946) 1960

faith as he gave glory to God, <sup>21</sup> fully convinced that God was able to do what he had promised. <sup>22</sup> That is why his faith was "reckoned to him as righteousness." <sup>23</sup> But the words, "it was reckoned to him," were written not for his sake alone. <sup>24</sup> but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, <sup>25</sup> who was put to death for our trespasses and raised for our justification.

**5** Therefore, since we are justified by faith, we<sup>f</sup> have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have obtained access<sup>g</sup> to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. <sup>3</sup> More than that, we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.

<sup>6</sup> While we were yet helpless, at the right time Christ died for the ungodly. <sup>7</sup> Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. <sup>8</sup> But God shows his love for us in that while we were yet sinners Christ died for us. <sup>9</sup> Since, therefore, we are now justified by his blood, much more shall

<sup>g</sup> Many ancient authorities read *let us have*.

<sup>b</sup> Some ancient authorities omit *by faith*.

<sup>f</sup> Other ancient authorities read *let us*.

<sup>g</sup> Other ancient authorities add *by faith*.

## TYNDALE (1525) 1535

<sup>10</sup> For yf when we were ennemyes, we were reconciled to God by the deeth of his sonne: moche more, seinge we are reconciled, we shalbe preserved by his lyfe. <sup>11</sup> Not only so, but we also joye in God by the meanes of oure Lorde Jesus Christ, by whom we have receaved the attonment.

<sup>12</sup> Wherefore as by one man synne entred into the worlde, and deeth by the meanes of synne. And so deeth went over all men, in so moche that all men synned. <sup>13</sup> For even unto the tyme of the lawe was synne in the worlde: but synne was not regarded, as longe as ther was no lawe: <sup>14</sup> neverthelesse deeth rayned from Adam to Moses, even over them also that synned not, with lyke transgression as dyd Adam: which is the similitude of him that is to come.

<sup>15</sup> But the gyfte is not lyke as the synne. For yf thorow the synne of one, many be deed: moche more plenteous upon many was the grace of God and gyfte by grace: which grace was geven by one man Jesus Christ.

<sup>16</sup> And the gyfte is not over one synne, as deeth am \* thorow one synne of one that synned. For damnacion came of one synne unto condemnacion: but the gift came to justify from many synnes. <sup>17</sup> For yf by the synne of one, deeth rayned by the meanes of one moche more shall they which receave aboundance of grace and of the gyfte of rightewesnes, raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

## RHEIMS 1582

we be saved from wrath by him. <sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, shal we be saved in the life of him. <sup>11</sup> And not only this: but also we glorie in God through our Lord Jesus Christ, by whom now we have received reconciliation.

<sup>12</sup> Therefore, as by one man sinne entred into this world, and by sinne death: and so unto al men death did passe, in which al sinned. <sup>13</sup> For even unto the Law sinne was in the world: but sinne was not imputed, when the law was not. <sup>14</sup> But death reigned from Adam unto Moyses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. <sup>15</sup> But not as the offence, so also the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man Jesus Christ, hath abounded upon many. <sup>16</sup> And not as by one sinne, so also the gift. for judgement in deede is of one, to condemnation: but grace is of many offences, to justification. <sup>17</sup> For if in the offence of one, death reigned by one: much more they that receive the aboundance of grace and of donation and of justice, shal reigne in life by one, Jesus Christ.

## GREAT BIBLE (1539) 1540

<sup>10</sup> For yf when we were enemyes, we were reconcyled to God by the deeth of hys sonne: moch more, seynge we are reconcyled, we shalbe preserved by hys lyfe. <sup>11</sup> Not onely this, but we also joye in God by the meanes of oure Lorde Jesus Christ, by whom we have now optayned the attonment.

<sup>12</sup> Wherefore, as by one man, synne entred into the worlde, and deeth by the meanes of synne. Even so deeth also went over all men, in so moch as all we have synned. <sup>13</sup> For even unto the lawe was synne in the worlde, but synne is not imputed, whan ther is no lawe: <sup>14</sup> neverthelesse deeth rayned from Adam to Moses, even over them also that had not synned wyth lyke transgression as dyd Adam: which beareth the similitude of him that was to come.

<sup>15</sup> But the gyfte is not lyke as the synne. For yf thorow the synne of one, many be deed: moche more plenteous upon many was the grace of God and gyfte by grace: whych was of one man Jesus Christ.

<sup>16</sup> And the gyfte is not over one synne: as deeth cam thorow one synne of one that synned. For damnacyon came of one synne unto condemnacyon: but the gyft came to justify from many synnes. <sup>17</sup> For yf by the synne of one, deeth rayned by the meanes of one: moch more they (whych receave aboundance of grace and of the gyfte of ryghtewesnes) shall raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

## KJ (1611) 1873

from wrath through him. <sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. <sup>11</sup> And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> for until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of *him* that was to come. <sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if <sup>||</sup>by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of right-

<sup>||</sup> Or, by one offence.

## GENEVA BIBLE (1560) 1562

we shal be saved from wrath through him. <sup>10</sup> For if when we were enemies, we were reconciled to God by the death of his Sonne, muche more being reconciled, we shalbe saved by his life. <sup>11</sup> And not onely (so) but we also rejoyce in God through our Lord Jesus Christ, by whome we have now received the atonement. <sup>12</sup> Wherefore, as by one man sinne, entred into the worlde, and death by sinne, and so death went over all men: for asmuche as all men have sinned. <sup>13</sup> For unto the time of the Law was sinne in the worlde, but sinne is not imputed, whille there is no Law. <sup>14</sup> But death reigned from Adam to Moses even over them also that sinned not after the like maner of the transgression of Adam which was the figure of him that was to come. <sup>15</sup> But yet the gift is not so, as is the offence: for if through the offence of one, many be dead muche more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. <sup>16</sup> Nether is the gift (so,) as (that which entred in) by one that sinned: for the faute (came) of one (offence) unto condemnation: but the gift (is) of many offences to justification. <sup>17</sup> For if by the offence of one, death reigned through one, muche more shal they which receive the abundance of grace, and of the gift of righteousnes, reigne in life through one, (that is) Jesus

## (RV 1881) ASV 1901

the wrath of God through him. <sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; <sup>11</sup> and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

<sup>12</sup> Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—<sup>13</sup> for until the law sin was in the world; but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. <sup>15</sup> But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. <sup>16</sup> And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. <sup>17</sup> For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and <sup>1</sup>of the gift of righteousness reign in life through the

## BISHOPS' BIBLE (1568) 1602

from wrath thorow him. <sup>10</sup> For if when we were enemies, wee were reconciled to God by the death of his sonne: much more, seeing we are reconciled, we shalbe saved by his life. <sup>11</sup> Not onely so, but wee also joy in God, thorow our Lord Jesus Christ, by whome we have now received the atonement. <sup>12</sup> Wherefore, as by one man sinne entred into the world, and death by sinne: even so, death entred into all men, in so much as all have sinned. <sup>13</sup> For unto the Lawe was sinne in the worlde: but sinne is not imputed when there is no law. <sup>14</sup> Neverthelesse, death reigned from Adam to Moses, over them also that had not sinned with like transgression as did Adam, which was the figure of him that was to come. <sup>15</sup> But not as the sinne, so is the free gift. For if through the sinne of one many be dead: much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. <sup>16</sup> And not as by one that sinned, *even so* the gift, for the sinne entred by one *offence* into condemnation: but the gift of many sinnes into justification. <sup>17</sup> For if by the sinne of one, death reigned by the meanes of one, much more *they*, which receive abundance of grace and of the gift of righteousness, shall reigne in life by the meanes of one,

## RSV (1946) 1960

we be saved by him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. <sup>11</sup> Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

<sup>12</sup> Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned—<sup>13</sup> sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.

<sup>15</sup> But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. <sup>17</sup> If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>1</sup> Some ancient authorities omit *of the gift*.

## TYNDALE (1525) 1535

<sup>18</sup> Lykewyse then as by the synne of one, condemnacion came on all men: even so by the justifyinge of one commeth the rightewesnes that bringeth life, upon all men. <sup>19</sup> For as by one mannes disobedience many be came synners: so by the obedience of one, shall many be made righteous.

<sup>20</sup> But the lawe in the meane tyme entred in, that synne shuld encrease. Neverthelater where aboundaunce of synne was, there was more plenteousnes of grace. <sup>21</sup> That as synne had raygned unto deeth, even so myght grace raygne thorow rightewesnes, unto eternall lyfe, by the helpe of Jesu Christ.

**6** What shall we say then? Shall we continue in synne, that there maye be aboundaunce of grace? <sup>2</sup> God forbyd. How shall we that are deed as touchinge synne, live eny lenger therin? <sup>3</sup> Remember ye not that all we which are baptised in the name of Jesu Christ are baptised to dye with him? <sup>4</sup> We are buried with him by baptim, for to dye, that lykewise as Christ was raysed upfrom deeth by the glorie of the father even so we also shuld walke in a newe lyfe. <sup>5</sup> For yf we be graft in deeth lyke unto him: even so must we be in the resurreccion. <sup>6</sup> This we must remember, that oure olde man is crucified with him also, that the body of synne myght utterly be destroyed, that hence forth we

## RHEIMS 1582

<sup>18</sup> Therefore as by the offence of one, unto al men to condemnation: so also by the justice of one, unto al men to justification of life. <sup>19</sup> For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shal be made just. <sup>20</sup> But the Law entred in, that sinne might abound. And where sinne abounded, grace did more abound. <sup>21</sup> that as sinne reigned to death: so also grace may reigne by justice to life everlasting, through JESUS Christ our Lord.

**6** What shal we say then? Shal we continue in sinne that grace may abound? <sup>2</sup> God forbid. For we that are dead to sinne, how shal we yet live therein? <sup>3</sup> Are you ignorant that al we which are baptized in Christ JESUS, in his death we are baptized? <sup>4</sup> For we are buried together with him by Baptisme into death: that as Christ is risen from the dead by the glorie of the father, so we also may walke in newnesse of life. <sup>5</sup> For if we be become com- planted to the similitude of his death, we shal be also of his resurrection. <sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sinne may be destroyed, to

## GREAT BIBLE (1539) 1540

<sup>18</sup> Lykewyse then as by the synne of one, there sprang up evell on all men to condemnacyon: even so, by the ryghteousnes of one, spryngeth good upon all men to the ryghteousnes of lyfe. <sup>19</sup> For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made ryghteous. <sup>20</sup> But the lawe in the meane tyme entred in, that synne shuld encrease. Neverthelater where aboundaunce of synne was, there was more plenteousnes of grace. <sup>21</sup> That as synne had raygned unto deeth, even so myght grace raygne thorow ryghtewesnes, unto eternall lyfe, by the helpe of Jesu Christ.

**6** What shall we say then? Shall we contynue in synne, that there maye be aboundaunce of grace? <sup>2</sup> God forbyd. How shall we that are deed as touchyng synne, lyve eny lenger therin? <sup>3</sup> Knowe ye not that all we whych are baptysed into Jesu Christe are baptysed to dye wyth him? <sup>4</sup> We are buried then with him by baptyme, for to dye: that lykewyse as Christ was raysed up from deeth by the glorie of the father, even so we also shulde walke in a newe lyfe. <sup>5</sup> For yf we be graft in deeth lyke unto hym: even so shall we be partakers of the resurreccyon: <sup>6</sup> knowyng thys, that oure olde man is crucified with hym also, that the body of sinne myght utterly be destroyed, that

## KJ (1611) 1873

cousness shall reign in life by one, Jesus Christ. <sup>18</sup> Therefore as <sup>18</sup>by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

**6** What shall we say then? Shall we continue in sin, that grace may abound? God forbid. <sup>2</sup> How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, *even* so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: <sup>6</sup> knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not

<sup>18</sup> Or, *by one offence*.

GENEVA BIBLE (1560) 1562

Christ. <sup>18</sup> Likewise then as by the offence of one (the faute came) on all men to condemnation, so by the justifying of one (the benefit abunded) toward all men to the justification of life. <sup>19</sup> For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous. <sup>20</sup> Moreover the Law entred thereupon that the offence shuld abunde: nevertheles where sinne abunded, (there) grace abunded much more? <sup>21</sup> That as sinne had reigned unto death, so might grace also reigne by righteousnes unto eternal life, through Jesus Christ, our Lord

6 What shal we say then? Shal we continue stil in sinne, that grace may abunde? God forbid. <sup>2</sup> How shal we, that are dead to sinne, live ye therein? <sup>3</sup> Knowe ye not, that all we which have bene baptized into Jesus Christ, have bene baptized into his death? <sup>4</sup> We are buryed then with him by baptisme into his death, that like as Christ was raised up from the dead by the glorie of the Father, so we also shulde walke in newnes of life. <sup>5</sup> For if we be grafted with him to the similitude of his death, even so shal we be (to the similitude) of his resurrection, <sup>6</sup> Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed, that henceforthe we shulde not serve

(RV 1881) ASV 1901

one, even Jesus Christ. <sup>18</sup> So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. <sup>20</sup> And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: <sup>21</sup> that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. We who died to sin, how shall we any longer live therein? <sup>3</sup> Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. <sup>5</sup> For if we have become united with *him* in the likeness of his death, we shall be also *in the likeness* of his resurrection; <sup>6</sup> knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no

BISHOPS' BIBLE (1568) 1602

Jesus Christ. <sup>18</sup> Likewise then, as by the sinne of one, *sinne came* on all men to condemnation: even so, by the righteousness of one *good came* upon all men to the righteousness of life. <sup>19</sup> For as by one mans disobedience many became sinners: so by the obedience of one, shall many be made righteous. <sup>20</sup> But the law in the meane time entred in, that sinne should increase. But where sinne was plenteous, grace was more plenteous. <sup>21</sup> That as sinne hath reigned unto death: even so might grace reigne through righteousness unto eternall life, by Jesus Christ our Lord.

6 What shall we say then? Shall wee continue in sinne, that grace may abound? God forbid. <sup>2</sup> Howe shall wee that are dead to sinne, live any longer therein? <sup>3</sup> Know ye not, that all we which have bene baptized into Jesus Christ, have bene baptized into his death? <sup>4</sup> Wee are buried then with him by baptisme into his death, that likewise as Christ was raised up from the dead by the glorie of the father: even so wee also should walke in newnesse of life. <sup>5</sup> For if we be graft together by the likenesse of his death: even so shall wee be *partakers* of the resurrection: <sup>6</sup> Knowing this, that our olde man is crucified with him also, that the body of sinne might utterly be destroyed, that hence-

RSV (1946) 1960

<sup>18</sup> Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. <sup>19</sup> For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. <sup>20</sup> Law came in, to increase the trespass; but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord.

6 What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup> By no means! How can we who died to sin still live in it? <sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

<sup>5</sup> For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup> We know that our old self was crucified with him so that the sinful body might be destroyed, and we

## TYNDALE (1525) 1535

shuld not be servauntes of synne. <sup>7</sup> For he that is deed, ys justified from synne.

<sup>8</sup> Wherefore yf we be deed with Christ, we beleve that we shall lyve with him: <sup>9</sup> remembringe that Christ once raysted from deeth, dyeth no more. Deeth hath no more power over him. <sup>10</sup> For as touchinge that he dyed, he dyed concerninge synne, once And as touchinge that he liveth, he liveth unto God. <sup>11</sup> Lykewise ymagen ye also, that ye are deed concerninge synne: but are alive unto God thorow Jesus Christ oure Lorde <sup>12</sup> Let not synne raygne therfore in youre mortall bodyes, that ye shulde therunto obey in the lustes of it. <sup>13</sup> Nether geve ye youre members as instrumentes of unrightewesnes unto synne: but geve youre selves unto God, as they that are alive from deeth. And geve youre members as instrumentes of rightewesnes unto god. <sup>14</sup> Let not sinne have power over you. For ye are not under the lawe, but under grace.

<sup>15</sup> What then? Shall we synne, because we are not under the lawe: but under grace? God forbyd. <sup>16</sup> Remember ye not how that to whomsoever ye commit youre selves as servauntes to obey: his servauntes ye are to whom ye obey: whether it be of synne unto deeth, or of obedience unto rightewesnes? <sup>17</sup> God be thanked, that though ye were once the servauntes of synne, ye have yet obeyed with herte unto the forme of doctrine wher unto ye were delivered. <sup>18</sup> Ye are then made fre from synne, and are become the servauntes of rightewesnes.

## RHEIMS 1582

the end that we may serve sinne no longer. <sup>7</sup> For he that is dead, is justified from sinne. <sup>8</sup> And if we be dead with Christ, we beleve that we shal live also together with Christ. <sup>9</sup> knowing that Christ rising againe from the dead, now dieth no more, death shal no more have dominion over him. <sup>10</sup> For that he died, to sinne he died once: but that he liveth, he liveth to God. <sup>11</sup> So thinke you also, that you are dead to sinne, but alive to God in Christ Jesus our Lord.

<sup>12</sup> Let not sinne therfore reigne in your mortal body, that you obey the concupiscences thereof. <sup>13</sup> But neither doe ye exhibite your members instruments of iniquitie unto sinne: but exhibite your selves to God as of dead men, alive: and your members instruments of justice to God. <sup>14</sup> For sinne shal not have dominion over you. for you are not under the Law, but under grace.

<sup>15</sup> What then? shal we sinne, because we are not under the Law, but under grace? God forbid. <sup>16</sup> Know you not that to whom you exhibite your selves servants to obey, you are the servants of him whom you obey, whether it be of sinne, to death, or of obedience, to justice. <sup>17</sup> But thanks be to God, that you were the servants of sinne, but have obeyed from the hart, unto that forme of doctrine, into the which you have been delivered. <sup>18</sup> And being made free from sinne, you were made servants to justice.

## GREAT BIBLE (1539) 1540

hence forth we shuld not be servauntes unto synne. <sup>7</sup> For he that is deed, is justified from synne.

<sup>8</sup> Wherefore yf we be deed with Christ, we beleve, that we shall also lyve with hym: <sup>9</sup> knowyng, that Christ beyng raysted from deeth, dyeth nomore. Deeth hath nomore power over hym. <sup>10</sup> For as touchynge that he dyed, he dyed concernynge synne once. And as touchynge that he lyveth, he lyveth unto God. <sup>11</sup> Lykewyse consydre ye also, that ye are deed as touchyng synne, but are alyve unto God thorow Jesus Christ oure Lorde <sup>12</sup> Let not synne raygne therfore in youre mortall bodye, that ye shulde therunto obey by the lustes of it. <sup>13</sup> Nether geve ye youre membres as instrumentes of unryghtewesnes unto synne: but geve over your selves unto God as they that of \* deed, are alyve. And geve over youre members as instrumentes of ryghtewesnes unto God. <sup>14</sup> For synne shall not have power over you. Because ye are not under the lawe, but under grace.

<sup>15</sup> What then? Shall we synne, because we are not under the lawe: but under grace? God forbyd. <sup>16</sup> Knowe ye not, how that to whom soever ye commit youre selves as servauntes to obey, hys servauntes ye are to whom ye obey: whether it be of synne unto deeth, or of obedience unto ryghtewesnes? <sup>17</sup> God be thanked, that though ye were the servauntes of synne, ye have yet obeyed with herte unto the rule of the doctryne, that ye be brought unto. <sup>18</sup> Ye are then made fre from synne, and are become the servauntes of ryghtewesnes.

## KJ (1611) 1873

serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as *those that are* alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace.

<sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, *his* servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart *that* form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants

## GENEVA BIBLE (1560) 1562

sinne. <sup>7</sup> For he that is dead, is freed from sinne. <sup>8</sup> Wherefore, if we be dead with Christ, we beleve that we shal live also with him, <sup>9</sup> Knowing that Christ being raised from the dead, dyeth no more: death hath no more dominion over him. <sup>10</sup> For in that he dyed, he dyed once to sinne: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise thinke ye also, that ye are dead to sinne, but are alive to God in Jesus Christ our Lord. <sup>12</sup> Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof. <sup>13</sup> Nether give ye your membres (as) weapons of unrighteousnes unto sinne: but give your selves unto God, as they that are alive from the dead, and (give) your membres (as) weapons of righteousness unto God. <sup>14</sup> For sinne shal not have dominion over you for ye are not under the Law, but under grace. <sup>15</sup> What then? shal we sinne, because we are not under the Law, but under grace? God forbid. <sup>16</sup> Knowe ye not, that to whome soever ye give your selves as servants to obey, his servants ye are to whome ye obey, whether it be of sinne unto death, or of obedience unto righteousness? <sup>17</sup> But God (be) thanked, that ye have bene the servants of sinne, but ye have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered. <sup>18</sup> Being then made fre from sinne, ye are made the servants of

## (RV 1881) ASV 1901

longer be in bondage to sin; <sup>7</sup> for he that hath died is justified from sin. <sup>8</sup> But if we died with Christ, we believe that we shall also live with him; <sup>9</sup> knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. <sup>10</sup> For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. <sup>11</sup> Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: <sup>13</sup> neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under law, but under grace.

<sup>15</sup> What then? shall we sin, because we are not under law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; <sup>18</sup> and being made free from

## BISHOPS' BIBLE (1568) 1602

foorth we should not serve sinne. <sup>7</sup> For he that is dead, is justified from sinne. <sup>8</sup> And if we be dead with Christ, wee beleve that we shall also live with him: <sup>9</sup> Knowing that Christ beeing raised from the dead, dieth no more, death hath no more power over him. <sup>10</sup> For as touching that he died, he died concerning sinne once: And as touching that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon your selves to bee dead unto sinne: but alive unto God, through Jesus Christ our Lord. <sup>12</sup> Let not sinne therefore reigne in your mortall body, that ye should thereunto obey by the lusts of it. <sup>13</sup> Neither give ye your members as instruments of unrighteousnes unto sinne: but give your selves unto God, as they that are alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup> For sinne shall not have power over you, because yee are not under the lawe, but under grace. <sup>15</sup> What then? shall wee sinne, because wee are not under the Lawe, but under grace? God forbid. <sup>16</sup> Knowe ye not how that to whomsoever ye commit your selves as servants to obey, his servants ye are to whom ye obey: whether it be of sinne unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sinne: but yee have obeyed with heart the fourme of doctrine, into the which yee were brought unto. <sup>18</sup> Being then made free from sinne, yee are

## RSV (1946) 1960

might no longer be enslaved to sin. <sup>7</sup> For he who has died is freed from sin. <sup>8</sup> But if we have died with Christ, we believe that we shall also live with him. <sup>9</sup> For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. <sup>10</sup> The death he died he died to sin, once for all, but the life he lives he lives to God. <sup>11</sup> So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

<sup>12</sup> Let not sin therefore reign in your mortal bodies, to make you obey their passions. <sup>13</sup> Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. <sup>14</sup> For sin will have no dominion over you, since you are not under law but under grace.

<sup>15</sup> What then? Are we to sin because we are not under law but under grace? By no means! <sup>16</sup> Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup> But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup> and, having been set free from sin, have become slaves

## TYNDALE (1525) 1535

<sup>19</sup>I will speake grosly because of the infirmitie of youre fleshe. As ye have geven youre members servauntes to unclennes and to iniquitie, from iniquitie unto iniquitie: even so now geve youre members servauntes unto rightewesnes, that ye maye be sanctified. <sup>20</sup>For when ye were the servauntes of synne, ye were not under rightewesnes. <sup>21</sup>What frute had ye then in tho thinges, wher of ye are now ashamed. For the ende of tho thinges is deeth. <sup>22</sup>But now are ye delivered from synne, and made the servauntes of God, and have youre frute that ye shuld be sanctified, and the ende everlastinge lyfe. <sup>23</sup>For the rewarde of syne is deeth: but eternall lyfe is the gyfte of God, thorow Jesus Christ oure Lorde.

**7** Remember ye not brethren (I speake to them that know the lawe) how that the lawe hath power over a man as long as it endureth? <sup>2</sup>For the woman which is in subjeccion to a man, is bounde by the lawe to the man, as long as he liveth. If the man be deed, she is lowsed from the lawe of the man. <sup>3</sup>So then yf whill the man liveth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe: so that she is no wedlocke breaker, though she couple her selfe with another man.

<sup>4</sup>Even so ye my brethren, are deed concerninge the lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is risen agayne from deeth) that we

## RHEIMS 1582

<sup>19</sup>I speake an humane thing, because of the infirmitie of your flesh. for as you have exhibited your members to serve uncleanness and iniquitie, unto iniquitie: so now exhibite your members to serve justice, unto sanctification. <sup>20</sup>For when you were servants of sinne, you were free to justice. <sup>21</sup>What fruite therefore had you then in those things, for which now you are ashamed? for the end of them is death. <sup>22</sup>But now being made free from sinne, and become servants to God, you have your fruite unto sanctification, but the end, life everlasting. <sup>23</sup>For the stipends of sinne, death. but the grace of God, life everlasting in Christ JESUS our Lord.

**7** Are you ignorant brethren (for I speake to them that know the Law) that the Law hath dominion over a man as long time as he liveth? <sup>2</sup>for the woman that is under a husband: her husband living is bound to the law. but if her husband be dead, she is loosed from the law of her husband. <sup>3</sup>Therefore her husband living, she shal be called an advouteresse if she be with an other man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an advouteresse if she be with an other man. <sup>4</sup>Therefore my brethren you also are made dead to the Law by the body of Christ: that you may be an other mans who is risen againe from

## GREAT BIBLE (1539) 1540

<sup>19</sup>I speake grosly, because of the infirmytie of youre fleshe. As ye have geven youre members servauntes to unclennes and to iniquitye, (from one iniquitye to another) even so now geve over youre members servauntes unto ryghtewenes, that ye maye be sanctified. <sup>20</sup>For when ye were the servauntes of synne, ye were voyde of ryghtewesnes. <sup>21</sup>What frute had ye then in those thynges, whereof ye are now asshamed. For the ende of those thynges, is deeth. <sup>22</sup>But now are ye delyvered from synne, and made the servauntes of God, and have youre frute to be sanctified, and the ende everlastynge lyfe. <sup>23</sup>For the rewarde of synne is deeth. but eternall lyfe is the gyfte of God, thorow Jesus Christ oure Lorde.

**7** Knowe ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power over a man, as long as it endureth. <sup>2</sup>For the woman whych is in subjeccyon to a man, is bounde by the lawe to the man, as long as he lyveth. But yf the man be deed, she is loosed from the lawe of the man, <sup>3</sup>So then yf whyle the man lyveth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

<sup>4</sup>Even so ye also (my brethren) are deed concernynge the lawe by the body of Chryst, that ye shulde be coupled to another (I meane to him that is rysen agayne from

## KJ (1611) 1873

of righteousness. <sup>19</sup>I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; *even* so now yield your members servants to righteousness unto holiness. <sup>20</sup>For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup>What fruit had ye then *in those things* whereof ye are now ashamed? for the end of those *things* is death. <sup>22</sup>But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup>For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

**7** Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man, as long as he liveth? <sup>2</sup>For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of the husband. <sup>3</sup>So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if *her* husband be dead, she is free from *that* law; so that she is no adulteress, though she be married to another man. <sup>4</sup>Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

## GENEVA BIBLE (1560) 1562

righteousnes. <sup>19</sup>I speake after the maner of man, because of the infirmitie of your flesh: for as ye have given your members servants to uncleannes and to iniquitie, to (commit) iniquitie, so now give your members servants unto righteousness in holines. <sup>20</sup>For when ye were the servants of sinne, ye were freed from righteousness. <sup>21</sup>What frute had ye then in those things, whereof ye are now ashamed? For the end of those things (is) death. <sup>22</sup>But now being freed from sinne, and made servants unto God, ye have your frute in holines, and the end, everlasting life. <sup>23</sup>For the wages of sinne is death: but the gifte of God (is) eternal life through Jesus Christ our Lord.

**7** Knowe ye not, brethren, [for I speake to them that knowe the Lawe] that the Lawe hath dominion over a man as long as he liveth? <sup>2</sup>For the woman which is in subjection to a man, is bounde by the law to the man, while he liveth: but if the man be dead, she is delivered from the law of the man. <sup>3</sup>So then, if while the man liveth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is fre from the Law, so that she is not an adulteresse, thogh she take another man. <sup>4</sup>So ye, my brethren, are dead also to the Law by the bodie of Christ, that ye shulde be unto another. (even) unto him that is raised up from the dead, that we shulde bring forthe frute

## (RV 1881) ASV 1901

sin, ye became servants of righteousness. <sup>19</sup>I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. <sup>20</sup>For when ye were servants of sin, ye were free in regard of righteousness. <sup>21</sup>What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. <sup>22</sup>But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. <sup>23</sup>For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

**7** Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? <sup>2</sup>For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. <sup>3</sup>So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. <sup>4</sup>Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the

## BISHOPS' BIBLE (1568) 1602

become the servants of righteousness. <sup>19</sup>I speake after the maner of men, because of the infirmitie of your flesh. For, as yee have given your members servants to uncleannesse and iniquitie, unto iniquitie: even so now give your members servants to righteousness, unto holinesse. <sup>20</sup>For when ye were the servants of sinne, ye were free from righteousness. <sup>21</sup>What fruit had ye then in those things, whereof yee are nowe ashamed? For the ende of those things, is dcath. <sup>22</sup>But now yee being made free from sinne, and made the servants of God, have your fruit unto holinesse, and the ende everlasting life. <sup>23</sup>For the rewarde of sinne is death: but the gift of God is eternall life, through Jesus Christ our Lord.

**7** Knowe yee not brethren (for I speake to them that knowe the Law) *how* that the Lawe hath power over a man, as long as he liveth? <sup>2</sup>For the woman which hath an husband, is bound by the Lawe to her husband, as long as he liveth: but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup>So then if while her husband liveth, shee couple her selfe with another man, shee shall be counted a wedlocke breaker: but if her husband be dead, she is free from the Law, so that she is no wedlocke breaker, though shee couple her selfe with another man. <sup>4</sup>Even so, ye also my brethren, are dead concerning the Law by the body of Christ, that ye should be coupled to another, who is raised from the dead, that wee should

## RSV (1946) 1960

of righteousness. <sup>19</sup>I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

<sup>20</sup>When you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>But then what return did you get from the things of which you are now ashamed? The end of those things is death. <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**7** Do you not know, brethren—for I am speaking to those who know the law—that the law is binding on a person only during his life? <sup>2</sup>Thus a married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband. <sup>3</sup>Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress.

<sup>4</sup>Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order

## TYNDALE (1525) 1535

shuld bringe forth frute unto God. <sup>5</sup> For when we were in the flesshe, the lustes of synne which were stered uppe by the lawe raygned in oure members, to bringe forth frute unto deeth. <sup>6</sup> But now are we delivered from the lawe and deed from that wherunto we werein bondage that we shuld serve in anewe conversacion of the sprete, and not in the olde conversacion of the letter.

<sup>7</sup> What shall we saye then? is the lawe synne? God forbyd: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayde, thou shalt not lust. <sup>8</sup> But synne toke an occasion by the meanes of the commaundement, and wrought in me all manner of concupiscence. For verely without the lawe, synne was deed. <sup>9</sup> I once lived without lawe. But when the commaundement came, synne revyved, and I was deed. <sup>10</sup> And the very same commaundement which was ordeyned unto lyfe, was founde to be unto me an occasion of deeth. <sup>11</sup> For synne toke occasion by the meanes of the commaundement, and so disceaved me, and by the selfe commaundement slewe me. <sup>12</sup> Wherefore the lawe is holy, and the commaundement holy, just and good.

<sup>13</sup> Was that then which is good, made deeth unto me? God forbyd. Naye, synne was deeth unto me, that it myght appere, how that synne by the meanes of that which is good, had wrought deeth in me: that synne which is under the commaundement, myght be out of measure synfull.

<sup>14</sup> For we knowe that the lawe is spirituall: but I am car-

## RHEIMS 1582

the dead, that we may fructifie to God. <sup>5</sup> For when we were in the flesh, the passions of sinnes, that were by the Law, did worke in our members, to fructifie unto death. <sup>6</sup> but now we are loosed from the law of death, wherein we were detained: in so much we serve in newnesse of spirit, and not in the oldnes of the letter.

<sup>7</sup> What shal we say then? is the Law sinne? God forbid. But sinne I did not know, but by the Law. for concupiscence I knew not, unlesse the law did say: *Thou shalt not covet*. <sup>8</sup> But occasion being taken, sinne by the commaundement wrought in me al concupiscence. For without the Law sinne was dead. <sup>9</sup> And I lived without the Law sometime. But when the commaundement was come, sinne revived. <sup>10</sup> And I was dead: and the commaundement, that was unto life, the same to me was found to be unto death. <sup>11</sup> For sinne taking occasion by the commaundement, seduced me, and by it killed me. <sup>12</sup> Therefore the Law in deede is holy, and the commaundement holy, and just, and good.

<sup>13</sup> That then which is good, to me was it made death? God forbid. but sinne, that it may appeare sinne, by the good thing wrought me death: that sinne might become sinning above measure by the commaundement. <sup>14</sup> For we know that the Law is spiritual, but I am carnal, sold under

## GREAT BIBLE (1539) 1540

deeth) that we shuld brynge forth frute unto God. <sup>5</sup> For when we were in the flesshe, the lustes of synne which were stered up by the lawe, raygned in oure members, to brynge forth frute unto deeth. <sup>6</sup> But now are we delyvered from the lawe, and deed unto it wherunto we were in bondage, that we shuld serve in a new conversacyon of the sprete, and not in the olde conversacyon of the letter.

<sup>7</sup> What shall we saye then? is the lawe synne? God forbyd: nevertheles I knew not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, thou shalt not lust. <sup>8</sup> But synne toke an occasyon by the meanes of the commaundement and wrought in me all manner of concupiscence. For verely without the lawe, synne was deed. <sup>9</sup> I once lyved wythout lawe. But when the commaundement came, synne revived, and I was deed. <sup>10</sup> And the very same commaundement, whych was ordeyned unto lyfe, was founde to be unto me an occasyon of deeth. <sup>11</sup> For synne toke occasyon by the meanes of the commaundement, and so disceaved me, and by the same slewe me. <sup>12</sup> Wherefore the lawe is holy, and the commaundement holy, and just and good.

<sup>13</sup> Was that then which was good, made deeth unto me? God forbyd. Naye it was synne: that sinne might appeare (by it which was good) to worke deeth in me: that synne by the commaundement myght be out of measure synfull.

<sup>14</sup> For we knowe, that the lawe is spirituall: but I am

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<sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, <sup>||</sup>that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all *manner of* concupiscence. For without the law sin was dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which was *ordained* to life, I found *to be* unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me*. <sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

<sup>14</sup> For we know that the law is spiritual: but I am car-

<sup>||</sup> Or, *being dead* to that.

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unto God. <sup>5</sup>For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our membres, to bring forth the frute unto death. <sup>6</sup>But now we are delivered from the Law, being dead unto it, wherein we were holden that we shulde serve in newnes of Spirit, and not in the oldenes of the letter. <sup>7</sup>What shal we say then? (Is) the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowen lust, except the Law had said, Thou shalt not lust. <sup>8</sup>But sinne toke an occasion by the commaundement, and wrought in me all maner of concupiscence: for without the Law sinne (is) dead. <sup>9</sup>For I once was alive, without the Law: but when the commandement came, sinne revived. <sup>10</sup>But I dyed: and the same commaundement which was (ordeined) unto life, was founde (to be) unto me unto death. <sup>11</sup>For sinne toke occasion by the commaundement, and disceiued me, and thereby slew (me). <sup>12</sup>Wherefore the Law (is) holie, and the commaundement (is) holie, and just, and good. <sup>13</sup>Was that then which is good, made death unto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commaundement. <sup>14</sup>For we knowe that the Lawe is spiritual, but I am carnal, solde under

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dead, that we might bring forth fruit unto God. <sup>5</sup>For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. <sup>6</sup>But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter. <sup>7</sup>What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: <sup>8</sup>but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. <sup>9</sup>And I was alive apart from the law once: but when the commandment came, sin revived, and I died; <sup>10</sup>and the commandment, which was unto life, this I found to be unto death: <sup>11</sup>for sin, finding occasion, through the commandment beguiled me, and through it slew me. <sup>12</sup>So that the law is holy, and the commandment holy, and righteous, and good. <sup>13</sup>Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. <sup>14</sup>For we know that the law is spiritual: but I am carnal, sold under sin.

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bring forth fruit unto God. <sup>5</sup>For when we were in the flesh, the lusts of sinne *which were* by the Lawe wrought in our members, to bring forth fruit unto death. <sup>6</sup>But now are we delivered from the Law, and dead unto it whereunto wee were in bondage, that wee should serve in newnesse of Spirit, and not in the oldnesse of the letter. <sup>7</sup>What shall wee say then? Is the Lawe sinne? God forbid. Neverthelesse, I knewe not sin, but by the Law: for I had not knowen lust, except the Law had said, Thou shalt not lust. <sup>8</sup>But sinne taking occasion by the Commandement, wrought in mee all maner of concupiscence. For without the Law sinne was dead. <sup>9</sup>I once lived without Law: but when the Commandement came, sinne revived, <sup>10</sup>And I was dead: and the very same Commandement which was *ordeined* unto life, was found *to be* unto me an occasion of death. <sup>11</sup>For sinne taking occasion by the Commandement, hath deceived mee, and by the same slew *me*. <sup>12</sup>Wherefore the Law is holy, and the Commandement holy, and just, and good. <sup>13</sup>Was that then which was good, made death unto mee? God forbid: But sinne, that sinne might appeare, by that which was good to worke death in mee: that sinne by the Commandement might be out of measure sinfull. <sup>14</sup>For we know that the Law is spirituall:

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that we may bear fruit for God. <sup>5</sup>While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. <sup>6</sup>But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit. <sup>7</sup>What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, "You shall not covet." <sup>8</sup>But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead. <sup>9</sup>I was once alive apart from the law, but when the commandment came, sin revived and I died; <sup>10</sup>the very commandment which promised life proved to be death to me. <sup>11</sup>For sin, finding opportunity in the commandment, deceived me and by it killed me. <sup>12</sup>So the law is holy, and the commandment is holy and just and good. <sup>13</sup>Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. <sup>14</sup>We know that the law is spiritual; but I am

## TYNDALE (1525) 1535

nall, solde under synne, <sup>15</sup> because I wote not what I do. For what I wold, that do I not: but what I hate, that do I. <sup>16</sup> Yf I do now that which I wolde not, I graunte to the lawe that it is good. <sup>17</sup> So then now, it is not I that do it, but synne that dwelleth in me. <sup>18</sup> For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me; but I fynde no meanes to performe that which is good. <sup>19</sup> For I do not that good thinge which I wold: but that evill do I, which I wold not. <sup>20</sup> Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me, doeth it. <sup>21</sup> I fynde then by the lawe, that when I wolde doo good, evyll is present with me. <sup>22</sup> I delite in the lawe of God, concerninge the inner man. <sup>23</sup> But I se another lawe in my membres rebellinge agaynst the lawe of my mynde, and subduynge me unto the lawe of synne, which is in my members. <sup>24</sup> O wretched man that I \* am: who shall deliver me from this body of deeth? <sup>25</sup> I thanke God thorow Jesus Christ oure Lorde. So then I my selfe in my mynde serve the lawe of God, and in my flesshe the lawe of synne.

**8** Ther is then no damnacion to them which are in Christ Jesu, which walke not after the flesshe: but after the sprete. <sup>2</sup> For the lawe of the sprete that bringeth lyfe thorowe Jesus Christ, hath delivered me from the lawe

## RHEIMS 1582

sinne. <sup>15</sup> For that which I worke, I understand not. for not that which I wil, the same do I: but which I hate, that I doe. <sup>16</sup> And if that which I wil not, the same I doe: I consent to the Law, that it is good.

<sup>17</sup> But now, not I worke it any more, but the sinne that dwelleth in me. <sup>18</sup> For I know that there dwelleth not in me, that is to say, in my flesh, good. For to wil, is present with me, but to accomplish that which is good, I finde not. <sup>19</sup> For not the good which I wil, that doe I: but the evil which I wil not, that I doe. <sup>20</sup> And if that which I wil not, the same I doe: now not I worke it, but the sinne that dwelleth in me. <sup>21</sup> I finde therefore, the Law, to me having a wil to doe good, that evil is present with me. <sup>22</sup> For I am delighted with the law of God according to the inward man: <sup>23</sup> but I see an other law in my members, repugning to the law of my minde, and captiving me in the law of sinne that is in my members. <sup>24</sup> Unhappie man that I am, who shal deliver me from the body of this death? <sup>25</sup> The grace of God by Jesus Christ our Lord. Therefore I my self with the minde serve the law of God, but with the flesh, the law of sinne.

**8** There is now therefore no damnation to them that are in Christ Jesus: that walke not according to the flesh. <sup>2</sup> For the law of the spirit of life in Christ Jesus, hath delivered me from the law of sinne and of death.

## GREAT BIBLE (1539) 1540

carnall solde under synne, <sup>15</sup> because I alowe not that whych I do. For what I wold, that do I not: but what I hate, that do I. <sup>16</sup> If I do now that whych I wolde not, I consente unto the lawe that it is good. <sup>17</sup> So then now, it is not I that do it, but synne that dwelleth in me. <sup>18</sup> For I knowe, that in me (that is to saye in my flesshe) dwelleth no good thinge. For, to wyll is present with me; but I fynde no meanes to performe that whych is good. <sup>19</sup> For the good that I wolde, do I not: but the evyll whych I wolde not, that do I. <sup>20</sup> Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. <sup>21</sup> I fynde then by the lawe, that when I wolde do good, evyll is present wyth me. <sup>22</sup> For I delyte in the lawe of God, after the inward man. <sup>23</sup> But I se another lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me unto the lawe of synne, which is in my members. <sup>24</sup> O wretched man that I am: who shall delyver me from thys body subdued unto deeth? <sup>25</sup> I thanke God thorow Jesus Christ oure Lorde. So then, wyth the mynde I serve the lawe of God, but wyth the flesshe the lawe of synne.

**8** Ther is then no damnacyon to them which are in Chryst Jesu, whych walke not after the flesshe; but after the sprete. <sup>2</sup> For the lawe of the sprete of lyfe thorow Jesus Christ, hath made me fre from the lawe of synne,

## KJ (1611) 1873

nal, sold under sin. <sup>15</sup> For *that* which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good *thing*: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

**8** *There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit.* <sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and

GENEVA BIBLE (1560) 1562

sinne. <sup>15</sup> For I allowe not that which I do: for what I wolde, that do I not: but what I hate, that do I. <sup>16</sup> If I do then that which I wolde not, I consent to the Law, that (it is) good. <sup>17</sup> Now then, it is no more I, that do it, but the sinne that dwelleth in me. <sup>18</sup> For I knowe, that in me, that is, in my flesh, dwelleth no good thing for: to wil is present with me: but I finde no meanes to performe that which is good. <sup>19</sup> For I do not the good thing, which I wolde, but the evil, which I wolde not, that do I. <sup>20</sup> Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me. <sup>21</sup> I finde then by the Law, that when I wolde do good, evil is present with me. <sup>22</sup> For I delite in the Law of God, concerning the inner man: <sup>23</sup> But I se another law in my membres, rebelling against the law of my minde, and leading me captive unto the law of sinne, which is in my membres. <sup>24</sup> O wretched man that I am, who shal deliver me from the bodie of this death! <sup>25</sup> I thanke God through Jesus Christ our Lord. Then I my self in my minde serve the Law of God, but in my flesh the law of sinne.

8 Now then there (is) no condemnation to them that are in Christ Jesus, which walke not after the flesh, but after the Spirit. <sup>2</sup> For the Law of the Spirit flif \* (which is) in Christ Jesus, hath freed me from the law of sinne

(RV 1881) ASV 1901

<sup>15</sup> For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. <sup>16</sup> But if what I would not, that I do, I consent unto the law that it is good. <sup>17</sup> So now it is no more I that do it, but sin which dwelleth in me. <sup>18</sup> For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. <sup>19</sup> For the good which I would I do not: but the evil which I would not, that I practise. <sup>20</sup> But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. <sup>21</sup> I find then the law, that, to me who would do good, evil is present. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> but I see a different law in my members, warring against the law of my mind, and bringing me into captivity <sup>24</sup> under the law of sin which is in my members. <sup>24</sup> Wretched man that I am! who shall deliver me out of the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them that are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus made me free from the law of sin

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but I am carnall, solde under sinne. <sup>15</sup> For that which I doe, I allow not: for what I would, that do I not: but what I hate, that do I. <sup>16</sup> If I doe now that which I would not, I consent unto the Law that it is good. <sup>17</sup> Now then, it is not I that do it: but sinne that dwelleth in me. <sup>18</sup> For I know, that in mee (that is to say in my flesh) dwelleth no good thing. For to will, is present with me: but I finde no meanes to performe that which is good. <sup>19</sup> For the good that I would, doe I not: but the evil which I would not, that do I. <sup>20</sup> And if I doe that I would not, then is it not I any longer that doeth it, but sinne that dwelleth in me. <sup>21</sup> I finde then by the Lawe, that when I would do good, evill is present with me. <sup>22</sup> For I delite in the Lawe of God, after the inward man. <sup>23</sup> But I see another lawe in my members, rebelling against the law of my minde, and subduing me unto the law of sinne, which is in my members. <sup>24</sup> O wretched man that I am: who shall deliver me from the body of this death? <sup>25</sup> I thanke God through Jesus Christ our Lorde. So then, with the minde I my selfe serve the Lawe of God: but with the flesh, the lawe of sinne.

8 There is then no damnation to them which are in Christ Jesu, which walke not after the flesh, but after the Spirit. <sup>2</sup> For the Law of the Spirit of life, through Jesus Christ, hath made me free from the law of sinne and

RSV (1946) 1960

carnal, sold under sin. <sup>15</sup> I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup> Now if I do what I do not want, I agree that the law is good. <sup>17</sup> So then it is no longer I that do it, but sin which dwells within me. <sup>18</sup> For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. <sup>19</sup> For I do not do the good I want, but the evil I do not want is what I do. <sup>20</sup> Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.

<sup>21</sup> So I find it to be a law that when I want to do right, evil lies close at hand. <sup>22</sup> For I delight in the law of God, in my inmost self, <sup>23</sup> but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. <sup>24</sup> Wretched man that I am! Who will deliver me from this body of death? <sup>25</sup> Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.

8 There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set me free from the law of sin

<sup>1</sup> Many ancient authorities read *to*.  
<sup>2</sup> Many ancient authorities read *But thanks be to God*.

## TYNDALE (1525) 1535

of synne and deeth. <sup>3</sup> For what the lawe coulde not do in as moche as it was weake because of the flesshe: that performed God, and sent his sonne in the similitude of synfull flesshe, and by synne damned synne in the flesshe: <sup>4</sup> that the rightewesnes requyred of the lawe, myght be fulfilled in us, which walke not after the flesshe, but after the sprete.

<sup>5</sup> For they that are carnall, are carnally mynded. But they that are spirituall, are gostly mynded. <sup>6</sup> To be carnally mynded, is deeth. But to be spiritually mynded is lyfe and peace. <sup>7</sup> Because that the fleshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God, nether can be. <sup>8</sup> So then they that are geven to the flesshe, cannot please God.

<sup>9</sup> But ye are not geven to the flesshe, but to the sprete: yf so be that the sprite of god dwel in you. If ther be eny man that hath not the sprite of Christ, the same is none of his. <sup>10</sup> Yf Christ be in you, the body is deed because of synne but the sprite is lyfe for rightewesnes sake. <sup>11</sup> Wherefore if the sprite of him that rayseed up Jesus from deeth, dwell in you: even he that rayseed up Christ from deeth, shall quyen youre mortall bodyes, because that this sprite dwelleth in you.

<sup>12</sup> Therefore brethren we are nowe detters, not to the flesshe, to live after the flesshe. <sup>13</sup> For yf ye live after the flesshe, ye must dye. But yf ye mortifie the dedes of the body, by the helpe of the sprite, ye shall lyve. <sup>14</sup> For as many as are led by the sprete of God: they are the sonnes

## RHEIMS 1582

<sup>3</sup> For that which was impossible to the Law, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, even of sinne damned sinne in the flesh, <sup>4</sup> that the justification of the law might be fulfilled in us, who walke not according to the flesh, but according to the spirit. <sup>5</sup> For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit. <sup>6</sup> For the wisdom of the flesh, is death: but the wisdom of the spirit, life and peace. <sup>7</sup> Because the wisdom of the flesh, is an enemy to God: for to the law of God it is not subject, neither can it be. <sup>8</sup> And they that are in the flesh, can not please God. <sup>9</sup> But you are not in the flesh, but in the spirit, yet if the Spirit of God dwel in you. But if any man have not the Spirit of Christ, the same is not his. <sup>10</sup> But if Christ be in you: the body in deede is dead because of sinne, but the spirit liveth because of justification. <sup>11</sup> And if the Spirit of him that raised up JESUS from the dead, dwel in you: he that raised up JESUS CHRIST from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you. <sup>12</sup> Therefore brethren, we are detters: not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh, you shal die. but if by the spirit, you mortifie the deedes of the flesh, you shal live. <sup>14</sup> For whosoever are ledde by the spirit of God, they are the sonnes of God.

## GREAT BIBLE (1539) 1540

and deeth. <sup>3</sup> For what the lawe could not do (in as moche as it was weake because of the flesshe) that performed God, and sent hys sonne in the similitude of synfull flesshe, and by synne dampned synne in the flesshe: <sup>4</sup> that the ryghtewesnes of the lawe, myght be fulfilled in us, which walke not after the flesshe, but after the sprete.

<sup>5</sup> For they that are carnall, are carnally mynded. But they that are spirytually, are gostly mynded. <sup>6</sup> To be carnally mynded, is deeth. But to be spiritually mynded, is lyfe and peace. <sup>7</sup> Because that the fleshly mynde is enemyte agaynst God: for it is not obedyent to the lawe of God, nether can be. <sup>8</sup> So then they that are in the flesshe, cannot please God.

<sup>9</sup> But ye are not in the flesshe, but in the sprete: yf so be that the sprete of God dwell in you. If eny man have not the spryte of Chryst, the same is none of hys. <sup>10</sup> If Chryst be in you, the body is deed because of synne: but the spryte is lyfe for ryghtewesnes sake. <sup>11</sup> Wherefore, yf the spryte of hym that rayseed up Jesus from deeth, dwell in you: even he that rayseed up Chryst from deeth, shall quyen youre mortall bodyes, because of hys spiete that dwelleth in you.

<sup>12</sup> Therefore brethren, we are detters, not to the flesshe, to lyve after the fleshe. <sup>13</sup> For yf we lyve after the fleshe, ye shal dye. But yf ye (thorowe the sprete) do mortyfye the dedes of the body, ye shall lyve. <sup>14</sup> For as many as are led

## KJ (1611) 1873

death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh do mind the *things* of the flesh; but they *that are* after the Spirit the *things* of the Spirit. <sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enemy against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any *man* have not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies <sup>12</sup>by his Spirit that dwelleth in you.

<sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. <sup>14</sup> For as many as are led by the

<sup>12</sup> Or, because of his Spirit.

GENEVA BIBLE (1560) 1562

and of death. <sup>3</sup> For [that that was impossible to the Law, in as much as it was weake, because of the flesh] God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh. <sup>4</sup> That the righteousness of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit. <sup>6</sup> For the wisdom of the flesh (is) death: but the wisdom of the Spirit (is) life and peace. <sup>7</sup> Because the wisdom of the flesh (is) enmitie \* against God: for it is not subject to the Law of God, nether in dede can be. <sup>8</sup> So then they that are in the flesh, can not please God. <sup>9</sup> Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if anie man hathe not the Spirit of Christ, the same is not his. <sup>10</sup> And if Christ be in you, the bodie is dead, because of sinne: but the Spirit (is) life for righteousness sake. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shal also quicken your mortal boides,\* because that his Spirit dwelleth in you. <sup>12</sup> Therefore brethren, we are detters not to the flesh, to live after the flesh: <sup>13</sup> For if ye live after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal live. <sup>14</sup> For as manie as are led

(RV 1881) ASV 1901

and of death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: <sup>4</sup> that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For the mind of the flesh is death; but the mind of the Spirit is life and peace: <sup>7</sup> because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: <sup>8</sup> and they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies <sup>12</sup>through his Spirit that dwelleth in you. <sup>12</sup> So then, brethren, we are debtors, not to the flesh, to live after the flesh: <sup>13</sup> for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. <sup>14</sup> For as many as are led by the Spirit

\* Many ancient authorities read *because of*.

BISHOPS' BIBLE (1568) 1602

death. <sup>3</sup> For what the Lawe coulde not doe, in as much as it was weake through the flesh, God having sent his owne Sonne, in the similitude of sinfull flesh, even by sinne, condemned sinne in the flesh: <sup>4</sup> That the righteousness of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit. <sup>5</sup> For they that are carnall, are carnally minded: but they that are Spirituall, are spiritually minded. <sup>6</sup> To be carnally minded, is death: but to be Spiritually minded, is life and peace: <sup>7</sup> Because that the fleshly minde is enmitie against God: for it is not obedient to the Lawe of God, neither can be. <sup>8</sup> So then, they that are in the flesh, cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. If any man have not the Spirit of Christ, the same is none of his. <sup>10</sup> And if Christ be in you, the body is dead because of sinne: but the Spirit is life for righteousness sake. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead, dwel in you: even he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you. <sup>12</sup> Therefore brethren, we are detters, not to the flesh, to live after the flesh, <sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit, doe mortifie the deeds of the body, ye shall live. <sup>14</sup> For as many as are ledde by the Spirit of God, they are

RSV (1946) 1960

and death. <sup>3</sup> For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, <sup>4</sup> in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup> For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; <sup>8</sup> and those who are in the flesh cannot please God. <sup>9</sup> But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you. <sup>12</sup> So then, brethren, we are debtors, not to the flesh, to live according to the flesh—<sup>13</sup> for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. <sup>14</sup> For all who are led

## TYNDALE (1525) 1535

of God. <sup>15</sup> For ye have not receaved the sprete of bondage to feare eny moare, but ye have receaved the sprete of adopcion wherby we crye Abba father. <sup>16</sup> The same sprete certifieth oure sprete that we are the sonnes of god. <sup>17</sup> Yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres anexed with Christ: yf so be that we suffer to gether, that we maye be glorified to gether.

<sup>18</sup> For I suppose that the affliccions of this lyfe, are not worthy of the glory which shalbe shewed upon us. <sup>19</sup> Also the fervent desyre of the creatures abideth lokinge when the sonnes of God shall appere, <sup>20</sup> because the creatures are subdued to vanite agaynst their will: but for his will which subdueth them in hope. <sup>21</sup> For the very creatures shalbe delivered from the bondage of corrupcion into the glorious lybertie of the sonnes of God. <sup>22</sup> For we knowe that every creature groneth with us also, and travayleth in payne even unto this tyme.

<sup>23</sup> Not they only, but even we also which have the fyrst frutes of the sprite, morne in oure selves and wayte for the (adopcion) and loke for the delivraunce of oure bodies. <sup>24</sup> For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? <sup>25</sup> But and yf we hope for that we se not, then do we with pacience abyde for it.

## RHEIMS 1582

<sup>15</sup> For you have not received the spirit of servitude againe in feare: but you have received the spirit of adoption of sonnes, wherein we crie: Abba, (father). <sup>16</sup> For the Spirit him self, giveth testimonie to our spirit, that we are the sonnes of God. <sup>17</sup> And if sonnes, heires also: heires truly of God, and coheires of Christ: yet if we suffer with him, that we may be also glorified with him.

<sup>18</sup> For I thinke that the passions of this time are not condigne to the glorie to come that shal be revealed in us. <sup>19</sup> For the expectation of the creature, expecteth the revelation of the sonnes of God. <sup>20</sup> For the creature is made subject to vanitie, not willing, but for him that made it subject in hope: <sup>21</sup> because the creature also it self shal be delivered from the servitude of corruption, into the libertie of the glorie of the children of God. <sup>22</sup> For we know that every creature groneth, and travaileth even til now. <sup>23</sup> And not only it, but we also our selves having the first fruites of the spirit, we also grone within our selves, expecting the adoption of the sonnes of God, the redemption of our body. <sup>24</sup> For by hope we are saved. But hope that is seen, is not hope. for that which a man seeth, wherfore doth he hope it? <sup>25</sup> But if we hope for that which we see not: we

## GREAT BIBLE (1539) 1540

by the sprete of God, they are the sonnes of God. <sup>15</sup> For ye have not receaved the sprete of bondage to feare eny morare,\* but ye have receaved the sprete of adopcyon, wherby we crye: Abba father. <sup>16</sup> The same sprete certifieth oure sprete that we are the sonnes of God. <sup>17</sup> If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres anexed with Chryst: yf so be that we suffer with hym, that we maye be also glorified together with hym.

<sup>18</sup> For I suppose that the afflyccyons of thys lyfe, are not worthy of the glory, which shalbe shewed upon us. <sup>19</sup> For the fervent desyre of the creature abyde, loking, when the sonnes of God shall appere, <sup>20</sup> because the creature is subdued to vanyte, agaynst the wyll therof, but for his will which hath subdued the same in hope. <sup>21</sup> For the same creature shalbe delyvered from the bondage of corrupcyon into the glorious libertye of the sonnes of God. <sup>22</sup> For we knowe, that every creature groneth with us also, and travayleth in payne, even unto thys tyme.

<sup>23</sup> Not onely it, but we also which have the fyrst frutes of the spryte, morne in oure selves also, and wayte for the adopcyon (*of the chyldren God*) even the delyveraunce of oure bodye. <sup>24</sup> For we are savyd by hope. But hope that is sene, is no hope. For how can a man hope for that which he seyth? <sup>25</sup> But and yf we hope for that we se not, then do we with pacience abyde for it.

## KJ (1611) 1873

Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. <sup>18</sup> For I reckon that the sufferings of *this* present time *are* not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same*, in hope, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. <sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see

GENEVA BIBLE (1560) 1562

by the Spirit of God, they are the sonnes of God. <sup>15</sup> For ye have not received the Spirit of bondage to feare againe: but ye have received the Spirit of adopcion, whereby we crye Abba, Father. <sup>16</sup> The same Spirit beareth witnes with our Spirit, that we are the children of God. <sup>17</sup> If (we be) children (we are) also heires, even, the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him. <sup>18</sup> For I counte that the afflictions of this present time (are) not worthie of the glorie, which shalbe shewed unto us. <sup>19</sup> For the fervent desire of the creature waiteth when the sonnes of God shalbe reveiled. <sup>20</sup> Because the creature is subject to vanitie, not of it owne wil, but by reason of him, which hath subdued it under hope. <sup>21</sup> Because the creature also shalbe delivered from the bondage of corruption into the glorious libertie of the sonnes of God. <sup>22</sup> For we knowe that everie creature groneth with us also, and travaileth in paine together unto this present. <sup>23</sup> And not onely (the creature,) but we also which have the first frutes of the Spirit, even we do sigh in our selves, waiting for the adopcion, (even) the redemption of our bodie <sup>24</sup> For we are saved by hope: but hope that is sene, is not hope: for how can a man hope for that which he seeth? <sup>25</sup> But if we hope

(RV 1881) ASV 1901

of God, these are sons of God. <sup>15</sup> For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit himself beareth witness with our spirit, that we are children of God: <sup>17</sup> and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. <sup>18</sup> For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. <sup>19</sup> For the earnest expectation of the creation waiteth for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope <sup>21</sup> that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. <sup>24</sup> For in hope were we saved: but hope that is seen is not hope: <sup>m</sup>for who <sup>n</sup>hopeth for that which he seeth? <sup>25</sup> But if we hope for that which we see not, then do we with patience wait for it.

<sup>m</sup> Many ancient authorities read *for what a man seeth, why doth he yet hope for?*  
<sup>n</sup> Some ancient authorities read *awaiteth*.

BISHOPS' BIBLE (1568) 1602

the sonnes of God. <sup>15</sup> For ye have not received the spirit of bondage againe to feare: but yee have received the Spirit of adoption, whereby wee cry, Abba, Father. <sup>16</sup> The Spirit it selfe beareth witnesse to our spirit, that we are the sonnes of God. <sup>17</sup> If we be sonnes, then are we also heires, the heires of God, and joynt heires with Christ: so that we suffer together, that wee may be also glorified together. <sup>18</sup> For I am certainly perswaded, that the afflictions of this time, are not worthy of the glory which shalbe shewed unto us. <sup>19</sup> For the earnest expectation of the creature abideth, looking when the sonnes of God shall appeare: <sup>20</sup> Because the creature is subject to vanitie, not willing, but for him which hath subdued the same in hope. <sup>21</sup> For the creature it selfe shall be made free from the bondage of corruption, into the glorious libertie of the sonnes of God. <sup>22</sup> For we know that every creature groneth with us also, and travaileth in paine with us, even unto this time. <sup>23</sup> Not onely *they*, but wee also which have the first frutes of the Spirit, and we our selves mourne in our selves, waiting for the adoption, *even* the deliverance of our body. <sup>24</sup> For we are saved by hope: But hope that is seene, is no hope. For how can a man hope for that which he seeth? <sup>25</sup> But and if we hope for that which we see not, then do

RSV (1946) 1960

by the Spirit of God are sons of God. <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" <sup>16</sup> it is the Spirit himself bearing witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. <sup>18</sup> I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. <sup>19</sup> For the creation waits with eager longing for the revealing of the sons of God; <sup>20</sup> for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; <sup>21</sup> because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. <sup>22</sup> We know that the whole creation has been groaning in travail together until now; <sup>23</sup> and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. <sup>24</sup> For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience.

## TYNDALE (1525) 1535

<sup>26</sup> Lyke wyse the sprete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for us with gronings which cannot be expressid with tonge. <sup>27</sup> And he that searcheth the hertes, knoweth what is the meaninge of the sprite: for he maketh intercession for the saynctes accordinge to the pleasure of God.

<sup>28</sup> For we knowe that all thynges worke for the best unto them that love God, which also are called of purpose. <sup>29</sup> For those which he knewe before, he also ordeyned before, that they shulde be lyke fassioned unto the shape of his sonne, that he myght be the fyrst begotten sonne amonge many brethren. <sup>30</sup> Moreover which he apoynted before, them also he called. And which he called, them also he justified. Which he justified, them he also glorified.

<sup>31</sup> What shall we then saye to these thynges? yf God be on oure syde, who can be agaynst us? <sup>32</sup> which spared not his awne sonne, but gave him for us all: how shall he not with him geve us all thynges also? <sup>33</sup> Who shall laye eny thinge to the charge of Goddes chosen? it is God that justifieth: <sup>34</sup> who then shall condemne? it is Christ which is deed yе rather which is rysen agayne, which is also on the ryght honde of God and maketh intercession for us.

<sup>35</sup> Who shall separte us from the love of God? shall tribulacion? or anguysshe? or persecucion? other honger?

## RHEIMS 1582

expect by patience. <sup>26</sup> And in like maner also the Spirit helpeth our infirmite. For, what we should pray as we ought, we know not: but the Spirit him self requesteth for us with gronings unspeakeable. <sup>27</sup> And he that searcheth the hartes, knoweth what the Spirit desireth: because according to God he requesteth for the sainctes. <sup>28</sup> And we know that to them that love God, al things cooperate unto good, to such as according to purpose are called to be sainctes. <sup>29</sup> For whom he hath forknowen, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. <sup>30</sup> And whom he hath predestinated: them also he hath called. and whom he hath called: them also he hath justified. and whom he hath justified: them also hath he glorified. <sup>31</sup> What shal we then say to these things? If God be for us, who is against us? <sup>32</sup> He that spared not also his owne sonne, but for us al delivered him: how hath he not also with him given us al things? <sup>33</sup> Who shal accuse against the elect of God? God that justifieth. <sup>34</sup> Who is he that shal condemne? Christ JESUS that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for us. <sup>35</sup> Who then shal separate us from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the

## GREAT BIBLE (1539) 1540

<sup>26</sup> Lykewyse, the sprete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercessyon for us, with gronynges which cannot be expressed. <sup>27</sup> And he that searcheth the hertes knoweth, what is the meanynge of the spryte: for he maketh intercessyon for the sayntes according to the pleasure of God.

<sup>28</sup> We knowe that all thynhes \* worke for the best unto them that love God, which also are called of purpose. <sup>29</sup> For those which he knewe before, he also ordeyned before, that they shulde be lyke fassioned unto the shape of hys sonne, that he myght be the fyrst begotten sonne amonge many brethren. <sup>30</sup> Moreover, whom he appoynted before, them also he called. And whom he hath called, them also he justyfyed: and whom he justyfyed, them he also glorifyed.

<sup>31</sup> What shall we then saye to these thynges? yf God be on oure syde, who can be agaynst us? <sup>32</sup> which spared not hys awne sonne, but gave him for us all: how can it be, that with hym he shulde not geve us all thynges also? <sup>33</sup> Who shall laye eny thyng to the charge of Goddes chosen? it is God that justyfyeth: <sup>34</sup> who is he that can condemne? it is Chryst which dyed, yee, rather which is rysen agayne, which is also on the ryght hande of God, and maketh intercessyon for us.

<sup>35</sup> Who shall separte us from the love of God? shall tribulacyon? or angusshe? or persecucion? other honger?

## KJ (1611) 1873

not, *then* do we with patience wait for *it*. <sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. <sup>28</sup> And we know that all *things* work together for good to them that love God, to them who are *the* called according to *his* purpose. <sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn amongst many brethren. <sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. <sup>31</sup> What shall we then say to these *things*? If God *be* for us, who *can be* against us? <sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all *things*? <sup>33</sup> Who shall lay any thing to the charge of God's elect? *It is* God that justifieth: <sup>34</sup> who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen *again*, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or perse-

## GENEVA BIBLE (1560) 1562

for that we se not, we do with pacience abide for it. <sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we knowe not what to praye as we ought: but the Spirit it self maketh request for us with sighs, which can not be expressed <sup>27</sup> But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Sainctes, according to (the wil of) God. <sup>28</sup> Also we knowe that all things worke together for the best unto them that love God even to them that are called of (his) purpose. <sup>29</sup> For those wiche \* he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren. <sup>30</sup> Moreover whome he predestinate, them also he called, and whome he called them also he justified, and whome he justified, them he also glorified. <sup>31</sup> What shal we then say to these things? If God be on our side, who (can be) against us? <sup>32</sup> Who spared not his owne Sonne, but gave him for us all (to death,) how shal he not with him give us all things also? <sup>33</sup> Who shal lay anie thing to the charge of Gods chosen? (it is) God that justifieth. <sup>34</sup> Who shal condemne? (it is) Christ, which is dead, yea or rather, whiche is risen againe, who is also at the right hand of God, and maketh request also for us. <sup>35</sup> Who shal separate us from the love of Christ? shal tribulacion or anguish, or persecucion, or famine, or nakednes, or peril, or sworde?

## (RV 1881) ASV 1901

<sup>26</sup> And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; <sup>27</sup> and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. <sup>28</sup> And we know that to them that love God <sup>a</sup>all things work together for good, even to them that are called according to his purpose. <sup>29</sup> For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: <sup>30</sup> and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

<sup>31</sup> What then shall we say to these things? If God is for us, who is against us? <sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? <sup>33</sup> Who shall lay anything to the charge of God's elect? It is God that justifieth; <sup>34</sup> who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who shall separate us from the love <sup>p</sup>of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness,

## BISHOPS' BIBLE (1568) 1602

we with patience abide for it. <sup>26</sup> Likewise, the spirit also helpeth our infirmities. For we know not what to desire as we ought: but the Spirit it self maketh great intercession for us, with gronings, which cannot be expressed. <sup>27</sup> And hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for hee maketh intercession for the Saints, according to the pleasure of God. <sup>28</sup> For wee know that all things woorke for the best, unto them that love God, to them which also are called of purpose. <sup>29</sup> For those which hee knew before, hee also did predestinate, that they should bee like fashioned unto the shape of his Sonne, that he might be the first begotten among many brethren. <sup>30</sup> Moreover, whom hee did predestinate, them also hee called: and whom he called, them also he justified: and whom he justified, them also he glorified. <sup>31</sup> What shall wee then say to these things? If God be on our side, who can be against us? <sup>32</sup> Which spared not his owne Sonne, but gave him for us all: how shall hee not with him also give us all things? <sup>33</sup> Who shall lay any thing to the charge of Gods chosen? It is God that justifieth: <sup>34</sup> Who is he that condemneth? It is Christ which died, yea rather which is raised againe, which is also on the right hand of God, and maketh intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, either hunger, either nakednesse, either perill,

## RSV (1946) 1960

<sup>26</sup> Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. <sup>27</sup> And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

<sup>28</sup> We know that in everything God works for good<sup>k</sup> with those who love him, who are called according to his purpose. <sup>29</sup> For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. <sup>30</sup> And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

<sup>31</sup> What then shall we say to this? If God is for us, who is against us? <sup>32</sup> He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? <sup>33</sup> Who shall bring any charge against God's elect? It is God who justifies; <sup>34</sup> who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? <sup>35</sup> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or naked-

<sup>a</sup> Some ancient authorities read *God worketh all things with them for good.*

<sup>p</sup> Some ancient authorities read *of God.*

<sup>k</sup> Other ancient authorities read *in everything he works for good, or everything works for good.*

## TYNDALE (1525) 1535

ether nakednesse? ether parell? ether swearde? <sup>36</sup> As it is written: For thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne. <sup>37</sup> Neverthelesse in all these thynges we overcome strongly thorow his helpe that loved us. <sup>38</sup> Ye and I am sure that nether deeth, nether lyfe, nether angels, nor rule, nether power, nether thynges present, nether thynges to come, <sup>39</sup> nether heygh, nether loweth, nether eny other creature shalbe able to departe us from the love of God, shewed in Christ Jesu oure Lorde.

9 I saye the trueth in Christ, and lye not, in that wherof my conscience beareth me witnes in the holy goost, <sup>2</sup> that I have gret hevynes and continuall sorowe in my hert. <sup>3</sup> For I have wysshed my selfe to be cursed from Christ, for my brethren and my kynsmen as pertaynyng to the flesshe, <sup>4</sup> which are the Israelites. To whom pertayneth the adopcion, and the glorie, and the covenantes and the lawe that was geven, and the service of God, and the promyses: <sup>5</sup> whose also are the fathers and they of whome (as concerninge the flesshe) Christ came, which is God over all thynges blessed for ever Amen.

<sup>6</sup> I speake not these thynges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: <sup>7</sup> nether are they all chyldren strayght waye because they are the seed of Abraham. But in Isaac shall thy seede be called: <sup>8</sup> that is to saye, they which are the chyldren of the flesshe, are not the chyldren of God. But

## RHEIMS 1582

sword? (<sup>36</sup> as it is written, *For we are killed for thy sake al the day: we are esteemed as sheepe of slaughter.*) <sup>37</sup> But in al these things we overcome because of him that hath loved us. <sup>38</sup> For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, <sup>39</sup> nor height, nor depth, nor other creature, shal be able to separate us from the charitie of God which is in Christ JESUS our Lord.

9 I speake the verity in Christ, I lie not, my conscience bearing me witnes in the holy Ghost, <sup>2</sup> that I have great sadnesse and continual sorow in my hart. <sup>3</sup> For I wished, my self to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, <sup>4</sup> who are Israelites, whose is the adoption of sonnes, and the glorie, and the testament, and the law giving, and the service, and the promisses: <sup>5</sup> whose are the fathers, and of whom Christ is according to the flesh, who is above all thyngs God blessed for ever. Amen.

<sup>6</sup> But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites: <sup>7</sup> nor they that are the seede of Abraham, al be children: *but in Isaac shal the seede be called unto thee:* <sup>8</sup> that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed

## GREAT BIBLE (1539) 1540

ether nakednesse? ether parell? ether swearde? <sup>36</sup> As it is written: for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be flayne.\* <sup>37</sup> Neverthelesse, in all these thynges we overcome thorowe hym that loved us. <sup>38</sup> For I am sure, that nether deeth, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, <sup>39</sup> nether heygh, nether loweth, nether eny other creature shalbe able to departe us from the love of God, which is in Christ Jesu oure Lorde.

9 I saye the trueth in Chryst, and lye not, (my conscience also bearing me wytynes by the holy ghost) <sup>2</sup> that I have gret hevynes, and contynuall sorowe in my hert. <sup>3</sup> For I have wysshed my selfe to be cursed from Chryst, for my brethren (my kynsmen as pertaynyng to the flesshe) <sup>4</sup> which are the Israelites. To whom pertayneth the adopcyon, (*of the chyldren*) and the glorye, and the covenantes and the lawe that was geven, and the servyce of God, and the promyses: <sup>5</sup> whose also are the fathers, and they of whom (as concernynge the flesshe) Christ came, which is God in all thynges to be prayed for ever Amen.

<sup>6</sup> I speake not these thynges, as though the wordes of God had taken none effecte. For they are not all Israelites, which are of Israell: <sup>7</sup> nether are they all chyldren strayght waye, that are the seed of Abraham. But in Isaac shall thy seed be called: <sup>8</sup> that is to saye: they which are the chyldren of the flesshe, are not the children of God. But they which

## KJ (1611) 1873

cution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup> Nay, in all these *things* we are more than conquerors through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor *things* present, nor *things* to come, <sup>39</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>2</sup> that I have great heaviness and continual sorrow in my heart. <sup>3</sup> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: <sup>4</sup> who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; <sup>5</sup> whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. <sup>6</sup> Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: <sup>7</sup> neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, *They which are* the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the

## GENEVA BIBLE (1560) 1562

<sup>36</sup> As it is written, For thy sake are we killed all day long: we are counted as shepe for the slaughter. <sup>37</sup> Nevertheless, in all these things we are more then conquerers through him that loved us. <sup>38</sup> For I am persuaded that nether death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. <sup>39</sup> Nor height, nor depth, nor anie other creature shalbe able to separate us from the love of God, which is in Christ Jesus our Lord.

**9** I say the trueth in Christ, I lye not, my conscience bearing me witnes in the holie Gost. <sup>2</sup> That I have great heavines and continual sorowe in mine heart. <sup>3</sup> For I wolde wish my self to be separate from Christ, for my brethren\* that are my kinsmen according to the flesh, <sup>4</sup> Which are the Israelites, to whome (pertaineth) the adoption, and the glorie, and the Covenantes, and the giving of the Law, and the service (of God,) and the promises. <sup>5</sup> Of whome (are) the Fathers, and of whome concerning the flesh, Christ (came,) who is God over all blessed for ever, Amen. <sup>6</sup> Notwithstanding it can not be that the worde of God shulde take none effect: for all they are not Israel, which are of Israel: <sup>7</sup> Nether (are they) all children, because they are the sede of Abraham: but, In Isaac shal thy sede be called: <sup>8</sup> That is, they which are not the children of the flesh, are not the children of God: but the children

## (RV 1881) ASV 1901

or peril, or sword? <sup>36</sup> Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

<sup>37</sup> Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**9** I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing pain in my heart. <sup>3</sup> For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: <sup>4</sup> who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; <sup>5</sup> whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

<sup>6</sup> But *it* is not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: <sup>7</sup> neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.

## BISHOPS' BIBLE (1568) 1602

either sword? <sup>36</sup> (As it is written, For thy sake are we killed all day long, and are counted as sheepe for the slaughter.) <sup>37</sup> Nevertheless, in all these things wee overcome, through him that loved us. <sup>38</sup> For I am sure, that neither death, neither life, neither Angels, nor rule, neither power, neither things present, neither things to come, <sup>39</sup> Neither height, nor deapth, neither any other creature, shall be able to separate us from the love of God, which is in Christ Jesu our Lord.

**9** I say the trueth in Christ, I lie not (my conscience also bearing mee witnesse by the holy Ghost) <sup>2</sup> That I have great heavines, and continual sorrow in my heart. <sup>3</sup> For I have wished my selfe to bee cursed from Christ, for my brethren, my kinsemen as pertaining to the flesh, <sup>4</sup> Which are the Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the Law that was given, and the Service of God, and the promises: <sup>5</sup> Of whom are the fathers, and of whom as concerning the flesh Christ *came* which is God, in all things to be praised for ever, Amen. <sup>6</sup> And it cannot bee, that the word of God hath taken none effect. For they are not all Israelites, which are of Israel: <sup>7</sup> Neither are they all children, that are the seed of Abraham: but in Isahac shall thy seed be called. <sup>8</sup> That is to say, They which are the children of the flesh, these are not the children of God: but they which

## RSV (1946) 1960

ness, or peril, or sword? <sup>36</sup> As it is written,

"For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered."

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

**9** I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing anguish in my heart. <sup>3</sup> For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. <sup>4</sup> They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; <sup>5</sup> to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen.

<sup>6</sup> But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named." <sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the chil-

## TYNDALE (1525) 1535

the chyl dren of promes are counted the seede. <sup>9</sup> For this is a worde of promes, aboute this tyme will I come, and Sara shall have a sonne.

<sup>10</sup> Nether was it so with her only: but also when Rebecca was with chylde by one, I meane by oure father Isaac, <sup>11</sup> yer the chyl dren were borne, when they had nether done good nether bad: that the purpose of God which is by eleccion, myght stonde, it was sayde unto her, not by the reason of workes, but by grace of the caller: <sup>12</sup> the elder shall serve the yonger. <sup>13</sup> As it is written: Jacob he loved, but Esau he hated.

<sup>14</sup> What shall we saye then? is there eny unrightewesnes with God? God forbyd. <sup>15</sup> For he sayth to Moses: I will shewe mercy to whom I shewe mercy: and will have compassion on whom I have compassion. <sup>16</sup> So lieth it not then in a mans will or cunninge, but in the mercye of God. <sup>17</sup> For the scripture sayth unto Pharao: Even for this same purpose have I stered the up, to shewe my power on the and that my name might be declared thorow out all the worlde. <sup>18</sup> So hath he mercie on whom he will, and whom he will, he maketh heard herted.

<sup>19</sup> Thou wilt saye then unto me: why then blameth he us yet? For who can resist his will? <sup>20</sup> But o man, what arte thou which disputest with God? Shall the worke saye to the worke man: why hast thou made me on this fassyon? <sup>21</sup> Hath not the potter power over the claye, even of the same lompe to make one vessell unto honoure, and another

## RHEIMS 1582

for the seede. <sup>9</sup> For the word of the promisse is this. *According to this time wil I come: and Sara shal have a sonne.* <sup>10</sup> And not only she, But Rebecca also conceiving of one copulation, of Isaac our father. <sup>11</sup> For when they were not yet borne, nor had done any good or evil (that the purpose of God according to election might stand) <sup>12</sup> not of workes, but of the caller it was said to her: *That the elder shal serve the yonger*, <sup>13</sup> as it is written: *Jacob I loved, but Esau I hated.*

<sup>14</sup> What shal we say then? Is there iniquitie with God? God forbid. <sup>15</sup> For to Moyses he saith, *I wil have mercie on whom I have mercie: and I wil shew mercie to whom I wil shew mercie.* <sup>16</sup> Therefore it is not of the willer, nor the runner, but of God that sheweth mercie. <sup>17</sup> For the Scripture saith to Pharao: *That to this very purpose have I raised thee, that in thee I may shew my power: and that my name may be renowned\* in the whole earth.* <sup>18</sup> Therefore on whom he wil, he hath mercie: and whom he wil, he doth indurate.

<sup>19</sup> Thou saiest therefore unto me: Why doth he yet complaine? for who resisteth his wil? <sup>20</sup> O man, who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? <sup>21</sup> Or hath not the potter of clay, power, of the same masse to make one

## GREAT BIBLE (1539) 1540

be the chyl dren of promes, are counted the seede. <sup>9</sup> For this is a worde of promes, about thys tyme wyll I come, and Sara shall have a sonne.

<sup>10</sup> Not onely thys, but also Rebecca was with chylde by one, even by oure father Isaac. <sup>11</sup> For yer the chyl dren were borne, when they had nether done good nether bad (that the purpose of God by eleccyon, myght stande) <sup>12</sup> it was sayde unto her, not by the reason of workes, but by the caller: the elder shall serve the younger. <sup>13</sup> As it is wrytten: Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we saye then? is there eny unrightewesnes with God? God forbyd. <sup>15</sup> For he sayth to Moses: I wyll shewe mercy to whomsoever I shewe mercy: and wyll have compassyon, on whomsoever I have compassyon. <sup>16</sup> So lyeth it not then in a mans wyll or runnyng, but in the mercye of God. <sup>17</sup> For the scripture sayth unto Pharao: even for thys same purpose have I stered the up, to shewe my power on the, and that my name myght be declared thorow out all the worlde. <sup>18</sup> So hath he mercye on whom he wyll, and whom he wyll, he maketh harde herted.

<sup>19</sup> Thou wylt saye then unto me: why then blameth he us yet? For who hath bene able to resist his wyll? <sup>20</sup> But O man, what art thou, which disputest with God? Shall the worcke saye to the worke man: why hast thou made me on this fassyon? <sup>21</sup> Hath not the potter power over the claye, even of the same lompe to make one vessell unto honoure,

## KJ (1611) 1873

seed. <sup>9</sup> For this is the word of promise, At this time will I come, and Sara shall have a son. <sup>10</sup> And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; <sup>11</sup> (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> it was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith unto Pharaoh, Even for this same *purpose* have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? <sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? <sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour,

## GENEVA BIBLE (1560) 1562

of the promes are counted for the sede. <sup>9</sup> For this is a worde of promes, In this same time wil I come, and Sara shal have a sonne. <sup>10</sup> Nether (he) onelie (felt this,) but also Rebecca when she had conceived by one, (even) by our Father Isaac. <sup>11</sup> For yer (the children) were borne, and when they had nether done good, nor evil [that the purpose of God might remaine according to election not by workes, but by him that calleth] <sup>12</sup> It was said unto her, The elder shal serve the yonger. <sup>13</sup> At \* it is written, I have loved Jacob, and have hated Esau. <sup>14</sup> What shal we say then? Is there unrighteousnes with God? God forbid. <sup>15</sup> For he saith to Moses, I wil have mercie on him, to whome I wil shewe mercie: and wil have compassion on him, on whome I wil have compassion. <sup>16</sup> So then (it is) not in him that willeth, nor in him that runneth, but in God that sheweth mercie. <sup>17</sup> For the Scripture saith unto Pharao, For this same purpose have I stirred thee up, that I might shew my power in thee, and that my Name might be declared through out all the earth. <sup>18</sup> Therefore he hathe mercie on whome he wil, and whome he wil, he hardeneth. <sup>19</sup> Thou wilt say then unto me, Why doeth he yet complaine? for who hath resisted his wil? <sup>20</sup> But, o man, who art thou which pleadest against God? shal the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup> Hathe not the potter power of the claie to make of the same lompe one vessel to

## (RV 1881) ASV 1901

<sup>9</sup> For this is a word of promise, According to this season will I come, and Sarah shall have a son. <sup>10</sup> And not only so; but Rebecca also having conceived by one, *even* by our father Isaac—<sup>11</sup> for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, <sup>12</sup> it was said unto her, The elder shall serve the younger. <sup>13</sup> Even as it is written, Jacob I loved, but Esau I hated.

<sup>14</sup> What shall we say then? Is there unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. <sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. <sup>17</sup> For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. <sup>18</sup> So then he hath mercy on whom he will, and whom he will he hardeneth.

<sup>19</sup> Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? <sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? <sup>21</sup> Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor,

## BISHOPS' BIBLE (1568) 1602

be the children of promise, are counted the seed. <sup>9</sup> For this is the word of promise, About this time will I come, and Sara shall have a sonne. <sup>10</sup> Not onely this, but also Rebecca was with childe by one, *even* by our father Isahac. <sup>11</sup> For yer the *children* were borne, when they had neither done good, neither bad, (that the purpose of God by election might stand: not by reason of workes, but by the caller) <sup>12</sup> It was said unto her, The elder shall serve the yonger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall wee say then? is there any unrighteousnesse with God? God forbid. <sup>15</sup> For hee saith to Moses, I will shewe mercie, to whomsoever I shewe mercie: and will have compassion, on whomsoever I have compassion. <sup>16</sup> So then *election* is not of the willer, nor of the runner: but of God that taketh mercie. <sup>17</sup> For the Scripture sayeth unto Pharao, Even for this same purpose have I stirred thee up, that I might shewe my power in thee, and that my Name might bee declared throughout all the world. <sup>18</sup> So hath he mercy on whom he will, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then unto mee, Why then blameth hee *us* yet? For who hath resisted his will? <sup>20</sup> But, O man, what art thou which disputest with God? Shall the woorkc say to the workeman, Why hast thou made mee on this fashion? <sup>21</sup> Hath not the potter power over the clay, even of the same lumpe to make one vessell

## RSV (1946) 1960

dren of the promise are reckoned as descendants. <sup>9</sup> For this is what the promise said, "About this time I will return and Sarah shall have a son." <sup>10</sup> And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, <sup>11</sup> though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, <sup>12</sup> she was told, "The elder will serve the younger." <sup>13</sup> As it is written, "Jacob I loved, but Esau I hated."

<sup>14</sup> What shall we say then? Is there injustice on God's part? By no means! <sup>15</sup> For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>16</sup> So it depends not upon man's will or exertion, but upon God's mercy. <sup>17</sup> For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." <sup>18</sup> So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills.

<sup>19</sup> You will say to me then, "Why does he still find fault? For who can resist his will?" <sup>20</sup> But who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?" <sup>21</sup> Has the potter no right over the clay, to make out of the same lump

## TYNDALE (1525) 1535

unto dishonoure? <sup>22</sup> Even so, God willinge to shewe his wrath, and to make his power knowen suffered with longe pacience the vessels of wrath, ordeyned to damnacion, <sup>23</sup> that he myght declare the riches of his glory on the vessels of mercye, which he had prepared unto glorie: <sup>24</sup> that is to saye, us which he called, not of the Jewes only, but also of the gentyls. <sup>25</sup> As he sayth in Osee: I will call them my people which were not my people: and her beloved which was not beloved. <sup>26</sup> And it shall come to passe in the place where it was sayd unto them, ye are not my people: that there shalbe called the chyldren of the livinge God.

<sup>27</sup> But Esaïas cryeth concerninge Israel, though the nomber of the chyldren of Israel be as the sonde of the see, yet shall a remnaunt be saved. <sup>28</sup> He finissheth the worde verely and maketh it short in ryghtwesnes. For a short worde will God make on erth. <sup>29</sup> And as Esaïas sayd before: Except the Lorde of Saboth had left us seede, we had bene made as zodoma, and had bene lykened to Gomorra.

<sup>30</sup> What shall we saye then? We saye that the gentyls which folowed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth.

<sup>31</sup> But Israel which folowed the lawe of rightewesnes,

## RHEIMS 1582

vessel unto honour, and an other unto contumelie? <sup>22</sup> And if God willing to shew wrath, and to make his might knowen, susteined in much patience the vessels of wrath apte to destruction, <sup>23</sup> that he might shew the riches of his glorie upon the vessels of mercie which he prepared unto glorie.

<sup>24</sup> Whom also he hath called, us, not only of the Jewes, but also of the Gentiles, <sup>25</sup> as in Osee he saith, *I wil call that which is not my people, my people: and her that was not beloved, beloved: and her that hath not obtained mercie, having obtained mercie.* <sup>26</sup> And it shalbe, in the place where it was said to them, *you are not my people: there they shal be called the sonnes of the living God.* <sup>27</sup> And Esaie crieth for Israel, *If the number of the children of Israel be as the sand of the sea, the remaines shal be saved.* <sup>28</sup> For consummating a word, and abbridging it in equitie: because a word abridged shal our Lord make upon the earth. <sup>29</sup> And as Esay foretold, *Unles the Lord of Sabaoth had left us seede: we had been made like Sodoma, and we had been like as Gomorrha.*

<sup>30</sup> What shal we say then? That the Gentiles which pursued not after justice, have apprehended justice, but the justice that is of faith. <sup>31</sup> But Israel in pursuing the law of

## GREAT BIBLE (1539) 1540

and another unto dishonoure? <sup>22</sup> Even so, God willyng to shewe hys wrath, and to make his power knowen suffered wyth longe pacyence the vessels of wrath, ordeyned to damnacyon, <sup>23</sup> and to declare the ryches of hys glory on the vessels of mercye, which he had prepared unto glorie: <sup>24</sup> whom also he called, not of the Jewes onely, but also of the gentyls. <sup>25</sup> As he sayth also to Osee? I wyll call them my people which were not my people: and her beloved which was not beloved, (and her to have optayned mercy, that had not optayned mercy) <sup>26</sup> And it shall come to passe, that in the place where it was sayde unto them: ye are not my people: there shall they be called the chyldren of the lyvyng God.

<sup>27</sup> But Esay cryeth concerning Israel though the nombre of the chyldren of Israel be as the sonde of the see, yet the remnaunt shall be saved <sup>28</sup> For he fynyssheth the word verely, and maketh it short in ryghtwesnes. For a short worde wil God make on erth. <sup>29</sup> And as Esay sayd before: except the Lorde of Saboth had left us seede, we had bene made as zodoma, and had bene lykened to Gomorra.

<sup>30</sup> What shall we saye then? We saye, that the gentyls which folowed not ryghtewesnes, have overtaken ryghtewesnes: even the ryghtewesnes which cometh of fayth. Contrary wyse, <sup>31</sup> Israel which folowed the lawe of rightewesnes

## KJ (1611) 1873

and another unto dishonour? <sup>22</sup> What if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering *the* vessels of wrath fitted to destruction: <sup>23</sup> and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup> As he saith also in Osee, I will call *them* my people, which were not my people; and her beloved, which was not beloved. <sup>26</sup> And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people; there shall they be called the children of the living God.* <sup>27</sup> Esaïas also crieth concerning Israel, *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.* <sup>29</sup> And as Esaïas said before, *Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.* <sup>30</sup> What shall we say then? That the Gentiles, which followed not *after* righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>31</sup> But Israel, which followed *after* the law of righteousness,

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honour, and another unto dishonour? <sup>22</sup> (What) and if GOD wolde, to shewe hys wrath, and to make his power knowen, suffre with long pacience the vessels of wrath, prepared to destruction? <sup>23</sup> And that he might declare the riches of his glorie upon the vessels of mercie, whiche he hathe prepared unto glorie? <sup>24</sup> Even us, whome he hathe called, not of the Jewes onely, but also of the Gentiles. <sup>25</sup> As he saith also in Osee, I wil call them, My people, which were not my people: and her, Beloved, which was not beloved. <sup>26</sup> And it shalbe in the place where it was said unto them, Ye are not my people, that there they shalbe called, The chyldren of the lyving God. <sup>27</sup> Also Esaiaas cryeth concerning Israel, thogh the number of the children, of Israel were as the sand of the sea, (yet) shall (but) a ramnant be saved. <sup>28</sup> For he wil make his account, and gather it into a short summe with righteousnes: for the Lord wil make a short count in the earth. <sup>29</sup> And as Esaiaas sayd before, Excepte the Lorde of hostes had left us a sede, we had bene made as Sodome, and had bene lyke to Gomorrha. <sup>30</sup> What shall we saye then? That the Gentiles whiche folowed not ryghteousnes, have atteined unto righteousnes, even the rightousnes which is of faith. <sup>31</sup> But Israel which folowed the Law of rightousnes, colde not atteine unto the Lawe of righteousnes.

(RV 1881) ASV 1901

and another unto dishonor? <sup>22</sup> What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: <sup>23</sup> and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, <sup>24</sup> even us, whom he also called, not from the Jews only, but also from the Gentiles? <sup>25</sup> As he saith also in Hosea,

I will call that my people, which was not my people;  
And her beloved, that was not beloved.

<sup>26</sup> And it shall be, that in the place where it was said unto them, Ye are not my people,

There shall they be called sons of the living God.

<sup>27</sup> And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved; <sup>28</sup> for the Lord will execute his word upon the earth, finishing it and cutting it short. <sup>29</sup> And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,  
We had become as Sodom, and had been made like unto Gomorrah.

<sup>30</sup> What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: <sup>31</sup> but Israel, following after a law of righteousness, did not arrive at that

<sup>a</sup> Some ancient authorities omit *and*.

BISHOPS' BIBLE (1568) 1602

unto honour, and another unto dishonour? <sup>22</sup> What if God, willing to shewe his wrath, and to make his power knowen, suffered with long patience the vessels of wrath ordained to destruction, <sup>23</sup> To declare the riches of his glory on the vessels of mercie, which hee had prepared unto glory? <sup>24</sup> Whom also he called, *I meane* us, not of the Jewes onely, but also of the Gentiles. <sup>25</sup> As he saith also in Osee, I wil call them, My people, which were not my people: and her, Beloved, which was not beloved. <sup>26</sup> And it shal come to passe, that in the place where it was said unto them, Ye are not my people: there shall they be called, The children of the living God. <sup>27</sup> And Esaiaas cryeth concerning Israel, *Though* the number of the children of Israel be as the sand of the Sea, yet *but* a remnant shall be saved. <sup>28</sup> For he finisheth the word, and maketh it short in righteousnesse: for a short word will the Lord make on earth. <sup>29</sup> And as Esaiaas said before, Except the Lord of Sabboth had left us seed, we had bene made as Sodoma, and had bene likened to Gomorrha. <sup>30</sup> What shal we say then? that the Gentiles which followed not righteousnesse, have obtained righteousnesse: even the righteousnesse *which commeth* of faith: <sup>31</sup> But Israel which followed the Lawe of righteousnesse, hath not attained to the Law of

RSV (1946) 1960

one vessel for beauty and another for menial use? <sup>22</sup> What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, <sup>23</sup> in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory. <sup>24</sup> even us whom he has called, not from the Jews only but also from the Gentiles? <sup>25</sup> As indeed he says in Hosea,

"Those who were not my people  
I will call 'my people,'  
and her who was not beloved  
I will call 'my beloved.'"

<sup>26</sup> "And in the very place where it was said to them, 'You are not my people,'  
They will be called 'sons of the living God.'"

<sup>27</sup> And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved; <sup>28</sup> for the Lord will execute his sentence upon the earth with rigor and dispatch." <sup>29</sup> And as Isaiah predicted,

"If the Lord of hosts had not left us children,  
we would have fared like Sodom and been made like Gomorrah."

<sup>30</sup> What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, righteousness through faith; <sup>31</sup> but that Israel who pursued the righteousness which is based on law did not succeed in

## TYNDALE (1525) 1535

coude not attayne unto the lawe of rightewesnes. <sup>32</sup> And wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they have stombled at the stomblinge stone. <sup>33</sup> As it is written: Beholde I put in Syon a stomblynge stone, and a rocke which shall make men faule. And none that beleve on him, shalbe ashamed.

**10** Brethren, my hertes desyre and prayer to God for Israel, is that they might be saved. <sup>2</sup> For I beare them recorde that they have a fervent mynde to God warde, but not accordinge to knowledge. <sup>3</sup> For they are ignoraunt of the rightewesnes which is alowed before God, and go about to stablisse their awne rightewesnes, and therfore are not obedient unto the rightewesnes which is of valew before God. <sup>4</sup> For Christ is the ende of the lawe, to justifie all that beleve.

<sup>5</sup> Moses describeth the rightewesnes which cometh of the lawe, how that the man which doth the thynges of the lawe, shall live therin. <sup>6</sup> But the rightewesnes which cometh of fayth, speaketh on this wyse. Saye not in thyne hert, who shall ascende into heaven? (that is nothinge els then to fetch Christ doune) <sup>7</sup> Other who shall descende into the depe? (that is nothinge els but to fetch up Christ from deeth) <sup>8</sup> But what sayth the scripture? The worde is nye the, even in thyne mouth and in thyne herte.

This worde is the worde of fayth which we preache. <sup>9</sup> For yf thou shalt knowledge with thy mouth that Jesus is the Lorde, and shalt beleve with thyne hert that God raysed

## RHEIMS 1582

justice, is not come unto the law of justice. <sup>32</sup> Why so? Because not of faith, but as it were of workes. for they have stombled at the stone of stombling, <sup>33</sup> as it is written, *Behold I put in Sion a stone of stombling, and a rocke of scandal: and whosoever beleeveth in him, shal not be confounded.*

**10** Brethren, the wil of my hart surely and praier to God, is for them unto salvation. <sup>2</sup> For I give them testimonie that they have zeale of God, but not according to knowledge. <sup>3</sup> For, not knowing the justice of God, and seeking to establish their owne, they have not been subject to the justice of God. <sup>4</sup> For, the end of the Law is Christ: unto justice to every one that beleeveth. <sup>5</sup> for Moyses wrote, that, the justice which is of the Law, *the man that hath done it, shal live in it.* <sup>6</sup> But the justice which is of faith, saith thus, *Say not in thy hart, Who shal ascend into heaven?* that is to bring Christ doune. <sup>7</sup> *Or who descendeth into the depth?* that is to call Christ againe from the dead. <sup>8</sup> But what saith the Scripture? *The word is nigh, in thy mouth, and in thy hart.* this is the word of faith which we preach. <sup>9</sup> For if thou confesse with thy mouth our Lord Jesus, and in thy hart beleve that God hath raised him up from the dead, thou shalt be saved.

## GREAT BIBLE (1539) 1540

could not attaine to the lawe of ryghtewesnes. <sup>32</sup> Wherefore? even because they sought it not by fayth: but as it were by the workes of the lawe. For they have stombled at the stomblynge stone. <sup>33</sup> As it is wrytten: Behold, I put in Syon a stomblynge stone, and a rocke that men shalbe offended at. And whosoever beleveth on hym, shall not be confounded.

**10** Brethren, my hertes desyre and prayer to God for Israel is, that they myght be saved. <sup>2</sup> For I beare them recorde, that they have a fervent mynde to God warde, but not according to knowledge. <sup>3</sup> For they beyng ignoraunt of Goddes ryghtewesnes, and goynge aboute to stablisse theyr awne ryghtewesnes, have not bene obedient unto the ryghtewesnes of God.

<sup>4</sup> For Christ is the fulfylling of the lawe, to justyfye all that beleve.

<sup>5</sup> For Moses wrytteth of the ryghtewesnes which cometh of the lawe, how that the man whych doth the thynges of the lawe, shall lyve therby. <sup>6</sup> But the ryghtewesnes which cometh of fayth, speaketh on thys wyse: Saye not thou in thyne hert, who shall ascende into heaven (that is even to fetch Chryst doune from above.) <sup>7</sup> Other who shall descende into the depe? (that is even to fetch up Christ agayne from deeth) <sup>8</sup> But what sayth he? The worde is nye the, even in thy mouth and in thyne herte.

Thys same is the worde of fayth, which we preache. <sup>9</sup> For yf thou knowledge with thy mouth that Jesus is the Lorde, and beleve in thyne hert, that God raysed hym up

## KJ (1611) 1873

hath not attained to the law of righteousness. <sup>32</sup> Wherefore? Because *they sought it* not by faith, but as *it were* by the works of the law. For they stumbled at *that* stumbling-stone; <sup>33</sup> as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

**10** Brethren, my heart's desire and prayer to God for Israel is, that *they* might be saved. <sup>2</sup> For I bear them record that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth. <sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those *things* shall live by them. <sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) <sup>7</sup> or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup> that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

GENEVA BIBLE (1560) 1562

<sup>32</sup> Wherefore? Because (they sought it) not by fayth, but as (it were) by the workes of the Lawe: for they have stombled at the stombing stone. <sup>33</sup> As it is written, Beholde, I laye in Sion a stombing stone, and a rocke to make men fall: and everie one that beleveth in him, shall not be ashamed.

**10** Brethren, myne hearts desire and prayer to GOD for Israel is, that they myght be saved. <sup>2</sup> For I beare them recorde, that they have the zeale of GOD, but not accordinge to knowledge. <sup>3</sup> For they, beyng ignorant of the righteousnes of God, and going about to stablish their owne righteousnes, have not submitted them selves to the righteousnes of God. <sup>4</sup> For Christe (is) the end of the Lawe for righteousnes unto everie one that beleveth. <sup>5</sup> For Moses (thus) describeth the ryghteousnes whiche is of the Lawe, That the man which doeth these things, shall live thereby. <sup>6</sup> But the righteousnes which is of faith, speaketh on this wise, Saye not in thine heart, Who shall ascende into heaven? [that is to bring Christ from above] <sup>7</sup> Or, Who shall descende into the depe? [that is to bring Christ againe from the dead.] <sup>8</sup> But what saith it? The worde is nere thee, (even) in thy mouth, and in thine heart. This is the worde of faith which we preache. <sup>9</sup> For if thou shalt confesse with thy mouth the Lorde Jesus, and shalt beleve in thine heart, that God raised him up from the dead, thou shalt be

(RV 1881) ASV 1901

law. <sup>32</sup> Wherefore? Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; <sup>33</sup> even as it is written,  
Behold, I lay in Zion a stone of stumbling and a rock of offence:  
And he that believeth on him shall not be put to shame.  
**10** Brethren, my heart's desire and my supplication to God is for them, that they may be saved. <sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup> For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup> For Christ is the end of the law unto righteousness to every one that believeth. <sup>5</sup> For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. <sup>6</sup> But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) <sup>7</sup> or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: <sup>9</sup> because if thou shalt <sup>r</sup>confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him

BISHOPS' BIBLE (1568) 1602

righteousnesse. <sup>32</sup> Wherefore? Because *they sought it* not by faith, but as it were by the workes of the Law: For they have stumbled at the stumbling stone, <sup>33</sup> As it is written, Beholde, I put in Sion a stumbling stone, and a rocke of offence, and whosoever beleeveth on him, shall not bee confounded.

**10** Brethren, my hearts desire and prayer to God for Israel, is, that they might be saved. <sup>2</sup> For I beare them record, that they have a zeale of God: but not according to knowledge. <sup>3</sup> For they being ignorant of Gods righteousnes, and going about to stablish their owne righteousnesse, have not bene obedient unto the righteousnesse of God. <sup>4</sup> For Christ is the ende of the Lawe, for righteousnesse to all that helieve. <sup>5</sup> For Moses writeth of the righteousnesse which *is* of the Law, howe that the man which doeth those things, shall live by them. <sup>6</sup> But the righteousnesse which is of faith, speaketh on this wise: Say not thou in thine heart, Who shall ascende into heaven? that is to fetch Christ downe from above. <sup>7</sup> Either who shall descend into the deepe? that is to fetch up Christ againe from the dead. <sup>8</sup> But what sayeth hee? The word is nigh thee, even in thy mouth, and in thy heart. This same is the word of faith, which we preach. <sup>9</sup> For if thou shalt knowledge with thy mouth the Lord Jesus, and shalt helieve in thine heart that God raised him from the dead,

RSV (1946) 1960

fulfilling that law. <sup>32</sup> Why? Because they did not pursue it through faith, but as if it were based on works. They have stumbled over the stumbling stone, <sup>33</sup> as it is written,  
"Behold, I am laying in Zion a stone that will make men stumble,  
a rock that will make them fall;  
and he who believes in him will not be put to shame."  
**10** Brethren, my heart's desire and prayer to God for them is that they may be saved. <sup>2</sup> I bear them witness that they have a zeal for God, but it is not enlightened. <sup>3</sup> For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. <sup>4</sup> For Christ is the end of the law, that every one who has faith may be justified.  
<sup>5</sup> Moses writes that the man who practices the righteousness which is based on the law shall live by it. <sup>6</sup> But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) <sup>7</sup> or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); <sup>9</sup> because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will

<sup>r</sup> Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

## TYNDALE (1525) 1535

him up from deeth thou shalt be safe. <sup>10</sup> For the belefe of the hert justifieth, and to knowledge with the mouth maketh a man safe. <sup>11</sup> For the scripture sayth: whosoever beleveth on him, shall not be ashamed.

<sup>12</sup> There is no difference bitwene the Jewe and the Gentyll. For one is Lorde of all, which is ryche unto all that call on him. <sup>13</sup> For whosoever shall call on the name of the Lorde, shalbe safe. <sup>14</sup> But how shall they call on him, on whom they beleved not? how shall they beleve on him of whom they have not herde? how shall they heare without a preacher? <sup>15</sup> And how shall they preache except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynges of peace, and bringe glad tydynges of good thinges. <sup>16</sup> But they have not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleve oure sayinges? <sup>17</sup> So then fayth cometh by hearinge, and hearinge cometh by the worde of God. <sup>18</sup> But I axe: have they not herde? No dout, their sounde went out into all londes: and their wordes into the endes of the worlde.

<sup>19</sup> But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy, by them that are no people, and by a folisshe nacion I will anger you. <sup>20</sup> Esaias after that, is holde and sayth: I am founde of them that sought me not, and have appered to them that axed not after me. <sup>21</sup> And agaynst Israel he sayth: All daye longe have I stretched forth my hondes unto a people that beleveth not, but speaketh agaynst me.

## RHEIMS 1582

<sup>10</sup> For with the hart we beleve unto justice: but with the mouth confession is made to salvation. <sup>11</sup> For the Scripture saith: *Whosoever beleeveth in him, shal not be confounded.* <sup>12</sup> For there is no distinction of the Jew and the Greeke: for one is Lord of al, riche toward al that invoke him. <sup>13</sup> *For every one whosoever shal invoke the name of our Lord, shal be saved.* <sup>14</sup> How then shal they invoke in whom they have not beleved? Or how shal they beleve him whom they have not heard? And how shal they heare without a preacher? <sup>15</sup> But how shal they preach unles they be sent? as it is written: *How beautiful are the fete of them that evangelize peace, of them that evangelize good things?* <sup>16</sup> But al do not obey the Gospel. For Esay saith, *Lord, who hath beleved the hearing of us?* <sup>17</sup> Faith then, is by hearing: and hearing is by the word of Christ. <sup>18</sup> But I say, have they not heard? And certes into al the earth hath the sounde of them gone forth: and unto the endes of the whole world the wordes of them.

<sup>19</sup> But I say, hath not Israel knowen? Moyses first saith, *I wil bring you to emulation in that which is not a nation: in a folish nation, I wil drive you into anger.* <sup>20</sup> But Esay is bold, and saith, *I was found of them that did not seeke me: openly I appeared to them that asked not of me.* <sup>21</sup> But to Israel he saith, *All the day have I spred my handes to a people that beleeveth not, and contradicteth me.*

## GREAT BIBLE (1539) 1540

from deeth, thou shalt be safe. <sup>10</sup> For to beleve with the hert justyfeth: and to knowledge with the mouth, maketh a man safe. <sup>11</sup> For the scripture sayth: whosoever beleveth on hym, shall not be confounded.

<sup>12</sup> There is no difference betwene the Jewe and the Gentill. For one is Lord of all, which is ryche unto all that call upon him. <sup>13</sup> For whosoever doth call on the name of the Lord, shalbe safe. <sup>14</sup> How then shall they call on hym, on whom they have not beleved? how shall they beleve on hym, of whom they have not hearde? how shall they heare, without a preacher? <sup>15</sup> And how shall they preache except they be sent? As it is written: how beautyfull are the fete of them which brynge tydynges of peace, and brynge tydynges of good thynges. <sup>16</sup> But they have not all obeyed to the Gospell. For Esay sayth: Lorde, who hath beleved oure sayinges? <sup>17</sup> So then fayth cometh by hearynge, and hearynge cometh by the worde of God. <sup>18</sup> But I aske: have they not herde? No dout, their sounde went out in to all landes: and their wordes into the endes of the worlde.

<sup>19</sup> But I demaunde, whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you to envy, by them that are no people: by a folyshe nacion I wyll anger you. <sup>20</sup> Esay after that, is holde and sayeth: I am founde of them, that sought me not: I am manyfest unto them, that asked not after me. <sup>21</sup> But agaynst Israell he sayth: all daye longe have I stretched forth my handes unto a people that beleveth not, but speaketh agaynst me.

## KJ (1611) 1873

<sup>10</sup> For with the heart *man* believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all *is* rich unto all that call upon him. <sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on *him* in whom they have not believed? and how shall they believe *in him* of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, *How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!* <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God. <sup>18</sup> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. <sup>19</sup> But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you. <sup>20</sup> But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. <sup>21</sup> But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people.

## GENEVA BIBLE (1560) 1562

saved. <sup>10</sup> For with the heart man beleveth unto righteousness, and with the mouth man confesseth to salvation. <sup>11</sup> For the Scripture saith, Whosoever beleveth in him, shal not be ashamed. <sup>12</sup> For there is no difference betwene the Jewe and the Grecian: for he that is Lord over all, is riche unto all, that call on him. <sup>13</sup> For whosoever shal call upon the Name of the Lord, shalbe saved. <sup>14</sup> But how shal they cal on him, in whom they have not beleved? and how shal they beleve in hym, of whome they have not heard? and how shall they heare without a preacher? <sup>15</sup> And howe shall they preache, except they be sent? as it is written, How beautifull are the fete of them whyche bryng glad tydings of peace, and brynge glad tydings of good things! <sup>16</sup> But they have not all obeyed the Gospell: for Esaias saith, Lorde, who hathe beleved our reporte? <sup>17</sup> Then faith (is) by hearyng, and hearing by the worde of God. <sup>18</sup> But I demande, Have they not heard? No doute theyr sounde went out through all the earth, and their wordes into the ends of the worlde. <sup>19</sup> But I demande, Did not Israel know (God?) First Moses saith, I wil provoke you to envie by a nation that is not (my) nation, and by a foolish (nation) I wil anger you. <sup>20</sup> And Esayas is bolde, and sayth, I was founde of them that soght me not, and have bene made manifeste to them that asked not after me. <sup>21</sup> And unto Israel he saith, All the daye long have I stretched forthe myne hande unto a disobedient, and gaine saying people.

## (RV 1881) ASV 1901

from the dead, thou shalt be saved: <sup>10</sup> for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be put to shame. <sup>12</sup> For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: <sup>13</sup> for, Whosoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

<sup>16</sup> But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? <sup>17</sup> So belief *cometh* of hearing, and hearing by the word of Christ. <sup>18</sup> But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,

And their words unto the ends of the world.

<sup>19</sup> But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I anger you.

<sup>20</sup> And Isaiah is very bold, and saith,

I was found of them that sought me not;

I became manifest unto them that asked not of me.

<sup>21</sup> But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

## BISHOPS' BIBLE (1568) 1602

thou shalt be saved. <sup>10</sup> For with the heart man beleeveth unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture saith, Whosoever beleeveth on him, shall not be confounded. <sup>12</sup> There is no difference betwene the Jew and the Greeke: for the same Lord over all, is rich unto all that call upon him. <sup>13</sup> For whosoever shall call on the Name of the Lord, shall be saved. <sup>14</sup> How then shall they cal on him, on whom they have not beleaved? How shall they beleve on him, of whom they have not heard? Howe shall they heare without a preacher? <sup>15</sup> And how shall they preach, except they be sent? As it is written, Howe beautifull are the feete of them which bring good tidings of peace, and bring good tidings of good things? <sup>16</sup> But they have not all obeyed the Gospel: for Esaias saith, Lord, who hath beleved our sayings? <sup>17</sup> So then faith commeth by hearing, and hearing commeth by the word of God. <sup>18</sup> But (I aske) have they not heard? No doubt, their sound went out into all landes, and their words into the endes of the world. <sup>19</sup> But I demand whether Israel did know, or not? First Moses saith, I will provoke you to envie by them that are no people, and by a foolish nation I will anger you. <sup>20</sup> And Esaias is bolde, and sayeth, I have bene found of them that sought me not: I have bene made manifest unto them that asked not after me. <sup>21</sup> But against Israel he saith, All day long have I stretched out my handes unto a people that beleeveth not, but speaketh against me.

## RSV (1946) 1960

be saved. <sup>10</sup> For man believes with his heart and so is justified, and he confesses with his lips and so is saved. <sup>11</sup> The scripture says, "No one who believes in him will be put to shame." <sup>12</sup> For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. <sup>13</sup> For, "every one who calls upon the name of the Lord will be saved."

<sup>14</sup> But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? <sup>15</sup> And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" <sup>16</sup> But they have not all heeded the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" <sup>17</sup> So faith comes from what is heard, and what is heard comes by the preaching of Christ.

<sup>18</sup> But I ask, have they not heard? Indeed they have; for

"Their voice has gone out to all the earth,

and their words to the ends of the world."

<sup>19</sup> Again I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

<sup>20</sup> Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;

I have shown myself to those who did not ask for me."

<sup>21</sup> But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

## TYNDALE (1525) 1535

**11** I saye then: hath god cast awaye his people? God forbyd. For even I verely am an Israelite, of the seed of Abraham, and of the tribe of Benjamin, <sup>2</sup>God hath not cast awaye his people which he knewe before. Either wote ye not what the scripture sayth by the mouth of Helias, how he maketh intercession to God agaynst Israel, sayinge? <sup>3</sup>Lorde they have kylled thy prophetes, and dygged doune thynne alters: and I am lefte only, and they seke my life. <sup>4</sup>But what sayth the answer of God to him agayne? I have reserved unto me seven thousande men which have not bowed the knee to Baal. <sup>5</sup>Even so at this tyme is ther a remnaunt lefte thorow the eleccion of grace. <sup>6</sup>Yf it be of grace, then is it not of workes. For then were grace no moare grace. Yf it be of workes, then is it no moare grace. For then were deservynge no lenger deservynge.

<sup>7</sup>What then? Israel hath not obtayned that that he sought. No but yet the eleccion hath obtayned it. The remnaunt are blinded, <sup>8</sup>accordinge as it is written: God hath geven them the sprete of unquyetnes: eyes that they shuld not se and eares that they shulde not heare, even unto this daye. <sup>9</sup>And David sayth: Let their table be made a snare to take them with all, and an occasion to faule, and a reward unto them. <sup>10</sup>Let their eyes be blinded that they se not: and ever bowe doune their backes.

<sup>11</sup>I saye then: Have they therfore stombled, that they shulde but faule only? God forbyd: but thorowe their faule is salvacion happened unto the gentyls, for to provoke

## RHEIMS 1582

**11** I say then: Hath god rejected his people? God forbid. for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God hath not rejected his people which he foreknewe. Or know you not in Elias what the Scripture saith: how he requesteth God against Israel? <sup>3</sup>Lord, they have slaine thy Prophets, they have digged downe thine altares: and I am left alone, and they seeke my life. <sup>4</sup>But what saith the divine answer unto him? I have left me seven thousand men, that have not bowed their knees to Baal? <sup>5</sup>So therfore at this time also, there are remaines saved according to the election of grace. <sup>6</sup>And if by grace: not now of workes. otherwise grace now is not grace.

<sup>7</sup>What then? that which Israel sought, the same he hath not obtained? but the election hath obtained: and the rest were blinded. <sup>8</sup>as it is written: *God hath given them the spirit of compunction: eies, that they may not see: and eares, that they may not heare: until this present day.* <sup>9</sup>And David saith: *Be their table made for a snare and for a trappe and for a scandal and for a retribution unto them.* <sup>10</sup>*Be their eies darkened, that they may not see: and their backe make thou alwaies crooked.* <sup>11</sup>I say then, have they so stombled, that they should fall? God forbid. but by their offence, salvation is to the Gentils, that they

## GREAT BIBLE (1539) 1540

**11** I saye then: hath God cast awaye hys people? God forbyd. For even I also am an Israelite, of the seed of Abraham, of the trybe of Benjamin, <sup>2</sup>God hath not cast awaye his people, which he knewe before. Wote ye not, what the scripture sayth of Helias, how he maketh intercession to God agaynst Israell, saying: <sup>3</sup>Lorde, they have kylled thy Prophetes, and dygged doune thynne alters: and I am lefte alone, and they seke my lyfe. <sup>4</sup>But what sayth the answere of God unto hym? I have reserved unto my selfe seven thousande men, which have not bowed the knee to the ymage of Ball. <sup>5</sup>Even so also at thys tyme is ther a remanaunt <sup>\*</sup> lefte accordynge to the eleccyon of grace. <sup>6</sup>If it be of grace, then is it not now of workes. For then grace is no more grace. But If it be of workes, then is it now no grace. For then were deservynge nomore deservynge. <sup>7</sup>What then? Israel hath not obtayned that which he seketh: but the eleccyon hath obtayned it. The remnaunt are blynded <sup>8</sup>accordynge as it is written. God hath geven them the sprete of unquyetnes: eyes that they shuld not se, and eares that they shuld not heare, even unto this daye. <sup>9</sup>And David sayth: Let their table be made a snare to take them with all, and an occasyon to fall, and a reward unto them. <sup>10</sup>Let theyr eyes be blynded that they se not: and bowe thou downe their backe allwaye.

<sup>11</sup>I saye then: have they therfore stombled, that they shuld utterly fall awaye together. God forbyd: but thorowe theyr fall is salvacyon happened unto the Gentyls, for to

## KJ (1611) 1873

**11** I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup>Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup>But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image* of Baal. <sup>5</sup>Even so then at *this* present time also there is a remnant according to the election of grace. <sup>6</sup>And if by grace, *then is it* no more of works: otherwise grace is no more grace. But if *it be* of works, *then is it* no more grace: otherwise work is no more work. <sup>7</sup>What then? Israel hath not obtained that which he seeketh for; but the election hath obtained *it*, and the rest were blinded. <sup>8</sup>(according as it is written, God hath given them the spirit of slumber, eyes that *they* should not see, and ears that *they* should not hear;) unto this day. <sup>9</sup>And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: <sup>10</sup>let their eyes be darkened, that *they* may not see, and bow down their back alway.

<sup>11</sup>I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation is come

## GENEVA BIBLE (1560) 1562

**11** I demande then, Hathe God cast away hys people? God forbid: for I also am an Israelite, of the sede of Abraham, of the tribe of Benjamin. <sup>2</sup> God hathe not cast away his people which he knewe before Knowe ye not what the Scripture saith of Elias, how he maketh request unto God against Israel, saying, <sup>3</sup> Lord, they have killed thy Prophetes, and digged downe thine altars: and I am left alone, and they seke my life? <sup>4</sup> But what saith the answer of God to him? I have reserved unto my self seven thousand men, which have not bowed the knee to Baal. <sup>5</sup> Even so then at this present time is there a remnant through the election of grace. <sup>6</sup> And if (it be) of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke. <sup>7</sup> What then? Israel hathe not obtained that he sought: but the election hathe obtained it and the rest have bene hardened. <sup>8</sup> According as it is written, God hathe given then the spirit of slomber: eyes that they shulde not se, and eares that they shulde not heare unto this day. <sup>9</sup> And David saith. Let their table be made a snare, and a net, and a stombling blocke, even for a recompence unto them. <sup>10</sup> Let their eyes be darkened that they se not, and bowe downe their backe alwayes. <sup>11</sup> I demande then, Have they stombled. that they shulde fall? God forbid: but through their fall salvation (commeth) unto the Gentiles, to provoke

## (RV 1881) ASV 1901

**11** I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: <sup>3</sup> Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup> But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> But if it is by grace, it is no more of works: otherwise grace is no more grace. <sup>7</sup> What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: <sup>8</sup> according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. <sup>9</sup> And David saith,  
Let their table be made a snare, and a trap,  
And a stumblingblock, and a recompense unto them:  
<sup>10</sup> Let their eyes be darkened, that they may not see,  
And bow thou down their back alwayes.  
<sup>11</sup> I say then, Did they stumble that they might fall? God forbid: but by their fall salvation *is come* unto the Gen-

## BISHOPS' BIBLE (1568) 1602

**11** I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the Tribe of Benjamin. <sup>2</sup> God hath not cast away his people which hee knew before. Wote yee not what the Scripture saith of Elias? how he maketh intercession to God against Israel, <sup>3</sup> Saying, Lord, they have killed thy Prophetes, and digged downe thine Altars, and I am left alone, and they seeke my life. <sup>4</sup> But what saith the answer of God unto him? I have reserved unto my selfe seven thousand men, which have not bowed the knee to *the image of* Baal. <sup>5</sup> Even so at this time there is a remnant, according to the election of grace. <sup>6</sup> If it bee of grace, then is it not nowe of workes: for then grace is no more grace. But if it be of workes, then is it now no grace, for then worke is no more worke. <sup>7</sup> What then? Israel hath not obtained that which hee seeketh for, but the election hath obtained it, the remnant hath bene blinded. <sup>8</sup> (According as it is written, God hath given them the spirit of remorse: eyes, that they should not see, and eares, that they should not heare) even unto this day. <sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumbling stocke, and a recompence unto them. <sup>10</sup> Let their eyes bee blinded, that they see not, and bow thou downe their backes alway. <sup>11</sup> I say then, Have they therefore stumbled, that they should fall? God forbid: but through their fall, salvation *is come* unto the Gentiles, for

## RSV (1946) 1960

**11** I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. <sup>2</sup> God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? <sup>3</sup> "Lord, they have killed thy prophets, they have demolished thy altars, and I alone am left, and they seek my life." <sup>4</sup> But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." <sup>5</sup> So too at the present time there is a remnant, chosen by grace. <sup>6</sup> But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

<sup>7</sup> What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened, <sup>8</sup> as it is written,

"God gave them a spirit of stupor,  
eyes that should not see and ears that should not hear,  
down to this very day."

<sup>9</sup> And David says,

"Let their feast become a snare and a trap,  
a pitfall and a retribution for them;

<sup>10</sup> let their eyes be darkened so that they cannot see,  
and bend their backs for ever."

<sup>11</sup> So I ask, have they stumbled so as to fall? By no means! But through their trespass salvation has come to

## TYNDALE (1525) 1535

them with all. <sup>12</sup> Wherefore yf the faule of them, be the ryches of the worlde: and the mynysshinge of them the riches of the gentyls: How moche moare shulde it be so, yf they all beleved. <sup>13</sup> I speake to you gentyls, in as moche as I am the Apostle of the gentyls, I will magnify myn office, <sup>14</sup> that I myght provoke them which are my flesshe, and myght save some of them. <sup>15</sup> For yf the castinge awaye of them, be the reconcylynge of the worlde: what shall the receavyng of them be, but lyfe agayne from deeth? <sup>16</sup> For yf one pece be holy, the whole heepe is holy. And yf the rote be holy, the braunches are holy also.

<sup>17</sup> Though some of the braunches be broken of, and thou beyng a wylde olive tree, arte graft in amonge them, and made parttaker of the rote and fatnes of the olyve tree, <sup>18</sup> bost not thy selfe agaynst the braunches. For yf thou bost thy selfe, remember that thou bearest not the rote, but the rote the. <sup>19</sup> Thou wilt saye then: the braunches are broken of, that I myght be grafted in. <sup>20</sup> Thou sayest well: because of unbelieve they are broken of, and thou stondest stedfast in fayth. Be not hye mynded, but feare <sup>21</sup> seynge that God spared not the naturall braunches, lest haply he also spare not the.

<sup>22</sup> Beholde the kindnes and rigorousnes of God: on them which fell, rigorousnes: but towards the, kyndnes, yf thou continue in his kyndnes. Or els thou shalt be hewen of, <sup>23</sup> and they yf they byde not still in unbeliefe, shalbe grafted in agayne. For God is of power to graffe

## RHEIMS 1582

may emulate them. <sup>12</sup> And if the offence of them be the riches of the world, and the diminution of them the riches of the Gentils: how much more the fulnesse of them?

<sup>13</sup> For to you Gentils I say, as long verely as I am the Apostle of the Gentils, I wil honour my ministerie, <sup>14</sup> if by any meanes I may provoke my flesh to emulation, and may save some of them. <sup>15</sup> For if the losse of them be the reconciliation of the world: what shal the receiving be, but life from the dead? <sup>16</sup> And if the first fruite be holy, the masse also: and if the roote be holy, the boughes also. <sup>17</sup> And if some of the boughes be broken, and thou whereas thou wast a wilde olive, art grafted in them, and art made partaker of the roote and of the fatnesse of the olive, <sup>18</sup> glorie not against the boughes. And if thou glorie: not thou bearest the roote, but the roote thee. <sup>19</sup> Thou saiest then: The boughes were broken, that I might be grafted in. <sup>20</sup> Wel: because of incredulitie they were broken, but thou by faith doest stand: be not to highly wise, but feare. <sup>21</sup> For if God hath not spared the natural boughes: lest perhaps he wil not spare thee neither. <sup>22</sup> See then the goodnes and the severitie of God: upon them surely that are fallen, the severitie: but upon thee the goodnes of God, if thou abide in his goodnesse, otherwise thou also shalt be cut of. <sup>23</sup> But they also, if they do not abide in incredulitie, shal be grafted in. for God is able to

## GREAT BIBLE (1539) 1540

provoke them withall. <sup>12</sup> Wherefore yf the fall of them be the ryches of the worlde, and the mynisshynge of them the ryches of the gentyls: How moch more their perfectnesse? <sup>13</sup> I speake to you gentyls, in as moch as I am the Apostile of the gentyls, I wyll magnify myne office, <sup>14</sup> yf by any meane I maye provoke them which are my flesshe, and myght save some of them. <sup>15</sup> For yf the castynge awaye of them, be the reconcylynge of the world: what shall the receavyng of them be, but lyfe agayne from deeth? <sup>16</sup> For yf one pece be holy, the whole heepe is holy. And yf the rote be holy, the braunches shalbe holy also.

<sup>17</sup> Though some of the braunches be broken of, and thou beyng a wylde olyve tree, wast graft in among them, and made partaker of the rote and fatnes of the olyve tree, <sup>18</sup> boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the rote, but the rote the. <sup>19</sup> Thou wilt saye then: the braunches are broken of that I myght be graft in. <sup>20</sup> Thou sayest well: because of unbelieve they were broken of, and thou stodest stedfast in fayth. Be not hye mynded, but feare: <sup>21</sup> for seynge that God spared not the naturall braunches, take hede, lest \* it come to passe that he spare not the also.

<sup>22</sup> Beholde therefore the kyndnes and rygorousnes of God: on them which fell, rygorousnes. but towards the, kyndnes: yf thou continue in hys kyndnes. Or els thou shalt be hewen of, <sup>23</sup> and they agayne yf they byde not styll in unbeliefe, shalbe grafted in agayne. For God is of power

## KJ (1611) 1873

unto the Gentiles, for to provoke them to jealousy. <sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? <sup>13</sup> For I speak to you Gentiles, inas-much as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> if by any means I may provoke to emulation *them which are my flesh*, and might save some of them. <sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? <sup>16</sup> For if the firstfruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in amongst them, and with *them* partakest of the root and fatness of the olive tree; <sup>18</sup> boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: <sup>21</sup> for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they bide not still in unbelief, shall be grafted in:

GENEVA BIBLE (1560) 1562

them to follow them. <sup>12</sup> Wherefore if the fall of them (be) the riches of the worlde, and the diminishing of them the riches of the Gentiles, how much more shal their abundance (be?) <sup>13</sup> For (in that) I speake to you Gentiles, in asmuche as I am the Apostle of the Gentiles, I magnifie mine office, <sup>14</sup> (To trie) if by any meanes I might provoke them of my flesh to followe them, and might save some of them. <sup>15</sup> For if the casting away of them (be) the reconciling of the worlde, what (shal) the receiving (be) but life from the dead? <sup>16</sup> For if the first frutes (be) holie, so (is) the whole lompe: and if the roote be holie, so (are) the branches. <sup>17</sup> And thogh some of the branches be broken of, and thou being a wilde olive tre, wast grafte in for them, and made partakers of the roote, and fatnesse of the olive tre, <sup>18</sup> Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee. <sup>19</sup> Thou wilt say then, The branches are broken of, that I might be grafte in. <sup>20</sup> Wel: through unbelefe they are broken of, and thou standeth by faith: be not hie minded but feare. <sup>21</sup> For if God spared not the natural branches (take hede,) lest he also spare not thee. <sup>22</sup> Beholde therefore the bountifulnes, and severitie of God: towarde them which have fallen, severitie: but towarde thee, bountifulnes, if thou continue in (his) bountifulnes: or els thou shalt also be cut of. <sup>23</sup> And thei also, if thei abide not stil in unbelefe, shalbe graffed in: for God is able to graffe

(RV 1881) ASV 1901

tiles, to provoke them to jealousy. <sup>12</sup> Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? <sup>13</sup> But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; <sup>14</sup> if by any means I may provoke to jealousy *them that are* my flesh, and may save some of them. <sup>15</sup> For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? <sup>16</sup> And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. <sup>17</sup> But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them <sup>o</sup> of the root of the fatness of the olive tree; <sup>18</sup> glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. <sup>19</sup> Thou wilt say then, Branches were broken off, that I might be grafted in. <sup>20</sup> Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: <sup>21</sup> for if God spared not the natural branches, neither will he spare thee. <sup>22</sup> Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.

<sup>o</sup> Many ancient authorities read *of the root and of the fatness*.

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to provoke them withall. <sup>12</sup> Now if the fall of them, be the riches of the world, and the minishing of them, the riches of the Gentiles: How much more their fulnesse? <sup>13</sup> For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office, <sup>14</sup> If by any meane I may provoke them which are my flesh, and might save some of them. <sup>15</sup> For if the casting away of them, be the reconciling of the world, what shall the receiving of *them* be, but life from the dead? <sup>16</sup> For if the first frutes bee holy, the whole lumpe also *is holy*. And if the roote be holy, the branches also. <sup>17</sup> And if some of the branches be broken off, and thou being a wilde Olive tree, wast graft in among them, and made partaker of the roote and fatnesse of the Olive tree: <sup>18</sup> Boast not thy selfe against the branches. For if thou boast thy selfe, thou bearest not the roote, but the roote thee. <sup>19</sup> Thou wilt say then, The branches are broken off, that I might be graft in. <sup>20</sup> Well: because of unbeleefe they were broken off, and thou stoodest stedfast in faith. Be not high minded, but feare. <sup>21</sup> For seeing that God spared not the naturall branches, *take heed* lest it come to passe, that he spare not thee. <sup>22</sup> Beholde therefore the kindenesse and rigorousnesse of God: on them which fell, rigorousnesse: but towards thee, kindenesse, if thou continue in kindenesse: or els thou also shalt bee hewen off. <sup>23</sup> And they, if they bide not still in unbeliefe, shall be graffed in: for God is of power to

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the Gentiles, so as to make Israel jealous. <sup>12</sup> Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! <sup>13</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order to make my fellow Jews jealous, and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? <sup>16</sup> If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches. <sup>17</sup> But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness<sup>o</sup> of the olive tree, <sup>18</sup> do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. <sup>19</sup> You will say, "Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off. <sup>23</sup> And even the others, if they do not persist in their unbelief, will be grafted in, for God has the

<sup>o</sup> Other ancient authorities read *rich root*

## TYNDALE (1525) 1535

them in agayne. <sup>24</sup> For yf thou wast cutout of a naturall wilde olyve tree, and wast graffed contrary to nature in a true olyve tree: how moche more shall the naturall braunches be graffed in their awne olyve tree agayne.

<sup>25</sup> I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne con-saytes) that partly blyndnes is happened in Israel, untill the fulnes of the gentyls be come in: <sup>26</sup> and so all Israel shalbe saved. As it is written: There shall come oute of Syon he that doth deliver, and shall turne awaye the ungodlynnes of Jacob. <sup>27</sup> And this is my covenaut unto them, when I shall take awaye their synnes. <sup>28</sup> As concerning the gospell they are enemyes for youre sakes: but as touchinge the election they are loved for the fathers sakes.

<sup>29</sup> For verely the gyftes and callinge of God are soche, that it cannot repent him of them: <sup>30</sup> for loke, as ye in tyme passed have not beleved God, yet have now obtayned mercy thorow their unbeliefe: <sup>31</sup> even so now have they not beleved the mercy which is happened unto you: that they also maye obtayne mercy. <sup>32</sup> God hath wrapped all nacions in unbelieve, that he myght have mercy on all.

<sup>33</sup> O the depnes of the aboundaunt wysdome and knowl-edge of God: how unsearcheable are his judgements, and his wayes past finding out. <sup>34</sup> For who hath knowen the

## RHEIMS 1582

graffe them in againe. <sup>24</sup> For if thou wast cut out of the natural wild olive, and contrarie to nature wast graffed into the good olive: how much more they that are accord-ing to nature, shal be graffed into their owne olive? <sup>25</sup> For I wil not have you ignorant, brethren, of this mysterie (that you be not wise in your selves) that blindnes in part hath chaunced in Israel, until the fulnes of the Gentiles might enter: <sup>26</sup> and so al Israel might be saved, as it is written: *There shal come out of Sion, he that shal deliver, and shal avert impietie from Jacob.* <sup>27</sup> *And this to them the testament from me:* when I shal have taken away their sinnes. <sup>28</sup> According to the Gospel in deede enemies for you: but according to the election, most deere for the fa-thers. <sup>29</sup> for without repentance are the giftes and the voca-tion of God. <sup>30</sup> for as you also sometime did not belevee God, but now have obtained mercie because of their in-credulitie: <sup>31</sup> so these also now have not beleved, for your mercie, that they also may obtaine mercie. <sup>32</sup> For God hath concluded al into incredulitie, that he may have mercie on al. <sup>33</sup> O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his judgements, and his waies unsearcheable? <sup>34</sup> for who hath knowen the minde of our Lord? or who hath been his

## GREAT BIBLE (1539) 1540

to graffe them in agayne. <sup>24</sup> For yf thou wast cut out of a naturall wylde olyve tree, and wast graffed contrary to na-ture in a true olyve tree: how moch more shall the naturall braunches be graffed in their owne olyve tree agayne.

<sup>25</sup> I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne con-saytes) that partly blyndnes is happened in Israell, untill the fulnes of the gentyls be come in: <sup>26</sup> and so all Israel shalbe saved. As it is wrytten. There shall come out of Syon he that doth delyver, and shall turne awaye ungodly-nes from Jacob. <sup>27</sup> And thys is my covenaut unto them, when I shall take awaye their synnes. <sup>28</sup> As concernynge the gospell they are enemies for youre sakes: but as touch- yng the eleccyon they are loved for the fathers sakes.

<sup>29</sup> For verely, the gyftes and callynge of God are soch, that it cannot repent hym of them: <sup>30</sup> for loke, as ye in tyme passed have not beleved God, yet have now obtained mercy thorow their unbeliefe: <sup>31</sup> even so now have they not beleved the mercy which is happened unto you: that they also maye obtayne mercy. <sup>32</sup> For God had wrapped all nacyons in unbelieve, that he myght have mercy on all.

<sup>33</sup> O the depnes of the ryches both of the wysdome and knowledge of God: how unsearcheable are his judgements, and his wayes past fyndynge out? <sup>34</sup> For who hath knowen the mynde of the Lorde? Or who hath bene hys counseller?

## KJ (1611) 1873

for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own con-ceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> for this *is* my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> *even* so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded *them* all in un-belief, that he might have mercy upon all.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! <sup>34</sup> For who hath known the

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them in againe. <sup>24</sup> For if thou wast cut out of the olive, tre, which was wilde by nature, and wast grafted contrary to nature in a right olive tre, how much more shal they that are by nature, be grafted in their owne olive tre? <sup>25</sup> For I wolde not, brethren, that ye shulde be ignorant of this secret [lest ye shulde be arrogant in your selves] that partely obstinacie is come to Israel, until the fulnes of the Gentiles be come in. <sup>26</sup> And so all Israel shalbe saved, as it is written, The deliverer shal come out of Sion, and shal turne away the ungodlines from Jacob. <sup>27</sup> And this is my covenant to them, When I shal take away their sinnes. <sup>28</sup> As concerning the Gospel, (they are) enemies for your sakes: but as touching the election, they are beloved for the fathers sakes. <sup>29</sup> For the giftes and calling of GOD are without repentance. <sup>30</sup> For even as ye in time past have not beleved God, yet have now obtained mercie through their unbeliefe, <sup>31</sup> Even so now have they not beleved by the mercie (shewed) unto you, that they also may obtaine mercie. <sup>32</sup> For God hathe shut up all in unbeliefe, that he might have mercie on all. <sup>33</sup> O the depnes of the riches, bothe of the wisdom, and knowledge of God! how unsearcheable are his judgements, and his wayes past finding out! <sup>34</sup> For who hathe knowen the minde of the Lord? or

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<sup>24</sup> For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural *branches*, be grafted into their own olive tree?  
<sup>25</sup> For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in: <sup>26</sup> and so all Israel shall be saved: even as it is written,  
There shall come out of Zion the Deliverer;  
He shall turn away ungodliness from Jacob:  
<sup>27</sup> And this is my covenant unto them,  
When I shall take away their sins.  
<sup>28</sup> As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. <sup>29</sup> For the gifts and the calling of God are not repented of. <sup>30</sup> For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, <sup>31</sup> even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. <sup>32</sup> For God hath shut up all unto disobedience, that he might have mercy upon all.  
<sup>33</sup> O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! <sup>34</sup> For who hath known the

BISHOPS' BIBLE (1568) 1602

graffe them in againe. <sup>24</sup> For if thou were cut out of a natural wilde Olive tree, and were grafted, contrary to nature, in a true Olive tree: how much more shall these which bee the naturall branches, bee grafted in their owne Olive tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this mysterie, (lest yee should bee wise in your owne conceits) that partly blindness is happened in Israel, untill the fulnesse of the Gentiles be come in. <sup>26</sup> And so all Israel shalbe saved, as it is written, There shall come out of Sion he that doth deliver, and shall turne away ungodlinesse from Jacob. <sup>27</sup> And this is my Covenant unto them when I shall take away their sinnes. <sup>28</sup> As concerning the Gospel, they are enemies for your sakes: but as touching the Election, they are loved for the fathers *sakes*. <sup>29</sup> For the free gifts and calling of God, are without repentance. <sup>30</sup> For as yee in time past have not beleved God, yet have ye now obtained mercy through their unbeliefe: <sup>31</sup> Even so now have they not beleved the mercie shewed unto you, that they also may obtaine mercy. <sup>32</sup> For God hath shut up all *nations* in unbeliefe, that he might have mercy on all. <sup>33</sup> O the deepenesse of the riches both of the Wisdom and Knowledge of God: howe unsearchable are his Judgements, and his wayes past finding out? <sup>34</sup> For who hath knowen the minde of the Lord? Or who hath bene his

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power to graft them in again. <sup>24</sup> For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.  
<sup>25</sup> Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, <sup>26</sup> and so all Israel will be saved; as it is written,  
"The Deliverer will come from Zion,  
he will banish ungodliness from Jacob";  
<sup>27</sup> "and this will be my covenant with them  
when I take away their sins."  
<sup>28</sup> As regards the gospel they are enemies of God, for your sake; but as regards election they are beloved for the sake of their forefathers. <sup>29</sup> For the gifts and the call of God are irrevocable. <sup>30</sup> Just as you were once disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so they have now been disobedient in order that by the mercy shown to you they also may<sup>p</sup> receive mercy. <sup>32</sup> For God has consigned all men to disobedience, that he may have mercy upon all.  
<sup>33</sup> O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!  
<sup>34</sup> "For who has known the mind of the Lord,  
or who has been his counselor?"

<sup>p</sup> Other ancient authorities add *now*

## TYNDALE (1525) 1535

mynde of the Lorde? or who was his counseller? <sup>35</sup> other who hath geuen unto him fyrst, that he might be recompensed agayne? <sup>36</sup> For of him, and thorow him, and for him are all thynges. To him be glorie for ever Amen.

**12** I beseeche you therfore brethren, by the mercifulnes of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable unto God: which is youre resonable serving of God <sup>2</sup> and fasson not your selves lyke unto this worlde: but be ye chaunged in youre shape, by the renuyng of youre wittes that ye maye fele what thinge that good, that acceptable, and perfaycte will of God is. <sup>3</sup> For I saye (thorowe the grace that unto me geuen is) to every man amonge you, that noman esteme of him selfe moare then it becometh him to esteme: but that he discretely judge of him selfe, accordinge as God hath dealte to every man the measure of fayth.

<sup>4</sup> As we have many members in one body, and all members have not one office: <sup>5</sup> so we beyng many, are one body in Christ, and every man amonge oure selves, one anothers members. <sup>6</sup> Seynge that we have divers gyftes accordinge to the grace that is geuen unto us: yf eny man have the gyft of prophesye, let him have it that it be agreynge unto the fayth. <sup>7</sup> Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. <sup>8</sup> Let him that exhorteth, geve attendaunce to his exhortation. Yf eny man geve, let him do it with singlenes. Let him that ruleth, do it with diligence. Yf eny man shewe mercy, let him do it with cherfulness.

## RHEIMS 1582

counselor? <sup>35</sup> Or who hath first given to him, and retribution shall be made him? <sup>36</sup> For of him, and by him, and in him are all things: to him be glorie for ever. Amen.

**12** I beseech you therefore brethren by the mercie of God, that you exhibite your bodies a living host, holy, pleasing God, your reasonable service. <sup>2</sup> And be not conformed to this world: but be reformed in the newnes of your minde, that you may prove what the good, and acceptable, and perfect wil of God is. <sup>3</sup> for I say by the grace that is given me, to al that are among you, not to be more wise then behoveth to be wise, but to be wise unto sobriety, to every one as God hath devidid the measure of faith. <sup>4</sup> For as in one body we have many members, but al the members have not one action: <sup>5</sup> so we being many, are one body in Christ, and eche one an others members. <sup>6</sup> And having giftes, according to the grace that is given us, different, either prophetic according to the rule of faith, <sup>7</sup> or ministerie in ministring, or he that teacheth in doctrine, <sup>8</sup> he that exhorteth in exhorting, he that giveth in simplicitie, he that ruleth in carefulnes, he that sheweth

## GREAT BIBLE (1539) 1540

<sup>35</sup> other who hath geuen unto hym fyrst, and he shalbe recompensed agayne? <sup>36</sup> For of hym, and thorow hym, and for hym are all thynges: To hym be glorie for ever. Amen.

**12** I beseeche you therfore brethren, by the mercifulnes of God, that ye make youre bodies a quicke sacrifice, holy and acceptable unto God: which is youre resonable servynge of God: <sup>2</sup> and fassyon not youre selves lyke unto this worlde: but be ye chaunged in youre shape, by the renuyng of your mynde, that ye maye prove what thyng that good, and acceptable, and perfaycte wyll of God is. <sup>3</sup> For I saye (thorowe the grace that unto me geuen is) to every man amonge you, that noman stonde hye in his owne conceate, more then it be commeth hym to esteme of him selfe: but so judge of hym selfe, that he be gentle and sober, accordynge, as God hath dealte to every man the measure of fayth.

<sup>4</sup> For as we have many membres in one body, and all members have not one office: <sup>5</sup> so we beyng many, are one body in Chryst, and every man among oure selves, one anothers members. <sup>6</sup> Seynge that we have divers gyftes accordynge to the grace that is geuen unto us: yf eny man have the gyft of prophesye, let him have it that it be agreyng unto the fayth. <sup>7</sup> Let hym that hath an office wayte on his office. Let him that teacheth take hede to hys doctrine. <sup>8</sup> Let hym that exhorteth, geve attendaunce to his exhortacion. If eny man geve, let hym do it with synglenes. Let hym that ruleth, do it wit diligence. If eny man shewe

## KJ (1611) 1873

mind of the Lord? or who hath been his counseller? <sup>35</sup> Or who hath first given to him, and it shall be recompensed unto him *again*? <sup>36</sup> For of him, and through him, and to him, *are all things*: to whom *be* glory for ever. Amen.

**12** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is that* good, and acceptable, and perfect, will of God. <sup>3</sup> For I say, through the grace given unto me, to every *man* that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> so we, being many, are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; <sup>8</sup> or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

## GENEVA BIBLE (1560) 1562

who was his counsellor? <sup>35</sup>Or who hathe given unto him first, and he shalbe recompensed? <sup>36</sup>For of him, and through him, and for him are all things: to him (be) glorie for ever. Amen.

**12** I beseeche you therefore, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holie, acceptable unto God, (which is) your reasonable serving of God. <sup>2</sup>And facion not your selves like unto this worlde, but be ye changed by the renuing of your minde, that ye may prove what is the good wil of God, and acceptale, and perfite. <sup>3</sup>For I say through the grace that is given unto me, to everie one that is among you, that no man presume to understand above that which is mete to understand, but that he understand according to sobrietic, as God hath dealt to everie man the measure of faith. <sup>4</sup>For as we have many members in one bodie, and all members have not one office. <sup>5</sup>So we being many are one bodie in Christ, and everie one, one anothers members. <sup>6</sup>Seing then that we have giftes that are divers, according to the grace that is given unto us, whether (we have) prophecie, (let us prophecie) according to the proportion of faith <sup>7</sup>Or an office, (let us waite) on the office: or he that teacheth, on teaching: <sup>8</sup>Or he that exhorteth, on exhortation: he that distributeth, (let him do it) with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cherefulness.

## (RV 1881) ASV 1901

mind of the Lord? or who hath been his counsellor? <sup>35</sup>or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup>For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

**12** I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. <sup>2</sup>And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. <sup>3</sup>For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. <sup>4</sup>For even as we have many members in one body, and all the members have not the same office: <sup>5</sup>so we, who are many, are one body in Christ, and severally members one of another. <sup>6</sup>And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; <sup>7</sup>or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; <sup>8</sup>or he that exhorteth, to his exhorting; he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

## BISHOPS' BIBLE (1568) 1602

counsellor? <sup>35</sup>Either who hath given unto him first, and he shalbe recompensed againe? <sup>36</sup>For of him, and through him, and for him, are all things: to whom be glory for ever, Amen.

**12** I beseech you therefore, brethren, by the mercifullnesse of God, that ye give up your bodies a quick sacrifice, holy, acceptable unto God, *which is* your reasonable service. <sup>2</sup>And bee not yee fashioned like unto this world: but be ye changed in your shape, by the renuing of your minde, that ye may prove what is the good, and acceptable, and perfect will of God. <sup>3</sup>For I say, through the grace given unto mee, to every man that is among you, that no man esteeme of himselfe, more then hee ought to esteeme: but so esteeme *himselfe* that he behave himselfe discreetly, according as God hath dealt to every man the measure of faith. <sup>4</sup>For as wee have many members in one body, and all members have not one office: <sup>5</sup>So wee, being many, are one body in Christ, and every one, members one of another. <sup>6</sup>Seeing that we have divers gifts, according to the grace that is given unto us: either prophesie, after the measure of faith: <sup>7</sup>Either office, in administration: or he that teacheth, in teaching: <sup>8</sup>Or hee that exhorteth, in exhorting: hee that giveth, in singlenesse: he that ruleth, in diligence: he that is mercifull, in cheareful-

## RSV (1946) 1960

<sup>35</sup>"Or who has given a gift to him that he might be repaid?"  
<sup>36</sup>For from him and through him and to him are all things. To him be glory for ever. Amen.

**12** I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup>Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

<sup>3</sup>For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. <sup>4</sup>For as in one body we have many members, and all the members do not have the same function, <sup>5</sup>so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup>Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup>if service, in our serving; he who teaches, in his teaching; <sup>8</sup>he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

## TYNDALE (1525) 1535

<sup>9</sup> Let love be without dissimulacion. Hate that which is evyll, and cleave unto that which is good. <sup>10</sup> Be kynde one to another with brotherly love. In gevinge honoure, go one before another. <sup>11</sup> Let not that busynes which ye have in honde, be tedious to you. Be fervent in the sprete. Applye youre selves to the tyme. <sup>12</sup> Rejoyce in hope. Be pacient in tribulacion. Continue in prayer. <sup>13</sup> Distribute unto the necessite of the sayntes and be readie to harbour. <sup>14</sup> Blesse them which persecute you: blesse but course not. <sup>15</sup> Be mery with them that are mery. Wepe with them that wepe. <sup>16</sup> Be of lyke affeccion one towards another. Be not hie minded: but make your selves equall to them of the lower sorte. Be not wyse in youre awne opinions. <sup>17</sup> Recompence to no man evyll for evyll. Provyde a fore honde thynges honest in the sight of all men. <sup>18</sup> Yf it be possible, howbeit of youre parte, have peace with all men. <sup>19</sup> Derly beloved avenge not youre selves, but geve rouse unto the wrath of God. For it is writen: vengeance is myne, and I will rewarde sayth the Lorde.

<sup>20</sup> Therefore yf thyne enemy hunger, fede him: yf he thurst, geve him drinke. For in so doinge thou shalt heape coles of fyre on his heed. <sup>21</sup> Be not overcome of evyll: But overcome evyll with goodnes.

## RHEIMS 1582

mercie in cheerefulnes. <sup>9</sup> Love without simulation. Hating evil. cleaving to good. <sup>10</sup> Loving the charitie of the brotherhod one toward an other. With honour preventing one an other. <sup>11</sup> In carefulnes not slouthful. In spirit fervent. Serving our Lord. <sup>12</sup> Rejoycing in hope. Patient in tribulation. Instant in praier. <sup>13</sup> Communicating to the necessities of the sainctes. Pursuing hospitalitie. <sup>14</sup> Blesse them that persecute you: blesse, and curse not. <sup>15</sup> To rejoyce with them that rejoyce, to weepe with them that weepe. <sup>16</sup> Being of one minde one toward an other. Not minding high things, but consenting to the humble. Be not wise in your owne conceite. <sup>17</sup> To no man rendring evil for evil. Providing good things not only before God, but also before al men. <sup>18</sup> If it may be, as much as is in you, having peace with al men. <sup>19</sup> Not revenging your selves my deerest, but give place unto wrath, for it is writen: *Revenge to me: I wil reward*, saith our Lord. <sup>20</sup> *but if thine enemy hunger, give him meate: if he thirst, give him drinke. for, doing this, thou shalt heape coales of fire upon his head.* <sup>21</sup> Be not overcome of evil, but overcome in good the evil.

## GREAT BIBLE (1539) 1540

mercy, let hym do it with cherfulnes. <sup>9</sup> Let love be without dissimulacion Hate that which is evyll, and cleave unto that which is good. <sup>10</sup> Be kynd one to another wich \* brotherly love. In gevyng honoure, go one before another. <sup>11</sup> Be not slouthfull in the busynes which ye have in hande. Be fervent in the sprete. Applye youre selves to the tyme. <sup>12</sup> Rejoyce in hope. Be pacient in tribulacion. Continue in prayer. <sup>13</sup> Distribute unto the necessite of the sayntes: be readie to harbour. <sup>14</sup> Blesse them which persecute you: blesse (I saye) and course not. <sup>15</sup> Be mery with them that are mery. Wepe also with them that wepe. <sup>16</sup> Be of lyke affeccion one towards another. Be not hie mynded: but make youre selves equall to them of the lower sorte.

Be not wyse in youre awne opynyons. <sup>17</sup> Recompence to no man evyll for evyll. Provyde afore hande thynges honeste (*not onely before God, but also*) in the syght of all men. <sup>18</sup> If it be possyble, (as moch as is in you) lyve peaceably with all men. <sup>19</sup> Dearly beloved, avenge not youre selves, but rather geve place unto wrath. For it is wrytten: vengeance is myne, I wyll rewarde, sayth the Lorde.

<sup>20</sup> Therefore, yf thyne enemy hunger, fede him: yf he thyrst, geve hym dryncke. For in so doying thou shalt heape coles of fyre on hys heade. <sup>21</sup> Be not overcome of evyll, but overcome evyll, with goodnes:

## KJ (1611) 1873

<sup>9</sup> *Let love be* without dissimulation. Abhor *that which is evil*; cleave to *that which is good*. <sup>10</sup> Be kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>11</sup> not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup> rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>13</sup> distributing to the necessity of saints; given to hospitality. <sup>14</sup> Bless them which persecute you: bless, and curse not. <sup>15</sup> Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup> *Be* of the same mind one towards another. Mind not high *things*, but condescend to *men* of low estate. Be not wise in your own conceits. <sup>17</sup> Recompense to no *man* evil for evil. Provide *things* honest in the sight of all men. <sup>18</sup> *If it be possible*, as much as lieth in you, live peaceably with all men. <sup>19</sup> Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, *Vengeance is mine; I will repay*, saith the Lord. <sup>20</sup> Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup> Be not overcome of evil, but overcome evil with good.

## GENEVA BIBLE (1560) 1562

<sup>9</sup> (Let) love (be) without dissimulation. Abhorre that which is evil, and cleave unto that which is good. <sup>10</sup> Be affectioned to love one another with brotherlie love. In giving honor, go one before another. <sup>11</sup> Not slouthful to do service: fervent in spirit: serving the Lord, <sup>12</sup> Rejoycing in hope, patient in tribulation, continuing in prayer, <sup>13</sup> Distributing unto the necessities of the Saintes: giving your selves to hospitalitie. <sup>14</sup> Blesse them which persecute you: blesse, (I say,) and curse not. <sup>15</sup> Rejoyce with them that rejoyce, and wepe with them that wepe. <sup>16</sup> Be of like affection one towards another; be not hie minded; but make your selves equal to them of the lower sorte: be not wise in your selves. <sup>17</sup> Recompense to no man evil for evil: procure things honest in the sight of all men. <sup>18</sup> If it be possible, asmuche as in you is, have peace with all men. <sup>19</sup> Dearly beloved, avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine: I wil repaye, saith the Lord. <sup>20</sup> Therefore, if thine enemy hunger, fede him, if he thirst, give him drinke: for in so doing, thou shalt heape coles of fyre on his head. <sup>21</sup> Be not overcome of evil, but overcome evil with goodnes.

## (RV 1881) ASV 1901

<sup>9</sup> Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. <sup>10</sup> In love of the brethren be tenderly affectioned one to another; in honor preferring one another; <sup>11</sup> in diligence not slothful; fervent in spirit; serving <sup>t</sup>the Lord; <sup>12</sup> rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; <sup>13</sup> communicating to the necessities of the saints; given to hospitality. <sup>14</sup> Bless them that persecute you; bless, and curse not. <sup>15</sup> Rejoice with them that rejoice; weep with them that weep. <sup>16</sup> Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. <sup>17</sup> Render to no man evil for evil. Take thought for things honorable in the sight of all men. <sup>18</sup> If it be possible, as much as in you lieth, be at peace with all men. <sup>19</sup> Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. <sup>20</sup> But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. <sup>21</sup> Be not overcome of evil, but overcome evil with good.

## BISHOPS' BIBLE (1568) 1602

nesse: <sup>9</sup> Love without dissimulation: hating evil, cleaving to good: <sup>10</sup> Affectioned one to another with brotherly love, in giving honour, going one before another. <sup>11</sup> Not lither in businesse, fervent in spirit, serving the Lord. <sup>12</sup> Rejoycing in hope, patient in trouble, instant in prayer. <sup>13</sup> Distributing to the necessitie of Saints, given to hospitalitie. <sup>14</sup> Blesse them which persecute you, blesse, and curse not. <sup>15</sup> Rejoice with them that doe rejoyce, and weepe with them that weepe. <sup>16</sup> Being of like affection one towards another, being not high minded: but making your selves equall to them of the lower sort. Be not wise in your owne opinions. <sup>17</sup> Recompensing to no man evill for evill. Providing aforehand things honest, *not onely before God, but also* in the sight of all men. <sup>18</sup> If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup> Dearely beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will repay, sayth the Lord. <sup>20</sup> Therefore, if thine enemy hunger, feede him: if he thirst, give him drinke: for in so doing, thou shalt heape coles of fire on his head. <sup>21</sup> Be not overcome of evill, but overcome evill with good.

## RSV (1946) 1960

<sup>9</sup> Let love be genuine; hate what is evil, hold fast to what is good; <sup>10</sup> love one another with brotherly affection; outdo one another in showing honor. <sup>11</sup> Never flag in zeal, be aglow with the Spirit, serve the Lord. <sup>12</sup> Rejoice in your hope, be patient in tribulation, be constant in prayer. <sup>13</sup> Contribute to the needs of the saints, practice hospitality. <sup>14</sup> Bless those who persecute you; bless and do not curse them. <sup>15</sup> Rejoice with those who rejoice, weep with those who weep. <sup>16</sup> Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. <sup>17</sup> Repay no one evil for evil, but take thought for what is noble in the sight of all. <sup>18</sup> If possible, so far as it depends upon you, live peaceably with all. <sup>19</sup> Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." <sup>20</sup> No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." <sup>21</sup> Do not be overcome by evil, but overcome evil with good.

<sup>t</sup> Some ancient authorities read *the opportunity*.

## TYNDALE (1525) 1535

**13** Let every soule submyt him selfe unto the auctorite of the hyer powers. For there is no power but of God. <sup>2</sup>The powers that be, are ordeyned of God. Whosoever therfore resisteth power, resisteth the ordinaunce of God. And they that resist, shall receave to them selfe damnacion. <sup>3</sup>For rulers are not to be feared for good workes, but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysed of the same. <sup>4</sup>For he is the minister of God, for thy welth. But and yf thou do evyll, then feare: for he beareth not a swearde for nought: but is the minister of God, to take vengeance on them that do evyll. <sup>5</sup>Wherefore ye must nedes obeye, not for feare of vengeance only: but also because of conscience. <sup>6</sup>And even for this cause paye ye tribute. For they are Goddes ministers, servinge for the same purpose.

<sup>7</sup>Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whom honoure pertayneth. <sup>8</sup>Owe nothinge to eny man: but to love one another. For he that loveth another, fulfilleth the lawe. For these commaundementes: <sup>9</sup>Thou shalt not commit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neighbour as thy selfe. <sup>10</sup>Love hurteth not his neighbour. Therfore is love the fulfillingge of the lawe.

## RHEIMS 1582

**13** Let every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordeined. <sup>2</sup>Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to them selves damnation. <sup>3</sup>for princes are no feare to the good worke, but to the evil. But wilt thou not feare the power? Doe good: and thou shalt have praise of the same. <sup>4</sup>for he is gods minister unto thee for good. But if thou doe evil, feare. for he beareth not the sword without cause. For he is Gods minister: a revenger unto wrath, to him that doeth evil. <sup>5</sup>Therefore be subject of necessitie, not only for wrath, but also for conscience sake. <sup>6</sup>For therfore you give tributes also. for they are the ministers of God, serving unto this purpose. <sup>7</sup>Render therfore to al men their dew: to whom tribute, tribute: to whom custom, custom: to whom feare, feare: to whom honour, honour. <sup>8</sup>Owe no man any thing: but, that you love one an other. For he that loveth his neighbour, hath fulfilled the law. <sup>9</sup>For, *Thou shalt not commit advoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not covet*, and if there be any other commaundement: it is comprised in this word, *Thou shalt love thy neighbour as thy self*. <sup>10</sup>The love of thy neighbour, worketh no evil. Love therfore is the fulnesse

## GREAT BIBLE (1539) 1540

**13** Let every soule submyt hym selfe unto the auctoryte of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. <sup>2</sup>Whosoever therfore resysteth power, resysteth the ordinaunce of God. But they that resyst, shall receave to them selfe damnacyon. <sup>3</sup>For rulers are not fearfull to them that do good, but to them that do evyll. Wylt thou be without feare of the power? Do well then: and so shalt thou be \* praysed of the same. <sup>4</sup>For he is the mynyster of God, for thy welth. But and yf thou do that which is, evyll, then feare: for he beareth not the sweard for nought: for he is the mynister of God, to take vengeance on hym that doth evyll. <sup>5</sup>Wherefore, ye must nedes obeye, not onely for feare of vengeance: but also because of conscience. <sup>6</sup>And even for this cause paye ye tribute. For they are Goddes mynys- ters, servinge for the same purpose.

<sup>7</sup>Geve to every man therfore hys duetye: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. <sup>8</sup>Owe nothyng to eny man: but thys, that ye love one another. For he that loveth another hath fulfylled the lawe. For these commaundementes. <sup>9</sup>Thou shalt not commytt advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in thys sayinge, Namely: Love thyne neyghbour as thy selfe. <sup>10</sup>Love hurteth not his neyghbour. Therfore is love the fulfylling of the lawe.

## KJ (1611) 1873

**13** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup>Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup>For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do *that which is* good, and thou shalt have praise of the same: <sup>4</sup>for he is the minister of God to thee for good. But if thou do *that which is* evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. <sup>5</sup>Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup>For for this cause pay you tribute also: for they are God's ministers, attending continually upon this very *thing*. <sup>7</sup>Render therefore to all *their* dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. <sup>8</sup>Owe no *man* any *thing*, but to love one another: for he that loveth another hath fulfilled the law. <sup>9</sup>For *this*, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. <sup>10</sup>Love worketh no ill to *his* neighbour: therefore love *is* the fulfilling of the law.

GENEVA BIBLE (1560) 1562

**13** Let everie soule be subject unto the higher powers: for there is no power but of God; and the powers that be, are ordeined of God. <sup>2</sup>Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receive to them selves judgement <sup>3</sup>For princes are not to be feared (for) good workes, but (for) evil. Wilt thou then be without feare of the power? do wel: so shalt thou have praise of the same: <sup>4</sup>For he is the minister of God for thy wealth: but if thou do evil, feare: for he beareth not the sworde for nought: for he is the minister of God to take vengeance on him that doeth evil. <sup>5</sup>Wherefore ye must be subject, not because of wrath onely, but also for conscience sake <sup>6</sup>For, for this cause ye paye also tribute: for they are Gods ministers, applying them selves for the same thing. <sup>7</sup>Give to all men therefore their duetie: tribute, to whome (ye owe) tribute: custome, to whome custome: feare, to whome feare: honour, to whome (ye owe) honour. <sup>8</sup>Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the Law. <sup>9</sup>For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not covet: and if there be any other commandement, it is briefly comprehended in this saying, (even) in this, Thou shalt love thy neighbour as thy self. <sup>10</sup>Love doeth not evil to his neighbor: therefore is love the

(RV 1881) ASV 1901

**13** Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. <sup>2</sup>Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. <sup>3</sup>For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: <sup>4</sup>for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. <sup>5</sup>Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. <sup>6</sup>For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. <sup>7</sup>Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor. <sup>8</sup>Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. <sup>9</sup>For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. <sup>10</sup>Love worketh no ill to his neighbor: love therefore is the fulfilling of the law.

BISHOPS' BIBLE (1568) 1602

**13** Let every soule be subject unto the higher powers: For there is no power but of God. The powers that be, are ordeined of God. <sup>2</sup>Whosoever therfore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. <sup>3</sup>For rulers are not fearefull to good works, but to the evill. Wilt thou not feare the power? Doe well, and thou shalt have praise of the same. <sup>4</sup>For he is the minister of God for thy wealth. But if thou doe evil, feare, for he beareth not the sworde in vaine: For he is the minister of God, revenger of wrath on him that doeth evill. <sup>5</sup>Wherefore ye must needes be subject, not onely for feare of punishment: but also because of conscience. <sup>6</sup>And for this cause pay ye tribute, for they are Gods ministers, serving for the same purpose. <sup>7</sup>Give to every man therefore his duetie, tribute to whom tribute *is due*, custome to whom custome, feare to whom feare, honour to whom honour *belongeth*. <sup>8</sup>Owe nothing to no man, but to love one another: (For he that loveth another, hath fulfilled the lawe. <sup>9</sup>For this, Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witness, thou shalt not lust: and if there be any other commandement, it is in fewe wordes comprehended in this saying: Namely, Thou shalt love thy neighbour as thy selfe. <sup>10</sup>Charitie worketh no ill to his neighbour, therefore the fulfilling of the lawe is

RSV (1946) 1960

**13** Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. <sup>2</sup>Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. <sup>3</sup>For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, <sup>4</sup>for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. <sup>5</sup>Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. <sup>6</sup>For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. <sup>7</sup>Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. <sup>8</sup>Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. <sup>9</sup>The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." <sup>10</sup>Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

## TYNDALE (1525) 1535

<sup>11</sup>This also we knowe, I meane the season, howe that it is tyme that we shuld now awake oute of slepe. For now is oure salvacion nearer then when we beleved. <sup>12</sup>The nyght is passed and the daye is come nye. Let us therfore cast awaye the dedes of darcknes, and let us put on the (Armoure) of lyght. <sup>13</sup>Let us walke honestly as it were in the daye lyght: not in eatynge and drinkyng: nether in chamburyng and wantannes, nether in stryfe and envyinge: <sup>14</sup>but put ye on the Lorde Jesus Christ. And make not provision for the flesshe, to fulfyll the lustes of it.

**14** Him that is weake in the fayth, receave unto you, not in disputyng and troubyng his conscience. <sup>2</sup>One beleveth that he maye eate all thinge. Another which is weake, eateth earbes. <sup>3</sup>Let not him that eateth, despise him that eateth not. And let not him whiche eateth not, judge him that eateth. For God hath received him. <sup>4</sup>What arte thou that judgest a nother mannes servaunt? Whether he stonde or faule, that pertayneth unto his master: ye he, shall stonde. For God is able to make him stonde.

<sup>5</sup>This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Se that no man waver in his awne meanynge. <sup>6</sup>He that observeth one daye more then another, doth it for the lordes pleasure. And he that observeth not one daye moare then another, doeth it to please the lorde also. He that eateth, doth it to please the lorde, for he geveth God thanks. And he that eateth not eateth not, to please the Lorde with all, and geveth God thanks. <sup>7</sup>For none of us lyveth his awne servaunt:

## RHEIMS 1582

of the law. <sup>11</sup>And that knowing the season, that it is now the houre for us to rise from sleepe. For now our salvation is neerer then when we beleved. <sup>12</sup>The night is passed, and the day is at hand. Let us therfore cast of the workes of darknesse, and doe on the armour of light. <sup>13</sup>As in the day let us walke honestly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation: <sup>14</sup>but doe ye on our Lord Jesus Christ, and make not provision for the flesh in concupiscences.

**14** And him that is weake in faith, take unto you: not in disputations of cogitations. <sup>2</sup>For one beleeveth that he may eate al things: but he that is weake, let him eate herbes. <sup>3</sup>Let not him that eateth, despise him that eateth not: and he that eateth not: let him not judge him that eateth. for God hath taken him to him. <sup>4</sup>Who art thou that judgest an other mans servant? To his owne Lord he standeth or falleth. and he shal stand: for God is able to make him stand. <sup>5</sup>For one judgeth betweene day and day: and an other judgeth every day. let every one abound in his owne sense. <sup>6</sup>He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. <sup>7</sup>For none of

## GREAT BIBLE (1539) 1540

<sup>11</sup>This also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure salvacyon nearer, then when we beleved. <sup>12</sup>The nyght is passed, the daye is come nye. Let us therfore cast awaye the dedes of darcknes, and let us put on the Armoure of lyght. <sup>13</sup>Let us walke honestly as it were in the daye lyght: not in eatynge and drynkyng, nether in chamburyng and wantannes, nether in stryfe and envyinge: <sup>14</sup>but put ye on the Lorde Jesus Chryst. And make not provisyon for the fleshe, to fulfyll the lustes of it.

**14** Hym that is weake in the fayth, receave, not in disputyng and troubyng hys conscience. <sup>2</sup>One beleveth that he maye eate all thyng. Another whych is weake, eateth earbes. <sup>3</sup>Let not hym that eateth, despise hym that eateth not. And let not him whych eateth not, judge him that eateth. For God hath received him. <sup>4</sup>What art thou that judgest another mannes servaunt whether he stande or fall that pertayneth unto hys awne master: ye, he shall be holden up, that he maye stande. For God is able to make hym stande.

<sup>5</sup>This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Let every mans mynde satisfye him selfe. <sup>6</sup>He that observeth the daye, doeth it unto the Lorde. And he that doth not observe the daye, doeth it for the Lorde also. He that eateth, doth it to please the Lorde, for he geveth God thanks. And he that eateth not, eateth not, to please the Lorde withall, and geveth God thanks. <sup>7</sup>For none of us lyveth for hym selfe,

## KJ (1611) 1873

<sup>11</sup>And that, knowing the time, that now *it* is high time to awake out of sleep: for now *is* our salvation nearer than when we believed. <sup>12</sup>The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>13</sup>Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>14</sup>But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

**14** Him that is weak in the faith receive you, *but* not to doubtful disputations. <sup>2</sup>For one believeth that *he* may eat all *things*: another, who is weak, eateth herbs. <sup>3</sup>Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup>Who art thou that judgest another *man's* servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. <sup>5</sup>One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. <sup>6</sup>He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup>For none of us liveth to himself, and no *man*

## GENEVA BIBLE (1560) 1562

fulfilling of the Law. <sup>11</sup> And that, considering the season, that (it is) now time that we shulde arise from slepe: for now is our salvation nerer, then when we beleved it. <sup>12</sup> The night is past, and the day is at hand: let us therefore cast away the workes of darkenes and let us put on the armour of light. <sup>13</sup> So that we walke honestly, as in the day: not in glotonie, and dronkennes, nether in chambering and wantonnes, nor in strife and envying: <sup>14</sup> But put ye on the Lord JESUS CHRIST and take no thought for the flesh, to (fulfil) the lustes of it.

**14** Him that is weake in the faith, receive unto you, (but) not for controversies of disputations. <sup>2</sup> One beleveth that he may eat of all things: and another, which is weake, eateth herbes. <sup>3</sup> Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hathe received him. <sup>4</sup> Who art thou that condemnest another mans servant? he standeth or falleth to his owne master: yea, he shalbe established: for God is able to make him stande. <sup>5</sup> This man estemeth one day above another day, and another man counteth everie daye a like: let everie man be fully persuaded in his minde. <sup>6</sup> He that observeth the day, observeth it to the Lord: and he that observeth not the day observeth it not to the Lord. He that eateth, eateth to the Lord: for he giveth God thanks and he that eateth not, eateth not to the Lord, and giveth God thanks. <sup>7</sup> For none of us liveth

## (RV 1881) ASV 1901

<sup>11</sup> And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we *first* believed. <sup>12</sup> The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. <sup>13</sup> Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

**14** But him that is weak in faith receive ye, *yet* not for decision of scruples. <sup>2</sup> One man hath faith to eat all things: but he that is weak eateth herbs. <sup>3</sup> Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. <sup>4</sup> Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. <sup>5</sup> One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. <sup>6</sup> He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. <sup>7</sup> For none of us liveth to himself, and none dieth to himself.

## BISHOPS' BIBLE (1568) 1602

charity.) <sup>11</sup> And chiefly considering the season, howe that it is time that we should now awake out of sleepe: For now is our salvation neerer then when we beleved. <sup>12</sup> The night is passed, the day is come nigh. Let us therefore cast away the deeds of darknes, and let us put on the armour of light. <sup>13</sup> Let us walke honestly, as in the day, not in rioting and drunkennesse, neither in chambring and wantonnesse, neither in strife and envying. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof*.

**14** Him that is weake in the faith receive, not to doubtfulness of disputations. <sup>2</sup> One beleeveth that he may eate every thing: another which is weake, eateth herbes. <sup>3</sup> Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him. <sup>4</sup> What art thou that judgest another mans servant? To his owne master he standeth or falleth: Yea, he shall be holden up, for God is able to make him stand. <sup>5</sup> This man putteth difference betweene day and day. Another man counteth all dayes alike. Let every man be fully perswaded in his owne minde. <sup>6</sup> He that esteemeth the day, esteemeth it unto the Lord, and he that esteemeth not the day, to the Lord hee doth not esteeme it. Hee that eateth, eateth to the Lorde, for hee giveth God thanks; and hee that eateth not, eateth not to the Lord, and giveth God thanks. <sup>7</sup> For none of us liveth to him-

## RSV (1946) 1960

<sup>11</sup> Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; <sup>12</sup> the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; <sup>13</sup> let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

**14** As for the man who is weak in faith, welcome him, but not for disputes over opinions. <sup>2</sup> One believes he may eat anything, while the weak man eats only vegetables. <sup>3</sup> Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. <sup>4</sup> Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

<sup>5</sup> One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. <sup>6</sup> He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God. <sup>7</sup> None of us lives to himself, and none of

## TYNDALE (1525) 1535

nether doeth anye of us dye his awne servaunt. <sup>8</sup> Yf welyve, we lyve to be at the Lordes will. And yf we dye we dye at the Lordes will. Whether we lyve therfore or dye, we are the Lordes. <sup>9</sup> For Christ therfore dyed and rose agayne, and revived that he myght be lorde both of deed and quicke.

<sup>10</sup> But why doest thou then judge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the judgement seate of Christ. <sup>11</sup> For it is written: as truly as I lyve sayth the Lorde, all knees shall bowe to me, and all tonges shall geve a knowledge to God. <sup>12</sup> So shall every one of us geve accomptes of him selfe to God. <sup>13</sup> Let us not therfore judge one another eny more.

But judge this rather, that no man put a stomblynge blocke or an occasion to faule in his brothers waye. <sup>14</sup> For I knowe and am full certified in the Lorde Jesus that ther is nothinge comen of it selfe: but unto him that judgeth it to be comen: to him it is comen. <sup>15</sup> Yf thy brother be greved with thy meate, now walkest thou not charitablye. Destroye not him with thy meate, for whom Christ dyed. <sup>16</sup> Cause not youre treasure to be evyll spoken of. <sup>17</sup> For the kyngdome of God is not meate and drinke: but ryghtewesnes, peace and joye in the holy goost. <sup>18</sup> For whosoever in these thinges serveth Christ, pleaseth well God, and is commended of men.

<sup>19</sup> Let us folowe tho thinges, which make for peace, and

## RHEIMS 1582

us liveth to him self: and no man dieth to him self. <sup>8</sup> For whether we live, we live to our Lord: or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lords. <sup>9</sup> For to this end Christ died and rose againe: that he may have dominion both of the dead and of the living. <sup>10</sup> But thou, why judgest thou thy brother? or thou, why doest thou despise thy brother? For we shal al stand before the judgement seate of Christ. <sup>11</sup> For it is written, *Live I, saith our Lord, that every knee shal bowe to me: and every tongue shal confesse to God.* <sup>12</sup> Therefore every one of us for him self shal render account to God. <sup>13</sup> Let us therfore no more judge one an other. but this judge ye rather, that you put not a stumbling blocke or a scandal to your brother. <sup>14</sup> I know and am persuaded in our Lord JESUS Christ, that nothing is common of it self, but to him that supposeth, any thing to be common, to him it is common. <sup>15</sup> For if because of meate thy brother be grieved: now thou walkest not according to charitie. Do not with thy meate destroy him for whom Christ died. <sup>16</sup> Let not then our good be blasphemed. <sup>17</sup> For the kingdom of God is not meate and drinke: but justice, and peace, and joy in the holy Ghost. <sup>18</sup> for he that in this serveth Christ, pleaseth God, and is acceptable to men. <sup>19</sup> Therefore the things that are of peace let us pursue: and the things that are of edifying one toward an

## GREAT BIBLE (1539) 1540

and no man dyeth for hym selfe. <sup>8</sup> For yf we lyve, we lyve unto the Lorde. And yf we dye, we dye unto the Lord. Whether we lyve therfore, or dye, we are the Lordes. <sup>9</sup> For Christ therfore dyed, and rose agayne, and revyved, that he myght be Lorde of deed and quicke.

<sup>10</sup> But why doest thou then judge thy brother? Other, why doest thou despise thy brother? We shalbe all brought before the judgement seate of Christ. <sup>11</sup> For it is written: as truly as I lyve sayth the Lorde: all knees shall bowe to me, and all tonges shall geve prayse to God. <sup>12</sup> So shall every one of us geve accomptes of hym selfe to God. <sup>13</sup> Let us not therfore judge one another eny more.

But judge thys rather, that no man put a stomblynge blocke, or an occasyon to fall in hys brothers waye. <sup>14</sup> For I knowe, and am full certified by the Lorde Jesus, that ther is nothinge comen of it selfe: but unto hym that judgeth it to be comen: to hym is it comen. <sup>15</sup> If thy brother be greved wyth thy meate, nowe walkest thou not charitablye. Destroye not hym wyth thy meate, for whom Chryst dyed. <sup>16</sup> Cause not youre treasure to be evyll spoken of. <sup>17</sup> For the kyngdome of God is not meate and drynke: but ryghtwesnes, and peace and joye in the holy ghost. <sup>18</sup> For he that in these thinges serveth Chryst, pleaseth God, and is commended of men.

<sup>19</sup> Let us therfore folowe those thinges which make for peace, and thynges wherwith one maye edifye another.

## KJ (1611) 1873

dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

<sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* <sup>12</sup> So then every one of us shall give account of himself to God. <sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, that *there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.* <sup>15</sup> But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup> For he that in these things serveth Christ is acceptable to God, and approved of men. <sup>19</sup> Let us therefore follow after the things which make for peace, and things

## GENEVA BIBLE (1560) 1562

to him self, nether doeth anie dye to him self. <sup>8</sup> For whether we live, we live unto the Lord: or whether we dye, we dye unto the Lord: whether we live therefore, or dye, we are the Lords. <sup>9</sup> For Christ therefore dyed and rose againe, and revived, that he might be Lord bothe of the dead and the quicke. <sup>10</sup> But why doest thou judge thy brother? or why doest thou despise thy brother? for we shal all appeare before the judgement seat of Christ. <sup>11</sup> For it is written, I live, saith the Lord, and everie knee shal bowe to me, and all tongues shal confesse unto God. <sup>12</sup> So then everie one of us shal give accountes of him self to God. <sup>13</sup> Let us not therefore judge one another anie more: but use (your) judgement rather in this that no man putte an occasion to fall, or a stombling blocke before (his) brother. <sup>14</sup> I knowe, and am perswaded through the Lord Jesus, that there is nothing uncleane of it self: but unto him that judgeth any thing to be uncleane, to him (it is) uncleane. <sup>15</sup> But if thy brother be grieved: for the meat: now walkest thou not charitably: destroy not him with thy meat, for whome Christ dyed. <sup>16</sup> Cause not your commoditie to be evil spoken of. <sup>17</sup> For the kingdome of God is not meat nor drinke, but righteousness, and peace, and joye in the holie Gost. <sup>18</sup> For whosoever in these things serveth Christ, is acceptable unto God, and is approved of men. <sup>19</sup> Let us then folowe those things which concerne peace, and where

## (RV 1881) ASV 1901

<sup>8</sup> For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living. <sup>10</sup> But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. <sup>11</sup> For it is written,

As I live, saith the Lord, to me every knee shall bow,  
And every tongue shall confess to God.

<sup>12</sup> So then each one of us shall give account of himself to God.

<sup>13</sup> Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. <sup>14</sup> I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. <sup>15</sup> For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he that herein serveth Christ is well-pleasing to God, and approved of men. <sup>19</sup> So then <sup>a</sup>let us follow after things which make for peace, and things whereby we may edify one another.

<sup>a</sup> Many ancient authorities read *we follow*.

## BISHOPS' BIBLE (1568) 1602

selfe, and no man dieth to himselfe. <sup>8</sup> For if we live, we live unto the Lord: and if we die, we die unto the Lord: Whether we live therefore, or die, we are the Lords. <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of dead and quicke. <sup>10</sup> But why doest thou then judge thy brother? Either, why doest thou set at nought thy brother? we shal all stand before the judgment seate of Christ. <sup>11</sup> For it is written, I live, sayth the Lord, and all knees shall bow to me, and all tongues shall give praise to God. <sup>12</sup> So shall every one of us give accompt of himselfe to God. <sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling blocke, or an occasion to fall, in his brothers way. <sup>14</sup> For I knowe, and am perswaded by the Lord Jesus, that there is nothing common of it self, but unto him that judgeth it to be common, to him it is common. <sup>15</sup> But if thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meate, for whom Christ died. <sup>16</sup> Let not your good be evill spoken of. <sup>17</sup> For the kingdome of God is not meate and drinke: but righteousness, and peace, and joy in the holy Ghost. <sup>18</sup> For he that in these things serveth Christ, pleaseth God, and is commended of men. <sup>19</sup> Let us therefore followe those things which make for peace, and things

## RSV (1946) 1960

us dies to himself. <sup>8</sup> If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. <sup>9</sup> For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

<sup>10</sup> Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God; <sup>11</sup> for it is written,

"As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God."

<sup>12</sup> So each of us shall give account of himself to God.

<sup>13</sup> Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother. <sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean. <sup>15</sup> If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. <sup>16</sup> So do not let what is good to you be spoken of as evil. <sup>17</sup> For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; <sup>18</sup> he who thus serves Christ is acceptable to God and approved by men. <sup>19</sup> Let us then pursue what makes for peace and for mutual up-

## TYNDALE (1525) 1535

things wherwith one maye edyfie another. <sup>20</sup> Destroye not the worke of God for a lytell meates sake. All thinges are pure: but it is evyll for that man, which eateth with hurte of his conscience. <sup>21</sup> It is good nether to eate flesshe, nether to drinke wyne, nether eny thinge, wherby thy brother stomblyeth, ether falleth, or is made weake. <sup>22</sup> Hast thou fayth? have it with thy selfe before God. Happy is he that condempneth not him selfe in that thinge which he aloweth. <sup>23</sup> For he that maketh conscience, is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth, that same is synne.

**15** We which are stronge, ought to beare the fraylnes of them which are weake, and not to stonde in oure awne consaytes. <sup>2</sup> Let every man please his neighbour unto his welth and edifyinge. <sup>3</sup> For Christ pleased not him selfe: but as it is written. The rebukes of them which rebuked the, fell on me. <sup>4</sup> Whatsoever thinges are written afore tyme, are written for oure learninge, that we thorow pacience and comforte of the scripture, myght have hope.

<sup>5</sup> The God of pacience and consolacion, geve unto every one of you, that ye be lyke mynded one towards another afre the ensample of Christ Jesu: <sup>6</sup> that ye all agreynge together, maye with one mouth prayse God the father of oure Lorde Jesus. <sup>7</sup> Wherefore receave ye one another as Christ receaved us, to the prayse of God.

<sup>8</sup> And I saye that Jesus Christ was a minister of the circumcision for the trueth of God, to conferme the promyses

## RHEIMS 1582

other let us keepe. <sup>20</sup> Destroy not the worke of God for meate. All things in deede are cleane: but it is il for the man that eateth by giving offence. <sup>21</sup> It is good not to eate flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakened. <sup>22</sup> Hast thou faith? have it with thy self before God. Blessed is he that judgeth not him self in that which he approveth. <sup>23</sup> But he that discerneth, if he eate, is damned: because not of faith, for al that is not of faith, is sinne.

**15** And we that are the stronger, must susteine the infirmities of the weake, and not please our selves. <sup>2</sup> Let every one of you please his neighbour unto good, to edification. <sup>3</sup> For, Christ did not please him self, but as it is written, *The reproches of them that reproched thee, fel upon me.* <sup>4</sup> For what things soever have been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may have hope. <sup>5</sup> And the God of patience and of comfort give you to be of one minde one toward an other according to JESUS Christ: <sup>6</sup> that of one minde, with one mouth you may glorifie God and the Father of our Lord JESUS Christ. <sup>7</sup> For the which cause receive one an other: as Christ also hath received you unto the honour of God. <sup>8</sup> For I say Christ JESUS to have been minister of the circumcision for the veritie of

## GREAT BIBLE (1539) 1540

<sup>20</sup> Destroye not the worke of God for a lytell meates sake. All thinges are pure: but it is evyll for that man, which eateth wyth hurte of conscience. <sup>21</sup> It is good nether to eate flesshe, nether to drinke wyne nether eny thyng, wherby thy brother stomblyeth, ether falleth, or is made weake. <sup>22</sup> Hast thou sayth? have it wyth thy selfe before God. Happy is he, that condempneth not hym selfe, in the thyng whych he aloweth. <sup>23</sup> For he that maketh conscience, is dampned yf he eate: because he eateth not of fayth. For whatsoever is not of fayth, that same is synne.

**15** We whych are stronge ought to beare the fraylnes of them, whych are weake, and not to stonde in oure awne consaytes. <sup>2</sup> Let every man please hys neyghbour unto hys welth and edifyinge. <sup>3</sup> For Christ pleased not him selfe: but as it is written. The rebukes of them which rebuked the, fell on me. <sup>4</sup> Whatsoever thinges are written afore tyme, they are written for our learnynge, that we thorow pacience and comforte of the scriptures, myght have hope.

<sup>5</sup> The God of pacyence and consolacyon, graunt you, to be lyke mynded one towards another, after the ensample of Chryst Jesu: <sup>6</sup> that ye all agreynge together maye wyth one mouth prayse God the father of oure Lorde Jesus Chryst. <sup>7</sup> Wherefore, receave ye one another, as Chryst receaved us, to the prayse of God. <sup>8</sup> And thys I saye, that Jesus Chryst was a mynister of the circumcisyon for the trueth of God, to conferme the promyses made unto the

## KJ (1611) 1873

wherewith one may edify another. <sup>20</sup> For meat destroy not the work of God. All *things* indeed *are* pure; but *it is* evil for *that* man who eateth with offence. <sup>21</sup> *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is *made* weak. <sup>22</sup> Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in *that thing* which he alloweth. <sup>23</sup> And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

**15** We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let every one of us please *his* neighbour for *his* good to edification. <sup>3</sup> For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. <sup>4</sup> For whatsoever *things* were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> Now the God of patience and consolation grant you to be likeminded one towards another according to Christ Jesus: <sup>6</sup> that ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, as Christ also received us, to the glory of God. <sup>8</sup> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made

## GENEVA BIBLE (1560) 1562

with one may edifie another. <sup>20</sup> Destroy not the worke of God for meates sake: all things in dede are pure: but (it is) evil for the man whiche eateth with offence. <sup>21</sup> (It is) good neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stombleth, or is offended, or made weake. <sup>22</sup> Hast thou faith? have it with thy self before God: blessed is he that condemneth not him self in that thing which he alloweth. <sup>23</sup> For he that douteth, is condemned if he eat because (he eateth) not of faith: and whatsoever is not of faith, is sinne.

**15** We which are strong, ought to beare the infirmities of the weake, and not to please our selves. <sup>2</sup> (Therefore) let everie man please his neighbour in that that is good to edification. <sup>3</sup> For Christ also wolde not please him self, but as it is written, The rebukes of them which rebuke thee, fel on me. <sup>4</sup> For whatsoever things are written afore time are written for our learning, that we through pacience, and comforte of the Scriptures might have hope. <sup>5</sup> Now the God of pacience and consolation give you that ye be like minded one towards another, according to Christ Jesus. <sup>6</sup> That ye with one minde, (and) with one mouth may praise God even the Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glorie of God. <sup>8</sup> Now I say, that Jesus Christ was a minister of the circumcision, for the trueth of God, to confirme the promises (made) unto the Fathers.

## (RV 1881) ASV 1901

<sup>20</sup> Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. <sup>21</sup> It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.<sup>v</sup> <sup>22</sup> The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. <sup>23</sup> But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin<sup>w</sup>.

**15** Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let each one of us please his neighbor for that which is good, unto edifying. <sup>3</sup> For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. <sup>4</sup> For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. <sup>5</sup> Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: <sup>6</sup> that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, even as Christ also received <sup>x</sup>you, to the glory of God. <sup>8</sup> For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given*

## BISHOPS' BIBLE (1568) 1602

wherewith one may edifie another. <sup>20</sup> Destroy not the worke of God for meates sake: all things are pure, but it is evill for that man which eateth with offence. <sup>21</sup> It is good neither to eate flesh, neither to drinke wine, neither *any thing* whereby thy brother stumbleth, either is offended, or is made weake. <sup>22</sup> Hast thou faith? Have it with thy selfe before God. Happie is he that condemneth not himselfe in that *thing which* he alloweth. <sup>23</sup> For he that maketh conscience, is damned if he eate, because *he eateth* not of faith: for whatsoever is not of faith, is sinne.

**15** Wee which are strong, ought to beare the frailenesse of the weake, and not to stand in our owne conceits. <sup>2</sup> Let every man please his neighbour in that that is good to edifying. <sup>3</sup> For Christ pleased not himselfe, but as it is written, The rebukes of them which rebuked thee, fell on me. <sup>4</sup> For whatsoever things have bene written aforetime, were written for our learning, that wee through patience and comfort of the Scriptures, might have hope. <sup>5</sup> The God of patience and consolation, grant you to be like minded one towards another, after the ensample of Christ Jesu: <sup>6</sup> That ye all agreeing together, may with one mouth praise God, and the father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, as Christ received us, to the glory of God. <sup>8</sup> And I say, that Jesus Christ was a minister of the circumcision for the trueth of God, to con-

## RSV (1946) 1960

building. <sup>20</sup> Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for any one to make others fall by what he eats; <sup>21</sup> it is right not to eat meat or drink wine or do anything that makes your brother stumble.<sup>v</sup> <sup>22</sup> The faith that you have, keep between yourself and God; happy is he who has no reason to judge himself for what he approves. <sup>23</sup> But he who has doubts is condemned, if he eats, because he does not act from faith; for whatever does not proceed from faith is sin.<sup>w</sup>

**15** We who are strong ought to bear with the failings of the weak, and not to please ourselves; <sup>2</sup> let each of us please his neighbor for his good, to edify him. <sup>3</sup> For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." <sup>4</sup> For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. <sup>5</sup> May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, <sup>6</sup> that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup> Welcome one another, therefore, as Christ has welcomed you, for the glory of God. <sup>8</sup> For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the

<sup>v</sup> Many ancient authorities add *or is offended, or is weak*.  
<sup>w</sup> Many authorities, some ancient, insert here ch. 16.25-27.  
<sup>x</sup> Some ancient authorities read *us*.

<sup>v</sup> Other ancient authorities add *or be upset or be weakened*.  
<sup>w</sup> Other authorities, some ancient, insert here Ch. 16. 25-27

## TYNDALE (1525) 1535

made unto the fathers. <sup>9</sup> And let the gentyls prayse God for his mercy, as it is written: For this cause I will prayse the amonge the gentyls, and synge in thy name. <sup>10</sup> And agayne he sayth: rejoyse ye gentyles with his people. <sup>11</sup> And agayne, prayse the Lorde all ye gentyls, and laude him all nacions. <sup>12</sup> And in another place Esayas sayth: ther shalbe the rote of Jesse, and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust. <sup>13</sup> The God of hope fyll you with all joye and peace in belevinge: that ye maye be ryche in hope thorowe the power of the holy goost.

<sup>14</sup> I my selfe am full certified of you my brethren, that ye youre selves are full of goodnes and filled with all knowledge, and are able to exhorte one another. <sup>15</sup> Nevertheless brethren I have some what boldly written unto you, as one that putteth you in remembraunce, thorow the grace that is geven me of God, <sup>16</sup> that I shuld be the minister of Jesu Christ amonge the Gentyls, and shuld minister the glad tydynge of God, that the Gentyls myght be an acceptable offerynge sanctified by the holy goost. <sup>17</sup> I have therefore wherof I maye rejoyse in Christ Jesu in tho thinges

## RHEIMS 1582

God to confirme the promisses of the fathers. <sup>9</sup> But the Gentils to honour God for his mercie, as it is written: *Therefore wil I confesse to thee in the Gentils o Lord, and wil sing to thy name.* <sup>10</sup> And againe he saith, *Rejoyce ye Gentils with his people.* <sup>11</sup> And againe, *Praise al ye Gentils our Lord: and magnifie him al ye peoples.* <sup>12</sup> And againe Esaie saith, *There shal be the roote of Jesse: and he that shal rise up to rule the Gentils, in him the Gentils shal hope.* <sup>13</sup> And the God of hope replenish you with al joy and peace in beleaving: that you may abound in hope, and in the vertue of the holy Ghost.

<sup>14</sup> And I my self also, my brethren, am assured of you, that you also are ful of love, replenished with al knowledge, so that you are able to admonish one an other. <sup>15</sup> But I have written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is given me of God, <sup>16</sup> to be the minister of Christ JESUS in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy Ghost. <sup>17</sup> I have therefore glorie in Christ JESUS

## GREAT BIBLE (1539) 1540

fathers: <sup>9</sup> that the gentyls myght prayse God for hys mercy, as it is wrytten. For this cause I will prayse the amonge the gentyls, and synge unto thy name. <sup>10</sup> And agayne he sayth: rejoyse ye gentyles wyth hys people. <sup>11</sup> And agayne, prayse the Lorde all ye gentyls, and laude hym all ye nacions together. <sup>12</sup> And agayne Esay sayth: ther shalbe the rote of Jesse, and he that shall ryse to raygne over the gentyls: in hym shall the gentyls trust. <sup>13</sup> The God of hope fyll you wyth all joye and peace in beleving: that ye maye be ryche in hope, thorow the power of the holy ghost.

<sup>14</sup> I my selfe am full certified of you (my brethren) that ye also are full of goodnes, and fylled with all knowledge, willinge to exhorte one another. <sup>15</sup> Nevertheless (brethren) I have some what more boldly wrytten unto you, partely to put you in remembraunce, thorow the grace that is geven me of God, <sup>16</sup> that I shuld be the minister of Jesu Christ amonge the Gentyls, and shuld minyster the Gospell of God, that the offeryng of the gentyls myght be acceptable, and sanctified by the holy ghost. <sup>17</sup> I have therefore wherof I maye rejoyse thorow Chryst Jesu, in those thinges which

## KJ (1611) 1873

unto the fathers: <sup>9</sup> and that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. <sup>10</sup> And again *he* saith, Rejoice, ye Gentiles, with his people. <sup>11</sup> And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. <sup>12</sup> And again Esaias saith, There shall be a root of Jesse, and he that *shall* rise to reign over the Gentiles; in him shall the Gentiles trust. <sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, <sup>16</sup> that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. <sup>17</sup> I have therefore whereof *I* may glory through Jesus Christ *in those things*

## GENEVA BIBLE (1560) 1562

<sup>9</sup> And let the Gentiles praise God for (his) mercie, as it is written, For this cause I wil confesse thee among the Gentiles, and sing unto thy Name. <sup>10</sup> And againe he saith, Rejoyce, ye Gentiles with his people. <sup>11</sup> And againe, Praise the Lord, all ye Gentiles and laude ye him, all people together. <sup>12</sup> And againe Esaias saith, There shalbe a roote of Jesse, and he that shal rise to reigne over the Gentiles, in him shal the Gentiles trust. <sup>13</sup> Now the God of hope fil you with all joye, and peace in beleving, that ye may abunde in hope through the power of the holie Gost. <sup>14</sup> And I my self also am persuaded of you, my brethren, that ye also are ful of goodnes, and filled with all knowledge, and are able to admonish one another. <sup>15</sup> Nevertheles brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God, <sup>16</sup> That I shulde be the minister of Jesus Christ towarde the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable being sanctified by the holie Gost. <sup>17</sup> I have therefore whereof I may rejoyce in Christ Jesus in those things which

## (RV 1881) ASV 1901

unto the fathers, <sup>9</sup> and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee among the Gentiles,

And sing unto thy name.

<sup>10</sup> And again he saith,

Rejoice, ye Gentiles, with his people.

<sup>11</sup> And again,

Praise the Lord, all ye Gentiles;

And let all the peoples praise him.

<sup>12</sup> And again. Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles;

On him shall the Gentiles hope.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, <sup>16</sup> that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. <sup>17</sup> I have therefore my glorying in Christ Jesus in things pertaining

## BISHOPS' BIBLE (1568) 1602

firme the promises *made* unto the fathers: <sup>9</sup> And that the Gentiles might glorifie God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy name. <sup>10</sup> And againe he saith, Rejoyce ye Gentiles with his people. <sup>11</sup> And againe, Praise the Lord all ye Gentiles, and laud him all ye people together. <sup>12</sup> And againe, Esaias saith, There shall be the roote of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. <sup>13</sup> The God of hope fill you with all joy and peace in beleaving, that ye may be rich in hope, through the power of the holy Ghost. <sup>14</sup> I my selfe am persuaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, able also to exhort one another. <sup>15</sup> Neverthelesse, brethren, I have somewhat more boldly written unto you, as putting you in remembrance through the grace that is given to me of God, <sup>16</sup> That I should bee the minister of Jesus Christ to the Gentiles, and should minister the Gospel of God, that the offering of the Gentiles might be acceptable, and sanctified by the holy Ghost. <sup>17</sup> I have therefore whereof I may rejoyce through

## RSV (1946) 1960

patriarchs, <sup>9</sup> and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will praise thee among the Gentiles, and sing to thy name";

<sup>10</sup> and again it is said,

"Rejoice, O Gentiles, with his people";

<sup>11</sup> and again,

"Praise the Lord, all Gentiles,

and let all the peoples praise him";

<sup>12</sup> and further Isaiah says,

"The root of Jesse shall come,

he who rises to rule the Gentiles;

in him shall the Gentiles hope."

<sup>13</sup> May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

<sup>14</sup> I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. <sup>15</sup> But on some points I have written to you very boldly by way of reminder, because of the grace given me by God <sup>16</sup> to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. <sup>17</sup> In Christ Jesus, then, I have reason to be proud of my work for God.

## TYNDALE (1525) 1535

which pertayne to God. <sup>18</sup> For I dare not speake of eny of tho thynges which Christ hath not wrought by me, to make the Gentylys obedient, with worde and dede, <sup>19</sup> in myghty signes and wonders, by the power of the sprete of God: so that from Jerusalem and the costes rounde aboute unto Illyricum, I have fylled all countres with the gladdes tydynes of Christ.

<sup>20</sup> So have I enforced my selfe to preache the gospell, not where Christ was named, lest I shuld have bylt on another mannes foundation: <sup>21</sup> but as it is written: To whom he was not spoken of, they shall se: and they that hearde not, shall understonde. <sup>22</sup> For this cause I have bene ofte let to come unto you: <sup>23</sup> but now seyng I have no moare to do in these countres, and also have bene desyrous many yeares to come unto you, <sup>24</sup> when I shall take my journey into spayne, I will come to you. I trust to se you in my journey, and to be brought on my way thyther warde by you, after that I have somewhat enjoyed you.

<sup>25</sup> Now go I unto Jerusalem, and minister unto the saynctes. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certayne distribucion upon the poore saynctes which are at Jerusalem. <sup>27</sup> It hath pleased them verely, and their detters are they. For yf the Gentylys be made partetakers of their spirituall thynges, their dutie is to minister unto them in carnall thynges. <sup>28</sup> When I have performed this, and have brought them this frute sealed. I

## RHEIMS 1582

toward God. <sup>18</sup> For I dare not speake any of those things which Christ worketh not by me for the obedience of the Gentils, by word and deedes, <sup>19</sup> in the vertue of signes and wonders, in the vertue of the holy Ghost: so that from Hierusalem round about unto Illyricum I have replenished the Gospel of Christ. <sup>20</sup> And I have so preached this Gospel, not where Christ was named, lest I should build upon an other mans foundation: <sup>21</sup> but as it is written, *They to whom it hath not been preached of him, shal see: and they that have not heard, shal understand.* <sup>22</sup> For the which cause also I was hindred very much from comming unto you. <sup>23</sup> But now having no longer place in these countries, and having a desire to come unto you these many yeres now passed: <sup>24</sup> when I shal begin to take my journey into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal have enjoyed you. <sup>25</sup> Now therefore I wil goe unto Hierusalem to minister to the sainctes. <sup>26</sup> For Macedonia and Achaia have liked wel to make some contribution upon the poore saints that are in Hierusalem. <sup>27</sup> For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to minister unto them. <sup>28</sup> This therefore when I shal have accomplished, and signed them this fruite, I wil goe

## GREAT BIBLE (1539) 1540

pertayne to God. <sup>18</sup> For I dare not speake of eny of those thynges, whych Chryst hath not wrought by me, to make the Gentylys obedient, with worde and dede, <sup>19</sup> in myghty sygnes and wonders, by the power of the sprete of God: so that from Jerusalem and the coastes rounde aboute unto Illyrycum, I have fylled all countres with the Gospell of Christ.

<sup>20</sup> So have I enforced my selfe to preache the Gospell, not where Chryst was named, lest I shulde have bylt on another mannes foundacyon: <sup>21</sup> but as it is written. To whom he was not spoken of, they shall se: and they that hearde not, shall understande. <sup>22</sup> For this cause I have bene ofte let (*and let am as yet*) that I could not come unto you: but now, seyng <sup>23</sup> I have nomore to do in these countrees, and also have bene desyrous many yeares to come unto you, <sup>24</sup> whensoever I take my journey into spayne, I wyll come to you. For I trust to se you in my journey, and to be brought on my way thitherwarde by you, after that I have som what enjoyed your acquaintance.

<sup>25</sup> Now go I unto Jerusalem, and minister unto the saynctes. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certayne distribucion upon the poore saynctes, whych are at Jerusalem. <sup>27</sup> It hath pleased them verely, and their detters are they. For yf the Gentylys be made partetakers of their spirituall thynges, their dutie is to minyster unto them in bodyly thynges. <sup>28</sup> When I have performed this, and have brought them this frute sealed, I

## KJ (1611) 1873

which pertain to God. <sup>18</sup> For I will not dare to speak of any of *those things* which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup> through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup> Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another *man's* foundation: <sup>21</sup> but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. <sup>22</sup> For which cause also I have been much hindered from coming to you. <sup>23</sup> But now having no more place in these parts, and having a great desire these many years to come unto you; <sup>24</sup> whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. <sup>25</sup> But now I go unto Jerusalem to minister unto the saints. <sup>26</sup> For it hath pleased *them* of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>27</sup> It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual *things*, their duty is also to minister unto them in carnal *things*. <sup>28</sup> When therefore I have performed this, and have sealed to them this fruit, I will come by you

## GENEVA BIBLE (1560) 1562

(perteine) to God. <sup>18</sup> For I dare not speake of anie thing, which Christ hathe not wrought by me, (to make) the Gentiles obedient in worde and dede, <sup>19</sup> With the power of signes and wonders, by the power of the Spirit of God: so that from Jerusalem, and rounde about unto Illyricum, I have caused to abunde the Gospel of Christ. <sup>20</sup> Yea, so I enforced my self to preache the Gospel, not where CHRIST was named, lest I shulde have buylt on another mans fundation. <sup>21</sup> But as it is written, To whome he was not spoken of, they shal se (him) and they that heard not, shal understand (him) <sup>22</sup> Therefore also I have bene oft let to come unto you. <sup>23</sup> But now seing I have no more place in these quarters, and also have bene desirous manie yeres agone to come unto you, <sup>24</sup> When I shal take my journey into Spaine, I wil come to you: for I trust to se you in my jorney, and to be broght on my way thither warde by you, after that I have bene some what filled with your (companie.) <sup>25</sup> But now go I to Jerusalem, to minister unto the Saintes. <sup>26</sup> For it hathe pleased them of Macedonia and Achaia, to make a certeine distribution unto the poore Saintes which are at Jerusalem. <sup>27</sup> For it hathe pleased them, and their detters are they: for if the Gentiles be made partakers of their spiritual things, their duetie is also to minister unto them in carnal things. <sup>28</sup> When I have therefore performed this, and have sealed them this frute, I wil

## (RV 1881) ASV 1901

to God. <sup>18</sup> For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, <sup>19</sup> in the power of signs and wonders, in the power of <sup>v</sup>the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; <sup>20</sup> yea, making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; <sup>21</sup> but, as it is written,

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

<sup>22</sup> Wherefore also I was hindered these many times from coming to you: <sup>23</sup> but now, having no more any place in these regions, and having these many years a longing to come unto you, <sup>24</sup> whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—<sup>25</sup> but now, *I say*, I go unto Jerusalem, ministering unto the saints. <sup>26</sup> For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. <sup>27</sup> Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things. <sup>28</sup> When therefore I have accomplished this, and have sealed to

## BISHOPS' BIBLE (1568) 1602

Christ Jesus, in those things which pertaine to God. <sup>18</sup> For I will not be bold to speake of any of those things which Christ hath not wrought by me, to make the Gentiles obedient with word and deed, <sup>19</sup> In mighty signes and wonders, by the power of the spirit of God, so that from Hierusalem, and the coasts round about unto Illyricum, I have fully preached the Gospel of Christ. <sup>20</sup> So have I enforced my selfe to preach the Gospel, not where Christ was named, lest I should have built upon another mans foundation. <sup>21</sup> But as it is written, To whom he was not spoken of, they shall see: and they that heare not, shall understand. <sup>22</sup> For this cause I have bene oft let, that I could not come unto you: <sup>23</sup> But now having no more to do in these countries, and also having a great desire many yeeres to come unto you, <sup>24</sup> Whensoever I take my journey into Spaine, I will come to you: For I trust to see you in my journey, and to bee brought on my way thitherward by you, after that I be somewhat filled with you. <sup>25</sup> But now go I unto Hierusalem, to minister unto the saints. <sup>26</sup> For it hath pleased them of Macedonia and Achaia, to make a certaine common gathering for the poore saints which are at Hierusalem. <sup>27</sup> It hath pleased them verily, and their detters are they. For if the Gentiles bee made partakers of their spirituall things, their duetie is to minister unto them in carnall things. <sup>28</sup> When I have performed this, and have sealed to them this fruit, I wil come by you into Spaine.

## RSV (1946) 1960

<sup>18</sup> For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, <sup>19</sup> by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ, <sup>20</sup> thus making it my ambition to preach the gospel, not where Christ has already been named, lest I build on another man's foundation, <sup>21</sup> but as it is written,

"They shall see who have never been told of him,

and they shall understand who have never heard of him."

<sup>22</sup> This is the reason why I have so often been hindered from coming to you. <sup>23</sup> But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, <sup>24</sup> I hope to see you in passing as I go to Spain, and to be sped on my journey there by you, once I have enjoyed your company for a little. <sup>25</sup> At present, however, I am going to Jerusalem with aid for the saints. <sup>26</sup> For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem; <sup>27</sup> they were pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. <sup>28</sup> When therefore I have completed this, and have delivered to them what has been raised, I shall go on by way of you

<sup>v</sup> Many ancient authorities read *the Spirit of God*. One reads *the Spirit*.

## TYNDALE (1525) 1535

will come backe agayne by you into Spayne. <sup>29</sup> And I am sure when I come, that I shall come with aboundaunce of the blessynge of the gospell of Christ.

<sup>30</sup> I beseche you brethren for oure Lorde Jesus Christes sake, and for the love of the sprete, that ye helpe me in my busynes with youre prayers to God for me, <sup>31</sup> that I maye be delivered from them which beleve not in Jewry, and that this my service, which I have to Jerusalem, maye be accepted of the saynctes, <sup>32</sup> that I maye come unto you with joye, by the will of God, and maye with you be refreshed. <sup>33</sup> The God of peace be with you. Amen.

**16** I commende unto you Phebe oure syster (which is a minister of the congregacion of Cenchrea) <sup>2</sup> that ye receave her in the Lorde as it becommeth saynctes, and that ye assyst her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many, and myne awne selfe. <sup>3</sup> Grete Prisca and Aquila my helpers in Christ Jesu, <sup>4</sup> which have for my lyfe layde doune their awne neckes. Unto which not I only geve thanks, but also the congregacion of the Gentylys. <sup>5</sup> Lykewyse grete the congregacion that is in their housse. Salute my welbeloved Epenetes, which is the fyrst frute amonge them of Achaia <sup>6</sup> Grete Mary which bestowed moche labour on us. <sup>7</sup> Salute Andronicus and Junia my cosyns, which were presoners with me also, which are well taken amonge the Apostles, and were in Christ before me. <sup>8</sup> Grete Amplias my beloved in the Lorde. <sup>9</sup> Salute Urban oure helper in Christ, and

## RHEIMS 1582

by you into Spaine. <sup>29</sup> And I know that comming to you, I shal come in abundance of the blessing of Christ. <sup>30</sup> I beseeche you therfore brethren by our Lord JESUS Christ, and by the charitie of the holy Ghost, that you helpe me in your praiers for me to God, <sup>31</sup> that I may be delivered from the infidels that are in Jewrie, and the oblation of my service may become acceptable in Hierusalem to the saincts, <sup>32</sup> that I may come to you in joy by the wil of God, that I may be refreshed with you. <sup>33</sup> And the God of peace be with you all. Amen.

**16** And I commend to you Phæbe our sister, who is in the ministerie of the Church that is in Cenchris: <sup>2</sup> that you receive her in our Lord as it is worthie for saincts: and that you assist her in whatsoever busines she shal neede you. for she also hath assisted many and my self.

<sup>3</sup> Salute Prisca and Aquila my helpers in Christ JESUS, (<sup>4</sup> who for my life have laid downe their neckes: to whom not I only give thanks, but also al the Churches of the Gentiles) <sup>5</sup> and their domestical Church Salute Epænetus my beloved: who is the first fruite of Asia in Christ. <sup>6</sup> Salute Marie who hath laboured much about us. <sup>7</sup> Salute Andronicus and Julia my cosins and fellow captives: who are noble among the Apostles, who also before me were in Christ. <sup>8</sup> Salute Ampliatius my best beloved in our Lord. <sup>9</sup> Salute Urbanus our helper in Christ JESUS, and Stachys

## GREAT BIBLE (1539) 1540

wyll come backe agayne by you into Spayne. <sup>29</sup> I am sure that when I come unto you I shall come with aboundaunce of the blessynge of the Gospell of Chryst.

<sup>30</sup> I beseche you brethren for oure Lord Jesus Christes sake, and for the love of the sprete, that ye helpe me in my busynes with youre prayers to God for me, <sup>31</sup> that I maye be delyvered from them which beleve not in Jewry: and that this my service, which I have to do at Jerusalem, maye be accepted of the saynctes, <sup>32</sup> that I maye come unto you with joye, by the will of God, and maye with you be refreshed. <sup>33</sup> The God of peace be wyth you all. Amen.

**16** I commende unto you Phebe, oure syster (which is a minyster of the congregacion of Cenchrea) <sup>2</sup> that ye receave her in Christ, as it becommeth sainctes, and that ye assyst her in what soever busynes she neadeth of youre ayde. For she hath suckered many, and myne awne selfe also. <sup>3</sup> Grete Prisca and Aquila my helpers in Christ Jesu, <sup>4</sup> whych have for my lyfe layde downe their awne neckes. Unto whom not I onely geve thanks, but also all the congregacions of the Gentylys. <sup>5</sup> Lykewyse, grete the congregacion that is in their house. Salute my wel beloved Ephentes, which is the fyrst frute of Achaia in Christ. <sup>6</sup> Grete Mary which bestowed moch labour on us. Salute. <sup>7</sup> Andronicus and Junia my cosyns, and presoners with me also: which are well taken amonge the Apostles, and were in Christ before me. <sup>8</sup> Grete Amplias my beloved in the Lorde. <sup>9</sup> Salute Urban oure helper in Christ, and Stachys

## KJ (1611) 1873

into Spain. <sup>29</sup> And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. <sup>30</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; <sup>31</sup> that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; <sup>32</sup> that I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup> Now the God of peace *be* with you all. Amen.

**16** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: <sup>2</sup> that ye receive her in the Lord, as becometh saints, and *that* ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself *also*. <sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise *greet* the church that is in their house. Salute my wellbeloved Epenetus, who is the first-fruits of Achaia unto Christ. <sup>6</sup> Greet Mary, who bestowed much labour on us. <sup>7</sup> Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urban our helper

GENEVA BIBLE (1560) 1562

passe by you into Spaine. <sup>29</sup> And I knowe when I come, that I shal come to you with abundance of the blessing of the Gospel of Christ. <sup>30</sup> Also brethren I beseeche you for our Lord Jesus Christs sake, and for the love of the Spirit, that ye wolde strive with me by prayers to God for me. <sup>31</sup> That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be accepted of the Saintes. <sup>32</sup> That I maye come unto you with joye by the will of GOD, and may with you be refreshed. <sup>33</sup> Thus the God of peace (be) with you all. Amen.

**16** I commende unto you Phebe our sister which is a servant of the Church of Cenchrea, <sup>2</sup> That ye receive her in the Lord, as it be cometh Saintes, and that ye assist her in what soever busines she nedeth of your aide: for she hath given hospitalie unto manie, and to me also. <sup>3</sup> Grete Priscilla and Aquila my fellow helpers in Christ Jesus. <sup>4</sup> [Which have for my life laid downe their owne necke, Unto whome not I onely give thanks, but also all the Churches of the Gentiles] <sup>5</sup> Likewise (grete) the Church that is in their house. Salute my beloved Epenetus, which is the first frutes of Achaia in Christ. <sup>6</sup> Grete Marie which bestowed muche labour on us. <sup>7</sup> Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me. <sup>8</sup> Grete Amplias my beloved in the Lord. <sup>9</sup> Salute Urbanus our

(RV 1881) ASV 1901

them this fruit, I will go on by you unto Spain. <sup>29</sup> And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

<sup>30</sup> Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; <sup>31</sup> that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; <sup>32</sup> that I may come unto you in joy through the will of God, and together with you find rest. <sup>33</sup> Now the God of peace be with you all. Amen.

**16** I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: <sup>2</sup> that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

<sup>3</sup> Salute Prisca and Aquila my fellow-workers in Christ Jesus, <sup>4</sup> who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: <sup>5</sup> and salute the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. <sup>6</sup> Salute Mary, who bestowed much labor on you. <sup>7</sup> Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. <sup>8</sup> Salute Ampliatius my beloved in the Lord. <sup>9</sup> Salute Urbanus our fellow-worker

BISHOPS' BIBLE (1568) 1602

<sup>29</sup> And I am sure that when I come unto you, I shall come with abundance of the blessing of the Gospel of Christ. <sup>30</sup> I beseech you brethren for the Lord Jesus Christs sake, and for the love of the spirit, that ye helpe me in my businesse with your prayers to God for me: <sup>31</sup> That I may be delivered from them which beleeeve not in Jurie. and that this my service which I have at Hierusalem, may be accepted of the saints: <sup>32</sup> That I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup> The God of peace be with you all, Amen.

**16** I commend unto you Phebe our sister, which is a minister of the Church of Cenchrea: <sup>2</sup> That yee receive her in the Lord, as becommeth saints, and that ye assist her in whatsoever businesse she hath neede of you: For shee hath succoured many, and my selfe also. <sup>3</sup> Greete Priscilla, and Aquila, my helpers in Christ Jesu: <sup>4</sup> (Which have for my life layed downe their owne neckes: Unto whom, not onely I give thanks, but also all the Churches of the Gentiles.) <sup>5</sup> Likewise greet the Church that is in their house. Salute my welbeloved Epenetus, which is the first fruits of Achaia in Christ. <sup>6</sup> Greet Mary, which bestowed much labor on us. <sup>7</sup> Salute Andronicus and Junia, my cousins, and prisoners with me also, which are well taken among the Apostles, and were in Christ before me. <sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urban,

RSV (1946) 1960

to Spain; <sup>29</sup> and I know that when I come to you I shall come in the fulness of the blessing<sup>v</sup> of Christ.

<sup>30</sup> I appeal to you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, <sup>31</sup> that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, <sup>32</sup> so that by God's will I may come to you with joy and be refreshed in your company. <sup>33</sup> The God of peace be with you all. Amen.

**16** I commend to you our sister Phoebe, a deaconess of the church at Cenchreæ, <sup>2</sup> that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well.

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks: <sup>5</sup> greet also the church in their house. Greet my beloved Epænetus, who was the first convert in Asia for Christ. <sup>6</sup> Greet Mary, who has worked hard among you. <sup>7</sup> Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me. <sup>8</sup> Greet Ampliatius, my beloved in the Lord. <sup>9</sup> Greet Urbanus, our fellow worker in Christ.

<sup>v</sup> Other ancient authorities insert *of the gospel*

## TYNDALE (1525) 1535

Stachys my beloved. <sup>10</sup> Salute Appelles approved in Christ. Salute them which are of Aristobolus housholde. <sup>11</sup> Salute Herodion my kynsman. Grete them of the housholde of Narcyssus which are in the Lorde. <sup>12</sup> Salute Triphena and Triphosa, which wemen dyd labour in the Lorde. Salute the beloved Persis, which laboured moche in the Lorde. <sup>13</sup> Salute Rufus chosen in the Lorde, and his mother and myne. <sup>14</sup> Grete Asincritus, Phlegon, Herman, Patrobas, Hermen, and the brethren which are with them. <sup>15</sup> Salute Philologus and Julia, Nereus and his syster, and Olimpha, and all the saynctes which are with them. <sup>16</sup> Salute one another with an holy kysse. The congregacions of Christ salute you.

<sup>17</sup> I beseche you brethren, marke them which cause division and geve occasions of evyll, contrary to the doctrine which ye have learned: and avoyde them. <sup>18</sup> For they that are suche, serve not the Lorde Jesus Christ: but their awne bellyes, and with swete preachinges and flatteringe wordes deceive the hertes of the innocentes. <sup>19</sup> For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse unto that which is good, and to be innocente as concerninge evyll. <sup>20</sup> The God of peace treade Satan underyoure fete shortly. The grace of oure Lorde Jesu Christ be with you.

<sup>21</sup> Timotheus my worke felow, and Lucius and Jason and Sopater my kynsmen, salute you. <sup>22</sup> I Tertius salute you,

## RHEIMS 1582

my beloved. <sup>10</sup> Salute Apelles approved in Christ. Salute them that are of Aristobolus house. <sup>11</sup> Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. <sup>12</sup> Salute Tryphæna and Tryphosa: who labour in our Lord. Salute Persis the beloved, who hath much laboured in our Lord. <sup>13</sup> Salute Rufus the elect in our Lord and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them. <sup>15</sup> Salute Philologus and Julia, Nereus, and his sister and Olympias: and al the saincts that are with them. <sup>16</sup> Salute one an other in a holy kisse. Al the churches of Christ salute you.

<sup>17</sup> And I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you have learned, and avoid them. <sup>18</sup> For such doe not serve Christ our Lord, but their owne belly: and by sweete speaches and benedictions seduce the hartes of innocents. <sup>19</sup> For your obedience is published into every place. I rejoyce therfore in you. But I would have you to be wise in good, and simple in evil. <sup>20</sup> And the God of peace crush Satan under your feete quickly. The grace of our Lord JESUS Christ be with you.

<sup>21</sup> Timothee my coadjutor saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen. <sup>22</sup> I Tertius salute you,

## GREAT BIBLE (1539) 1540

my beloved. <sup>10</sup> Salute Appelles approved in Christ. Salute them, which are of Aristobolus housholde. <sup>11</sup> Salute Herodion my kynsman. Grete them that be of the housholde of Narcissus, whych are in the Lorde. <sup>12</sup> Salute Triphena and Triphosa, whych labour in the Lorde. Salute the beloved Persis, which laboured moch in the Lorde. <sup>13</sup> Salute Rufus chosen in the Lorde, and his mother and myne. <sup>14</sup> Grete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are wyth them. <sup>15</sup> Salute Philologus and Julia, Nereus and his syster, and Olympha, and all the saynctes which are with them. <sup>16</sup> Salute one another wyth an holy kysse. The congregacions of Christ salute you.

<sup>17</sup> I beseche you brethren, marke them which cause divisyon and geve occasions of evyll, contrary to the doctrine, which ye have learned: and avoyde them. <sup>18</sup> For they that are suche, serve not the Lorde Jesus Christ, but their awne bellyes, and with swete and flatterynge wordes, deceive the hertes of the innocentes. <sup>19</sup> For your obedience is gone abroad unto all men. I am glad therfore no dout, of you. But yet I wolde have you wyse unto that which is good, and to be innocente as concernynge evyll. <sup>20</sup> The God of peace shall treade Satan under youre fete shortly. The grace of oure Lorde Jesu Christ be with you.

<sup>21</sup> Tymotheus my worke felowe, and Lucius, and Jason, and Sosipater my kynsmen, salute you, <sup>22</sup> I Tertius salute

## KJ (1611) 1873

in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. <sup>11</sup> Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>16</sup> Salute one another with a holy kiss. The churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. <sup>18</sup> For *they that are* such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but *yet* I would have you wise unto *that which is* good, and simple concerning evil. <sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

<sup>21</sup> Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. <sup>22</sup> I Tertius, who wrote

## GENEVA BIBLE (1560) 1562

felowe helper in Christ and Stachys my beloved. <sup>10</sup> Salute Apelles approved in Christ. Salute them which are of Aristobulus (friends.) <sup>11</sup> Salute Herodion my kinsman. Greet then \* which are of the friends of Narcissus which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, which (women) hath laboured much in the Lord. Salute the beloved Persis, which (woman) hath laboured much in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup> Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. <sup>15</sup> Salute Philologus and Julias, Nereus, and his sister, and Olympas, and all the Saintes which are with them. <sup>16</sup> Salute one another with an holie kisse. The Churches of Christ salute you.

<sup>17</sup> Now I beseech you brethren, marke them diligently which cause division and offences contrarie to the doctrine which ye have learned, and avoide them. <sup>18</sup> For they that are suche, serve not the Lord Jesus Christ, but their owne bellies, and with faire speache and flattering deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad among all: I am glad therefore of you: but yet I wold have you wise, unto that which is good, and simple concerning evil. <sup>20</sup> The God of peace shal treade Satan under your feet shortly. The grace of our Lord Jesus Christ (be) with you: <sup>21</sup> Timotheus my companion, and Lucius and Jason, and Sosipater my kinsmen, salute you. <sup>22</sup> I Tertius, which

## (RV 1881) ASV 1901

in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles the approved in Christ. Salute them that are of the *household* of Aristobulus. <sup>11</sup> Salute Herodion my kinsman. Salute them of the *household* of Narcissus, that are in the Lord. <sup>12</sup> Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. <sup>13</sup> Salute Rufus the chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. <sup>15</sup> Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. <sup>16</sup> Salute one another with a holy kiss. All the churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. <sup>18</sup> For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. <sup>19</sup> For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. <sup>20</sup> And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. <sup>22</sup> I Tertius, who

## BISHOPS' BIBLE (1568) 1602

our helper in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles, approved in Christ. Salute them which are of Aristobulus housholde. <sup>11</sup> Salute Herodion my kinseman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, which labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>13</sup> Salute Ruphus, chosen in the Lord, and his mother and mine. <sup>14</sup> Greet Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them. <sup>16</sup> Salute one another with an holy kisse. The Churches of Christ salute you. <sup>17</sup> Nowe I beseech you brethren, marke them which cause division, and give occasion of evill, contrary to the doctrine which yee have learned, and avoid them. <sup>18</sup> For they that are such, serve not the Lord Jesus Christ, but their owne belly, and with sweet and flattering words deceive the hearts of the innocents. <sup>19</sup> For your obedience is gone abroad unto all men. I am glad therefore on your behalfe: but yet I would have you wise unto that which is good, and simple concerning evill. <sup>20</sup> The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. <sup>21</sup> Timotheus my workefellow, and Lucius, and Jason, and Sosipater my kinsemen salute you. <sup>22</sup> I Tertius, which wrote this Epistle, salute you in the Lord.

## RSV (1946) 1960

and my beloved Stachys. <sup>10</sup> Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. <sup>11</sup> Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. <sup>12</sup> Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. <sup>13</sup> Greet Rufus, eminent in the Lord, also his mother and mine. <sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. <sup>15</sup> Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup> I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. <sup>18</sup> For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded. <sup>19</sup> For while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good and guileless as to what is evil: <sup>20</sup> then the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.<sup>a</sup>

<sup>21</sup> Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

<sup>22</sup> I Tertius, the writer of this letter, greet you in the Lord.

<sup>a</sup> Other ancient authorities omit this sentence

## TYNDALE (1525) 1535

which wrote this epistle in the Lorde. <sup>23</sup> Gayus myne hoste and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. <sup>24</sup> The grace of oure Lorde Jesu Christ be with you all: Amen.

<sup>25</sup> To him that is of power to stablisshe you accordynge to my gospell and preachynge of Jesus Christ, in utteringe of the mystery which was kept secret sence the worlde beganne, <sup>26</sup> but now is opened by the scriptures of prophesie, at the commaundement of the everlastynge God, to stere up obedience to the fayth, publisshed amonge all nacions. <sup>27</sup> To the same God, which alone is wyse, be prayse thorowe Jesus Christ for ever. Amen.

## RHEIMS 1582

that wrote the epistle, in our Lord. <sup>23</sup> Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. <sup>24</sup> The grace of our Lord JESUS CHRIST be with al you. Amen.

<sup>25</sup> And to him that is able to confirme you according to my Gospel and preaching of JESUS CHRIST, according to the revelation of the mysterie from eternal times kept secrete, <sup>26</sup> which now is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith knowen in al Gentiles, <sup>27</sup> to God the only wise through Jesus Christ, to whom be honour and glorie for ever and ever. Amen.

## GREAT BIBLE (1539) 1540

you, which wrote thys epistle in the Lorde. <sup>23</sup> Gayus myne hoste and the hoste of all the congregacion, saluteth you. Erastus the treasurer of the cytie, saluteth you. And Quartus a brother saluteth you. <sup>24</sup> The grace of our Lord Jesu Chryst be with you all. Amen.

<sup>25</sup> To him that is of power to stablisshe you, according to my Gospell, and preaching of Jesus Christ in utterynge of the mistery whych was kept secret sence the worlde beganne. <sup>26</sup> but now is opened by the scriptures of the prophetes at the commaundement of the everlastynge God, to stere up obedience to the fayth, publysshed amonge all nacions: <sup>27</sup> To the same God, which alone is wyse, be (*honoure and*) prayse thorow Jesus Chryst for ever. Amen.

## KJ (1611) 1873

*this* epistle, salute you in the Lord. <sup>23</sup> Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. <sup>24</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

<sup>25</sup> Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup> but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: <sup>27</sup> to God only wise, *be* glory through Jesus Christ for ever. Amen.

## GENEVA BIBLE (1560) 1562

wrote out this epistle, salute you in the Lord. <sup>23</sup> Gaius mine hoste, and of the whole Church saluteth you. Erastus the chamberlaine of the citie saluteth you, and Quartus a brother. <sup>24</sup> The grace of our Lord Jesus Christ (be) with you all. Amen. <sup>25</sup> To him now that is of power to establishe you according to my Gospel, and preaching of Jesus Christ, by the revelation of the mysterie, which was kept secret since the worlde began: <sup>26</sup> [But now is opened, and published among all nations by the Scriptures of the Prophetes, at the commandment of the everlasting God for the obedience of faith] <sup>27</sup> To God, (I say,) onely wise, be praise through Jesus Christ for ever. Amen.

## (RV 1881) ASV 1901

write the epistle, salute you in the Lord. <sup>23</sup> Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.<sup>z</sup>

<sup>25</sup> <sup>a</sup>Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, <sup>26</sup> but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: <sup>27</sup> to the only wise God, through Jesus Christ, <sup>b</sup>to whom be the glory for ever. Amen.

<sup>z</sup> Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in ver. 20.

<sup>a</sup> Some ancient authorities omit ver. 25–27.

<sup>b</sup> Some ancient authorities omit *to whom*.

## BISHOPS' BIBLE (1568) 1602

<sup>23</sup> Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlaine of the city saluteth you, and Quartus his brother. <sup>24</sup> The grace of our Lord Jesus Christ bee with you all, Amen. <sup>25</sup> To him that is of power to stablish you, according to my Gospel, and preaching of Jesus Christ, by revealing of the mystery which was kept secret since the world began, <sup>26</sup> But now is opened, and by the scriptures of the Prophets, at the commandment of the everlasting God, to the obedience of faith, among all nations published, <sup>27</sup> To *the same* God, wise onely, be glory, through Jesus Christ, for ever, Amen.

## RSV (1946) 1960

<sup>23</sup> Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.<sup>b</sup>

<sup>25</sup> Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages <sup>26</sup> but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—<sup>27</sup> to the only wise God be glory for evermore through Jesus Christ! Amen.

<sup>b</sup> Other ancient authorities insert verse 24, *The grace of our Lord Jesus Christ be with you all. Amen*.



Tyndale (1525) 1535  
THE FYRST EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE CORINTHYANS.

Great Bible (1539) 1540  
THE FYRST EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE CORYNTHIANS.

Geneva Bible (1560) 1562  
THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

Bishops' Bible (1568) 1602  
THE FIRST EPISTLE OF SAINT PAUL THE APOSTLE  
TO THE CORINTHIANS.

Rheims 1582  
THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

King James Version (1611) 1873  
THE FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE CORINTHIANS.

American Standard Version (1881) 1901  
THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

Revised Standard Version (1946) 1960  
THE FIRST LETTER OF PAUL TO THE CORINTHIANS

## TYNDALE (1525) 1535

**1** Paul by vocacion an Apostle of Jesus Christ thorow the will of God, and brother Sostenes.

<sup>2</sup>Unto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Jesu, saynctes by callynge, with all that call on the name of oure Lorde Jesus Christ in every place, both of theirs and of oures

<sup>3</sup>Grace be with you and peace from God oure fater, and from the Lorde Jesus Christ.

<sup>4</sup>I thanke my God all wayes on youre behalfe, for the grace of God which is geven you by Jesus Christ, <sup>5</sup>that in all thynges ye are made ryche by him, in all lerninge and in all knowledge, <sup>6</sup>even as the testimony of Jesus Christ was confermed in you, <sup>7</sup>so that ye are behynde in no gyft, and wayte for the apperynge of oure Lorde Jesus Christ <sup>8</sup>which shall strenght you unto the ende, that ye maye be blamelesse in the daye of oure lorde Jesus Christ. <sup>9</sup>For God is faythfull, by whom ye are called unto the fellishippe of his sonne Jesus Christ oure Lorde.

<sup>10</sup>I beseeche you brethren in the name of oure Lorde Jesus Christ, that ye all speake one thinge and that there be no dissencion amonge you: but be ye knyght to gether in one mynde and in one meanyng: <sup>11</sup>It is shewed unto me (my brethren) of you, by them that are of the housse of Cloe, that ther is stryfe amonge you. <sup>12</sup>And this is it that I meane: how that comenlie amonge you, one sayeth: I holde of Paul: another I holde of Apollo: the thyrd I

## RHEIMS 1582

**1** Paul called to be an Apostle of JESUS Christ, by the wil of God, and Sosthenes a brother, <sup>2</sup>to the Church of God that is at Corinth, to the sanctified in Christ JESUS, called to be saints, with al that invoke the name of our Lord JESUS Christ in every place of theirs and ours. <sup>3</sup>Grace to you and peace from God our fater and our Lord JESUS Christ.

<sup>4</sup>I give thanks to my God alwaies for you for the grace of God that is given you in Christ JESUS, <sup>5</sup>that in al things you be made riche in him, in al utterance, and in al knowledge, (<sup>6</sup>as the testimonie of Christ is confirmed in you,) <sup>7</sup>so that nothing is wanting to you in any grace, expecting the revelation of our Lord JESUS Christ, <sup>8</sup>who also wil confirme you unto the end without crime, in the day of the comming of our Lord JESUS Christ. <sup>9</sup>God is faithful: by whom you are called into the societie of his sonne JESUS Christ our Lord.

<sup>10</sup>And I beseeche you brethren by the name of our Lord JESUS Christ, that you al say one thing, and that there be no schismes among you: but that you be perfect in one sense, and in one knowledge. <sup>11</sup>For it is signified unto me (my brethren) of you, by them that are of Chloe, that there be contentions among you. <sup>12</sup>And I meane this, for that every one of you saith, I certes am Paul, and I

## GREAT BIBLE (1539) 1540

**1** Paul called an Apostle of Jesus Christ, thorowe the will of God, and brother Sostenes.

<sup>2</sup>Unto the congregacyon of God whych is at Corynthum. To them that are sanctified by Christ Jesu, called saynctes, with all that call on the name of oure Lorde Jesus Chryst in every place, ether of theirs or of oures.

<sup>3</sup>Grace be unto you and peace from God oure fater, and from the Lorde Jesus Christ.

<sup>4</sup>I thanke my God allwayes on youre behalfe, for the grace of God, whych is geven you by Jesus Christ, <sup>5</sup>that in all thynges ye are made ryche by hym, in all utteraunce and in all knowlegde, <sup>6</sup>by the which thynges the testimony of Jesus Christ was confermed in you, <sup>7</sup>so that ye are behynde in no gyfte, waytinge for the appearyng of oure Lord Jesus Christ, <sup>8</sup>which shall also strength you unto the ende, that ye maye be blamelesse in the daye (*of the commyng.*) of oure Lorde Jesus Christ. <sup>9</sup>God is faythfull, by whom ye are called unto the fellyshyppe of hys sonne Jesus Christ our Lord. <sup>10</sup>I beseeche you brethren by the name of oure Lord Jesus Christ, that ye all speake one thinge, and that there be no dissencion amonge you: but that ye maye be a whole body: of one mynde and of one meanyng. <sup>11</sup>For it is shewed unto me (my brethren) of you, by them which are of the house of Cloe, that ther is stryfes amonge you. <sup>12</sup>I speake of the same that every one of you sayeth: I holde of Paul: I holde of Apollo: I holde

## KJ (1611) 1873

**1** Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, <sup>2</sup>unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: <sup>3</sup>grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>4</sup>I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>5</sup>that in every *thing* ye are enriched by him, in all utterance, and *in* all knowledge; <sup>6</sup>even as the testimony of Christ was confirmed in you: <sup>7</sup>so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup>who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. <sup>9</sup>God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup>Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same *thing*, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. <sup>11</sup>For it hath been declared unto me of you, my brethren, by them which are of the *house* of Chloe, that there are contentions among you. <sup>12</sup>Now this I say, that every one of you saith, I *am* of Paul; and I of Apollos;

## GENEVA BIBLE (1560) 1562

1 Paul called (to be) an Apostle of JESUS CHRIST, through the wil of God, and (our) brother Sostenes, 2 Unto the Church of God which is at Corinthus, to them that are sanctified in Christ Jesus, Saintes by calling, with all that call on the Name of our Lord Jesus Christ in everie place, bothe their (Lord) and ours: 3 Grace (be) with you, and peace from God our Father, and (from) the Lord Jesus Christ. 4 I thanke my God alwayes on your behalfe for the grace of God, which is given you in Jesus Christ, 5 That in all things ye are made riche in him, in all kinde of speache, and in all knowledge: 6 As the testimonie of Jesus Christ hath bene confirmed in you. 7 So that ye are not destitute of anie gift: wayting for the appearing of our Lord Jesus Christ. 8 Who shal also confirme you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ. 9 God is faithfull, by whome ye are called unto the felowship of his Sonne Jesus Christ our Lord. 10 Now I besече you, brethren, by the Name of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one judgement, 11 For it hath bene declared unto me, my brethren, of you by them that are of the house of Cloe, that there are contentious among you. 12 Now this I say, that everie one of you saith, I am Paulus, and I am

## (RV 1881) ASV 1901

1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank <sup>a</sup>my God always concerning you, for the grace of God which was given you in Christ Jesus; 5 that in everything ye were enriched in him, in all utterance and all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; 8 who shall also confirm you unto the end, *that ye be* unreprouable in the day of our Lord Jesus Christ. 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgment. 11 For it hath been signified unto me concerning you, my brethren, by them *that are of the household* of Chloe, that there are contentions among you. 12 Now this I mean, that each one of you saith, I am of Paul; and I of

<sup>a</sup> Some ancient authorities omit *my*.

## BISHOPS' BIBLE (1568) 1602

1 Paul called *to be* an Apostle of Jesus Christ through the will of God, and brother Sosthenes: 2 Unto the Church of God which is at Corinthus, to them that are sanctified in Christ Jesus, Saints by calling, with all that call on the Name of the Lord Jesus Christ in every place, both of theirs and ours: 3 Grace be unto you, and peace from God our father, and from the Lord Jesus Christ. 4 I thanke my God alwayes in your behalfe, for the grace of God which is given you in Jesus Christ, 5 That in all things ye are enriched in him, in all utterance and in all knowledge: 6 As the testimony of Jesus Christ was confirmed in you. 7 So that ye are destitute of no gift, waiting for the appearing of our Lord Jesus Christ, 8 Which shall also strengthen you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ. 9 God is faithfull, by whom ye have bene called unto the fellowship of his sonne Jesus Christ our Lord. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissensions among you: but that ye be perfectly joyned together in the same minde, and in the same meaning. 11 For it hath bene declared unto me, my brethren, of you, by them which are of the house of Cloe, that there are contentions among you. 12 This I say, that every one of you sayth, I am of Paul, and I am

## RSV (1946) 1960

1 Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,

2 To the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to God <sup>a</sup>always for you because of the grace of God which was given you in Christ Jesus, 5 that in every way you were enriched in him with all speech and all knowledge—6 even as the testimony to Christ was confirmed among you—7 so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

10 I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. 11 For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. 12 What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I

<sup>a</sup> Other ancient authorities read *my God*

## TYNDALE (1525) 1535

holde of Cephas: the fourth I holde of Christ. <sup>13</sup> Is Christ devided? was Paul crucified for you? ether were ye baptised in the name of Paul? <sup>14</sup> I thanke God that I Christened none of you, but Crispus and Gayus, <sup>15</sup> lest eny shulde saye that I had baptised in myne awne name. <sup>16</sup> I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or no.

<sup>17</sup> For Christ sent me not to baptise, but to preache the gospell, not with wysdome of wordes, lest the crosse of Christ shulde have bene made of none effecte. <sup>18</sup> For the preachinge of the crosse is to them that perisshe folishnes: but unto us which are saved it is the power of God. <sup>19</sup> For it is written: I will destroye the wysdome of the wyse, and will cast awaye the understandynge of the prudent. <sup>20</sup> Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folishnes?

<sup>21</sup> For when the worlde thorow wysdome knew not God, in the wysdome of God: it pleased God thorow folysshnes of preachynge to save them that beleve. <sup>22</sup> For the Jewes require a signe, and the Grekes seke after wysdome. <sup>23</sup> But we preache Christ crucified, unto the Jewes an occasion of fallynge, and unto the Grekes folishnes: <sup>24</sup> but unto them which are called both of Jewes and Grekes, we preache Christ the power of God and the wysdome of God. <sup>25</sup> For the folishnes of God is wyser then men: and the weakenes of God is stronger then men.

## RHEIMS 1582

Apollos, but I Cephas, and I Christs. <sup>13</sup> Is Christ devided? Why, was Paul crucified for you? or in the name of Paul were you baptized? <sup>14</sup> I give God thanks, that I baptized none of you, but Crispus and Caius: <sup>15</sup> lest any man say that in my name you were baptized. <sup>16</sup> And I baptized also the house of Stephanas. But I know not if I have baptized any other.

<sup>17</sup> For Christ sent me not to baptize, but to evangelize: not in wisdom of speache, that the crosse of Christ be not made void. <sup>18</sup> For the word of the crosse, to them in deede that perish, is folishnes: but to them that are saved, that is, to us, it is the power of God. <sup>19</sup> For it is written, *I wil destroy the wisdom of the wise: and the prudence of the prudent I wil rejecte.* <sup>20</sup> *Where is the wise? where is the Scribe? where is the disputer of this world?* Hath not God made the wisdom of this world folish? <sup>21</sup> For because in the wisdom of God the world did not by wisdom know God: it pleased God by the folishnes of the preaching to save them that beleve. <sup>22</sup> For both the Jewes aske signes, and the Greekes seeke wisdom: <sup>23</sup> but we preach Christ crucified, to the Jewes certes a scandal, and to the Gentiles, folishnes: <sup>24</sup> but to the called Jewes and Greekes, Christ the power of God and the wisdom of God. <sup>25</sup> For that which is the folish of God, is wiser then men: and that which is the infirme of God, is stronger

## GREAT BIBLE (1539) 1540

of Cephas: I holde of Christ. <sup>13</sup> Is Christ devyded? Was Paul crucifyed for you? ether were ye baptysed in the name of Paul? <sup>14</sup> I thanke God, that I baptysed none of you, but Crispus and Gaius: <sup>15</sup> lest eny shuld saye, that I had baptysed in myne awne name. <sup>16</sup> I baptised also the house of Stephana. Furthermore knowe I not, whether I baptised eny man (*of you*) or no.

<sup>17</sup> For Christ sent me not to baptyse, but to preache the Gospell, not with wysdome of wordes, lest the crosse of Christ shulde have bene made of none effecte. <sup>18</sup> For the preaching of the crosse, is to them that perisshe, foolishnes: but unto us which are saved it is the power of God. <sup>19</sup> For it is wrytten: I will destroye the wysdome of the wyse, and wyll cast awaye the understandynge of the prudent. <sup>20</sup> Where is the wyse? Where is the scribe? Where is the disputer of this worlde? Hath not God made the wysdome of this worlde foolishnes?

<sup>21</sup> For after that the worlde thorowe wysdome knewe not God, in the wysdome of God, it pleased God thorowe foolyshnes of preachynge, to save them that beleve. <sup>22</sup> For the Jewes require a sygne, and the Grekes seke after wysdome. <sup>23</sup> But we preache Christ crucified, unto the Jewes an occasyon of fallynge, and unto the Grekes foolyshshnes: <sup>24</sup> but unto them whych are called both of the Jewes and Grekes, we preache Christ the power of God and the wysdome of God. <sup>25</sup> For the foolishnes of God, is wyser then men: and the weakenes of God is stronger then men:

## KJ (1611) 1873

and I of Cephas; and I of Christ. <sup>13</sup> Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius; <sup>15</sup> lest any should say that I had baptized in mine own name. <sup>16</sup> And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. <sup>18</sup> For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>20</sup> Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? <sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. <sup>22</sup> For the Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup> but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup> but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is

## GENEVA BIBLE (1560) 1562

Apollos, and I am Cephas, and I am Christs. <sup>13</sup> Is Christs devided? was Paul crucified for you? ether were ye baptized into the name of Paul? <sup>14</sup> I thanke God, that I baptized none of you, but Crispus, and Gaius, <sup>15</sup> Lest anie shulde say, that I had baptized into mine owne name. <sup>16</sup> I baptized also the housholde of Stephanas furthermore knowe I not, whether I baptized anie other. <sup>17</sup> For Christ sent me not to baptize, but to preache the Gospel, not with wisdom of wordes, lest the crosse of Christ shulde be made of none effect. <sup>18</sup> For the preaching of the crosse is to them that perish, foolishnes: but unto us, whiche are saved, it is the power of God. <sup>19</sup> For it is written, I wil destroye the wisdom of the wise, and wil cast away the understanding of the prudent. <sup>20</sup> Where is the wise? where is the Scribe? where is the disputer of this worlde? hathe not God made the wisdom of this worlde foolishnes? <sup>21</sup> For seing the world by wisdom knewe not God in the wisdom of God, it pleased God by the foolishnes of preaching to save them that beleve: <sup>22</sup> Seing also that the Jewes require a signe, and the Grecians seke after wisdom. <sup>23</sup> But we preache Christ crucified: unto the Jewes, even a stumbling block, and unto the Grecians, foolishnes: <sup>24</sup> But unto them which are called, bothe of the Jewes and Grecians (we preache) Christ, the power of God, and the wisdom of God <sup>25</sup> For the foolishnes of God is wiser then men and

## (RV 1881) ASV 1901

Apollos; and I of Cephas; and I of Christ. <sup>13</sup> Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? <sup>14</sup> <sup>b</sup>I thank God that I baptized none of you, save Crispus and Gaius; <sup>15</sup> lest any man should say that ye were baptized into my name. <sup>16</sup> And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. <sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

<sup>18</sup> For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.

<sup>19</sup> For it is written,

I will destroy the wisdom of the wise,

And the discernment of the discerning will I bring to naught.

<sup>20</sup> Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? <sup>21</sup> For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. <sup>22</sup> Seeing that Jews ask for signs, and Greeks seek after wisdom: <sup>23</sup> but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; <sup>24</sup> but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

<sup>b</sup> Some ancient authorities read *I give thanks that*.

## BISHOPS' BIBLE (1568) 1602

of Apollo, and I am of Cephas, and I am of Christ. <sup>13</sup> Is Christ divided? was Paul crucified for you? either were ye baptized in the name of Paul? <sup>14</sup> I thanke God that I baptized none of you but Crispus and Gaius: <sup>15</sup> Lest any should say that I had baptized in mine owne name. <sup>16</sup> I baptized also the household of Stephanas: Besides, I knowe not whether I baptized any other. <sup>17</sup> For Christ sent mee not to baptize, but to preach the Gospell: not with wisdom of words, lest the crosse of Christ should be made of none effect. <sup>18</sup> For the preaching of the crosse is to them that perish, foolishnesse: but unto us which are saved, it is the power of God. <sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. <sup>20</sup> Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolish? <sup>21</sup> For after that in the wisdom of God, the world through their wisdom knew not God, it pleased God through foolishnesse of preaching, to save them that beleeve. <sup>22</sup> For the Jewes require a signe, and the Greekes seeke after wisdom. <sup>23</sup> But we preach Christ crucified, unto the Jewes a stumbling block, and unto the Greekes, foolishnesse: <sup>24</sup> But unto them which are called, both Jewes and Greekes, Christ, the power of God, and the wisdom of God. <sup>25</sup> For the foolishnesse of God is wiser then men: and the weakenesse of

## RSV (1946) 1960

belong to Cephas," or "I belong to Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup> I am thankful <sup>b</sup> that I baptized none of you except Crispus and Gaius; <sup>15</sup> lest any one should say that you were baptized in my name. <sup>16</sup> (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) <sup>17</sup> For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

<sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written,

"I will destroy the wisdom of the wise,

and the cleverness of the clever I will thwart."

<sup>20</sup> Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. <sup>22</sup> For Jews demand signs and Greeks seek wisdom, <sup>23</sup> but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>b</sup> Other ancient authorities read *I thank God*

## TYNDALE (1525) 1535

<sup>26</sup> Brethren loke on youre callinge how that not many wyse men after the flesshe, not many myghty, not many of hye degre are called: <sup>27</sup> but God hath chosen the folysshe thinges of the worlde, to confounde the wyse. And God hath chosyn the weake thinges of the worlde, to confounde thinges which are myghty. <sup>28</sup> And vile thinges of the worlde, and thinges which are despysed, hath God chosen, yee and thinges of no reputacion for to brynge to nought thinges of reputacion, <sup>29</sup> that no flesshe shulde rejoyce in his presence. <sup>30</sup> And unto him partayne ye, in Christ Jesu, which of God is made unto us wysdome, and also ryghtewesnes, and sanctifyinge and redempcion. <sup>31</sup> That accordynge as it is written: he which rejoyseth, shulde rejoyce in the Lorde.

**2** And I brethren when I came to you, came not in gloriousnes of wordes or of wysdome, shewynge unto you the testimony of God. <sup>2</sup> Nether shewed I my selfe that I knewe eny thinge amonge you save Jesus Christ, even the same that was crucified. <sup>3</sup> And I was amonge you in weaknes, and in feare, and in moche tremblynge. <sup>4</sup> And my wordes and my preachinge was not with entysynge wordes of mannes wysdome: but in shewing of the sprete and of power <sup>5</sup> that youre fayth shuld not stonde in the wysdome of men: but in the power of God.

<sup>6</sup> That we speake of, is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the

## RHEIMS 1582

then men. <sup>26</sup> For see your vocation brethren, that not many wise according to the flesh, not many mightie, not many noble: <sup>27</sup> but the folish things of the world hath God chosen, that he may confound the wise: and the weake things of the world hath God chosen, that he may confound the strong: <sup>28</sup> and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are: <sup>29</sup> that no flesh may glorie in his sight. <sup>30</sup> And of him you are in Christ JESUS, who is made unto us wisdom from God, and justice, and sanctification, and redemption: <sup>31</sup> that as it is written, *He that doth glorie, may glorie in our Lord.*

**2** And I (brethren) when I came to you, I came not in loftinesse of speache or of wisdom, preaching to you the testimonie of Christ. <sup>2</sup> For I judged not my self to know any thing among you but JESUS Christ, and him crucified. <sup>3</sup> And I was with you in infirmitie, and feare and much trembling: <sup>4</sup> and my speache and my preaching was not in the persuasible wordes of humane wisdom, but in shewing of spirit and power: <sup>5</sup> that your faith might not be in the wisdom of men, but in the power of God.

But we speake wisdom among the perfect. <sup>6</sup> but the wisdom not of this world, neither of the princes of this

## GREAT BIBLE (1539) 1540

<sup>26</sup> Brethren, ye se your callinge, how that not many wyse men after the flesshe, not many myghty, not many of hye degre, are called: <sup>27</sup> But God hath chosen the folisshe thynges of the worlde, to confounde the wyse. And God hath chosen the weake thynges, of the worlde, to confounde thynges whych are myghtye. <sup>28</sup> And vyle thynges of the worlde, and thinges which are despised, hath God chosen, yee and thinges of no reputacyon, for to brynge to nought thynges of reputacyon, <sup>29</sup> that no flesshe shulde rejoyce in hys presence. <sup>30</sup> And of hym are ye, in Chryst Jesu, whych of God is made unto us, wysdome, and rightwesnes, and sanctifyinge, and redempcyon. <sup>31</sup> That accordynge as it is written: he which rejoyseth, shulde rejoyce in the Lorde.

**2** And I brethren (when I came to you) came not in gloriousnes of wordes, or of wysdome, shewynge unto you the testimony of God. <sup>2</sup> Nether shewed I my selfe that I knewe eny thyng amonge you, save Jesus Christ, even the same that was crucified. <sup>3</sup> And I was among you in weaknes, and in feare, and in moche tremblynge. <sup>4</sup> And my wordes and my preachinge was not with entysynge wordes of mannes wysdome: but in shewynge of the sprete and of power, <sup>5</sup> that your fayth shuld not stande in the wysdome of men, but in the power of God.

<sup>6</sup> We speake of wysdome amonge them that are perfecte: not the wysdome of this world, nether of the rulars of this

## KJ (1611) 1873

stronger than men. <sup>26</sup> For ye see your calling, brethren, how that not many wise *men* after the flesh, not many mighty, not many noble, *are called*: <sup>27</sup> but God hath chosen the foolish *things* of the world to confound the wise; and God hath chosen the weak *things* of the world to confound the *things which are* mighty; <sup>28</sup> and base *things* of the world, and *things* which are despised, hath God chosen, *yea*, and *things* which are not, to bring to nought *things* that are: <sup>29</sup> that no flesh should glory in his presence. <sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, <sup>31</sup> *He that glorieth, let him glory in the Lord.*

**2** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>2</sup> For I determined not to know any *thing* among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup> that your faith should not stand in the wisdom of men, but in the power of God.

<sup>6</sup> Howbeit we speak wisdom among *them that are* perfect: yet not the wisdom of this world, nor of the princes

## GENEVA BIBLE (1560) 1562

the weakenes of God is stronger then men. <sup>26</sup> For brethren, you se your calling, how that not manie wise men after the flesh, not manie mightie, not manie noble (are called.) <sup>27</sup> But God hathe chosen the foolish things of the worlde to confounde the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things. <sup>28</sup> And vile things of the worlde and things which are despised, hathe God chosen, and things whiche are not, to bring to nought things that are, <sup>29</sup> That no flesh shulde rejoyce in his presence. <sup>30</sup> But ye are of him in Christ Jesus, who of God is made unto us wisdom and righteousnes, and sanctification, and redempcion. <sup>31</sup> That, according as it is written, He that rejoyceth, let him rejoyce in the Lord.

**2** And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing unto you the testimonie of God. <sup>2</sup> For I esteemed not to know anie thing among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was among you in weakenes, and in feare, and in muche trembling. <sup>4</sup> Nether (stode) my worde, and my preaching in the entising speache of mans wisdom, but in plaine evidence of the Spirit of power. <sup>5</sup> That your faith shuld not be in the wisdom of men, but in the power of God. <sup>6</sup> And we speake wisdom among them that are perfite: not the wisdom of this worlde, nether of the

## (RV 1881) ASV 1901

<sup>26</sup> For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, *are called*: <sup>27</sup> but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; <sup>28</sup> and the base things of the world, and the things that are despised, did God choose, *yea* <sup>c</sup> and the things that are not, that he might bring to nought the things that are: <sup>29</sup> that no flesh should glory before God. <sup>30</sup> But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: <sup>31</sup> that, according as it is written, He that glorieth, let him glory in the Lord.

**2** And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the <sup>d</sup>testimony of God. <sup>2</sup> For I determined not to know anything among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: <sup>5</sup> that your faith should not stand in the wisdom of men, but in the power of God.

<sup>6</sup> We speak wisdom, however, among them that are full-grown: yet a wisdom not of this world, nor of the rulers of

## BISHOPS' BIBLE (1568) 1602

God is stronger then men. <sup>26</sup> Brethren, yee see your calling, how that not many wise men after the flesh, not many mightie, not many noble *are called*. <sup>27</sup> But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the worlde, to confound the things which are mighty: <sup>28</sup> And unnoble things of the worlde, and things which are despised hath God chosen, *yea* and things which are not, to bring to nought things that are: <sup>29</sup> That no flesh should glory in his presence. <sup>30</sup> And of him are ye in Christ Jesus, which of God, is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup> That according as it is written, Hee that glorieth, let him glory in the Lord.

**2** And I, brethren, when I came to you, came not in gloriousnesse of words, or of wisdom, shewing unto you the testimony of God. <sup>2</sup> For I esteemed not to know any thing among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was among you in weakenesse, and in feare, and in much trembling. <sup>4</sup> And my wordes and my preaching was not with entising words of mans wisdom, but in shewing of the spirit, and of power: <sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God. <sup>6</sup> And we speake wisdom among them that are perfect: not the wisdom of this world, neither of the

## RSV (1946) 1960

<sup>26</sup> For consider your call, brethren: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; <sup>27</sup> but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, <sup>28</sup> God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, <sup>29</sup> so that no human being might boast in the presence of God. <sup>30</sup> He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; <sup>31</sup> therefore, as it is written, "Let him who boasts, boast of the Lord."

**2** When I came to you, brethren, I did not come proclaiming to you the testimony<sup>c</sup> of God in lofty words or wisdom. <sup>2</sup> For I decided to know nothing among you except Jesus Christ and him crucified. <sup>3</sup> And I was with you in weakness and in much fear and trembling; <sup>4</sup> and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, <sup>5</sup> that your faith might not rest in the wisdom of men but in the power of God.

<sup>6</sup> Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age,

<sup>c</sup> Many ancient authorities omit *and*.

<sup>d</sup> Many ancient authorities read *mystery*.

<sup>e</sup> Other ancient authorities read *mystery* (or *secret*).

## TYNDALE (1525) 1535

rulars of this worlde (which go to nought) <sup>7</sup> but we speake the wysdome of God, which is in secrete and lyeth hyd, which God ordeyned before the worlde, unto oure glory: <sup>8</sup> which wysdome none of the rulars of this worlde knewe. For had they knowen it, they wolde not have crucifyed the Lorde of glory. <sup>9</sup> But as it is written: The eye hath not sene, and the eare hath not hearde, nether have entred into the hert of man, the thynges which God hath prepared for them that love him.

<sup>10</sup> But God hath opened them unto us by his sprete. For the sprete searcheth all thynges, ye the bottome of Goddes secretes. <sup>11</sup> For what man knoweth the thynges of a man: save the sprete of a man which is with in him? Even so the thynges of God knoweth no man, but the sprete of God. <sup>12</sup> And we have not receaved the sprete of the worlde: but the sprete which commeth of God, for to knowe the thynges that are geven to us of God, <sup>13</sup> which thynges also we speake, not in the connynges wordes of mannes wysdome, but with the connynges wordes of the holy goost, makinge spretuall comparisons of spretuall thynges. <sup>14</sup> For the naturall man perceaveth not the thynges of the sprete of god. For they are but folyshnes unto him. Nether can he perceave them, because he is spretuall examined. <sup>15</sup> But he that is spretuall, discusseth all thynges: yet he him selfe is judged of no man. <sup>16</sup> For who knoweth the mynde of the Lorde, other who shall informe him? But we understonde the mynde of Christ.

## RHEIMS 1582

world, that come to naught: <sup>7</sup> but we speake the wisdom of God in a mysterie, which is hid, which God did predestinate before the worlds, unto our glorie: <sup>8</sup> which none of the princes of this world did know: for if they had knowen, they would never have crucified the Lord of glorie. <sup>9</sup> But as it is written, *That which eie hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, what things God had prepared for them that love him.* <sup>10</sup> but to us God hath revealed by his Spirit. For the Spirit searcheth al things, yea the profoundities of God. <sup>11</sup> For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

<sup>12</sup> And we have received not the spirit of this world, but the spirit that is of God: that we may know the things that of God are given to us. <sup>13</sup> which also we speake not in learned wordes of humane wisdom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. <sup>14</sup> But the sensual man perceiveth not those things that are of the spirit of God. for it is folishnes to him, and he can not understand: because he is spiritually examined. <sup>15</sup> But the spiritual man judgeth al things: and him self is judged of no man. <sup>16</sup> For who hath knowen the sense of our Lord that may instructe him? But we have the sense of Christ.

## GREAT BIBLE (1539) 1540

worlde (whych go to nought) <sup>7</sup> but we speake the wysdome of God, whych is in secrete and lyeth hyd, which God ordeyned before the worlde, unto oure glory: <sup>8</sup> which wysdome none of the rulars of this worlde knewe. For had they had knowlege, they wold not have crucifyed the Lorde of glory. <sup>9</sup> But as it is written. The eye hath not sene, and the eare hath not heard, nether have entred into the hert of man, the thynges which God hath prepared for them that love hym.

<sup>10</sup> But God hath opened them unto us by his sprete. For the sprete searcheth all thynges, ye the botome of Goddes secretes. <sup>11</sup> For what man knoweth the thynges of a man: save the sprete of man which is within him? Even so the thynges of God knoweth no man, but the sprete of God. <sup>12</sup> And we have not receaved the sprete of the worlde: but the sprete which commeth of God, for to knowe the thynges that are geven to us of God: <sup>13</sup> which thynges also we speake (not with wordes that mannes wysdome teacheth, but with wordes whych the holy ghost doth teache) makynge spirituall comparisons of spretuall thynges. <sup>14</sup> The naturall man perceaveth not the thynges that belonge to the sprete of God. For they are but folyshnes unto him. Nether can he perceave them, because they are spretuall examined. <sup>15</sup> But he that is spretual, discusseth all thynges: yet he him selfe is judged of no man. <sup>16</sup> For who hath knowen the mynde of the Lord, other who shall informe hym? But we understande the mynde of Chryst.

## KJ (1611) 1873

of this world, that come to nought: <sup>7</sup> but we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory: <sup>8</sup> which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, *the things* which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all *things*, yea, the deep things of God. <sup>11</sup> For what man knoweth the *things* of a man, save the spirit of man which is in him? even so the *things* of God knoweth no *man*, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the *things* that are freely given to us of God. <sup>13</sup> Which *things* also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual *things* with spiritual. <sup>14</sup> But the natural man receiveth not the *things* of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all *things*, yet he himself is judged of no *man*. <sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

## GENEVA BIBLE (1560) 1562

princes of this worlde, which come to noght. <sup>7</sup> But we speake the wisdom of God in a myserie, (even) the hid (wisdom,) which God had determined before the worlde, unto our glorie. <sup>8</sup> Which none of the princes of this worlde hathe knowen: for had thei knowen it, thei wolde not have crucified the Lord of glorie. <sup>9</sup> But as it is written, The things which eye hathe not sene, nether eare hathe heard, nether came into mans heart, (are,) which God hathe prepared for them that love him <sup>10</sup> But God hathe reveiled (them) unto us by his Spirit: for the Spirit searcheth all things yea, the deepe things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the things that are given to us of God. <sup>13</sup> Which things also we speake, not in the wordes which mans wisdom teacheth, out which the holie Gost teacheth, comparing spiritual things with spiritual things. <sup>14</sup> But the natural man perceiveth not the things of the Spirit of God: for they are foolishnes unto him: nether can he knowe (them,) because they are spiritually discerned. <sup>15</sup> But he that is spiritual, discerneth all things yet he him self is judged of no man. <sup>16</sup> For who hathe knowen the minde of the Lord, that he might instruct him? But we have the minde of Christ.

## (RV 1881) ASV 1901

this world, who are coming to nought: <sup>7</sup> but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: <sup>8</sup> which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory: <sup>9</sup> but as it is written,

Things which eye saw not, and ear heard not,  
And which entered not into the heart of man,

Whatsoever things God prepared for them that love him.

<sup>10</sup> <sup>e</sup> But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. <sup>12</sup> But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. <sup>13</sup> Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. <sup>14</sup> Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. <sup>15</sup> But he that is spiritual judgeth all things, and he himself is judged of no man. <sup>16</sup> For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

<sup>e</sup> Some ancient authorities read *For*.

## BISHOPS' BIBLE (1568) 1602

princes of this worlde which come to nought: <sup>7</sup> But we speake the wisdom of God in a myserie, *even* the hid *wisdom* which God ordained before the world, unto our glory. <sup>8</sup> Which none of the princes of this worlde knewe: for had they knowen it, they would not have crucified the Lord of glorie. <sup>9</sup> But as it is written, The eye hath not seene, and the eare hath not heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea the deepe things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. <sup>12</sup> And we have not received the spirit of the world, but the spirit which is of God, that we might know the things which are given to us of God. <sup>13</sup> Which things also we speake, not in the wordes which mans wisdom teacheth, but which the holy Ghost teacheth: comparing spirituall things with spirituall things. <sup>14</sup> But the naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him: Neither can he know *them*, because they are spiritually discerned. <sup>15</sup> But he that is spirituall, discerneth all things, yet he himsele is judged of no man. <sup>16</sup> For who hath knowen the minde of the Lord, that he might instruct him? But we have the minde of Christ.

## RSV (1946) 1960

who are doomed to pass away. <sup>7</sup> But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. <sup>8</sup> None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. <sup>9</sup> But, as it is written,

"What no eye has seen, nor ear heard,  
nor the heart of man conceived,  
what God has prepared for those who love him,"

<sup>10</sup> God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup> For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. <sup>13</sup> And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

<sup>14</sup> The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

<sup>15</sup> The spiritual man judges all things, but is himself to be judged by no one. <sup>16</sup> "For who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.

## TYNDALE (1525) 1535

3 And I coude not speake unto you brethren as unto spretuall: but as unto carnall, even as it were unto babes in Christ. <sup>2</sup>I gave you mylke to drinke and not meate. For ye then were not stronge, no nether yet are. <sup>3</sup>For ye are yet carnall. As longe verely as ther is amonge you envyinge, stryfe and dissencion: are ye not carnall, and walke after the manner of men? <sup>4</sup>As longe as one sayth, I holde of Paul and another I am of Apollo, are ye not carnall? <sup>5</sup>What is Paul? What thinge is Apollo? Only ministers are they by whom ye beleved, even as the Lorde gave every man grace. <sup>6</sup>I have planted, Apollo watred: but God gave the increace. <sup>7</sup>So then, nether is he that planteth eny thinge, nether he that watreth: but God that gave the increace.

<sup>8</sup>He that planteth and he that watreth, are nether better then the other. Every man yet shall receive his rewarde accordinge to his laboure. <sup>9</sup>We are Goddes labourers, ye are Goddes husbandrye, ye are Goddes byldinge. <sup>10</sup>Accordinge to the grace of God geven unto me, as a wyse bylder have I layde the foundation. And a nother bylt theron. But let every man take hede how he byldeth upon. <sup>11</sup>For other foundation can no man laye, then that which is layde, which is Jesus Christ. <sup>12</sup>Yf eny man bylde on this foundation, golde, silver, precious stones: tymber, haye or stoble: <sup>13</sup>every mannes worke shall appere. For the daye shall declare it, and it shalbe shewed in fyre. And the fyre shall trye every mannes worke what it is. <sup>14</sup>Yf eny mannes worke that he hath bilt upon, byde, he shall receive a re-

## RHEIMS 1582

3 And I, brethren, could not speake to you as to spiritual, but as to carnal. As it were to litle ones in Christ, <sup>2</sup>I gave you milke to drinke, not meate: for you could not as yet, but neither can you now verely, for yet you are carnal. <sup>3</sup>For whereas there is among you emulation and contention, are you not carnal, and walke according to man? <sup>4</sup>For when one saith, I certes am Paules, and an other, I Apollos: are you not men? What is Apollo then? and what is Paul? <sup>5</sup>The ministers of him whom you have beleved, and to every one as our Lord hath given. <sup>6</sup>I planted, Apollo watered: but God gave the increase. <sup>7</sup>Therefore neither he that planteth is any thing, nor he that watereth: but he that giveth the increase, God. <sup>8</sup>And he that planteth and he that watereth are one. And every one shal receive his owne reward according to his owne labour. <sup>9</sup>For we are Gods coadjutors: you are Gods husbandrie, you are Gods building. <sup>10</sup>According to the grace that is given me, as a wise workemaster have I laid the foundation: and an other buildeth thereupon. but let every one looke how he buildeth thereon. <sup>11</sup>For other foundation no man can lay, beside that which is laid: which is Christ JESUS. <sup>12</sup>And if any man build upon this foundation, gold, silver, pretious stones, wood, hay, stubble, <sup>13</sup>the worke of every one shal be manifest: for the day of our Lord wil declare, because it shal be revealed in fire: and the worke of every one of what kinde it is, the fire shal trie. <sup>14</sup>If any mans worke abide, which he built there-

## GREAT BIBLE (1539) 1540

3 And I coude not speake (unto you brethren) as unto spretuall: but as unto carnall, even as unto babes in Christ. <sup>2</sup>I gave you mylke to drynke, and not meate. For ye then were not stronge, nether are ye as yet. <sup>3</sup>For ye are yet carnall. As longe verely as ther is amonge you envyinge, and strife and sectes: are ye not carnall, and walke after the maner of men? <sup>4</sup>For whye one sayth: I holde of Paul, and another: I am of Apollo, are ye not carnall? <sup>5</sup>What is Paul? What thyng is Apollo? Onely ministers are they by whom ye beleved, even as the Lorde gave every man grace. <sup>6</sup>I have planted, Apollo watred: but God gave the encrease. <sup>7</sup>So then, nether is he that planteth eny thyng, nether he that watreth, but God that geveth the encrease. <sup>8</sup>He that planteth and he that watreth, are one. Every man yet shall receive hys rewarde, accordynge to his laboure. <sup>9</sup>For we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buyldyng: <sup>10</sup>Accordynge to the grace of God geven unto me, as a wyse buylder have I layde the foundacyon. And another bylt theron. But let every man take hede, how he byldeth upon. <sup>11</sup>For another foundacyon can no man laye, then it that is layde, whych is Jesus Christ. <sup>12</sup>If eny man buylde on this foundacyon, golde, sylver, precyous stones, tymber, haye or stoble: <sup>13</sup>every mannes worcke shall appere. For the daye shall declare, whych shalbe shewed in fyre. And the fyre shall trye every mannes worcke, what it is. <sup>14</sup>If eny mannes worcke that he hath bylt upon, byde, he shall receive a

## KJ (1611) 1873

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. <sup>2</sup>I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. <sup>3</sup>For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? <sup>4</sup>For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

<sup>5</sup>Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? <sup>6</sup>I have planted, Apollos watered; but God gave the increase. <sup>7</sup>So then neither is he that planteth any *thing*, neither he that watereth; but God that giveth the increase. <sup>8</sup>Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. <sup>9</sup>For we are labourers together with God: ye are God's husbandry, *ye are* God's building. <sup>10</sup>According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. <sup>11</sup>For other foundation can no *man* lay than that is laid, which is Jesus Christ. <sup>12</sup>Now if any *man* build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup>every man's work shall be made manifest: for the day shall declare *it*, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. <sup>14</sup>If any *man's* work abide which he

## GENEVA BIBLE (1560) 1562

3 And I colde not speake unto you, brethren as unto spiritual men, but as unto carnal, (even) as unto babes in Christ. <sup>2</sup>I gave you milke to drinke, and not meat: for ye were not yet able (to beare it,) nether yet now are ye able. <sup>3</sup>For ye are yet carnal: for where as (there is) among you envying, and strife, and divisions, are ye not carnal, and walke as men? <sup>4</sup>For when one saith, I am Pauls, and another I am Apollos, are ye not carnal? <sup>5</sup>Who is Paul then? and who is Apollos, but the ministers by whome ye beleved, and as the Lord gave to everie man? <sup>6</sup>I have planted, Apollos watred, but God gave the encrease. <sup>7</sup>So then, nether is he that planteth, anie thing nether he that watreth, but God that giveth the encrease. <sup>8</sup>And he that planteth, and he that watreth, are one, and everie man shal receive his wages according to his labour. <sup>9</sup>For we together are Gods laborers: ye are Gods housbandrie, (and) Gods buylding. <sup>10</sup>According to the grace of God given to me as a skilful master buylder, I have laid the fundacion, and another buyldeth thereon: but let everie man take hede how he buyldeth upon it. <sup>11</sup>For other fundacion can no man lay, then that which is laid, which is Jesus Christ. <sup>12</sup>And if anie man buylde on this fundacion, golde, silver, precious stones, tymber, haye, (or) stubble, <sup>13</sup>Everie mans worke shalbe made manifest: for the daye shal declare it, because it shalbe reveiled by the fyre: and the fyre shal trye everie mans worke of what sort it is. <sup>14</sup>If anie mans worke, that he hathe buylt upon, abide, he shal

## (RV 1881) ASV 1901

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. <sup>2</sup>I fed you with milk, not with meat; for ye were not yet able *to bear it*: nay, not even now are ye able; <sup>3</sup>for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? <sup>4</sup>For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? <sup>5</sup>What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. <sup>6</sup>I planted, Apollos watered; but God gave the increase. <sup>7</sup>So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. <sup>8</sup>Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. <sup>9</sup>For we are God's fellow-workers: ye are God's husbandry, God's building. <sup>10</sup>According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. <sup>11</sup>For other foundation can no man lay than that which is laid, which is Jesus Christ. <sup>12</sup>But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; <sup>13</sup>each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. <sup>14</sup>If any man's work shall abide

## BISHOPS' BIBLE (1568) 1602

3 And I could not speake unto you brethren, as unto spirituall, but as unto carnall, *even* as unto babes in Christ. <sup>2</sup>I have nourished you with milke, and not with meate: for ye then were not strong, neither are ye as yet. <sup>3</sup>For ye are yet carnall: Seeing then there is among you envying, and strife, and sectes, are ye not carnall, and walke as men? <sup>4</sup>For while one saith, I am of Paul, and another, I *am* of Apollo, are ye not carnall? <sup>5</sup>For what is Paul? what is Apollo? but ministers by whom yee beleaved, even as the Lord gave to every man. <sup>6</sup>I have planted, Apollo watered: but God gave the increase. <sup>7</sup>So then, neither is hee that planteth any thing: neither he that watereth: but God that giveth the increase. <sup>8</sup>He that planteth, and he that watereth, are one: and every man shal receive his reward according to his labour. <sup>9</sup>For we together are Gods labourers, yee are God husbandrie, ye are Gods building. <sup>10</sup>According to the grace of God which is given unto me, as a wise master builder have I layd the foundation, and another buildeth thereon. But let every man take heed now he buildeth upon. <sup>11</sup>For other foundation can no man lay then that is layd, which is Jesus Christ. <sup>12</sup>If any man build on this foundation, gold, silver, precious stones, timber, hay, *or* stubble: <sup>13</sup>Every mans worke shalbe made manifest. The day shall declare it, because it shall be revealed by the fire, and the fire shall trie every mans worke what it is. <sup>14</sup>If any mans worke that he

## RSV (1946) 1960

3 But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. <sup>2</sup>I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready. <sup>3</sup>for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men? <sup>4</sup>For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely men? <sup>5</sup>What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. <sup>6</sup>I planted, Apollos watered, but God gave the growth. <sup>7</sup>So neither he who plants nor he who waters is anything, but only God who gives the growth. <sup>8</sup>He who plants and he who waters are equal, and each shall receive his wages according to his labor. <sup>9</sup>For we are fellow workers for God; you are God's field, God's building. <sup>10</sup>According to the commission of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. <sup>11</sup>For no other foundation can any one lay than that which is laid, which is Jesus Christ. <sup>12</sup>Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, stubble—<sup>13</sup>each man's work will be made manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. <sup>14</sup>If the work which any man has built on the foundation survives, he will receive a reward.

## TYNDALE (1525) 1535

warde. <sup>15</sup> If eny mannes worke burne, he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre.

<sup>16</sup> Are ye not ware that ye are the temple of God, and how that the sprete of God dwelleth in you? <sup>17</sup> Yf eny man defyle the temple of God, him shall God destroye. For the temple of God is holy, which temple ye are. <sup>18</sup> Let no man deceave him selfe. Yf eny man seme wyse amonge you, let him be a fole in this worlde, that he maye be wyse. <sup>19</sup> For the wysdome of this worlde is folysshnes with God. For it is written: he compaseth the wyse in their craftynes. <sup>20</sup> And agayne, God knoweth the thoughtes of the wyse that they be vayne. <sup>21</sup> Therefore let no man rejoyce in men. For all thynges are youre, <sup>22</sup> whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deeth, whether they be present thynges or thynges to come: all are youre, <sup>23</sup> and ye are Christes, and Christ is Goddes.

**4** Let men this wyse este me us, even as the ministers of Christ, and disposers of the secretes of God. <sup>2</sup> Furthermore it is requyred of the disposers that they be founde faythfull. <sup>3</sup> With me is it but a very smal thinge, that I shuld be judged of you, ether of (mans daye) No I judge not myn awne selfe. <sup>4</sup> I know nought by my selfe: yet am I not therby justified. It is the Lorde that judgeth me.

## RHEIMS 1582

upon: he shal receive reward. <sup>15</sup> If any mans worke burne, he shal suffer detriment: but him self shal be saved: yet so as by fire. <sup>16</sup> Know you not that you are the temple of God: and the Spirit of God dwelleth in you? <sup>17</sup> But if any violate the temple of God, God wil destroy him. For the temple of God is holy: which you are. <sup>18</sup> Let no man seduce him self: if any man seeme to be wise among you in this world, let him become a foole that he may be wise. <sup>19</sup> For the wisdom of this world is folishnes with God. For it is written, *I wil compasse the wise in their subteltie.* <sup>20</sup> And againe, *Our Lord knoweth the cogitations of the wise that they be vaine.* <sup>21</sup> Let no man therefore glorie in men. For al thynges are yours: <sup>22</sup> whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or thyngs present, or thyngs to come, for al are yours: <sup>23</sup> and you are Christes, and Christ is Gods.

**4** So let a man esteeme us as the ministers of Christ, and the dispensers of the mysteries of God. <sup>2</sup> Here now is required among the dispensers that a man be found faithful. <sup>3</sup> But to me it is a thing of lest account, to be judged of you, or of mans day: but I judge not my self neither. <sup>4</sup> For I am not guilty in conscience of any thing: but I am not justified herein: but he that judgeth me, is

## GREAT BIBLE (1539) 1540

rewarde. <sup>15</sup> If eny mannes worcke burne, he shall suffre losse, but he shalbe safe hym selfe: nevertheles, yet as it were thorowe fyre.

<sup>16</sup> Knowe ye not, that ye are the temple of God, and how that the sprete of God dwelleth in you? <sup>17</sup> If eny man defyle the temple of God, hym shall God destroye. For the temple of God, is holy, whych temple ye are. <sup>18</sup> Let no man deceave him selfe. If eny man seme wyse to hym selfe amonge you, let hym become a foole in this worlde, that he maye be wyse. <sup>19</sup> For the wysdom of thys worlde is folysshnes with God. For it is wrytten: he compaseth the wyse in theyr craftynes. <sup>20</sup> And agayne: God knoweth the thoughtes of the wyse, that they be vayne. <sup>21</sup> Therefore, let no man rejoyce in men. For all thynges are youre, <sup>22</sup> whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deeth, whether they be present thynges, or thynges to come: all are youre: <sup>23</sup> and ye are Chrystes, and Christ is Goddes.

**4** Let a man this wyse este me us, even as the minysters of Christ, and stewards of the secretes of God. <sup>2</sup> Furthermore it is required of the stewardestes, that a man be founde faythfull. <sup>3</sup> Wyth me is it but a very small thyng, that I shuld be judged of you, ether of mans judgement. No I judge not myne awne selfe. <sup>4</sup> For I knowe nought by my selfe: yet am I not therby justified. It is the Lorde that

## KJ (1611) 1873

hath built thereupon, he shall receive a reward. <sup>15</sup> If any *man's* work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire. <sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any *man* defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. <sup>18</sup> Let no *man* deceive himself. If any *man* among you seemeth to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. <sup>20</sup> And again, The Lord knoweth the thoughts of the wise, that they are vain. <sup>21</sup> Therefore let no *man* glory in men. For all *things* are yours; <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or *things* present, or *things* to come; all are yours; <sup>23</sup> and ye *are* Christ's; and Christ *is* God's.

**4** Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup> Moreover it is required in stewards, that a man be found faithful. <sup>3</sup> But with me it is a very small *thing* that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup> For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

## GENEVA BIBLE (1560) 1562

receive wages. <sup>15</sup> If anie mans worke burne, he shal lose, but he shalbe safe him self: nevertheles yet as it were by the fyre. <sup>16</sup> Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are. <sup>18</sup> Let no man deceive him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise. <sup>19</sup> For the wisdom of this world is foolishnes with God: for it is written, He catcheth the wise in their owne craftines. <sup>20</sup> And againe, The Lord knoweth that the thoghts of the wise be vaine. <sup>21</sup> Therefore let no man rejoyce in men: for all things are yours. <sup>22</sup> Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, (even) all are yours, <sup>23</sup> And ye Christs, and Christ Gods.

**4** Let a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God. <sup>2</sup> And as for the rest, it is required of the disposers, that everie man be founde faithful. <sup>3</sup> As touching me, I passe verie litle, to be judged of you, or of mans judgement: no, I judge not mine owne self. <sup>4</sup> For I knowe nothing by my self, yet am I not thereby justified: but he that judgeth me, is the Lord.

## (RV 1881) ASV 1901

which he built thereon, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

<sup>16</sup> Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

<sup>18</sup> Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: <sup>20</sup> and again, The Lord knoweth the reasonings of the wise, that they are vain. <sup>21</sup> Wherefore let no one glory in men. For all things are yours; <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; <sup>23</sup> and ye are Christ's; and Christ is God's.

**4** Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. <sup>2</sup> Here, moreover, it is required in stewards, that a man be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup> For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the

## BISHOPS' BIBLE (1568) 1602

hath built upon, abide, he shall receive a reward. <sup>15</sup> If any mans worke burne, he shall suffer losse, but he shall be safe himselfe: yet as *it were*, through fire. <sup>16</sup> Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are. <sup>18</sup> Let no man deceive himselfe: if any man among you seeme *to himselfe* to be wise in this world, let him become a foole, that hee may be wise. <sup>19</sup> For the wisdom of this world, is foolishnesse with God: for it is written, He compasseth the wise in their owne craftinesse. <sup>20</sup> And againe, The Lorde knoweth the thoughts of the wise, that they be vaine. <sup>21</sup> Therefore let no man glory in men, for all things are yours: <sup>22</sup> Whether Paul, or Apollo, or Cephas, either the world, either life, or death, whether things present, or things to come, all are yours: <sup>23</sup> But ye are Christs, and Christ *is* Gods.

**4** Let a man so esteeme of us as the ministers of Christ, and disposers of the secrets of God. <sup>2</sup> Furthermore, it is required in the disposers, that a man be found faithfull. <sup>3</sup> With me it is but a very small thing that I should be judged of you, either of mans judgement: yea, I judge not mine owne selfe. <sup>4</sup> For I know nothing by my selfe, yet am I not thereby justified: but he that judgeth

## RSV (1946) 1960

<sup>15</sup> If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

<sup>16</sup> Do you not know that you are God's temple and that God's Spirit dwells in you? <sup>17</sup> If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

<sup>18</sup> Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool that he may become wise. <sup>19</sup> For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness," <sup>20</sup> and again, "The Lord knows that the thoughts of the wise are futile." <sup>21</sup> So let no one boast of men. For all things are yours, <sup>22</sup> whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; <sup>23</sup> and you are Christ's; and Christ is God's.

**4** This is how one should regard us, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> Moreover it is required of stewards that they be found trustworthy. <sup>3</sup> But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. <sup>4</sup> I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges

## TYNDALE (1525) 1535

<sup>5</sup> Therefore judge nothinge before the tyme untill the Lorde come, which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God.

<sup>6</sup> These thinges brethren I have described in myne awne person and Apollos, for your sakes, that ye myght learne by us, that no man counte of him selfe beyonde that which is above writen: that one swell not agaynst another for eny mans cause. <sup>7</sup> For who preferreth the? What hast thou, that thou hast not receaved? Yf thou have receaved it, why rejoysest thou as though thou haddest not receaved it? <sup>8</sup> Now ye are full: now ye are made rych: ye raygne as kinges without us: and I wolde to God ye dyd raygne, that we might raygne with you.

<sup>9</sup> Me thinketh that God hath set forth us which are Apostles, for the lowest of all, as it were men apoynted to deeth. For we are a gasynge stocke unto the worlde, and to the angels, and to men. <sup>10</sup> We are foles for Christes sake, and ye are wyse thorow Christ. We are weake, and ye are stronge. Ye are honorable, and we are despised. <sup>11</sup> Even unto this daye we hunger and thyrst, and are naked, and are boffetted with fistes, and have no certayne dwellinge place, <sup>12</sup> and laboure workinge with oure awne hondes. We are revyled, and yet we blesse. We are persecuted, and suffer it. <sup>13</sup> We are evyll spoken of, and we praye. We are made as it were the filthynes of the worlde, the ofscowringe of all thinges, even unto this tyme.

## RHEIMS 1582

our Lord. <sup>5</sup> Therefore judge not before the time: until our Lord do come, who also wil lighten the hidden things of darkenes, and wil manifest the counsels of the hartes: and then the praise shal be to every man of God.

<sup>6</sup> But these things, brethren, I have transfigured into my self and Apollo, for you: that in us you may learne, one not to be puffed up against an other, above that is writen. <sup>7</sup> For who discerneth thee? Or what hast thou that thou hast not received? And if thou hast received, what doest thou glorie as though thou hast not received? <sup>8</sup> Now you are filled, now are you become riche: without us you reigne: and I would to God you did reigne, that we also might reigne with you. <sup>9</sup> For I thinke that God hath shewed us Apostles the last, as it were deputed to death: because we are made a spectacle to the world, and to Angels and men. <sup>10</sup> We are foles for Christ: but you wise in Christ. we weake: but you strong. you noble, but we base. <sup>11</sup> Until this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, <sup>12</sup> and labour working with our owne handes. we are cursed: and do blesse. we are persecuted: and susteine it. <sup>13</sup> we are blasphemed: and we beseeche. we are made the refuse of this world, the drosse of al even until

## GREAT BIBLE (1539) 1540

judgeth me. <sup>5</sup> Therefore judge nothinge before the tyme untill the Lorde come, whych wyll lyghten thinges that are hyd in darcknes, and open the counsels of the hertes. And then shall every man have prayse of God.

<sup>6</sup> These thynges (brethren) I have for an ensample described in myne awne person, and in Apollos, for youre sakes, that ye myght learne by us, that noman counte of hym selfe beyonde that which is above wrytten: that one swell not agaynst another for eny mans cause. <sup>7</sup> For who preferreth the? What hast thou, that thou hast not receaved? If thou have receaved it, why rejoysest thou, as though thou haddest not receaved it? <sup>8</sup> Nowe ye are full: nowe ye are made ryche: ye raygne as kinges without us: and I wolde to God ye dyd raygne, that we myght raygne with you.

<sup>9</sup> For me thynketh, that God hath set forth us (which are the last Apostles) as it were men appoynted to deeth. For we are a gasynge stocke unto the worlde, and to the Angels, and to men. <sup>10</sup> We are foles for Christes sake, but ye are wyse thorowe Chryst. We weake, but ye are stronge. Ye are honorable, but we are despysed. <sup>11</sup> Even unto this tyme we hunger and thyrst, and are naked, and are boffetted with fystes, and have no certayne dwellynge place, <sup>12</sup> and laboure, worckynge with oure awne handes. We are revyled, and yet we blesse. We are persecuted, and suffer it. <sup>13</sup> We are evyll spoken of, and we praye. We are made as it were the fylthines of the worlde, the ofscowrynge of all thynges, even unto thys daye.

## KJ (1611) 1873

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden *things* of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

<sup>6</sup> And these *things*, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above *that* which is written, that no one of you be puffed up for one against another. <sup>7</sup> For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? <sup>8</sup> Now ye are full, now ye are rich, ye have reigned as kings without us: and I would *to God* ye did reign, that we also might reign with you. <sup>9</sup> For I think that God hath set forth us the apostles last, as *it were* appointed to death: for we are made a spectacle unto the world, and to angels, and to men. <sup>10</sup> We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. <sup>11</sup> Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; <sup>12</sup> and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer *it*: <sup>13</sup> being defamed, we intreat: we are made as the filth of the world,

## GENEVA BIBLE (1560) 1562

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal everie man have praise of God. <sup>6</sup> Now these things, brethren, I have figuratively applied unto mine owne self and Apollos, for your sakes, that ye might learne by us, that no man presume above that which is written, that one swel not against another for anie mans cause, <sup>7</sup> For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why rejoycest thou, as though thou hadest not received it? <sup>8</sup> Now ye are ful: now ye are made riche: ye reigne as Kings without us, and wolde to God ye did reigne, that we also might reigne with you. <sup>9</sup> For I thinke that God hath set forthe us the laste Apostles, as men appointed to death for we are made a gasing stocke unto the worlde, and to the Angels, and to men. <sup>10</sup> We (are) fooles for Christs sake, and ye (are) wise in Christ: we (are) weake, and ye strong: ye (are) honorable, and we (are) despised. <sup>11</sup> Unto this houre we bothe hunger, and thirst, and are naked, and are buffeted, and have no certeine dwelling place, <sup>12</sup> And labour working with our owne hands we are reviled, and (yet) we blesse: we are persecuted, (and) suffer it. <sup>13</sup> We are evil spoken of, and we pray: we are made as the filthe of the worlde, the

## (RV 1881) ASV 1901

Lord. <sup>5</sup> Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

<sup>6</sup> Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other. <sup>7</sup> For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it? <sup>8</sup> Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you. <sup>9</sup> For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. <sup>10</sup> We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. <sup>11</sup> Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; <sup>12</sup> and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; <sup>13</sup> being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.

## BISHOPS' BIBLE (1568) 1602

me, is the Lord. <sup>5</sup> Therefore judge nothing before the time, untill the Lord come, who will lighten the hidden things of darkenesse, and open the counsels of the hearts: and then shall every man have praise of God. <sup>6</sup> And these things brethren, I have figuratively applied unto my selfe and to Apollos, for your sakes: that ye might learne by us, not to be wise above that which is written, that you swel not one against another for any mans cause. <sup>7</sup> For who separateth thee? And what hast thou, that thou hast not received? If thou hast received it, why doest thou glory as though thou hadst not received it? <sup>8</sup> Now are ye full, now are ye rich, ye have reigned as kings without us, and I would to God yee did reigne, that wee also might reigne with you. <sup>9</sup> For me thinketh that God hath set foorth us which are the last Apostles, as it were men appointed to death. For wee are made a gazing stock unto the world, and to angels, and to men. <sup>10</sup> We *are* fooles for Christes sake, but ye *are* wise in Christ. We *are* weake, but ye *are* strong: Ye *are* honourable, but we *are* despised. <sup>11</sup> Even unto this time we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place, <sup>12</sup> And labour, working with our owne hands: being reviled, we blesse: being persecuted, we suffer it: <sup>13</sup> Being defamed, we pray: we are made as the filthinesse of the world, *and are* the ofscouring of all things unto this day.

## RSV (1946) 1960

me. <sup>5</sup> Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God.

<sup>6</sup> I have applied all this to myself and Apollos for your benefit, brethren, that you may learn by us to live according to scripture, that none of you may be puffed up in favor of one against another. <sup>7</sup> For who sees anything different in you? What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?

<sup>8</sup> Already you are filled! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! <sup>9</sup> For I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. <sup>10</sup> We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. <sup>11</sup> To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, <sup>12</sup> and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; <sup>13</sup> when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the offscouring of all things.

## TYNDALE (1525) 1535

<sup>14</sup>I wryte not these thinges to shame you: but as my beloved sonnes I warne you. <sup>15</sup>For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Jesu, I have begotten you thorow the gospels. <sup>16</sup>Wherefore I desyre you to folowe me. <sup>17</sup>For this cause have I sent unto you Timotheus, which is my deare sonne, and faythfull in the Lorde, which shall put you in remembrance of my wayes which I have in Christ, even as I teache every where in all congregacions. <sup>18</sup>Some swell as though I wolde come no more at you. <sup>19</sup>But I will come to you shortely, yf God will: and will knowe, not the wordes of them which swell, but the power: <sup>20</sup>for the kyngdome of God is not in wordes, but in power. <sup>21</sup>What will ye? Shall I come unto you with a rodde, or els in love and in the sprete of mekenes?

**5** There goeth a comen sayinge that ther is fornicacion amonge you, and soche fornicacion as is not once named amonge the gentyls: that one shuld have his fathers wyfe. <sup>2</sup>And yeswell, and have not rather sorowed, that he which hath done this dede, might be put from amonge you. <sup>3</sup>For I verely as absent in body, even so present in sprete have determynd all redy (as though I were present) of him that hath done this dede, <sup>4</sup>in the name of oure Lorde Jesu Christ, when ye are gaddered together, and my sprete, with the power of the Lorde Jesus

## RHEIMS 1582

now. <sup>14</sup>Not to confound you, do I write these things: but as my dearest children I admonish you. <sup>15</sup>For if you have ten thousand pædagogues in Christ: yet not many fathers. For in Christ JESUS by the Gospel I begat you. <sup>16</sup>I beseeche you therefore be folowers of me. <sup>17</sup>Therefore have I sent to you Timothee, who is my dearest sonne and faithful in our Lord: who wil put you in minde of my waies that are in Christ JESUS, as every where in every Church I teach. <sup>18</sup>As though I would not come to you, so certayne are puffed up. <sup>19</sup>But I wil come to you quickly, if our Lord wil: and wil know not the wordes of them that be puffed up, but the power. <sup>20</sup>For the kingdom of God is not in wordes, but in power. <sup>21</sup>What wil you? in rodde that I come to you: or in charitie, and the spirit of mildnes?

**5** There is plainely heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers wife. <sup>2</sup>And you are puffed up: and have not mourned rather, that he might be taken away from among you, that hath done this dede. <sup>3</sup>I in dede absent in body, but present in spirit, have already judged, as present, him that hath so done, <sup>4</sup>in the name of our Lord JESUS Christ, you being gathered together and my spirit, with the vertue of our Lord JESUS

## GREAT BIBLE (1539) 1540

<sup>14</sup>I wryte not these thynges, to shame you: but as my beloved sonnes I warne you. <sup>15</sup>For though ye have ten thousande instructours in Chryst: yet have ye not many fathers. In Chryst Jesu I have begotten you thorow the Gospels. <sup>16</sup>Wherefore, I desyre you to folowe me. (*as I folowe Chryst*) <sup>17</sup>For thys cause have I sent unto you Tymotheus, which is my deare sonne, and faythfull in the Lorde, whych shall put you in remembrance of my wayes, that I have in Chryst, even as I teach every where in all congregacions. <sup>18</sup>Some swell, as though I wold come no more at you. <sup>19</sup>But I wyll come to you shortely yf God wyll: and will know, not the wordes of them which swell but the power: <sup>20</sup>for the Kyngdome of God is not in wordes, but in power. <sup>21</sup>What wyll ye? Shall I come unto you with a rodde, or els in love and in the sprete of softnesse?

**5** There goeth a comen sayinge that ther is fornicacion amonge you, and soch fornicacyon, as is not named amonge the gentyls: that one shuld have hys fathers wyfe. <sup>2</sup>And ye swell, and have not rather sorowed, that he which hath done thys dede, myght be put from amonge you. <sup>3</sup>For I verely as absent in body, but present in sprete, have determind already (as though I were present) concerninge hym that hath done this dede, <sup>4</sup>in the name of oure Lord Jesu Christ, when ye are gathered together, and my sprete with you, with the power of the Lorde Jesus

## KJ (1611) 1873

*and are* the offscouring of all *things* unto this day. <sup>14</sup>I write not these *things* to shame you, but as my beloved sons I warn *you*. <sup>15</sup>For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. <sup>16</sup>Wherefore I beseech you, be ye followers of me. <sup>17</sup>For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. <sup>18</sup>Now some are puffed up, as though I would not come to you. <sup>19</sup>But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. <sup>20</sup>For the kingdom of God *is* not in word, but in power. <sup>21</sup>What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

**5** It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have *his* father's wife. <sup>2</sup>And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. <sup>3</sup>For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this *deed*, <sup>4</sup>in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord

## GENEVA BIBLE (1560) 1562

ofskowring of all things, unto this time. <sup>14</sup>I write not these \* things to shame you, but as my beloved children I admonish you. <sup>15</sup>For though ye have ten thousand instructors in Christ, yet (have ye) not manie fathers: for in Christ Jesus I have begotten you through the Gospel. <sup>16</sup>Wherefore, I pray you, be ye followers of me. <sup>17</sup>For this cause have I sent unto you Timotheus, which is my beloved \* sonne, and faithful in the Lord, which shal put you in remembrance of my waies in Christ as I teache everie where in everie Church. <sup>18</sup>Some are puffed up as thogh I wolde not come to you. <sup>19</sup>But I wil come to you shortly, if the Lord wil, and wil knowe, not the speache of them which are puffed up, but the power. <sup>20</sup>For the kingdome of God (is not) in word but in power. <sup>21</sup>What wil ye? shal I come unto you with a rod, or in love, and in the spirit of mekenes?

**5** It is heard certainly (that there is) fornication among you, and suche fornication as is not once named among the Gentils, that one shulde have his fathers wife. <sup>2</sup>And ye are puffed up and have not rather sorowed, that he which hathe done this dede, might be put from among you. <sup>3</sup>For I verely as absent in bodie, but present in spirit, have determined already as thogh I were present, that he that hathe thus done this thing, <sup>4</sup>When ye are gathered together, and my spirit, in the Name of our Lord Jesus Christ that suche one, I (say) by the power of our Lord

## (RV 1881) ASV 1901

<sup>14</sup>I write not these things to shame you, but to admonish you as my beloved children. <sup>15</sup>For though ye have ten thousand tutors in Christ, yet *have ye* not many fathers; for in Christ Jesus I begat you through the gospel. <sup>16</sup>I beseech you therefore, be ye imitators of me. <sup>17</sup>For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church. <sup>18</sup>Now some are puffed up, as though I were not coming to you. <sup>19</sup>But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power. <sup>20</sup>For the kingdom of God is not in word, but in power. <sup>21</sup>What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

**5** It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's wife. <sup>2</sup>And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. <sup>3</sup>For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing, <sup>4</sup>in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of

## BISHOPS' BIBLE (1568) 1602

<sup>14</sup>I write not these things to shame you, but as my beloved sonnes I warne you. <sup>15</sup>For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: For in Christ Jesus I have begotten you, through the Gospel. <sup>16</sup>Wherefore I desire you, be yee followers of me. <sup>17</sup>For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithfull in the Lord, who shall put you in remembrance of my wayes which be in Christ, as I teach every where in all Churches. <sup>18</sup>Some are swollen, as though I would come no more at you: <sup>19</sup>But I will come to you shortly, if the Lord will, and wil know, not the words of them which are swollen, but the power. <sup>20</sup>For the kingdome of God is not in word, but in power. <sup>21</sup>What will yee? Shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

**5** There goeth common saying, that there is fornication among you, and such fornication as is not named among the Gentiles: that one should have his fathers wife. <sup>2</sup>And ye are puffed up, and have not rather sorowed, that he that hath done this deed, might be taken away from among you. <sup>3</sup>For I verily, as absent in body, but present in spirit, have determined already, as thogh I were present, that hee that hath so done this deed, <sup>4</sup>In the Name of our Lord Jesus Christ, you being gathered together, and my spirit with you, with the power of the

## RSV (1946) 1960

<sup>14</sup>I do not write this to make you ashamed, but to admonish you as my beloved children. <sup>15</sup>For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. <sup>16</sup>I urge you, then, be imitators of me. <sup>17</sup>Therefore I sent to you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church. <sup>18</sup>Some are arrogant, as though I were not coming to you. <sup>19</sup>But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. <sup>20</sup>For the kingdom of God does not consist in talk but in power. <sup>21</sup>What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?

**5** It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. <sup>2</sup>And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

<sup>3</sup>For though absent in body I am present in spirit, and as if present, I have already pronounced judgment <sup>4</sup>in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present,

## TYNDALE (1525) 1535

Christ, <sup>5</sup> to deliver him unto Satan, for the destruccyon of the flesshe, that the sprete maye be saved in the daye of the Lorde Jesus.

<sup>6</sup> Youre rejoysynge is not good: knowe ye not that a lytle leven sowreth the whole lompe of dowe. <sup>7</sup> Pourge therfore the olde leven, that ye maye be newe dowe, as ye are swete breed. For Christ oure esterlambe is offered up for us. <sup>8</sup> Therfore let us kepe holy daye, not with olde leven, nether with the leven of maliciousnes and wickednes: but with the swete breed of purenes and trueth.

<sup>9</sup> I wrote unto you in a pistle that ye shuld not company with fornicatours. <sup>10</sup> And I meant not at all of the fornicatours of this worlde, ether of the coveteous, or of extortioners, ether of the ydolaters: for then must ye nedes have gone out of the worlde. <sup>11</sup> But now I write unto you, that ye company not to gether, yf eny that is called a brother, be a fornicator, or coveteous, or a worshipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: with him that is soche se that ye eate not. <sup>12</sup> For what have I to do, to judge them which are without? Do ye not judge them that are with in? <sup>13</sup> Them that are without, God shall judge. Put away from amonge you, that evyll parson.

**6** How dare one of you haveinge busines with another go to lawe under the wicked, and not rather under the saynctes? <sup>2</sup> Do ye not know that the saintes shall judge the worlde? If the worlde shalbe judged by you: are ye not good ynough to judge small trifles? <sup>3</sup> knowe ye not how that we shall judge the angels? How moche moremaye we

## RHEIMS 1582

<sup>5</sup> to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS CHRIST. <sup>6</sup> Your glorying is not good. Know you not that a litle leaven corrupteth the whole paste? <sup>7</sup> Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated. <sup>8</sup> Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickednes, but in the azymes of sinceritie and veritie.

<sup>9</sup> I wrote to you in an epistle, Not to keepe companie with fornicatours. <sup>10</sup> I meane not the fornicatours of this world, or the covetous, or the extortioners, or servers of Idols: otherwise you should have gone out of this world. <sup>11</sup> But now I wrote to you, not to keepe companie, if he that is named a brother, be a fornicatour, or a covetous person, or a server of Idols, or a railer, or a drunkarde, or an extortioner: with such an one not so much as to take meate. <sup>12</sup> For what is it to me to judge of them that are without? Do not you judge of them that are within? <sup>13</sup> for them that are without, God wil judge. Take away the evil-one from among your selves.

**6** Dare any of you having a matter against an other, to be judged before the unjust, and not before the saints? <sup>2</sup> Or know you not that the saints shal judge of the world? And if the world shal be judged by you: are you unworthie to judge of the lest things? <sup>3</sup> Know you not that we shal judge Angels? how much more secular things?

## GREAT BIBLE (1539) 1540

Chryst <sup>5</sup> to delyver hym unto Satan, for the destruccyon of the flesshe, that the sprete maye be saved in the daye of the Lorde Jesus.

<sup>6</sup> Youre rejoysynge is not good: knowe ye not, that a lytle leven sowreth the whole lompe of dowe? <sup>7</sup> Pourge therfore the olde leven that ye maye be newe dowe, as ye are swete breed. For Christ oure passeover is offered up for us. <sup>8</sup> Therefore, let us kepe holy daye, not with olde leven, nether with the leven of malicyousnes and wickednes: but with the swete breed of purenes and trueth.

<sup>9</sup> I wrote unto you in a pistle, that ye shuld not company wyth fornicatours. <sup>10</sup> And I meant not at all of the fornicatours of this world, ether of the coveteous, or extortioners, ether the ydolaters: for then must ye nedes have gone out of the world. <sup>11</sup> But now I dyd write unto you, that ye company not together, yf eny that is called a brother, be a fornicator, or coveteous, or a worshyper of ymages, ether a raylar, ether a dronckard, or an extorcionar: wyth hym that is soche, se that ye eate not. <sup>12</sup> For what have I to do, to judge them which are without. Do ye not judge them that are within? <sup>13</sup> Them that are without, God judgeth. Put away the evell from amonge you.

**6** Darre one of you havynge busynes wyth another, go to lawe under the wycked, and not rather under the saynctes? <sup>2</sup> Do ye not knowe, that the saynctes shall judge the worlde? If the worlde shalbe judged by you: are ye not good ynough to judge small trifles? <sup>3</sup> knowe ye not, howe that we shall judge the angels? Howe moche more, maye

## KJ (1611) 1873

Jesus Christ, <sup>5</sup> to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your glorying is not good. Know ye not that a litle leaven leaveneth the whole lump? <sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup> therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote unto you in an epistle not to company with fornicators: <sup>10</sup> yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>11</sup> But now I have written unto you not to keep company, if any *man that is* called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. <sup>12</sup> For what have I to do to judge them also that are without? do not ye judge them that are within? <sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves *that wicked person*.

**6** Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup> Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall judge angels? how much more *things* that pertain to *this*

## GENEVA BIBLE (1560) 1562

Jesus Christ, <sup>5</sup> Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your rejoycing is not good: know ye not that a litle leaven, leaveneth the whole lump? <sup>7</sup> Purge out therefore the olde leaven, that ye may be a newe lump, as ye are unleavened: for Christ our Passeover is sacrificed for us. <sup>8</sup> Therefore let us kepe the feast, not with olde leaven, nether in the leaven of maliciousnes and wickednes: but with the unleavened bread of sinceritie and trueth. <sup>9</sup> I wrote unto you in an epistle, that ye shulde not companie together with fornicators, <sup>10</sup> And not all together with the fornicators of this worlde, or with the covetous, or with extortioners, or with idolaters: for then ye muste go out of the worlde. <sup>11</sup> But now I have written unto you, that ye companie not together: if anie that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with suche one eat not. <sup>12</sup> For what have I to do, to judge them also, which are without? do ye not judge them that are within? <sup>13</sup> But God judgeth them that are without. Put away therefore from among your selves that wicked man.

**6** Dare anie of you, having busines against another, be judged under the unjust, and not under the Saintes? <sup>2</sup> Do ye not knowe, that the Saintes shal judge the worlde? If the worlde then shalbe judged by you, are ye unworthie to judge the smallest matters? <sup>3</sup> Knowe ye not that we shal judge the Angels? how muche more things that pertaine to

## (RV 1881) ASV 1901

our Lord Jesus, <sup>5</sup> to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup> Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ: <sup>8</sup> wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote unto you in my epistle to have no company with fornicators; <sup>10</sup> not at all *meaning* with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: <sup>11</sup> but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. <sup>12</sup> For what have I to do with judging them that are without? Do not ye judge them that are within? <sup>13</sup> But them that are without God judgeth. Put away the wicked man from among yourselves.

**6** Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? <sup>2</sup> Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall judge angels? how much more, things that pertain

<sup>1</sup> Some ancient authorities omit *Jesus*.

## BISHOPS' BIBLE (1568) 1602

Lord Jesus Christ, <sup>5</sup> To deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup> Purge out therefore the olde leaven, that ye may be a new lump, as ye are unleavened. For *even* Christ our Passeover is offered up for us. <sup>8</sup> Therefore let us keepe holy day, not with olde leaven, neither with the leaven of maliciousnesse and wickednesse: but with the unleavened *bread* of purenesse and trueth. <sup>9</sup> I wrote unto you in an Epistle, that ye should not company with fornicatours. <sup>10</sup> *I did not meane* not at all with the fornicatours of this world, or with the covetous, or extortioners, or with idolaters: for then must yee needs have gone out of the world. <sup>11</sup> But now *this* I write unto you, not to company together, if any that is called a brother be a fornicatour, or covetous, or a worshipper of idols, or a railer, or a drunkard, or an extortioner: with him that is such not to eat. <sup>12</sup> For what have I to doe to judge them that are without? do not ye judge them that are within? <sup>13</sup> Them that are without, God shall judge. And yee shall put away from among you that wicked person.

**6** Dare any of you having businesse with another, be judged under the unjust, and not rather under the saints? <sup>2</sup> Doe ye not know that the saints shall judge the world? If the world shalbe judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not how that we shall judge the angels? How much more, things that per-

## RSV (1946) 1960

with the power of our Lord Jesus, <sup>5</sup> you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.<sup>b</sup>

<sup>6</sup> Your boasting is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup> Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. <sup>8</sup> Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in my letter not to associate with immoral men; <sup>10</sup> not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world. <sup>11</sup> But rather I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? <sup>13</sup> God judges those outside. “Drive out the wicked person from among you.”

**6** When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? <sup>2</sup> Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? <sup>3</sup> Do you not know that we are to judge angels? How much more, matters per-

<sup>b</sup> Other ancient authorities omit *Jesus*

## TYNDALE (1525) 1535

judge thinges that partayne to the life? <sup>4</sup>If ye have judgements of worldly matters, take them which are despised in the congregacion, and make them judges. <sup>5</sup>This I saye to youre shame. Is ther utterly no wyse man amonge you? What not one at all, that can judge bitwene brother and brother, <sup>6</sup>but one brother goeth to lawe with another: and that under the unbelievers?

<sup>7</sup>Now therfore there is utterly a faute amonge you, because ye go to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not your selves to be robbed? <sup>8</sup>naye, ye youre selves do wronge, and robbe: and that the brethren. <sup>9</sup>Do ye not remember how that the unryghteous shall not inheret the kyngdome of God? Be not deceived. For nether fornicatours, nether worshippers of ymages, nether whormongers, nether weaklynges, nether abusers of them selves with the mankynde, <sup>10</sup>nether thieves, nether the covetous, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdome of God. <sup>11</sup>And soche ware ye verely: but ye are wessed: ye are sanctified: ye are justified by the name of the Lorde Jesus, and by the sprete of oure God.

<sup>12</sup>All thinges are lawfull unto me: but all thinges are not profitable. I maye do all thinges: but I will be brought under nomans power. <sup>13</sup>Meates are ordeyned for the belly, and the belly for meates: but God shall destroye both it and them. Let not the body be applied unto fornicacion, but unto the Lorde, and the Lorde unto the body. <sup>14</sup>God hath rayseed up the Lorde, and shall rayse us up by his

## RHEIMS 1582

<sup>4</sup>If therfore you have secular judgements: the contemptible that are in the Church, set them to judge. <sup>5</sup>I speake to your shame. So is there not among you any wise man, that can judge betwene his brother? <sup>6</sup>but brother with brother contendeth in judgement: and that before infidels? <sup>7</sup>Now certes there is plainly a fault in you, that you have judgements among you. Why do you not rather take wrong? why do you not rather suffer fraude? <sup>8</sup>But your selves doe wrong and defraude: and that to the brethren. <sup>9</sup>Know you not that the unjust shal not possesse the kingdom of God? Do not erre, Neither fornicatours, nor servers of Idols, nor advouterers, nor the effeminat, nor the liers with mankinde, <sup>10</sup>nor theeves, nor the covetous, nor drunkards, nor railers, nor extortioners shal possesse the kingdom of God. <sup>11</sup>And these things certes you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup>All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought under the power of none. <sup>13</sup>The meate to the belly, and the belly to the meates: but God wil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. <sup>14</sup>But God both hath raised up

## GREAT BIBLE (1539) 1540

we judge thinges that pertayne to the lyfe? <sup>4</sup>If ye have judgements of worldly matters, take then whych are dyspysed in the congregacyon, and make them judges. <sup>5</sup>This I saye to youre shame. Is ther utterly no wyse man amonge you? What not one at all, that can judge betwene brother and brother, <sup>6</sup>but one brother goeth to lawe with another: and that under the unbelievers?

<sup>7</sup>Nowe therfore, there is utterly a faute amonge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selves to have harme? <sup>8</sup>naye, ye youre selves do wronge, and robbe: and that the brethren. <sup>9</sup>Do ye not knowe, how that the unryghteous shall not inheret the kyngdome of God? Be not deceived. For nether fornicatours, nether worshyppers of ymages, nether advouterers, nether weaklynges, nether abusers of them selves wyth mankynde, <sup>10</sup>nether thieves, nether covetouse, nether dronkardes, nether cursed speakers, nether pyllers, shall inheret the kyngdome of God. <sup>11</sup>And soch were some of you, but ye are wasshed: but ye are sanctified: but ye are justified by the name of the Lorde Jesus, and by the sprete of oure God.

<sup>12</sup>I maye do all thynges, but all thynges are not profytable. I maye do all thynges: but I will be brought under no mans power. <sup>13</sup>Meates are ordeyned for the belly, and the belly for meates: but God shall destroye both it and them. Let not the body be applyed unto fornicacyon, but unto the Lorde, and the Lorde unto the body. <sup>14</sup>God hath rayseed up the Lorde, and shall rayse us up by hys power.

## KJ (1611) 1873

life? <sup>4</sup>If then ye have judgments *of things* pertaining to *this* life, set them to judge who are least esteemed in the church. <sup>5</sup>I speak to your shame. Is it so, that there is not a wise *man* amongst you? no, not one that shall be able to judge between his brethren? <sup>6</sup>But brother goeth to law with brother, and that before the unbelievers. <sup>7</sup>Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be* defrauded? <sup>8</sup>Nay, you do wrong, and defraud, and that *your* brethren. <sup>9</sup>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup>nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup>And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup>All *things* are lawful unto me, but all *things* are not expedient: all *things* are lawful for me, but I will not be brought under the power of any. <sup>13</sup>Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. <sup>14</sup>And God hath both raised up the Lord, and will *also* raise up us by his own

## GENEVA BIBLE (1560) 1562

this life? <sup>4</sup>If then ye have judgements of things pertaining to this life, set up them which are least esteemed in the Church. <sup>5</sup>I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can judge betweene his brethren? <sup>6</sup>But a brother goeth to lawe with a brother, and that under the infideles. <sup>7</sup>Now therefore there is utterly a faute among you, because ye go to law one with another: why rather suffer ye not wrong? why rather susteine ye not harme? <sup>8</sup>Nay, ye your selves do wrong, and do harme and that to your brethren. <sup>9</sup>Knowe ye not that the unrighteous shal not inherite the kingdome of God? Be not deceived: nether fornicatours, nor idolaters nor adulterers, nor wantons, nor bouggerers, <sup>10</sup>Nor theves, nor covetous, nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God. <sup>11</sup>And suche were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup>All things are lawful unto me: but all things are not profitable. I may do all things but I wil not be broght under the power of anie thing. <sup>13</sup>Meates (are ordeined) for the bellie, and the bellie for the meates: but God shal destroye bothe it, and them. Now the bodie (is) not for fornication, but for the Lord, and the Lord for the bodie. <sup>14</sup>And God hathe also raised up the Lord, and shal raise us

## (RV 1881) ASV 1901

to this life? <sup>4</sup>If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? <sup>5</sup>I say *this* to move you to shame. What, cannot there be *found* among you one wise man who shall be able to decide between his brethren, <sup>6</sup>but brother goeth to law with brother, and that before unbelievers? <sup>7</sup>Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? <sup>8</sup>Nay, but ye yourselves do wrong, and defraud, and that *your* brethren. <sup>9</sup>Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, <sup>10</sup>nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup>And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup>All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. <sup>13</sup>Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: <sup>14</sup>and God both raised

## BISHOPS' BIBLE (1568) 1602

teine to this life? <sup>4</sup>If then ye have judgement of things pertaining to this life, set up them to judge, which are least esteemed in the Church. <sup>5</sup>I speake it to your shame. Is it so, that there is not a wise man among you? no not one that shalbe able to judge betweene his brethren? <sup>6</sup>But brother goeth to law with brother, and that under the unbelievers? <sup>7</sup>Now therefore, there is utterly a fault among you, because ye goe to law one with another: Why rather suffer ye not wrong? why rather suffer ye not harme? <sup>8</sup>Nay, ye your selves doe wrong, and doe harme, and that to your brethren. <sup>9</sup>Know yee not that the unrighteous shall not inherit the kingdome of God? Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup>Nor theeves, nor covetous, nor drunkards, nor revilers, nor pillers, shall inherit the kingdome of God. <sup>11</sup>And some such like you were: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the spirit of our God. <sup>12</sup>All things are lawfull unto mee, but all things are not profitable: all things are lawfull for me, but I wil not be brought under the power of any. <sup>13</sup>Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body. <sup>14</sup>And God both hath raised up the Lord, and also shall raise us up by his

## RSV (1946) 1960

taining to this life! <sup>4</sup>If then you have such cases, why do you lay them before those who are least esteemed by the church? <sup>5</sup>I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, <sup>6</sup>but brother goes to law against brother, and that before unbelievers?

<sup>7</sup>To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded? <sup>8</sup>But you yourselves wrong and defraud, and that even your own brethren.

<sup>9</sup>Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, <sup>10</sup>nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. <sup>11</sup>And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

<sup>12</sup>"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. <sup>13</sup>"Food is meant for the stomach and the stomach for food"—and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. <sup>14</sup>And God raised the Lord and will also raise us up by his power.

## TYNDALE (1525) 1535

power. <sup>15</sup> Ether remember ye not, that youre bodyes are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbyd. <sup>16</sup> Do ye not understonde that he which coupleth him selfe with an harlot, is be come one body? For two (sayth he) shalbe one flesshe. <sup>17</sup> But he that is joyned unto the Lorde, is one sprete.

<sup>18</sup> Fle fornicacion. All synnes that a man dothe, are without the body. But he that is a fornicator, synneth agaynst his awne body. <sup>19</sup> Ether knowe ye not how that youre bodyes are the temple of the holy goost, which is in you, whom ye have of God, and how that ye are not youre awne? <sup>20</sup> For ye are dearly bought. Therefore glorifie ye God in youre bodyes and in youre spretes, for they are goddes.

**7** As concerninge the thinges wherof ye wrote unto me: it is good for a man, not to touche a woman. <sup>2</sup> Neverthelessse to a voyde fornicacion, let every man have his wyfe: and let every woman have her husbände. <sup>3</sup> Let the man geve unto the wyfe due benevolence. Lykwyse also the wyfe unto the man. <sup>4</sup> The wyfe hath not power over her awne body: but the husbände. And lykewyse the man hath not power over his awne body: but the wyfe. <sup>5</sup> Withdrawe not youre selves one from another, excepte it be with consent for a tyme, for to geve youre selves to fastynge and prayer. And afterwarde come agayne to the same thinge, lest Satan tempte you for youre incontinenie.

## RHEIMS 1582

our Lord, and wil raise up us also by his power. <sup>15</sup> Know you not that your bodies are the members of Christ? Taking therfore the members of Christ, shal I make them the members of an harlot? God forbid. <sup>16</sup> Or know you not, that he which cleaveth to an harlot, is made one body? *For they shal be*, saith he, *two in one flesh*. <sup>17</sup> But he that cleaveth to our Lord, is one spirit. <sup>18</sup> Flee fornication. Every sinne whatsoever a man doeth, is without the body: but he that doth fornicate, sinneth against his owne body. <sup>19</sup> Or know you not that your members are the temple of the holy Ghost which is in you, whom you have of God, and you are not your owne? <sup>20</sup> For you are bought with a great price. Glorifie and beare God in your body.

**7** And concerning the things whereof you wrote to me: It is good for a man not to touch a woman. <sup>2</sup> But because of fornication let every man have his owne wife, and let every woman have her owne husband. <sup>3</sup> Let the husband render his dette to the wife: and the wife also in like maner to her husband. <sup>4</sup> The woman hath not power of her owne body: but her husband. And in like maner the man also hath not power of his owne body: but the woman. <sup>5</sup> Defraude not one an other, except perhaps by consent for a time, that you may give your self to praier: and returne againe together, lest Satan tempte you for your

## GREAT BIBLE (1539) 1540

<sup>15</sup> Ether knowe ye not, that youre bodyes are the members of Christ? shall I nowe take the members of Christ, and make them the members of an harlot? God forbyd. <sup>16</sup> Do ye not knowe, that he whych coupleth hym selfe with an harlot, is become one body. For two (sayth he) shalbe one flesshe. <sup>17</sup> But he that is joyned unto the Lorde is one sprete.

<sup>18</sup> Fle fornicacion. Every synne that a man doth, is without the body. But he that is a fornicator, synneth against his awne body. <sup>19</sup> Ether knowe ye not, how that youre bodyes are the temple of the holy ghost, which dwelleth in you, whom ye have of God, and how that ye are not youre awne? <sup>20</sup> For ye are dearly bought. Therefore glorifye God in youre bodyes, and in youre spretes, which are Goddes.

**7** As concernynge the thynges wherof ye wrote unto me: it is good for a man, not to touche a woman. <sup>2</sup> Neverthelessse, to avoyde whordome let every man have hys wyfe: and let every woman have her husbände. <sup>3</sup> Let the husbände geve unto the wyfe due benevolence. Lykewyse also the wyfe unto the husbände. <sup>4</sup> The wyfe hath not power of her awne body: but the husbände. And lykewyse the husbände hath not power of his awne body: but the wyfe. <sup>5</sup> Wythdrawe not youre selves one from another, except it be with consent for a tyme, for to geve youre selves to fastynge and prayer. And afterwarde come together agayne, lest Satan tempte you for youre incontinenie.

## KJ (1611) 1873

power. <sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid. <sup>16</sup> What? know ye not that he which is joined to a harlot is one body? for two, saith *he*, shall be one flesh. <sup>17</sup> But he that is joined unto the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. <sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

**7** Now concerning *the things* whereof ye wrote unto me: *It is* good for a man not to touch a woman. <sup>2</sup> Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup> Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan

## GENEVA BIBLE (1560) 1562

up by his power. <sup>15</sup> Knowe ye not, that your bodies are the membres of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid. <sup>16</sup> Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? for two, saith he, shalbe one flesh. <sup>17</sup> But he that is joyned unto the Lord, is one spirit. <sup>18</sup> Flee fornication: everie sinne that a man doeth is without the bodie: but he that committeth fornication, sinneth against his owne bodie. <sup>19</sup> Know ye not, that your bodie is the temple of the holie Gost, (which is) in you, whome ye have of God? and ye are not your owne. <sup>20</sup> For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

**7** Now concerning the things whereof ye wrote unto me, It (were) good for a man not to touche a woman. <sup>2</sup> Nevertheles, to avoide fornication, let everie man have his wife, and let everie woman have her owne housband. <sup>3</sup> Let the housband give unto the wife due benevolence, and likewise also the wife unto the housband. <sup>4</sup> The wife hathe not the power of her owne bodie, but the housband: and like wise also the housband hath not the power of his owne bodie, but the wife. <sup>5</sup> Defraude not one another, except (it be) with consent for a time, that ye may give your selves to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.

## (RV 1881) ASV 1901

the Lord, and will raise up us through his power. <sup>15</sup> Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. <sup>16</sup> Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. <sup>17</sup> But he that is joined unto the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. <sup>19</sup> Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; <sup>20</sup> for ye were bought with a price: glorify God therefore in your body.

**7** Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. <sup>2</sup> But, because of fornications, let each man have his own wife, and let each woman have her own husband. <sup>3</sup> Let the husband render unto the wife her due: and likewise also the wife unto the husband. <sup>4</sup> The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. <sup>5</sup> Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incon-

## BISHOPS' BIBLE (1568) 1602

power. <sup>15</sup> Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. <sup>16</sup> What, know ye not that he which is coupled with an harlot, is one body? For two (saith he) shalbe one flesh. <sup>17</sup> But he that is coupled unto the Lord, is one spirit. <sup>18</sup> Flee fornication: Every sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body. <sup>19</sup> What, know ye not that your body is the temple of the holy Ghost *which is* in you, whom ye have of God, and ye are not your owne? <sup>20</sup> For ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

**7** Nowe as concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman, <sup>2</sup> Neverthelesse, to avoid fornication, let every man have his owne wife, and let every woman have her owne husband. <sup>3</sup> Let the husband give unto the wife due benevolence: Likewise also the wife unto the husband. <sup>4</sup> The wife hath not the power of her owne body, but the husband: And likewise also the husband hath not the power of his owne body, but the wife. <sup>5</sup> Defraud you not the one the other, except *it be* with both your consents for a time, that ye may give your selves to fasting and prayer: and afterward come together againe, that Satan tempt you not

## RSV (1946) 1960

<sup>15</sup> Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! <sup>16</sup> Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one." <sup>17</sup> But he who is united to the Lord becomes one spirit with him. <sup>18</sup> Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. <sup>19</sup> Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; <sup>20</sup> you were bought with a price. So glorify God in your body.

**7** Now concerning the matters about which you wrote. It is well for a man not to touch a woman. <sup>2</sup> But because of the temptation to immorality, each man should have his own wife and each woman her own husband. <sup>3</sup> The husband should give to his wife her conjugal rights, and likewise the wife to her husband. <sup>4</sup> For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. <sup>5</sup> Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you

## TYNDALE (1525) 1535

<sup>6</sup>This I saye of favoure, and not of commaundement. <sup>7</sup>For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of god, one after this manner, another after that. <sup>8</sup>I saye unto the unmarried men and widdowes: it is good for them yf they abyde even as I do. <sup>9</sup>But and yf they cannot abstayne, let them mary. For it is better to mary then to burne.

<sup>10</sup>Unto the maryed commaunde not I, but the Lorde: that the wyfe separate not her selfe from the man. <sup>11</sup>Yf she separate her selfe, let her remayne unmarried or be reconcyled unto her husbände agayne. And let not the husbände put away his wyfe from him.

<sup>12</sup>To the remnaunt speake I and not the Lorde. Yf eny brother have a wyfe that beleveth not, yf she be content to dwell with him, let him not put her away. <sup>13</sup>And the woman which hath to her husbände an infidell, yf he consent to dwell with her, let her not put him away. <sup>14</sup>For the unbelevinge husbände is sanctified by the wyfe: and the unbelevinge wyfe is sanctified by the husbände. Or els were youre chyldeyn unclene: but now are they pure. <sup>15</sup>But and yf the unbelevynge departe, let him departe. A brother or a syster is not in subjection to soche. God hath called us in peace. <sup>16</sup>For how knowest thou o woman, whether thou shalt save that man or no? Other how knowest thou o man

## RHEIMS 1582

incontinencie. <sup>6</sup>But I say this by indulgence, not by commaundement. <sup>7</sup>For I would al men to be as my self: but every one hath a proper gift of God: one so, and an other so.

<sup>8</sup>But I say to the unmarried and to widowes: it is good for them if they so abide even as I also. <sup>9</sup>But if they doe not conteneine them selves, let them marie. For it is better to marie then to be burnt.

<sup>10</sup>But to them that be joyned in matrimonie, not I give commaundement, but our Lord, that the wife depart not from her husband: <sup>11</sup>and if she depart, to remaine unmarried, or to be reconciled to her husband. And let not the husband put away his wife.

<sup>12</sup>For to the rest, I say, not our Lord. If any brother have a wife an infidel, and she consent to dwel with him: let him not put her away. <sup>13</sup>And if any woman have a husband an infidel, and he consent to dwel with her: let her not put away her husband. <sup>14</sup>For the man. an infidel is sanctified by the faithful woman: and the woman an infidel is sanctified by the faithful husband: otherwise your children should be uncleane: but now they are holy. <sup>15</sup>But if the infidel depart, let him depart. for the brother or sister is not subject to servitude in such. but in peace hath god called us. <sup>16</sup>For how knowest thou woman, if thou shalt save thy husband? or how knowest thou man, if thou

## GREAT BIBLE (1539) 1540

<sup>6</sup>This I saye of favoure, and not of commaundement. <sup>7</sup>For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God, one after this manner, another after that. <sup>8</sup>I saye unto them that be unmarried and wyddowes: it is good for them, yf they abyde even as I do. <sup>9</sup>But and yf they cannot abstayne, let them mary. For it is better to mary, then to burne.

<sup>10</sup>Unto the maryed commaunde, not I, but the Lord: Let not the wyfe be separated from the husband. <sup>11</sup>If she separate her selfe, let her remayne unmarried, or be reconciled unto her husbände agayne. And let not the husbände put away his wyfe from him.

<sup>12</sup>To the remnaunt speake I, not the Lorde If eny brother have a wyfe that beleveth not, yf she be content to dwell with him, let hym not put her away. <sup>13</sup>And the woman whych hath to her husbände an infidell, and consent to dwell wyth her, let her not put hym away. <sup>14</sup>For the unbelevynge husbände is sanctified by the wyfe, and the unbelevinge wyfe is sanctified by the husbände. Or els were your chyldeyn uncleane: but nowe are they holye. <sup>15</sup>But and yf the unbelevynge departe, let him departe. A brother or asyster is not in subjecyon to soche. But God hath called us in peace. <sup>16</sup>For how knowest thou (o woman) whether thou shalt save thy husbände or no? Other howe knowest thou (o man) whether thou shalt save

## KJ (1611) 1873

tempt you not for your incontinency. <sup>6</sup>But I speak this by permission, *and* not of commandment. <sup>7</sup>For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

<sup>8</sup>I say therefore to the unmarried and widows, It is good for them if they abide even as I. <sup>9</sup>But if they cannot contain, let them marry: for it is better to marry than to burn. <sup>10</sup>And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: <sup>11</sup>but and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. <sup>12</sup>But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup>And the woman which hath a husband that believeth not, and *if* he be pleased to dwell with her, let her not leave him. <sup>14</sup>For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. <sup>15</sup>But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. <sup>16</sup>For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man,

## GENEVA BIBLE (1560) 1562

<sup>6</sup> But I speake this by permission, not by commandement.  
<sup>7</sup> For I wolde that all men were even as I my self (am:) but everie man hathe his proper gift of God, one after this maner, and another after that. <sup>8</sup> Therefore I say unto the unmarried, and unto the widowes, it is good for them if they abide even as I (do.) <sup>9</sup> But if they can not abstaine, let them marie: for it is better to marie then to burne.  
<sup>10</sup> And unto the married I commande, not I but the Lord, Let not the wife departe from her housband. <sup>11</sup> But and if she departe, let her remaine unmarried, or be reconciled unto her housband, and let not the housband put away (his) wife. <sup>12</sup> But to the remnant I speake, and not the Lord, If anie brother have a wife, that beleeveth not, if she be content to dwell with him let him not forsake her.  
<sup>13</sup> And the woman which hathe an housband that beleeveth not, if he be content to dwel with her, let her not forsake him. <sup>14</sup> For the unbelieving housband is sanctified by the wife, and the unbelieving wife is sanctified by the housband, els were your children uncleane: but now are they holie. <sup>15</sup> But if the unbelieving departe, let him departe: a brother or a sister is not in subjection in suche things: but God hath called us in peace. <sup>16</sup> For what knowest thou, o wife, whither thou shalt save thine housband? Or what knowest thou, o man, whither thou shalt save thy wife?

## (RV 1881) ASV 1901

tinency. <sup>6</sup> But this I say by way of concession, not of commandment. <sup>7</sup> Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

<sup>8</sup> But I say to the unmarried and to widows, It is good for them if they abide even as I. <sup>9</sup> But if they have not continency, let them marry: for it is better to marry than to burn. <sup>10</sup> But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband <sup>11</sup> (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. <sup>12</sup> But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. <sup>13</sup> And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. <sup>14</sup> For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. <sup>15</sup> Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace. <sup>16</sup> For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest

## BISHOPS' BIBLE (1568) 1602

for your incontinenzie. <sup>6</sup> This I say of favour, and not of commandement. <sup>7</sup> For I would that all men were even as I my selfe: but every man hath his proper gift of God, one after this maner, another after that. <sup>8</sup> I say therefore to the unmarried and widowes, It is good for them if they abide even as I. <sup>9</sup> But if they cannot abstaine, let them marry: for it is better to marry then to burne. <sup>10</sup> Unto the married command, not I, but the Lord, Let not the wife depart from her husband: <sup>11</sup> But and if she depart, let her remaine unmarried, or be reconciled to her husband *again*: And let not the husband put away his wife. <sup>12</sup> But to the remnant speake I, not the Lord, If any brother have a wife that beleeveth not, and she consent to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath to her husband an infidell, and he consent to dwell with her, let her not put him away. <sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, els were your children uncleane, but now are they holy. <sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not made subject in such *things*: but God hath called us in peace. <sup>16</sup> For how knowest thou, O woman, whether thou shalt save thy husband? or how knowest thou, O man, whether

## RSV (1946) 1960

through lack of self-control. <sup>6</sup> I say this by way of concession, not of command. <sup>7</sup> I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another.

<sup>8</sup> To the unmarried and the widows I say that it is well for them to remain single as I do. <sup>9</sup> But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion.

<sup>10</sup> To the married I give charge, not I but the Lord, that the wife should not separate from her husband <sup>11</sup> (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife.

<sup>12</sup> To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. <sup>13</sup> If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. <sup>14</sup> For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy. <sup>15</sup> But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace. <sup>16</sup> Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?

<sup>6</sup> Many ancient authorities read *For*.  
<sup>7</sup> Many ancient authorities read *you*.

<sup>1</sup> Other ancient authorities read *you*

## TYNDALE (1525) 1535

whether thou shalt save that woman orno? <sup>17</sup> but even as God hath distributed to every man.

As the Lorde hath called every person, so let him walke: and so orden I in all congregacions. <sup>18</sup> Yf eny man be called beyng circumcised, let him adde nothings therto. Yf eny be called uncircumcised: let him not be circumcised. <sup>19</sup> Circumcision is nothings, uncircumcision is nothings: but the kepinge of the commaundementes of God is altogether. <sup>20</sup> Let every man abyde in the same state wherin he was called. <sup>21</sup> Arte thou called a servaunt? care not for it. Neverthesse yf thou mayst be fre, use it rather. <sup>22</sup> For he that is called in the Lorde beyng a servaunt is the Lordes freman. Lykwyse he that is called beyng fre, is Christes servaunt. <sup>23</sup> Ye are dearly bought, be not mennes servautes. <sup>24</sup> Brethren let every man wherin he is called, therein abyde with God.

<sup>25</sup> As concerninge virgins, I have no commaundement of the Lorde: yet geve I counsell, as one that hath obtayned mercye of the Lorde to be faythfull. <sup>26</sup> I suppose that it is good for the present necessite. For it is good for a man so to be. <sup>27</sup> Arte thou bounde unto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. <sup>28</sup> But and yf thou take a wyfe thou synnest not. Lykwyse yf a virgin mary, she synneth not. Neverthesse soche shall have trouble in their flesshe: but I faver you.

<sup>29</sup> This saye I brethren, the tyme is shorte. It remayneth that they which have wives, be as though they had none,

## RHEIMS 1582

shalt save the woman? <sup>17</sup> But to every one as our Lord hath devided, as God hath called every one, so let him walke, and as in al Churches I teach. <sup>18</sup> Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and prepuce is nothing: but the observation of the commaundements of God. <sup>20</sup> Every one in the vocation that he was called, in it let him abide. <sup>21</sup> Wast thou called being a bondman? care not for it: but and if thou canst be made free, use it rather. <sup>22</sup> For he that in our Lord is called, being a bondman, is the franchised of our Lord. likewise he that is called, being free, is the bondman of Christ. <sup>23</sup> You were bought with price, be not made the bondmen of men. <sup>24</sup> Every brother wherein he was called, in that let him abide before God.

<sup>25</sup> And as concerning virgins, a commaundement of our Lord I have not: but counsel I give, as having obtained mercie of our Lord to be faithful. <sup>26</sup> I thinke therfore that this is good for the present necessitie, because it is good for a man so to be. <sup>27</sup> Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife. <sup>28</sup> But if thou take a wife, thou hast not sinned. And if a virgin marie, she hath not sinned. neverthesse tribulation of the flesh shal such have. but I spare you. <sup>29</sup> This therfore I say brethren, the time is short, it remaineth, that they also which have wives, be as though they had not:

## GREAT BIBLE (1539) 1540

thy wyfe or no? <sup>17</sup> but even as God hath distributed to every man.

As the Lorde hath called every man, so let hym walke: and so ordeyn I in all congregacyons. <sup>18</sup> If eny man be called beyng circumcised, let him not adde uncircumcisyon. If eny be called uncircumcised, let hym not be circumcised. <sup>19</sup> Circumcisyon is nothynge, and uncircumcisyon is nothings: but the keypyng of the commaundementes of God.

<sup>20</sup> Let every man abyde in the same callinge, wherin he was called. <sup>21</sup> Art thou called a servaunt? care not for it. Neverthesse yf thou mayst be fre, use it rather. <sup>22</sup> For he that is called in the Lorde, beyng a servaunt, is the Lordes freman. Lykewyse he that is called beyng fre, is Christes servaunt. <sup>23</sup> Ye are dearly bought, be not ye the servautes of men. <sup>24</sup> Brethren, let every man wherin he is called, therein abyde wyth God. <sup>25</sup> As concernynge virgins, I have no commaundement of the Lorde: yet geve I counsell, as one that hath obtayned mercye of the Lord, to be faythfull. <sup>26</sup> I suppose therfore that it is good for the present necessite. For it is good for a man so to be. <sup>27</sup> Art thou bounde unto a wyfe? seke not to be losed. Art thou loosed from a wyfe? seke not a wyfe. <sup>28</sup> But and yf thou marye a wyfe, thou hast not synned. Lykewyse, yf a virgyn mary, she hath not synned. Neverthesse soche shall have trouble in their flesshe: but I favoure you.

<sup>29</sup> This saye I brethren, the tyme is shorte. It remayneth, that they whych have wyves, be as though they had none:

## KJ (1611) 1873

whether thou shalt save *thy* wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. <sup>18</sup> Is any *man* called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord: yet I give *my* judgment, as one that hath obtained mercy of the Lord to be faithful. <sup>26</sup> I suppose therfore that this is good for the present distress, *I say*, that *it* is good for a man so to be. <sup>27</sup> Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup> But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. <sup>29</sup> But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

## GENEVA BIBLE (1560) 1562

## BISHOPS' BIBLE (1568) 1602

<sup>17</sup> But as God hath distribute to everie man, as the Lord hath called everie one, so let him walke: and so ordeine I, in all Churches. <sup>18</sup> Is anie man called being circumcised? let him not gather (his uncircumcision:) is anie called uncircumcised? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commaundements of God. <sup>20</sup> Let everie man abide in the same vocation wherein he was called. <sup>21</sup> Art thou called (being) a servant? care not for it: but if yet thou maist be fre, use it rather. <sup>22</sup> For he that is called in the Lord (being) a servant, is the Lords freman: likewise also he that is called (being) fre, is Christs servant. <sup>23</sup> Ye are boght with a price: be not the servants of men. <sup>24</sup> Brethren, let everie man, wherein he was called, therein abide with God. <sup>25</sup> Now concerning virgines, I have no commaundement of the Lord: but I give mine advise, as one that hath obtained mercie of the Lord to be faithful. <sup>26</sup> I suppose then this to be good for the present necessitie: (I meane) that it is good for a man so to be. <sup>27</sup> Art thou bounde unto a wife? seke not to be losed: art thou losed from a wife? seke not a wife. <sup>28</sup> But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: nevertheles, suche shal have trouble in the flesh but spare you. <sup>29</sup> And this I say, brethren, because the time is short, here after that bothe they which have wives, be as thogh

thou shalt save thy wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walke, and so ordaine I in all Churches. <sup>18</sup> Is any man called being circumcised? let him not adde *uncircumcision*: Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandements of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called a servant? care not for it: neverthelesse, if thou mayest be made free, use it rather. <sup>22</sup> For hee that is called in the Lord, *being* a servant, is the Lords free man: likewise also he that is called, *being* free, is Christs servant. <sup>23</sup> Ye are bought with a price, be not ye the servants of men. <sup>24</sup> Brethren, let every man wherein he is called, therein abide with God. <sup>25</sup> Now concerning virgins, I have no commandement of the Lord: yet give I counsell, as one that hath obtained mercy of the Lord to be faithfull. <sup>26</sup> I suppose therefore that it is good for the present necessitie, that *I say*, it is good for a man so to be. <sup>27</sup> Art thou bound unto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife. <sup>28</sup> But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: neverthelesse, such shal have trouble in the flesh: but I beare with you. <sup>29</sup> But this I say brethren, because the time is short: it remaineth that they also

## (RV 1881) ASV 1901

## RSV (1946) 1960

thou, O husband, whether thou shalt save thy wife? <sup>17</sup> Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. <sup>18</sup> Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. <sup>20</sup> Let each man abide in that calling wherein he was called. <sup>21</sup> Wast thou called being a bondservant? care not for it: nay, even if thou canst become free, use *it* rather. <sup>22</sup> For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant. <sup>23</sup> Ye were bought with a price; become not bondservants of men. <sup>24</sup> Brethren, let each man, wherein he was called, therein abide with God.

<sup>17</sup> Only, let every one lead the life which the Lord has assigned to him, and in which God has called him. This is my rule in all the churches. <sup>18</sup> Was any one at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was any one at the time of his call uncircumcised? Let him not seek circumcision. <sup>19</sup> For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. <sup>20</sup> Every one should remain in the state in which he was called. <sup>21</sup> Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity. <sup>22</sup> For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. <sup>23</sup> You were bought with a price; do not become slaves of men. <sup>24</sup> So, brethren, in whatever state each was called, there let him remain with God.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. <sup>26</sup> I think therefore that this is good by reason of the distress that is upon us, *namely*, that it is good for a man to be as he is. <sup>27</sup> Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup> But shouldst thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. <sup>29</sup> But this I say, brethren, the time is shortened, that henceforth both those that have

<sup>25</sup> Now concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. <sup>26</sup> I think that in view of the impending distress it is well for a person to remain as he is. <sup>27</sup> Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. <sup>28</sup> But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles, and I would spare you that. <sup>29</sup> I mean, brethren, the appointed time has grown very short; from now on, let those

## TYNDALE (1525) 1535

<sup>30</sup> and they that wepe be as though they wept not: and they that rejoyce, be as though they rejoyced not: and they that bye, be as though they possessed not: <sup>31</sup> and they that use this worlde, be as though they used it not. For the fassyon of this worlde goeth awaye.

<sup>32</sup> I wold have you without care. The single man careth for the thinges of the Lorde how he maye please the Lorde.

<sup>33</sup> But he that hath married, careth for the thinges of the worlde, how he maye please his wyfe. <sup>34</sup> There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the Lorde, that she maye be pure both in body and also in sprete. But she that is married, careth for the thinges of the worlde, how she maye please her husband. <sup>35</sup> This speake I for youre profit, not to tangle you in a snare: but for that which is honest and comly unto you, and that ye maye quyetly cleave unto the Lorde without separation.

<sup>36</sup> If eny man thinke that it is uncomly for his virgin, yf she passe the tyme of mariage, and yf so nede requyre, let him do what he listeth, he synneth not: let them be coupled in mariage. <sup>37</sup> Neverthelesse he that purposeth surely in his herte, havinge none nede: but hath power over his awne will: and hath so decreed in his herte, that he will kepe his virgin, doth well. <sup>38</sup> So then he that joyneth his virgin in mariage, doth well. But he that joyneth not his virgin in

## RHEIMS 1582

<sup>30</sup> and they that weepe, as though they wept not: and they that rejoyce, as though they rejoiced not: and they that bye, as though they possessed not: <sup>31</sup> and they that use this world, as though they used it not. for the figure of this world passeth away. <sup>32</sup> But I would have you to be without carefulnes. He that is without a wife, is careful for the things that pertaine to our Lord, how he may please God. <sup>33</sup> But he that is with a wife, is careful for the things that pertaine to the world, how he may please his wife: and he is devided. <sup>34</sup> And the woman unmarried and the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. But she that is married, thinketh on the things that pertaine to the world, how she may please her husband. <sup>35</sup> And this I speake to your profit: not to cast a snare upon you, but to that which is honest, and that may give you power without impediment to attend upon our Lord. <sup>36</sup> But if any man thinke that he seemeth dishonoured upon his virgin, for that she is past age, and if it must so be, let him doe that he wil. He sinneth not if she marie. <sup>37</sup> For he that hath determined in his hart being settled, not having necessitie, but having power of his owne wil, and hath judged this in his hart, to keepe his virgin, doeth wel. <sup>38</sup> Therefore both he that joyneth his virgin in matrimonie, doeth wel: and he that joyneth not, doeth better.

## GREAT BIBLE (1539) 1540

<sup>30</sup> and they that wepe, be as though they wept not: and they that rejoyce, be as though they rejoiced not: and they that bye, be as though they possessed not: <sup>31</sup> and they that use this worlde, be as though they used it not. For the fassyon of thys worlde goeth awaye. <sup>32</sup> I wolde have you without care. He that is unmarried, careth for the thynges that belong to the Lord, howe he maye please the Lord. <sup>33</sup> But he that hath maryed a wyfe careth for the thinges that are of the worlde, howe he maye please his wyfe. <sup>34</sup> There is difference betwene a virgin and a wife. The syngle woman careth for the thinges that are of the Lorde, that she maye be holy both in bodye and also in sprete. Agayne: she that is maryed, careth for the thinges that pertayne to the worlde, how she maye please her husbände. <sup>35</sup> This speake I for youre profet, not to tangle you in a snare: but that ye maye folowe it which is honest and comly, and that ye maye cleave unto the Lorde without separation.

<sup>36</sup> If eny man thynke that it is uncomly for his virgin, yf she passe the tyme of maryage, and yf so nede require, let him do what he lysteth, he synneth not: let them be coupled in mariage. <sup>37</sup> Neverthelesse, he that purposeth surely in his herte, havynge no nede: but hath power over his awne will: and hath so decreed in his hert, that he will kepe his virgin, doth well. <sup>38</sup> So then, he that joyneth his virgin in mariage doth well. But he that joyneth not his

## KJ (1611) 1873

<sup>30</sup> and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> and they that use this world, as not abusing *it*: for the fashion of this world passeth away. <sup>32</sup> But I would have you without carefulness. He *that is* unmarried careth for the *things* that belong to the Lord, how he may please the Lord; <sup>33</sup> but he that is married careth for the *things that are* of the world, how he may please *his* wife. <sup>34</sup> There is difference *also* between a wife and a virgin. The unmarried *woman* careth for the *things* of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the *things* of the world, how she may please *her* husband. <sup>35</sup> And this I speak for your own profit; not that I may cast a snare upon you, but for *that which is* comely, and that you may attend upon the Lord without distraction. <sup>36</sup> But if any *man* think that *he* behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. <sup>37</sup> Nevertheless he that standeth stedfast in *his* heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that *he* will keep his virgin, doeth well. <sup>38</sup> So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

## GENEVA BIBLE (1560) 1562

they had none: <sup>30</sup> And they that wepe, as thogh they wept not: and they that rejoyce, as thogh thei rejoyced not: and thei that bie, as thogh they possessed not: <sup>31</sup> And they that use this worlde, as thogh they used it not: for the facion of this worlde goeth away. <sup>32</sup> And I wolde have you without care. The unmarried careth for the things of the Lord, how he may please the Lord. <sup>33</sup> But he that is married, careth for the things of the worlde, how he maye please (his) wife. <sup>34</sup> There is difference also betwene a virgine and a wife: the unmarried woman careth for the things of the Lord, that she may be holie, bothe in bodie and in spirit: but she that is married, careth for the things of the worlde, how she may please her housband. <sup>35</sup> And this I speake for your owne commoditie, not to tangle you in a snare, but that (ye followe) that, which is honest, and that ye may cleave fast unto the Lord without separation. <sup>36</sup> But is anie man thinke that it is uncomelye for his virgine, if she passe the flowre of (her) age, and nede so require, let him do what he wil, he sinneth not: let them be married. <sup>37</sup> Nevertheles he that standeth firme in his heart, that he hath no nede, but hath power over his owne will, and hath so decreed in his heart, that he will kepe his virgine, he doeth wel. <sup>38</sup> So then he that giveth her to mariage, doeth well, but he that giveth her not to mariage, doeth

## (RV 1881) ASV 1901

wives may be as though they had none; <sup>30</sup> and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; <sup>31</sup> and those that use the world, as not using it to the full: for the fashion of this world passeth away. <sup>32</sup> But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: <sup>33</sup> but he that is married is careful for the things of the world, how he may please his wife, <sup>34</sup> and is divided. *So* also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. <sup>35</sup> And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. <sup>36</sup> But if any man thinketh that he behaveth himself unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. <sup>37</sup> But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin daughter, shall do well. <sup>38</sup> So then both he that giveth his own virgin daughter in marriage doeth well; and he

## BISHOPS' BIBLE (1568) 1602

which have wives, be as though they had none: <sup>30</sup> And they that weepe, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not: <sup>31</sup> And they that use this world, as not abusing it: for the fashion of this world goeth away. <sup>32</sup> I would have you without care. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: <sup>33</sup> But he that hath married, careth for the things that are of the world, how he may please his wife. <sup>34</sup> There is difference betweene a virgin and a wife: the unmarried woman careth for the things that are of the Lord, that she may be holy both in body and in spirit: but she that is married, careth for the things that pertain to the world, how she may please her husband. <sup>35</sup> This speake I for your profit: not that I may cast a snare upon you, but for comelinesse sake, and sitting fast unto the Lord without separation. <sup>36</sup> But if any man thinke that it is uncomly for his virgin if she passe the time of marriage, and need so require, let him do what he will, he sinneth not: let them be married. <sup>37</sup> Neverthelesse, he that standeth stedfast in his heart, having no need, but hath power over his owne will, and hath so decreed in his heart that he will kepe his virgin, doth well. <sup>38</sup> So then he that giveth in marriage doth well: but he that giveth not

## RSV (1946) 1960

who have wives live as though they had none, <sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, <sup>31</sup> and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

<sup>32</sup> I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; <sup>33</sup> but the married man is anxious about worldly affairs, how to please his wife, <sup>34</sup> and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband. <sup>35</sup> I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord.

<sup>36</sup> If any one thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin. <sup>37</sup> But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. <sup>38</sup> So that he who marries his betrothed does well; and he who refrains from marriage will do better.

<sup>1</sup> Some ancient authorities read *wife*. And there is a difference also between the wife and the virgin. She that is unmarried is careful &c.

## TYNDALE (1525) 1535

mariage, doth better. <sup>39</sup> The wyfe is bounde to the lawe as longe as her husband liveth. If her husbunde slepe, she is at liberte to mary with whom she wyll, only in the Lorde. <sup>40</sup> But she is happyar yf she so abyde, in my judgement. And I thinke verely that I have the sprete of God.

8 To speake of thinges dedicate unto ydols, we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth. <sup>2</sup> If eny man thinke that he knoweth enythinge, he knoweth nothinge yet as he ought to knowe. <sup>3</sup> But yf eny man love God, the same is knowen of him.

<sup>4</sup> To speake of meate dedicat unto ydols, we are sure that ther is none ydoll in the worlde and that ther is none other God but one. <sup>5</sup> And though ther be that are called goddes, whether in heaven other in erth (as ther be goddes many and lordes many) <sup>6</sup> yet unto us is there but one God, which is the father, of whom are all thinges, and we in him: and one lorde Jesus Christ by whom are all thinges, and we by him.

<sup>7</sup> But every man hath not knowledge. For some suppose that ther is an ydoll untill this houre, and eate as of a thinge offered unto the ydole, and so their consciences beynge yet weake, are defyled. <sup>8</sup> Meate maketh us not acceptable to God. Nether yf we eate, are we the better. Nether yf we eate not, are we the worsse.

<sup>9</sup> But take hede that youre libertie cause not the weake

## RHEIMS 1582

<sup>39</sup> A woman is bound to the law so long time as her husband liveth: but if her husband sleepe, she is at libertie: let her marie to whom she wil: only in our Lord. <sup>40</sup> But more blessed shal she be, if she so remaine, according to my counsel. and I thinke that I also have the Spirit of God.

8 And concerning those things that are sacrificed to Idols, we know that we all have knowledge. Knowledge puffeth up: but charitie edifieth. <sup>2</sup> And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know. <sup>3</sup> But if any man love God, the same is knowen of him. <sup>4</sup> But as for the meates that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. <sup>5</sup> For although there be that are called gods, either in heaven, or in earth (for there are many gods, and many lordes) <sup>6</sup> yet to us there is one God, the Father, of whom al things, and we unto him: and one Lord, JESUS Christ, by whom al things, and we by him. <sup>7</sup> But there is not knowledge in al. For some until this present with a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being weake, is polluted. <sup>8</sup> But meate doth not commend us to God. For neither if we eate, shal we abound: nor if we eate not, shal we lacke. <sup>9</sup> But take heede lest perhaps this

## GREAT BIBLE (1539) 1540

virgin in mariage, doth better. <sup>39</sup> The wyfe is bounde to the mariage, as longe as her husband lyveth. If her husband dye, she is at libertie to mary with whom she will, onely in the Lorde. <sup>40</sup> But she is happier, yf she so abyde, after my judgement. And I thinke verely, that I have the sprete of God.

8 As touchyng thinges offred unto ymages, we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifyeth. <sup>2</sup> If eny man thynke that he knoweth eny thing, he knoweth nothyng yet as he ought to knowe. <sup>3</sup> But yf eny man love God, the same is knowen of him.

<sup>4</sup> As concernyng the eatyng of those thynges that are offred unto ydols, we are sure, that the ymage is nothing in the worlde and that ther is none other God, but one. <sup>5</sup> And though ther be that are called Goddes, whether in heaven other in erth (as ther be Goddes many, and Lordes many) <sup>6</sup> yet unto us is there but one God, which is the father, of whom are all thinges, and we for him. and one Lord Jesus Christ, by whom are all thinges, and we by him. <sup>7</sup> But every man hath not knowledge. Some having conscience because of the ymage, untill thys houre, eate as a thinge offered unto ymages: and so their conscience beinge weake is defyled. <sup>8</sup> But meate maketh us not acceptable to God. Nether yf we eate, are we the better. Nether yf we eate not, are we the worsse.

<sup>9</sup> But take hede, lest by any meanes this libertie of yours

## KJ (1611) 1873

<sup>39</sup> The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. <sup>40</sup> But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

8 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. <sup>2</sup> And if any *man* think that *he* knoweth any *thing*, he knoweth nothing yet as he ought to know. <sup>3</sup> But if any *man* love God, the same is known of him. <sup>4</sup> As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one. <sup>5</sup> For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup> but to us *there is but* one God, the Father, of whom *are* all *things*, and we in him; and one Lord Jesus Christ, by whom *are* all *things*, and we by him. <sup>7</sup> Howbeit *there is* not in every *man* that knowledge: for some with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. <sup>8</sup> But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. <sup>9</sup> But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

## GENEVA BIBLE (1560) 1562

better. <sup>39</sup>The wife is bounde by the law, as long as her housband liveth: but if her housband be dead, she is at libertie to mary with whom she wil, onely in the Lord. <sup>40</sup>But she is more blessed, if she so abide, in my judgement: and I thinke that I have also the Spirit of God.

8 And as touchyng thyngs sacrifices unto idoles, we knowe that we all have knowledge: knowledge puffeth up, but love edifieth. <sup>2</sup>Nowe, if any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe. <sup>3</sup>But if any man love God, the same is knowen of him. <sup>4</sup>Concernyng therefore meat sacrificed unto idoles, we knowe that an idoll (is) nothyng in the worlde, and that there (is) none other God but one. <sup>5</sup>For thogh there be that are called Gods, whether in heaven, or in earth, [as there be many gods, and many Lords.] <sup>6</sup>Yet unto us there (is) but one God, (whiche is) the Father, of whome are all thyngs, and we in hym: and one Lorde Jesus Christ, by whome (are) all things, and we by him. <sup>7</sup>But everie man hathe not knowledge: for some having conscience of the idole, untill this houre, eat as a thing sacrificed unto the idole, and so their conscience being weake, is defiled. <sup>8</sup>But meat maketh not us acceptable to God: for nether if we eat, have we the more: nether if we eat not, have we the lesse. <sup>9</sup>But take hede lest by any meanes this power of your be an occasion of fallyng to them that are weake.

## (RV 1881) ASV 1901

that giveth her not in marriage shall do better. <sup>39</sup>A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. <sup>40</sup>But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.

8 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. <sup>2</sup>If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; <sup>3</sup>but if any man loveth God, the same is known by him. <sup>4</sup>Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. <sup>5</sup>For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; <sup>6</sup>yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. <sup>7</sup>Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. <sup>8</sup>But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. <sup>9</sup>But take heed lest by any means this liberty of yours become a stumblingblock to the weak.

## BISHOPS' BIBLE (1568) 1602

in marriage, doth better. <sup>39</sup>The wife is bound to the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, onely in the Lord. <sup>40</sup>But she is happier if she so abide, after my judgement: and I thinke verily that I have the spirit of God.

8 As touching things offered unto idols, we know that we all have knowledge. Knowledge maketh a man swell: but charitie edifieth. <sup>2</sup>If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know. <sup>3</sup>But if any man love GOD, the same is knowen of him. <sup>4</sup>As concerning therfore the eating of those things that are offered in sacrifice unto idols, we know that an idole is nothing in the world, and that there is none other God but one. <sup>5</sup>And though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many:) <sup>6</sup>Yet unto us there is but one God, *which is* the father, of whom are all things, and wee in him, and one Lord Jesus Christ, by whom are all things, and we by him. <sup>7</sup>But there is not in every man that knowledge: for some having conscience of the idol unto this houre, eat as a thing offered unto idols, and their conscience being weake, is defiled. <sup>8</sup>But meat doth not commend to God: For neither if we eat, have we the more: neither if we eat not, have we the lesse. <sup>9</sup>But take heed lest by any meanes this libertie of yours become a stumbling to them that are

## RSV (1946) 1960

<sup>39</sup>A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord. <sup>40</sup>But in my judgment she is happier if she remains as she is. And I think that I have the Spirit of God.

8 Now concerning food offered to idols: we know that "all of us possess knowledge." "Knowledge" puffs up, but love builds up. <sup>2</sup>If any one imagines that he knows something, he does not yet know as he ought to know. <sup>3</sup>But if one loves God, one is known by him.

<sup>4</sup>Hence, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." <sup>5</sup>For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"—<sup>6</sup>yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

<sup>7</sup>However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. <sup>8</sup>Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. <sup>9</sup>Only take care lest this liberty of yours somehow be-

## TYNDALE (1525) 1535

to faule. <sup>10</sup> For yf some man se the which hast knowledge, syt at meate in the ydols temple shall not the conscience of him which is weake, be boldened to eate those thinges which are offered to the ydole? <sup>11</sup> And so thorow thy knowledge shall the weake brother perisshe for whom Christ dyed. <sup>12</sup> When ye synne so agaynst the brethren, and wounde their weake consciences, ye synne agaynst Christ. <sup>13</sup> Wherefore yf meate hurt my brother, I will eate no flesshe whill the worlde stonde, because I will not hurte my brother.

**9** Am I not an Apostle? am I not fre? have I not sene Jesus Christ oure lorde? Are ye not my worke in the Lorde? <sup>2</sup> If I be not an Apostle unto other, yet am I unto you. For the seale of myne Apostleshypp are ye in the Lorde. <sup>3</sup> Myne answer to them that axe me, is this. <sup>4</sup> Have we not power to eate and to drinke? <sup>5</sup> Ether have we not power to leade about a syster to wyfe, as well as other Apostles and as the brethren of the Lorde and Cephas? <sup>6</sup> Ether only I and Barnabas have not power this to do? <sup>7</sup> Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde, and eateth not of the frute? Who fedeth a flocke and eateth not of the mylke?

<sup>8</sup> Saye I these thinges after the maner of men? Or sayth not the lawe the same also? <sup>9</sup> For it ys wrytten in the lawe of Moses: Thou shalt not mossell the mouth of the ox that treadeth out the corne. Doth God take thought for oxen?

## RHEIMS 1582

your libertie be an offense to the weake. <sup>10</sup> For if a man see him that hath knowledge, sit at table in the Idols temple: shal not his conscience, being weake, be edified, to eate things sacrificed to Idols? <sup>11</sup> And through thy knowledge shal the weake brother perish, for whom Christ hath died? <sup>12</sup> But sinning thus against the brethren, and striking their weake conscience: you sinne against Christ. <sup>13</sup> Wherefore if meate scandalize my brother: I wil never eate flesh, lest I scandalize my brother.

**9** Am I not free? Am I not an Apostle? Have I not seen Christ Jesus our Lord? Are not you my worke in our Lord? <sup>2</sup> And if to others I be not an Apostle, but yet to you I am. for you are the seale of my Apostleship in our Lord. <sup>3</sup> my defense to them that examine me is this: <sup>4</sup> Have not we power to eate and drinke? <sup>5</sup> Have we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lordes brethren, and Cephas? <sup>6</sup> Or I only and Barnabas have not we power to doe this? <sup>7</sup> Who ever plaieth the souldiar at his owne charges? Who planteth a vine, and eateth not of the fruite thereof? Who feedeth a flocke, and eateth not of the milke of the flocke? <sup>8</sup> Speake I these things according to man? Or doth not the Law also say these things? <sup>9</sup> For it is written in the Law of Moyses, *Thou shalt not moosel the mouth of the ox that treadeth*

## GREAT BIBLE (1539) 1540

be an occasion of falling to them that are weake. <sup>10</sup> For yf some man se that which hast knowledge, syt and eate of meate offred unto ymages, shall not the conscience of him which is weake, be boldened to eate those thynges, which are offered to ymages. <sup>11</sup> And so thorow thy knowledge shall that weake brother perysshe, for whom Christ dyed. <sup>12</sup> When ye synne so agaynst that brethren, and wounde their weake conscience, ye synne agaynst Christ. <sup>13</sup> Wherefore yf meate hurt my brother, I will never eate flesshe lest I shulde offende my brother.

**9** Am I not an Apostle? am I not fre? have I not sene Jesus Christ oure Lorde? Are ye not my worke in the Lorde? <sup>2</sup> If I be not an Apostle unto other, yet am I unto you. For the seale of myne Apostle shyppe are ye in the Lord. <sup>3</sup> Myne answer to them that aske me, is this. <sup>4</sup> Have we not power to eate and to dryncke? <sup>5</sup> Have we not power to leade about a woman a syster, as well as other Apostles, and as the brethren of the Lorde, and Cephas? <sup>6</sup> Ether onely I and Barnabas have not power thys to do? <sup>7</sup> Who goeth a warfare eny tyme at hys awne cost? who planteth a vineyarde, and eateth not of the frute therof? Or who fedeth a flocke and eateth not of the mylke of the flocke?

<sup>8</sup> Saye I these thynges after the maner of men? Sayth not the lawe the same also? <sup>9</sup> For it is wrytten in the lawe of Moses. Thou shalt not mosell the mouth of the ox that treadeth oute the corne. Doth God take thought for oxen?

## KJ (1611) 1873

<sup>10</sup> For if any *man* see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; <sup>11</sup> and through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

**9** Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord? <sup>2</sup> If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. <sup>3</sup> Mine answer to them that do examine me is this: <sup>4</sup> Have we not power to eat and to drink? <sup>5</sup> Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup> Or I only and Barnabas, have not we power to forbear working? <sup>7</sup> Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup> Say I these *things* as a man? or saith not the law the same also? <sup>9</sup> For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth

## GENEVA BIBLE (1560) 1562

<sup>10</sup> For if any man se thee whiche haste knowledge, sit at table in the idoles temple, shall not the conscience of hym which is weake, be boldened to eat those thyngs whiche are sacrificed to idoles? <sup>11</sup> And through thy knowledge shall the weake brother perishe, for whome Christ dyed. <sup>12</sup> Now when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ. <sup>13</sup> Wherefore if meat offende my brother I wil eat no fleshe while the worlde standeth, that I may not offend my brother.

**9** Am I not an Apostle? am I not fre? have I not sene Jesus Christ our Lord? are ye not my worke in the Lord? <sup>2</sup> If I be not an Apostle unto other, yet douteles I am unto you: for ye are the seale of mine Apostleship in the Lord. <sup>3</sup> My defense to them that examine me, is this. <sup>4</sup> Have we not power to eat and to drinke? <sup>5</sup> Or have we not power to lead about a wife beyng a sister, as wel as the rest of the Apostles, and as the brethren of the Lorde, and Cephas? <sup>6</sup> Or I onely and Barnabas, have not we power not to worke? <sup>7</sup> Who goeth a warfarre anye tyme at hys owne cost? who planteth a vineyarde, and eateth not of the frute thereof? or who fedeth a flocke, and eateth not of the milke of the flocke? <sup>8</sup> Saye I these thyngs accordyng to man? sayth not the Law the same also? <sup>9</sup> For it is written in the Law of Moses, Thou shalte not mussell the mouth of the oxe that treadeth out the corne: doeth GOD take

## (RV 1881) ASV 1901

<sup>10</sup> For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? <sup>11</sup> For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. <sup>12</sup> And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. <sup>13</sup> Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

**9** Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? <sup>2</sup> If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord. <sup>3</sup> My defence to them that examine me is this. <sup>4</sup> Have we no right to eat and to drink? <sup>5</sup> Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? <sup>6</sup> Or I only and Barnabas, have we not a right to forbear working? <sup>7</sup> What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup> Do I speak these things after the manner of men? or saith not the law also the same? <sup>9</sup> For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out

## BISHOPS' BIBLE (1568) 1602

weake. <sup>10</sup> For if any man see thee which hast knowledge, sit at meat in the idols temple: shall not the conscience of him that is weake, be boldened to eate those things which are offered to idols, <sup>11</sup> And through thy knowledge shall the weake brother perish, for whom Christ died? <sup>12</sup> But when ye sinne so against the brethren, and wound their weake conscience, yee sinne against Christ. <sup>13</sup> Wherefore, if meat offend my brother, I will eat no flesh while the world standeth, lest I should offend my brother.

**9** Am I not an Apostle? am I not free? have I not seene Jesus Christ our Lord? Are not ye my worke in the Lord? <sup>2</sup> If I be not an Apostle unto other, yet doubtlesse am I unto you: for the seale of mine Apostleship are ye in the Lord. <sup>3</sup> Mine answer to them that aske mee, is this, <sup>4</sup> Have we not power to eat and to drinke? <sup>5</sup> Have wee not power to leade about a sister a woman aswell as other Apostles, and as the brethren of the Lord and Cephas? <sup>6</sup> Is the liberty of not laboring taken from me and Barnabas onely? <sup>7</sup> Who goeth a warfare any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? <sup>8</sup> Say I these things after the maner of men? or sayth not the law the same also? <sup>9</sup> For it is written in the lawe of Moyses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne. Doth

## RSV (1946) 1960

come a stumbling block to the weak. <sup>10</sup> For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? <sup>11</sup> And so by your knowledge this weak man is destroyed, the brother for whom Christ died. <sup>12</sup> Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. <sup>13</sup> Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

**9** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? <sup>2</sup> If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. <sup>3</sup> This is my defense to those who would examine me. <sup>4</sup> Do we not have the right to our food and drink? <sup>5</sup> Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? <sup>6</sup> Or is it only Barnabas and I who have no right to refrain from working for a living? <sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?

<sup>8</sup> Do I say this on human authority? Does not the law say the same? <sup>9</sup> For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain."

## TYNDALE (1525) 1535

<sup>10</sup> Ether sayth he it not all to gether for oure sakes? For oure sakes no doute this is written: that he which eareth, shulde eare in hope: and that he which throssheth in hope, shulde be parttaker of his hope. <sup>11</sup> Yf we sowe unto you spirituall thynges: is it a greate thinge yf we reape youre carnall thynges? <sup>12</sup> Yf other be parttakers of this power over you? wherfore are not we rather?

Neverthelesse we have not used this power: but suffre all thynges lest we shulde hynder the gospell of Christ. <sup>13</sup> Do ye not understonde how that they which minister in the temple, have their findinge of the temple? And they which wayte at the aulter, are partakers with the aultre? <sup>14</sup> Even so also dyd the Lorde ordayne, that they which preache the gospell, shulde lyve of the gospell. <sup>15</sup> But I have used none of these thynges.

Nether wrote I these thynges that it shuld be so done unto me. For it were better for me to dye, then that eny man shuld take this rejoyssinge from me. <sup>16</sup> In that I preache the gospell, I have nothinge to rejoyce of. For necessite is put unto me. Wo is it unto me yf I preache not the gospell. <sup>17</sup> If I do it with a good will, I have a rewarde. But yf I do it agaynst my will, an office is committed unto me. <sup>18</sup> What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ fre, that I misuse not myne auctorite in the gospell.

<sup>19</sup> For though I be fre from all men, yet have I made my selfe servaunt unto all men, that I myght wyne the

## RHEIMS 1582

out the corne. Why, hath God care of oxen? <sup>10</sup> Or for us certes doth he say it? For they are written for us. because he that eareth, ought to eare in hope: and he that treadeth, in hope to receive fruite. <sup>11</sup> If we have sowed unto you spiritual things, is it a great matter if we reape your carnal things? <sup>12</sup> If other be partakers of your power: why not we rather? Howbeit we have not used, this power: but we beare al things, lest we should give any offence to the Gospel of Christ. <sup>13</sup> Know you not that they which worke in the holy place, eate the things that are of the holy place: and they that serve the altar, participat with the altar? <sup>14</sup> So also our Lord ordained for them that preach the Gospel, to live of the Gospel.

<sup>15</sup> But I have used none of these. Neither have I written these things, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. <sup>16</sup> For and if I evangelize, it is no glorie to me: for necessitie lieth upon me: for woe is to me if I evangelize not. <sup>17</sup> For if I doe this willingly, I have reward: but if against my wil, a charge is committed to me. <sup>18</sup> What is my reward then? That preaching the Gospel, I yeld the Gospel without cost, that I abuse not my power in the Gospel. <sup>19</sup> For whereas I was free of al, I made my

## GREAT BIBLE (1539) 1540

<sup>10</sup> Sayth he it not altogether for oure sakes? For oure sakes no doute this is written: that he whych eareth shulde eare in hope and that he whych throssheth in hope, shulde be partaker of hys hope. <sup>11</sup> If we sowe unto you spirituall thynges, is it a great thyng yf we reape youre bodely thynges? <sup>12</sup> If other be partakers of thys power over you, wherfore are not we rather?

Neverthelesse we have not used this power: but suffre all thynges, lest we shulde hinder the Gospell of Chryst. <sup>13</sup> Do ye not knowe, howe that they which minister aboute holy thynges lyve of the sacrifyce? They which wayte of the temple, are partakers of the temple. <sup>14</sup> Even so also dyd that Lord ordayne: that they whych preach the Gospell, shulde lyve of the Gospell. <sup>15</sup> But I have used none of these thynges.

Nevertheles I wrote not these thynges, that it shuld be so done unto me. For it were better for me to dye, then that eny man shuld take this rejoyssinge from me. <sup>16</sup> For yf I preach the Gospell, I have nothyng to rejoyce of. For necessity is put unto me. But wo is it unto me, yf I preach not the Gospell. <sup>17</sup> If I do it with a good will, I have a reward. But yf I do it against my will, an office is committed unto me. <sup>18</sup> What is my reward then? Verely that when I preach the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctorite in the Gospell.

<sup>19</sup> For though I be fre from all men, yet have I made my selfe servaunt unto all men, that I myght wyne the moo.

## KJ (1611) 1873

out the corn. Doth God take care for oxen? <sup>10</sup> Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. <sup>11</sup> If we have sown unto you spiritual *things*, is *it* a great *thing* if we shall reap your carnal *things*? <sup>12</sup> If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all *things*, lest we should hinder the gospel of Christ. <sup>13</sup> Do ye not know that they which minister about holy *things* live of *the things* of the temple? and they which wait at the altar are partakers with the altar? <sup>14</sup> Even so hath the Lord ordained that they which preach the gospel should live of the gospel. <sup>15</sup> But I have used none of these *things*: neither have I written these *things*, that it should be so done unto me: for *it* were better for me to die, than that any *man* should make my glorying void. <sup>16</sup> For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! <sup>17</sup> For if I do this *thing* willingly, I have a reward: but if against my will, a dispensation of *the gospel* is committed unto me. <sup>18</sup> What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that *I* abuse not my power in the gospel. <sup>19</sup> For though I be free from all *men*, yet have I made myself ser-

## GENEVA BIBLE (1560) 1562

care for oxen? <sup>10</sup> Ether saith he it not all together for our sakes? For our sakes no doute it is written, that he whiche eareth, shulde eare in hope: and that he that thresheth in hope, shuld be partaker of his hope. <sup>11</sup> If we have sowed unto you spirituall things, (is it) a greate thyng if we reape your carnal things? <sup>12</sup> If others with you be partakers of (thys) power, (are) not we rather? nevertheles, we have not used thys power: but suffre all things, that we shulde not hinder the Gospel of Christ. <sup>13</sup> Do ye not knowe, that they whiche minister about the holie things, eat of the things of the Temple? and they whiche wait at the altar, are partakers with the altar? <sup>14</sup> So also hathe the Lorde ordeined, that they whiche preache the Gospell, shulde lyve of the Gospel. <sup>15</sup> But I have used none of these thyngs: nether wrote I these thynges, that it shulde be so done unto me: for it were better for me to dye, then that anie man shulde make my rejoycing vaine. <sup>16</sup> For thogh I preache the Gospel, I have nothing to rejoyce of: for necessitie is laid upon me, and wo is unto me, if I preache not the Gospel. <sup>17</sup> For if I do it willingly, I have a rewarde: but if I do it against my wil, (notwithstanding) the dispensation is committed unto me. <sup>18</sup> What is my rewarde then? verely that when I preache the Gospel, I make the Gospel of Christe fre that I abuse not mine autoritie in the Gospel. <sup>19</sup> For thogh I be fre from all men, yet have I made my selfe ser-

## (RV 1881) ASV 1901

the corn. Is it for the oxen that God careth, <sup>10</sup> or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. <sup>11</sup> If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? <sup>12</sup> If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. <sup>13</sup> Know ye not that they that minister about sacred things eat *of* the things of the temple, *and* they that wait upon the altar have their portion with the altar? <sup>14</sup> Even so did the Lord ordain that they that proclaim the gospel should live of the gospel. <sup>15</sup> But I have used none of these things: and I write not these things that it may be so done in my case; for *it were* good for me rather to die, than that any man should make my glorying void. <sup>16</sup> For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. <sup>17</sup> For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. <sup>18</sup> What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. <sup>19</sup> For though I was free from all *men*, I brought myself under bondage to all, that I might gain

## BISHOPS' BIBLE (1568) 1602

God take care for oxen? <sup>10</sup> Either sayth hee it not altogether for our sakes? For our sakes no doubt *this* is written: that he which eareth, should eare in hope: and that he which thresheth in hope, should be partaker of his hope. <sup>11</sup> If wee have sowed unto you spirituall things, is it a great thing if we shall reape your carnall things? <sup>12</sup> If others be partakers of *their* power over you, *wherefore* are not we rather? Neverthelesse, wee have not used this power: but suffer all things, lest wee should hinder the Gospel of Christ. <sup>13</sup> Do ye not know that they which minister about holy things, eat of the things of the temple? and they which wait at the altar, are partakers with the altar? <sup>14</sup> Even so hath the Lord ordeined, that they which preach the Gospel, should live of the Gospel. <sup>15</sup> But I have used none of these things. Neverthelesse, I wrote not these things, that it should be so done unto me: For it were better for mee to die, then that any man should make my rejoycing vaine. <sup>16</sup> For if I preach the Gospel, I have nothing to rejoyce of: for necessity is laid upon me. But woe is unto me, if I preach not the Gospel. <sup>17</sup> For if I do this thing with a good will, I have a reward: but if against my will, the dispensation is committed unto me. <sup>18</sup> What is my reward then? Verily that when I preach the Gospel, I may make the Gospel of Christ free, that I misuse not mine authority in the Gospel. <sup>19</sup> For though I be free from all men, yet have I made my selfe servant unto all men, that I

## RSV (1946) 1960

Is it for oxen that God is concerned? <sup>10</sup> Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. <sup>11</sup> If we have sown spiritual good among you, is it too much if we reap your material benefits? <sup>12</sup> If others share this rightful claim upon you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. <sup>13</sup> Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? <sup>14</sup> In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

<sup>15</sup> But I have made no use of any of these rights, nor am I writing this to secure any such provision. For I would rather die than have any one deprive me of my ground for boasting. <sup>16</sup> For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! <sup>17</sup> For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. <sup>18</sup> What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel.

<sup>19</sup> For though I am free from all men, I have made my-

## TYNDALE (1525) 1535

moo. <sup>20</sup> Unto the Jewes, I became as a Jewe, to winne the Jewes. To them that were under the lawe, was I made as though I had bene under the lawe, to wyne them that were under the lawe. <sup>21</sup> To them that were with out lawe, be cam I as though I had bene with out lawe (when I was not with out lawe as pertheyninge to God, but under a lawe as concerninge Christ) to winne them that were with out lawe. <sup>22</sup> To the weake became I as weake, to wyne the weake. In all thinge I fashioned my selfe to all men, to save at the lest waye some. <sup>23</sup> And this I do for the gospels sake, that I myght have my parte therof.

<sup>24</sup> Perceave ye not how that they which runne in a course, runne all, yet but one receaveth the rewarde. So runne that ye maye obtayne. <sup>25</sup> Every man that proveth masteries, abstayneth from all thinges. And they do it to obtayne a corruptible croune: but we to obtayne an uncorruptible croune. <sup>26</sup> I therfore so runne, not as at an uncertayne thinge. So fyght I, not as one that beateth the ayer: <sup>27</sup> but I tame my body, and bringe it into subjeccion, lest after that I have preached to other, I my silfe shulde be a castaway.

**10** Brethren I wolde not that ye shuld be ignoraunt of this, how that oure fathers were all under a cloude, and all passed thorow the see, <sup>2</sup> and were all baptised under Moses, in the cloude and in the see: <sup>3</sup> and dyd all eate of one spirituall meate, <sup>4</sup> and dyd all drinke of one maner of spirituall drinke. And they drancke of that spirituall rocke

## RHEIMS 1582

self the servant of al: that I might gaine the moe. <sup>20</sup> And I became to the Jewes as a Jew, that I might gaine the Jewes. <sup>21</sup> to them that are under the Law, as though I were under the Law (whereas my self was not under the Law) that I might gaine them that were under the Law. to them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gaine them that were without the Law. <sup>22</sup> To the weake I became weake, that I might gaine the weake. To al men I became al things, that I might save al. <sup>23</sup> And I doe al things for the Gospel, that I may be made partaker thereof.

<sup>24</sup> Know you not that they that runne in the race, al runne in deede, but one receiveth the price? So runne that you may obtaine. <sup>25</sup> And every one that striveth for the maistrie, refraineth him self from al thinges: and they certes, that they may receive a corruptible crowne: but we an incorruptible. <sup>26</sup> I therfore so runne, not as it were at an uncertaine thing: so I fight, not as it were beating the aire: <sup>27</sup> but I chastise my body, and bring it into servitude, lest perhaps when I have preached to others, my self become reprobate.

**10** For I wil not have you ignorant brethren, that our fathers were al under the cloude, and al passed through the sea, <sup>2</sup> and al in Moyses were baptized in the cloude and in the sea: <sup>3</sup> and al did eate the same spiritual foode, <sup>4</sup> and al drunke the same spiritual drinke (and they drunke of the spiritual rocke that folowed them, and the

## GREAT BIBLE (1539) 1540

<sup>20</sup> Unto the Jewes, I became as a Jewe, to wyne the Jewes. To them that were under the lawe, was I made as though I had bene under the lawe, (*whan I was not under the lawe*) to wyne them that were under the lawe. <sup>21</sup> To them that were wythout lawe, became I as though I had bene wythout lawe (when I was not without lawe as pertheyning to God, but under the lawe of Chryst) to wyne them that were wythout lawe. <sup>22</sup> To the weake became I as weake, to wyne the weake. In all thinges I fasshyoned my selfe to all men, to save at the least waye some. <sup>23</sup> And this I do for the gospels sake, that I myght have my parte therof.

<sup>24</sup> Perceave ye not, howe that they which runne in a course, runne all, but one receaveth the rewarde? So runne, that ye maye obtayne. <sup>25</sup> Every man that proveth masteries, abstayneth from all thynges. And they do it to obtayne a crowne that shall perysshe: but we to obtayne an everlasting crowne. <sup>26</sup> I therfore so runne, not as at an uncertayne thyng. So fyght I, not as one that beateth the ayer: <sup>27</sup> but I tame my body, and brynge it into subjeccyon, lest by anye meanes it come to passe, that whan I have preached to other, I my selfe shulde be a cast awaye.

**10** Brethren, I wolde not that ye shulde be ignoraunt, howe that our fathers were all under the cloude, and all passed thorowe the see, <sup>2</sup> and were all baptysed under Moses in the cloude and in the see: <sup>3</sup> and dyd all eate of one spirituall meate <sup>4</sup> and dyd all dryncke of one maner of spirituall dryncke. And they drancke of that spirituall

## KJ (1611) 1873

vant unto all, that I might gain the more. <sup>20</sup> And unto the Jews I became as a Jew, that I might gain *the* Jews; to them that are under the law, as under the law, that I might gain them that are under the law; <sup>21</sup> to them *that are* without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them *that are* without law. <sup>22</sup> To the weak became I as weak, that I might gain the weak: I am made all *things* to all *men*, that I might by all means save some. <sup>23</sup> And this I do for the gospel's sake, that I might be partaker thereof with *you*.

<sup>24</sup> Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. <sup>25</sup> And every *man* that striveth for the mastery is temperate in all *things*. Now they *do it* to obtain a corruptible crown; but we an incorruptible. <sup>26</sup> I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: <sup>27</sup> but I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

**10** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> and were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> and did all eat the same spiritual meat; <sup>4</sup> and did all drink the same spiritual drink: for they drank of *that* spiritual Rock that

## GENEVA BIBLE (1560) 1562

vaunt unto all men, that I might winne the mo. <sup>20</sup> And unto the Jewes I become as a Jewe, that I may winne the Jewes: to them that are under the Lawe, as (thogh I were) under the Lawe, that I maye winne them that are under the Law: <sup>21</sup> To them that are without lawe, as (thogh I were) without lawe [when I am not without Lawe as per- teyning to God, but (am) in the Law through Christ] that I may winne them that are without Law. <sup>22</sup> To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I myght by all meanes save some. <sup>23</sup> And thys I do for the Gospels sake, that I might be par- taker thereof with you. <sup>24</sup> Knowe ye not, that they whiche runne in a race, runne all, yet one receyveth the price? so runne, that ye may obtaine. <sup>25</sup> And everie man that proveth masteries, absteineth from al things: and they (do it) to obtaine a corruptible crowne: but we for an uncorruptible. <sup>26</sup> I therefore so runne, not as uncerteinly: so fight I, not as one that beateth the ayre. <sup>27</sup> But I beat downe my bodie, and bring it into subjection, lest by any meanes after that I have preached to other, I my self shulde be reproved.

**10** Moreover, brethren. I wolde not that ye shulde be ignorant, that all our fathers were under the cloude, and al passed through the sea. <sup>2</sup> And were all baptized unto Moses, in the cloude, and in the sea. <sup>3</sup> And did all eat the same spiritual meat. <sup>4</sup> And did al drinke the same spiritual drinke [for they dranke of the spirituall Rocke that fol-

## (RV 1881) ASV 1901

the more. <sup>20</sup> And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; <sup>21</sup> to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are with- out law. <sup>22</sup> To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. <sup>23</sup> And I do all things for the gos- pel's sake, that I may be a joint partaker thereof. <sup>24</sup> Know ye not that they that run in a race run all, but one re- ceiveth the prize? Even so run; that ye may attain. <sup>25</sup> And every man that striveth in the games exerciseth self-con- trol in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. <sup>26</sup> I therefore so run, as not uncertainly; so fight I, as not beating the air: <sup>27</sup> but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

**10** For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; <sup>2</sup> and were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> and did all eat the same spiritual food; <sup>4</sup> and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock

## BISHOPS' BIBLE (1568) 1602

might win the more. <sup>20</sup> Unto the Jewes, I became as a Jew, that I might win the Jewes: to them that are under the law, as under the law, that I might win them that are under the law: <sup>21</sup> To them that are without law, as with- out law (when I was not without law as per teining to the law of God, but was in the law of Christ) that I might winne them that are without law. <sup>22</sup> To the weake became I as weake, that I might win the weake: I am made all things to all men, that I might by all meanes save some. <sup>23</sup> And this I do for the Gospels sake, that I might be par- taker thereof. <sup>24</sup> Know ye not that they which runne in a race, runne all, but one receiveth the reward? So runne, that ye may obtaine. <sup>25</sup> Every man that prooveth masteries, absteineth from all things: and they *do it* to obtaine a cor- ruptible crowne, but we *to obtaine* an incorruptible *crowne*. <sup>26</sup> I therefore so runne, not as at an uncerteine thing: so fight I, not as one that beateth the aire: <sup>27</sup> But I tame my body and bring it into subjection: lest by any meanes that when I have preached to other, I my selfe should be a castaway.

**10** Brethren, I would not that yee should be ignorant, how that all our fathers were under the cloud, and all passed thorow the sea: <sup>2</sup> And were all baptized unto Moyses in the cloud, and in the sea: <sup>3</sup> And did all eate of the same spirituall meat: <sup>4</sup> And did all drinke of the same spirituall drinke: (For they dranke of that spirituall rocke

## RSV (1946) 1960

self a slave to all, that I might win the more. <sup>20</sup> To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. <sup>21</sup> To those outside the law I became as one out- side the law—not being without law toward God but under the law of Christ—that I might win those outside the law. <sup>22</sup> To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. <sup>23</sup> I do it all for the sake of the gospel, that I may share in its blessings.

<sup>24</sup> Do you not know that in a race all the runners com- pete, but only one receives the prize? So run that you may obtain it. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imper- ishable. <sup>26</sup> Well, I do not run aimlessly, I do not box as one beating the air; <sup>27</sup> but I pommel my body and subdue it, lest after preaching to others I myself should be dis- qualified.

**10** I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, <sup>2</sup> and all were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same supernatural food <sup>4</sup> and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock

## TYNDALE (1525) 1535

that folowed them, which rocke was Christ. <sup>5</sup> But in many of them had God no delite. For they were overthrowen in the wyldernes.

<sup>6</sup> These are ensamples to us that we shulde not lust after evyll thynges, as they lusted. <sup>7</sup> Nether be ye worshippers of ymages as were some of them accordinge as it is written: The people sate doune to eate and drinke, and rose up agayne to playe. <sup>8</sup> Nether let us commit fornicacion as some of them committed fornicacion, and were destroyed in one daye. xxiii. thousande. <sup>9</sup> Nether let us tempte Christ, as some of them tempted, and were destroyed of serpentes. <sup>10</sup> Nether murmure ye as some of them murmured, and were destroyed of the destroyer.

<sup>11</sup> All these thynges happened unto them for ensamples, and were written to put us in remembraunce, whom the endes of the worlde are come upon. <sup>12</sup> Wherefore let him that thynketh he stondesth, take hede lest he fall. <sup>13</sup> Ther hath none other temptacion taken you, but soche as foloweth the nature of man. But God is faythfull, which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make a waye to escapt out. <sup>14</sup> Wherefore my deare beloved, fle from worshippinge of ydols.

<sup>15</sup> I speake as unto them which have discrecion, judge ye what I saye. <sup>16</sup> Ys not the cuppe of blessinge which we blesse, partakinge of the bloude of Christ? is not the breed

## RHEIMS 1582

rocke was Christ,) <sup>5</sup> but in the more part of them God was not wel pleased. for they were overthrowen in the desert. <sup>6</sup> And these things were done in a figure of us, that we be not coveting evil things, as they also coveted. <sup>7</sup> Neither become ye Idolaters, as certaine of them: as it written: *The people sate downe to eate and drinke, and rose up to play.* <sup>8</sup> Neither let us fornicate, as certaine of them did fornicate, and there fel in one day three and twentie thousand. <sup>9</sup> Neither let us tempt Christ: as certaine of them tempted, and perished by the serpents. <sup>10</sup> Neither doe you murmure: as certaine of them murmured, and perished by the destroyer. <sup>11</sup> And al these things chaunced to them in figure: but they are written to our correption, upon whom the endes of the world are come. <sup>12</sup> Therefore he that thinketh him self to stand, let him take heede lest he fall. <sup>13</sup> Let not tentation apprehend you, but humane. and God is faithful, who wil not suffer you to be tempted above that which you are able: but wil make also with tentation issue, that you may be able to susteine.

<sup>14</sup> For the which cause, my deerest, flee from the serving of Idols. <sup>15</sup> I speake as to wise men: your selves judge what I say. <sup>16</sup> The chalice of benediction which we do blesse: is it not the communication of the bloud of Christ? and the bread which we breake, is it not the participation

## GREAT BIBLE (1539) 1540

rocke that folowed them, whych rocke was Chryst. <sup>5</sup> But in many of them had God no delyte: For they were overthrowen in the wyldernes.

<sup>6</sup> These weare ensamples to us that we shuld not lust after evyll thynges, as they lusted. <sup>7</sup> And that ye shuld not be worshyppers of ymages, as were some of them, accordyng as it is written: The people sate doune to eate and drinke, and rose up to playe. <sup>8</sup> Nether let us be defyled with fornicacyon, as some of them were defyled wyth fornicacyon, and fell in one day. xxiii. thousand. <sup>9</sup> Nether let us tempte Christ, as some of them tempted, and were destroyed of serpentes. <sup>10</sup> Nether murmure ye, as some of them murmured, and were destroyed of the destroyer.

<sup>11</sup> All these thynges happened unto them for ensamples, but are wrytten to put us in remembraunce, whom the endes of the worlde are come upon. <sup>12</sup> Wherefore, let him that thynketh he stondesth, take hede, lest he fall. <sup>13</sup> Ther hath none other temptacyon taken you, but soche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted above youre strength: but shall in the myddes of the temptacyon make awaye, that ye maye be able to beare it. <sup>14</sup> Wherefore my deare beloved, fly from worshyppynge of ymages.

<sup>15</sup> I speake as unto them which have discrecyon, judge ye what I saye. <sup>16</sup> Is not the cupp of blessinge which we blesse, partakyng of the bloude of Christ? is not the breed which we breake, partetakyng of the body of Chryst? be-

## KJ (1611) 1873

followed *them*: and *that* Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrowen in the wilderness. <sup>6</sup> Now these *things* were our examples, to the intent we should not lust after evil *things*, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these *things* happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup> There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. <sup>14</sup> Wherefore, my dearly beloved, flee from idolatry. <sup>15</sup> I speak as to wise *men*; judge ye what I say.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break,

## GENEVA BIBLE (1560) 1562

lowed them: and the Rocke was Christ.] <sup>5</sup> But with many of them GOD was not pleased: for they were overthrown in the wildernes. <sup>6</sup> Now these are ensamples to us, to the intent that we shulde not lust after evil things as they also lusted. <sup>7</sup> Nether be ye idolaters as (were) some of them, as it is written, The people sate downe to eat and drinke, and rose up to playe. <sup>8</sup> Nether let us commit fornication, as some of them committed fornication, and fel in one daye thre and twentie thousand. <sup>9</sup> Nether let us tempt Christ, as some of them also tempted (him,) and were destroyed of serpents. <sup>10</sup> Nether murmure ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Nowe all these thyngs came unto them for ensamples, and were written to admonishe us, upon whome the ends of the worlde are come. <sup>12</sup> Wherefore, let hym that thinketh he standeth, take hede lest he fall. <sup>13</sup> There hath no tentation taken you, but suche as apperteineth to man: and GOD is faithfull, whiche will not suffer you to be tempted above that you be able, but wyll even give the yssue with the tentation, that ye may be able to beare it. <sup>14</sup> Wherefore my beloved, flee from idolatrie. <sup>15</sup> I speake as unto them whiche have understanding: judge ye what I say. <sup>16</sup> The cuppe of blessing whiche we blesse, is it not the communion of the bloode of Christ? The bread which we breake, is it not the

## (RV 1881) ASV 1901

was Christ. <sup>5</sup> Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us make trial of the <sup>3</sup>Lord, as some of them made trial, and perished by the serpents. <sup>10</sup> Neither murmur ye, as some of them murmured, and perished by the destroyer. <sup>11</sup> Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. <sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup> There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

<sup>14</sup> Wherefore, my beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion

## BISHOPS' BIBLE (1568) 1602

that followed them: and that rocke was Christ.) <sup>5</sup> But in many of them had God no delight: for they were overthrown in the wilderness. <sup>6</sup> These things verily are our ensamples, that wee should not be lusters after evill things as they also lusted. <sup>7</sup> Neither be yee idolaters, as *were* some of them, as it is written, The people sate downe to eat and drinke, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. <sup>10</sup> Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. <sup>11</sup> All these things happened unto them for ensamples: but they are written for our admonition, upon whom the endes of the world are come. <sup>12</sup> Wherefore, let him that thinketh he standeth, take heed lest he fall. <sup>13</sup> There hath no temptation taken you, but such as followeth the nature of man: but God is faithful, which shall not suffer you to be tempted above that you are able: but shall with the temptation make a way to escape, that yee may be able to beare it. <sup>14</sup> Wherefore my dearly beloved, flee from idolatrie. <sup>15</sup> I speake as unto them which have discretion: judge ye what I say. <sup>16</sup> The cuppe of blessing which we blesse, is it not the partaking of the blood of Christ? The bread which we brake, is it not the partaking of the body of Christ?

## RSV (1946) 1960

was Christ. <sup>5</sup> Nevertheless with most of them God was not pleased; for they were overthrown in the wilderness.

<sup>6</sup> Now these things are warnings for us, not to desire evil as they did. <sup>7</sup> Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to dance." <sup>8</sup> We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day. <sup>9</sup> We must not put the Lord<sup>p</sup> to the test, as some of them did and were destroyed by serpents; <sup>10</sup> nor grumble, as some of them did and were destroyed by the Destroyer. <sup>11</sup> Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come. <sup>12</sup> Therefore let any one who thinks that he stands take heed lest he fall. <sup>13</sup> No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.

<sup>14</sup> Therefore, my beloved, shun the worship of idols. <sup>15</sup> I speak as to sensible men; judge for yourselves what I say. <sup>16</sup> The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is

<sup>3</sup> Some ancient authorities read *Christ*.

<sup>p</sup> Other ancient authorities read *Christ*

## TYNDALE (1525) 1535

which we breake, partetakinge of the body of Christ? <sup>17</sup> because that we (though we be many) yet are one breed, and one bodye in as moche as we all are partetakers of one breed. <sup>18</sup> Beholde Israel which walketh carnally. Are not they which eate of the sacrifice, partetakers of the aultre?

<sup>19</sup> What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? <sup>20</sup> Nay but I saye, that these thinges which the gentyls offer, they offer to devyls, and not to God. And I wold not that ye shuld have fellishippe with the devyls. <sup>21</sup> Ye cannot drincke of the cup of the Lorde, and of the cup of the devyls. Ye cannot be partetakers of the Lordes table, and of the table of develles. <sup>22</sup> Ether shall we provoke the Lorde? Or are we stronger then he? <sup>23</sup> All thinges are lafull unto me, but all thinges are not expedient. All thinges are lawfull to me, but all thinges edifye not. <sup>24</sup> Let noman seke his awne proffet: but let every man seke a nothers welthe.

<sup>25</sup> What soever is solde in the market, that eate, and axe no questions for conscience sake <sup>26</sup> For the erth is the Lordes, and all that therein is. <sup>27</sup> If eny of them which beleve not, byd you to a feest, and yf ye be disposed to go, what soever is seet before you: eate, axinge no question for conscience sake. <sup>28</sup> But and yf eny man saye unto you: this is dedicate unto ydols, eate not of it for his sake that shewed it, and for hurtinge of conscience. The erth is the Lordes and all that there in is. <sup>29</sup> Conscience I saye, not thyne: but the conscience of that other. For why shuld my

## RHEIMS 1582

of the body of our Lord? <sup>17</sup> For being many, we are one bread, one body, al that participate of one bread. <sup>18</sup> Behold Israel according to the flesh: they that eate the hostes, are they not partakers of the altar? <sup>19</sup> What then? do I say that that which is immolated to Idols, is any thing? or that the Idol is any thing? <sup>20</sup> But the things that the heathen do immolate, to devils they do immolate, and not to God. And I wil not have you become fellowes of devils. <sup>21</sup> You can not drinke the chalice of our Lord, and the chalice of devils: you can not be partakers of the table of our Lord, and of the table of devils. <sup>22</sup> Or do we emulate our Lord? Why, are we stronger then he?

All things are lawful for me, but all things are not expedient. <sup>23</sup> All things are lawful for me, but all things do not edifie. <sup>24</sup> Let no man seeke his owne, but an other mans. <sup>25</sup> All that is sold in the shambles, eate: asking no question for conscience. <sup>26</sup> *The earth is our Lordes, and the fulnes thereof.* <sup>27</sup> If any invite you of the infidels, and you wil goe: eate of al that is set before you, asking no question for conscience. <sup>28</sup> But if any man say, This is immolated to Idols: do not eat for his sake that shewed it, and for conscience: <sup>29</sup> conscience I say not thine but the others. For why is my

## GREAT BIBLE (1539) 1540

cause that we <sup>17</sup> (though we be many) yet are one breed and one bodye, in as moche as we all are partakers of one bred. (*and of one cupp*) <sup>18</sup> Behold Israel after the flesshe. Are not they which eate of the sacrifice, partakers of the temple?

<sup>19</sup> What saye I then? that the ymage is eny thyng? or that it whych is offered to ymages, is eny thyng: <sup>20</sup> Nay, but thys I saye: that the thynges whych the gentyls offer, they offer to devyls, and not to God.

I wolde not that ye shulde have felloshyppe wyth the devyls. <sup>21</sup> Ye can not dryncke of the cup of the Lorde, and of the cup of devyls. Ye cannot be the partakers of the Lordes table, and of the table of develles. <sup>22</sup> Ether do we provoke the Lord? Are we stronger then he? I maye do all thynges, but all thynges are not expedient. <sup>23</sup> I maye do all thynges, but all thynges edifye not. <sup>24</sup> Let no man seke that whych is hys awne: but let every man seke that whych belongeth to another.

<sup>25</sup> Whatsoever is solde in the flesshe market, that eate, and aske no questyon for conscyence sake. <sup>26</sup> For the erth is the Lordes, and all that therin is. <sup>27</sup> If eny of them whych beleve not, byd you to a feast, and ye be disposed to go, whatsoever is sett before you, eate, askynge no questyon for conscience sake. <sup>28</sup> But and yf eny man saye unto you: thys is offred unto ymages, eate not of it for hys sake that shewed it, and for conscience sake. The erth is the Lordes and all that therin is. <sup>29</sup> Conscience I saye, not thyne, but of the other. For why is my liberte, judged of another

## KJ (1611) 1873

is it not the communion of the body of Christ? <sup>17</sup> For we being many are one bread, *and* one body: for we are all partakers of *that* one bread. <sup>18</sup> Behold Israel after the flesh: are not they which eat *of* the sacrifices partakers of the altar? <sup>19</sup> What say I then? that the idol is any *thing*, or that which is offered in sacrifice to idols is any *thing*? <sup>20</sup> But *I say*, that *the things* which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. <sup>22</sup> Do we provoke the Lord to jealousy? are we stronger than he?

<sup>23</sup> All *things* are lawful for me, but all *things* are not expedient: all *things* are lawful for me, but all *things* edify not. <sup>24</sup> Let no *man* seek his own, but every man another's *wealth*. <sup>25</sup> Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: <sup>26</sup> for the earth is the Lord's, and the fulness thereof. <sup>27</sup> If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup> But if any *man* say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed *it*, and *for* conscience sake: for the earth is the Lord's, and the fulness thereof: <sup>29</sup> conscience, I say, not thine own, but of the other's: for why is my liberty judged

## GENEVA BIBLE (1560) 1562

communion of the bodie of Christ? <sup>17</sup> For we that are many, are one bread and one bodie, because we all are partakers of one bread. <sup>18</sup> Beholde Israel (whiche is) after the fleshe: are not they whiche eat of the sacrifices, partakers of the altar? <sup>19</sup> What say I then? that the idole is anything? or that that whiche is sacrificed to idoles, is any thing? <sup>20</sup> (Nay,) but that these thyngs whyche the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I wolde not that ye shuld have felowshippe with the devils. <sup>21</sup> Ye can not drinke the cup of the LORD, and the cup of the devils. Ye can not be partakers of the Lordes table and of the table of devils. <sup>22</sup> Do we provoke the Lord to anger? are we stronger then he? <sup>23</sup> All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. <sup>24</sup> Let no man seke his owne, but everie man anothers wealth. <sup>25</sup> Whatsoever is solde in the shambles, eat ye, and aske no question for conscience sake. <sup>26</sup> For the earth (is) the Lords, and all that therein is. <sup>27</sup> If any of them whiche beleve not, call you (to a feast,) and if ye wil go, whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup> But if any man saye unto you, This is sacrificed unto idoles, eat it not, because of hym that shewed it, and for the conscience [for the earth (is) the LORDS, and all that therein is] <sup>29</sup> And the conscience I say, not thine, but of that other: for why shulde my libertie be condemned of another mans con-

## (RV 1881) ASV 1901

of the body of Christ? <sup>17</sup> seeing that we, who are many, are one bread, one body: for we all partake of the one bread. <sup>18</sup> Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar? <sup>19</sup> What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? <sup>20</sup> But *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? are we stronger than he?

<sup>23</sup> All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. <sup>24</sup> Let no man seek his own, but *each* his neighbor's good. <sup>25</sup> Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; <sup>26</sup> for the earth is the Lord's, and the fulness thereof. <sup>27</sup> If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. <sup>28</sup> But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: <sup>29</sup> conscience, I say, not thine own, but the other's; for why is my liberty judged by another

## BISHOPS' BIBLE (1568) 1602

<sup>17</sup> For we that are many, are one bread, and one body, in as much as we all are partakers of one bread. <sup>18</sup> Beholde Israel *which is* after the flesh: are not they which eat of the sacrifices, partakers of the altar? <sup>19</sup> What say I then? that the idole is any thing? or that it which is offered in sacrifice to idols is any thing? <sup>20</sup> But *this I say*, That the things which the Gentiles offer in sacrifice, they offer to devils, and not to God: and I would not that ye should have fellowship with the devils. <sup>21</sup> Ye can not drinke the cup of the Lord, and the cup of devils: Ye can not be partakers of the Lords table, and of the table of devils. <sup>22</sup> Either do we provoke the Lord to anger? What, are we stronger then he? <sup>23</sup> All things are lawfull for mee, but all things are not expedient: All things are lawfull for me, but all things edifie not. <sup>24</sup> Let no man seeke his owne: but every man anothers *wealth*. <sup>25</sup> Whatsoever is solde in the market, that eat, asking no question for conscience sake. <sup>26</sup> For the earth is the Lords, and the plentie thereof. <sup>27</sup> If any of them which beleeve not, bid you *to a feast*, and ye be disposed to goe, whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup> But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the plentie thereof. <sup>29</sup> Conscience I say, not of thine owne selfe, but of the other: For why is my

## RSV (1946) 1960

it not a participation in the body of Christ? <sup>17</sup> Because there is one bread, we who are many are one body, for we all partake of the one bread. <sup>18</sup> Consider the practice of Israel: are not those who eat the sacrifices partners in the altar? <sup>19</sup> What do I imply then? That food offered to idols is anything, or that an idol is anything? <sup>20</sup> No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?

<sup>23</sup> "All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up. <sup>24</sup> Let no one seek his own good, but the good of his neighbor. <sup>25</sup> Eat whatever is sold in the meat market without raising any question on the ground of conscience. <sup>26</sup> For "the earth is the Lord's, and everything in it." <sup>27</sup> If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. <sup>28</sup> (But if some one says to you, "This has been offered in sacrifice," then out of consideration for the man who informed you, and for conscience' sake—<sup>29</sup> I mean his conscience, not yours—do not eat it.) For why should my liberty be determined by

## TYNDALE (1525) 1535

liberte be judged of another mannes conscience. <sup>30</sup> For yf I take my parte with thankes: why am I evyll spoken of for that thinge wherfore I geve thankes.

<sup>31</sup> Whether therfore ye eate or drinke, or what soever ye do, do all to the prayse of God. <sup>32</sup> Se that ye geve none occasion of evyll, nether to the Jewes, nor yet to the gentyls, nether to the congregacion of God: <sup>33</sup> even as I please all men in all thinges, not sekinge myne awne proffet, but the proffet of many, that they myght be saved. Folowe me as I do Christ.

**11** I commende you brethren that ye remember me in all thinges, <sup>2</sup> and kepe the ordinaunces even as I delyvered them to you. <sup>3</sup> I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. <sup>4</sup> Every man prayinge or prophesyinge havinge eny thinge on his heed, shameth his heed. <sup>5</sup> Every woman that prayeth or prophisieth bare hedded, dishonesteth hyr heed. For it is even all one, and the very same thinge, even as though she were shaven. <sup>6</sup> If the woman be not covered, let her also be shoren. If it be shame for a woman to be shorne or shaven, let her cover her heed.

<sup>7</sup> A man ought not to cover his heed, for as moche as he is the ymage and glory of God. The woman is the glory of the man. <sup>8</sup> For the man is not of the woman, but the woman of the man. <sup>9</sup> Nether was the man created for the womans sake: but the woman for the mannes sake. <sup>10</sup> For this cause ought the woman to have power on her heed, for

## RHEIMS 1582

libertie judged of an other mans conscience? <sup>30</sup> If I participate with thankes: why am I blasphemed for that which I give thanks for? <sup>31</sup> Therefore whether you eate, or drinke, or do any other thing: doe al things unto the glorie of God. <sup>32</sup> Be without offense to the Jewes and to the Gentiles, and to the Church of God: <sup>33</sup> as I also in al things doe please all men, not seeking that which is profitable to my self, but

**11** which is to many: that they may be saved. <sup>1</sup> Be ye folowers of me, as I also of Christ. <sup>2</sup> And I praise you brethren, that in al things you be mindeful of me: and as I have delivered unto you, you keepe my precepts.

<sup>3</sup> And I wil have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. <sup>4</sup> Every man praying or prophecying with his head covered: dishonesteth his head. <sup>5</sup> But every woman praying or prophecying with her head not covered: dishonesteth her head: for it is al one as if she were made balde. <sup>6</sup> For if a woman be not covered, let her be polled, but if it be a foule thing for a woman to be polled or made balde: let her cover her head. <sup>7</sup> The man truly ought not to cover his head, because he is the image and glorie of God, but the woman is the glorie of the man. <sup>8</sup> For the man is not of the woman, but the woman of the man. <sup>9</sup> For the man was not created for the woman, but the woman for the man. (<sup>10</sup> Therefore ought the woman to

## GREAT BIBLE (1539) 1540

mannes conscience? <sup>30</sup> For yf I take my parte with thankes, why am I evyll spoken of, for that thyng wherfore I geve thankes?

<sup>31</sup> Whether therfore ye eate or dryncke, or whatsoever ye do, do all to the prayse of God. <sup>32</sup> Se that ye geve none occasyon of evyll, nether to the Jewes, nor yet to the gentyls, nether to the congregacyon of God: <sup>33</sup> even as I please all men in all thynges, not sekyng myne awne profet, but the profet of many, that they myght be saved.

**11** Be ye the folowers of me, as I am the folower of Christ. <sup>2</sup> I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, even as I delyvered them to you. <sup>3</sup> But I wolde have you to knowe, that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. <sup>4</sup> Every man prayinge or prophesyinge havinge eny thyng on his heed, shameth his heed. <sup>5</sup> Every woman that prayeth or prophesyeth bare headed, dishonesteth hyr head. For that is even all one, as yf she were shaven. <sup>6</sup> If the woman be not covered, let her also be shoren. If it be shame for a woman to be shorne or shaven, let her cover her heed.

<sup>7</sup> A man ought not to cover his heed, for as moch as he is the ymage and glory of God. But the woman is the glory of the man. <sup>8</sup> For the man is not of the woman: but the woman of the man. <sup>9</sup> Nether was the man created for the womans sake: but the woman for the mannes sake. <sup>10</sup> For this cause ought the woman to have power on her heed,

## KJ (1611) 1873

of another *man's* conscience? <sup>30</sup> For if I by grace be a partaker, why am I evil spoken of for *that for* which I give thanks? <sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. <sup>32</sup> Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>33</sup> even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that

**11** they may be saved. <sup>1</sup> Be ye followers of me, even as I also *am* of Christ.

<sup>2</sup> Now I praise you, brethren, that you remember me in all *things*, and keep the ordinances, as I delivered *them* to you. <sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. <sup>4</sup> Every man praying or prophecying, having *his* head covered, dishonoureth his head. <sup>5</sup> But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for *that* is even all one as if she were shaven. <sup>6</sup> For if the woman be not covered, let her also be shorn: but *if it* be a shame for a woman to be shorn or shaven, let her be covered. <sup>7</sup> For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup> For the man is not of the woman; but the woman of the man. <sup>9</sup> Neither was the man created for the woman; but the woman for the man. <sup>10</sup> For this cause ought the woman to have power on *her* head because of

## GENEVA BIBLE (1560) 1562

science? <sup>30</sup> For if I through (Gods) benefite be partaker, why am I evil spoken of, for that wherefore I give thanks? <sup>31</sup> Whether therefore ye eat or drinke, or whatsoever ye do, do all to the glorie of God <sup>32</sup> Give none offence, nether to the Jewes, nor to the Grecians, nor to the Church of God: <sup>33</sup> Even as please all men in all things, not seeking mine owne profite, but (the profite) of many, that they might be saved.

**11** Be ye the followers of me, even as I am of Christ. <sup>2</sup> Now, brethren, I commend you, that ye remembre all my things, and kepe the ordinances, as I delivered them to you. <sup>3</sup> But I wil that ye knowe, that Christ is the head of everie man: and the man is the womans head: and God is Christs head. <sup>4</sup> Everie man praying or prophecying having (any thing) on (his) head, dishonoreth his head. <sup>5</sup> But everie woman that prayeth or propheciethe bareheaded, dishonoreth her head: for it is even one very thing, as though she were shaven. <sup>6</sup> Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shaven, let her be covered. <sup>7</sup> For a man ought not to cover (his) head: for asmuche as he is the image and glorie of God: but the woman is the glorie of the man <sup>8</sup> For the man is not of the woman, but the woman of the man. <sup>9</sup> For the man was not created for the womans sake: but the woman for the mans sake. <sup>10</sup> Therefore ought the woman to have power on (her) head, because of the

## (RV 1881) ASV 1901

conscience? <sup>30</sup> If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? <sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. <sup>32</sup> Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: <sup>33</sup> even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may **11** be saved. <sup>1</sup> Be ye imitators of me, even as I also am of Christ.

<sup>2</sup> Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. <sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup> Every man praying or prophesying, having his head covered, dishonoreth his head. <sup>5</sup> But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. <sup>6</sup> For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. <sup>7</sup> For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God; but the woman is the glory of the man. <sup>8</sup> For the man is not of the woman; but the woman of the man: <sup>9</sup> for neither was the man created for the woman; but the woman for the man: <sup>10</sup> for this cause ought the woman to have a *sign* of authority on

## BISHOPS' BIBLE (1568) 1602

libertie judged of another mans conscience? <sup>30</sup> For, if I by *Gods* benefit may be partaker of the gifts of God, why am I evill spoken of, for that wherefore I give thanks? <sup>31</sup> Whether therefore yee eat or drinke, or whatsoever ye do, do all to the glory of God. <sup>32</sup> See that ye give none offence, neither to the Jewes, nor yet to the Grecians, neither to the Church of God. <sup>33</sup> Even as I please all men in all things, not seeking mine owne profit, but the *profit* of many, that they may be saved.

**11** Be ye followers of me, even as I *am* of Christ. <sup>2</sup> I commend you brethren, that ye remember all my things, and keepe the ordinances, as I delivered them to you. <sup>3</sup> But I will that ye know, that Christ is the head of every man: and the man is the womans head, and God is Christs head. <sup>4</sup> Every man praying or prophecying, having any thing on his head, shameth his head. <sup>5</sup> But every woman that praieth or propheciethe bare headed, dishonoresteth her head: for that is even all one as if she were shaven. <sup>6</sup> If the woman be not covered, let her also be shorne: if it be a shame for a woman to be shorne or shaven, let her be covered. <sup>7</sup> A man ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup> For the man is not of the woman: but the woman of the man. <sup>9</sup> Neither was the man created for the woman: but the woman for the man. <sup>10</sup> For this cause ought the woman to have power on her

## RSV (1946) 1960

another man's scruples? <sup>30</sup> If I partake with thankfulness, why am I denounced because of that for which I give thanks?

<sup>31</sup> So, whether you eat or drink, or whatever you do, do all to the glory of God. <sup>32</sup> Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup> just as I try to please all men in everything I do, not seeking my own advantage, but **11** that of many, that they may be saved. <sup>1</sup> Be imitators of me, as I am of Christ.

<sup>2</sup> I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you. <sup>3</sup> But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God. <sup>4</sup> Any man who prays or prophesies with his head covered dishonors his head, <sup>5</sup> but any woman who prays or prophesies with her head unveiled dishonors her head—it is the same as if her head were shaven. <sup>6</sup> For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil. <sup>7</sup> For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> (For man was not made from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man.) <sup>10</sup> That is why a woman ought to have a veil on her

## TYNDALE (1525) 1535

the angels sakes. <sup>11</sup> Neverthelesse nether is the man with out the woman, nether the woman with out the man in the Lorde. <sup>12</sup> For as the woman is of the man, even so is the man by the woman: but all is of God.

<sup>13</sup> Judge in youre selves whether it be comly that a woman praye unto God bare heeded. <sup>14</sup> Or els doth not nature teach you, that it is a shame for a man, yf he have longe heere: <sup>15</sup> and a prayse to a woman, yf she have longe heere? For her heere is geven her to cover her with all. <sup>16</sup> If ther be eny man amonge you that lusteth to stryve, let him knowe that we have no soche custome, nether the congregacions of God.

<sup>17</sup> This I warne you of, and commende not that ye come to gether: not after a better maner but after a worsse. <sup>18</sup> Fyrst of all when ye come to gether in the congregacion, I heare that ther is dissencion amonge you: and I partly beleve it. <sup>19</sup> For ther must be sectes amonge you, that they which are perfecte amonge you, myght be knowen. <sup>20</sup> When ye come to gether, a man cannot eate the Lordes supper. <sup>21</sup> For every man begynneth afore to eate his awne supper. And one is hongrye, and another is dronken. <sup>22</sup> Have ye not houses to eate and to drincke in? Or els despyse ye the congregacion of God and shame them that have not? What shall I saye unto you? shall I prayse you? In this prayse I you not.

<sup>23</sup> That which I delivered unto you I receaved of the Lorde. For the lorde Jesus the same nyght in which he was

## RHEIMS 1582

have power upon her head for the Angels.) <sup>11</sup> But yet neither the man without the woman: nor the woman without the man, in our Lord. <sup>12</sup> For as the woman is of the man, so also the man by the woman: but al things of God. <sup>13</sup> Your selves judge: doth it become a woman not covered to pray unto God? <sup>14</sup> Neither doth nature it self teache you, that a man in deede if he nourish his heare, it is an ignominie for him: <sup>15</sup> but if a woman nourish her heare, it is a glorie for her, because heare is given her for a veile? <sup>16</sup> But if any man seeme to be contentious, we have no such custome, nor the CHURCH of God.

<sup>17</sup> And this I commaund: not praising it that you come together not to better, but to worse. <sup>18</sup> First in deede when you come together into the Church, I heare that there are schismes among you, and in part I belevee it. <sup>19</sup> For there must be heresies also: that they also which are approved, may be made manifest among you. <sup>20</sup> When you come therfore together in one, is it not now to eate our Lordes supper. <sup>21</sup> For every one taketh his owne supper before to eate. And one certes is an hungred, and an other is drunke. <sup>22</sup> Why, have you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that have not? What shal I say to you? praise I you in this? I do not praise you.

<sup>23</sup> For I received of our Lord that which also I have delivered unto you, that our Lord JESUS in the night that

## GREAT BIBLE (1539) 1540

for the angels sakes: <sup>11</sup> Neverthelesse, nether is the man with out the woman. nether the woman without the man in the Lorde. <sup>12</sup> For as the woman is of the man, even so is the man: by the woman: but all of God.

<sup>13</sup> Judge in youre selves, whether it be comly that a woman praye unto God bare heeded. <sup>14</sup> Doth not nature it selfe teach you, that it is a shame for a man, yf he have longe heere: <sup>15</sup> and a prayse to a woman: yf she have longe heer. For hyr heer is geven her to cover her withall. <sup>16</sup> If any man luste to stryve, we have no soch custome, nether the congregacyons of God.

<sup>17</sup> This I warne you of, and commende not, that ye come not together after a better maner, but after a worsse. <sup>18</sup> For fyrst of all when ye come together in the congregacion, I heare that there is dysseynon amonge you: and I partely beleve it. <sup>19</sup> For ther must be sectes amonge you, that they which are perfect amonge you, myght be knowen. <sup>20</sup> When ye come together therfore into one place. the Lordes supper can not be eaten. <sup>21</sup> For every man begynneth afore to eate his awne supper. And one is hongry, and another is dronken. <sup>22</sup> Have ye not houses to eate and to drincke in? Despyse ye the congregacion of God, and shame them that have not? What shall I saye unto you? shal I prayse you? In this prayse I you not.

<sup>23</sup> That which I delyvered unto you, I receaved of the Lorde. For the Lorde Jesus the same nyght, in which he

## KJ (1611) 1873

the angels. <sup>11</sup> Nevertheless neither *is* the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup> For as the woman *is* of the man, *even so is* the man also by the woman; but all *things* of God. <sup>13</sup> Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup> Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup> But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. <sup>16</sup> But if any *man* seem to be contentious, we have no such custom, neither the churches of God.

<sup>17</sup> Now in this that I declare *unto you* I praise *you* not, that you come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe *it*. <sup>19</sup> For there must be also heresies among you, that they *which are* approved may be made manifest among you. <sup>20</sup> When ye come together therefore into one place, *this* is not to eat the Lord's supper. <sup>21</sup> For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. <sup>22</sup> What? have ye not houses to eat and to drink *in*? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. <sup>23</sup> For I have received of the Lord *that* which also I delivered unto you, That the Lord Jesus the *same* night in which he was

## GENEVA BIBLE (1560) 1562

Angels. <sup>11</sup> Nevertheless, nether is the man without the woman, nether the woman without the man in the Lord. <sup>12</sup> For as the woman is of the man, so is the man also by the woman: but all things are of God. <sup>13</sup> Judge in your selves, is it comelie that a woman praye unto God uncovered? <sup>14</sup> Doeth not nature it self teache you. that if a man have long heere, it is a shame unto him? <sup>15</sup> But if a woman have long heere, it is a praise unto her: for her heere is given her for a covering. <sup>16</sup> But if any man luste to be contentious, we have no such custome, nether the Churches of God.

<sup>17</sup> Now in this that I declare, I praise (you) not, that ye come together, not with profit, but with hurt. <sup>18</sup> For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleve it (to be true) in some parte. <sup>19</sup> For there must be heresies even among you, that they which are approved among you, might be knownen. <sup>20</sup> When ye come together therefore into one place, (this) is not to eat the Lords Supper. <sup>21</sup> For everie man when they shulde eat, taketh his owne supper afore, and one is hungrie, and another is drunken. <sup>22</sup> Have ye not houses to eat and to drinke in? despise ye the Church of God, and shame them that have not? what shal I say to you? shal I praise you in this? I praise you not. <sup>23</sup> For I have received of the Lord that which I also have delivered unto you, (to wit,) That the Lord Jesus in the night that

## (RV 1881) ASV 1901

her head, because of the angels. <sup>11</sup> Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. <sup>12</sup> For as the woman is of the man, so is the man also by the woman; but all things are of God. <sup>13</sup> Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? <sup>14</sup> Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? <sup>15</sup> But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. <sup>16</sup> But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

<sup>17</sup> But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. <sup>18</sup> For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. <sup>19</sup> For there must be also factions among you, that they that are approved may be made manifest among you. <sup>20</sup> When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: <sup>21</sup> for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken. <sup>22</sup> What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not. <sup>23</sup> For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he

## BISHOPS' BIBLE (1568) 1602

head, for the angels sakes. <sup>11</sup> Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup> For as the woman is of the man, even so is the man also by the woman, but all things of God. <sup>13</sup> Judge in your selves, whether it be comely that a woman pray unto God bareheaded? <sup>14</sup> Doth not nature it selfe teach you, that it is a shame for a man if he have long haire? <sup>15</sup> But if a woman have long haire, it is a praise for her: for her haire is given her for a covering. <sup>16</sup> If any man lust to strive, we have no such custome, neither the Churches of God. <sup>17</sup> This I warne you of, and commend not, that you come together, not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in the Church, I heare that there be dissensions among you, and I partly belevee it. <sup>19</sup> For there must be also heresies among you, that they which are approoved among you, might be knownen. <sup>20</sup> When ye come together therefore into one place, you can not eat the Lords supper: <sup>21</sup> For every one preventeth other in eating his owne supper: and one is hungry, and another is drunken. <sup>22</sup> What, have yee not houses to eat and to drinke in? Or despise ye the Church of God, and shame them that have not? What shall I say unto you? shall I praise you? in this I praise you not. <sup>23</sup> That which I delivered unto you, I received of the Lord, that the Lord Jesus the same night in the which he was be-

## RSV (1946) 1960

head, because of the angels. <sup>11</sup> (Nevertheless, in the Lord woman is not independent of man nor man of woman; <sup>12</sup> for as woman was made from man, so man is now born of woman. And all things are from God.) <sup>13</sup> Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not nature itself teach you that for a man to wear long hair is degrading to him. <sup>15</sup> but if a woman has long hair, it is her pride? For her hair is given to her for a covering. <sup>16</sup> If any one is disposed to be contentious, we recognize no other practice, nor do the churches of God.

<sup>17</sup> But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. <sup>18</sup> For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, <sup>19</sup> for there must be factions among you in order that those who are genuine among you may be recognized. <sup>20</sup> When you meet together, it is not the Lord's supper that you eat. <sup>21</sup> For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. <sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

<sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was be-

## TYNDALE (1525) 1535

betrayed, toke breed: <sup>24</sup> and thanked and brake, and sayde. Take ye, and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. <sup>25</sup> After the same maner he toke the cup, when supper was done, sayinge. This do as oft as ye drinke it, in the remembraunce of me. <sup>26</sup> For as often as ye shall eate this breed, and drinke this cup ye shall shewe the lordes deeth, tyll he come. <sup>27</sup> Wherefore whosoever shall eate of this bred, or drinke of the cup unworthely, shalbe gyltie of the body and bloud of the Lorde. <sup>28</sup> Let a man therfore examen him selfe, and so let him eate of the breed and drinke of the cup. <sup>29</sup> For he that eateth or drinketh unworthely, eateth and drincketh his awne damnacion, because he maketh no difference of the lordis body.

<sup>30</sup> For this cause many are weake and sicke amonge you, and many slepe. <sup>31</sup> Yf we had truly judged oure selves we shuld not have bene judged. <sup>32</sup> But when we are judged of the Lorde, we are chastened, because we shuld not be damned with the worlde. <sup>33</sup> Wherefore my brethren when ye come to geder to eate, tary one for another. <sup>34</sup> Yf eny man hunger, let him eate at home, that ye come not togeder unto condemnacion. Other thinges will I set in order, when I come.

**12** In spirituall thinges brethren I wolde not have you ignoraunt. <sup>2</sup> Ye knowe that ye were Gentylys, and went youre wayes unto domme ydoles, even as ye were

## RHEIMS 1582

he was betraied, tooke bread: <sup>24</sup> and giving thanks brake, and said: Take ye and eate, **THIS IS MY BODY WHICH SHAL BE DELIVERED FOR YOU:** this doe ye for the commemoration of me. <sup>25</sup> In like maner also the chalice after he had supped, saying, **THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD.** this doe ye, as often as you shal drinke, for the commemoration of me. <sup>26</sup> For as often as you shal eate this bread, and drinke the chalice, you shal shew the death of our Lord, until he come. <sup>27</sup> Therefore whosoever shal eate this bread, or drinke the chalice of our Lord unworthily, he shal be guilty of the body and of the bloud of our Lord. <sup>28</sup> But let a man prove him self: and so, let him eate of that bread, and drinke of the chalice. <sup>29</sup> For he that eateth and drinketh unworthily: eateth and drinketh judgement to him self, not discerning the body of our Lord. <sup>30</sup> Therefore are there among you many weake and feble, and many sleepe. <sup>31</sup> But if we did judge our selves: we should not be judged. <sup>32</sup> But whiles we are judged, of our Lord we are chastised: that with this world we be not damned. <sup>33</sup> Therefore my brethren, when you come together to eate, expect one an other. <sup>34</sup> If any man be an hungred, let him eate at home: that you come not together unto judgement. And the rest I wil dispose, when I come.

**12** And concerning spiritual things, I wil not have you ignorant, brethren. <sup>2</sup> You know that when you were heathen, you went to dumme Idols according as you were

## GREAT BIBLE (1539) 1540

was betrayed, toke breed: <sup>24</sup> and when he had geven thanks, he brake it and sayde: Take ye, and eate: this is my body, whych is broken for you. This do ye in the remembraunce of me. <sup>25</sup> After the same maner also he toke the cup, when supper was done, sayinge: This cuppe is the new testament in my bloude. Thys do as oft as ye dryncke it, in remembraunce of me. <sup>26</sup> For as often as ye shall eate this breed, and drinke this cup: ye shall shewe the Lordes deeth tyll he come. <sup>27</sup> Wherefore, whosoever, shall eate of this bread, or dryncke of the cup of the Lorde unworthely, shalbe gyltye of the body and bloud of the Lorde. <sup>28</sup> But let a man examen him selfe, and so let him eate of the breed, and drinke of the cup. <sup>29</sup> For he that eateth or dryncketh unworthely, eateth and dryncketh his awne damnacyon, because he maketh no difference of the Lordes body. <sup>30</sup> For this cause many are weake and sycke amonge you, and many slepe. <sup>31</sup> For If we had judged oure selves, we shuld not have bene judged. <sup>32</sup> But when we are judged of the Lorde, we are chastened, that we shulde not be damned with the worlde. <sup>33</sup> Wherefore my brethren when ye come together to eate, tary one for another. <sup>34</sup> If any man hunger, let him eate at home, that ye come not together unto condemnacyon. Other thynges will I set in order, when I come.

**12** Concernynge spirituall thinges (brethren) I wolde not have you ignoraunt. <sup>2</sup> Ye knowe that ye were gentyls, and went youre wayes unto domme ymages, even

## KJ (1611) 1873

betrayed took bread: <sup>24</sup> and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also *he took* the cup, when *he* had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. <sup>30</sup> For this cause many *are* weak and sickly among you, and many sleep. <sup>31</sup> For if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any *man* hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

**12** Now concerning spiritual *gifts*, brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away unto *these* dumb idols, *even* as ye were

## GENEVA BIBLE (1560) 1562

he was betrayed, toke bread. <sup>24</sup> And when he had given thanks, he brake it, and said, Take, eat: this is my bodie, which is broken for you: this do ye in remembrance of me. <sup>25</sup> After the same maner also (he toke) the cup when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remembrance of me. <sup>26</sup> For as often as ye shal eat this bread, and drinke this cup, ye shewe the Lords death til he come. <sup>27</sup> Wherefore, whosoever shal eat this bread, and drinke the cup of the Lord unworthely, shalbe giltye of the bodie and blood of the Lord. <sup>28</sup> Let a man therefore examine him self, and so let him eat of this bread, and drinke of this cup. <sup>29</sup> For he that eateth and drinketh unworthely, eateth and drinketh his owne damnation (because) he discerneth not the Lords bodie <sup>30</sup> For this cause many (are) weake, and sicke among you, and many slepe. <sup>31</sup> For if we wolde judge our selves, we shulde not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, because we shulde not be condemned with the worlde. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tary one for another. <sup>34</sup> And if any man be hungrie, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

**12** Now concerning spirituall (giftes,) brethren I wolde not have you ignorant. <sup>2</sup> Ye knowe that ye were Gentiles, and were caryed away unto the domme idoles, as ye

## (RV 1881) ASV 1901

was betrayed took bread; <sup>24</sup> and when he had given thanks, he brake it, and said, This is my body, which <sup>a</sup>is for you: this do in remembrance of me. <sup>25</sup> In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. <sup>28</sup> But let a man prove himself, and so let him eat of the bread, and drink of the cup. <sup>29</sup> For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. <sup>30</sup> For this cause many among you are weak and sickly, and not a few sleep. <sup>31</sup> But if we discerned ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, wait one for another. <sup>34</sup> If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

**12** Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup> Ye know that when ye were Gentiles ye were led away unto those dumb idols, howso-

<sup>a</sup> Many ancient authorities read *is broken for you*.

## BISHOPS' BIBLE (1568) 1602

trayed, tooke bread: <sup>24</sup> And when he had given thanks, he brake it, and sayd, Take ye, eat ye, this is my bodie which is broken for you: this do in remembrance of me. <sup>25</sup> After the same maner also *he tooke* the cup when hee had supped, saying, This cup is the New testament in my blood: this doe ye, as oft as ye drinke it, in remembrance of me. <sup>26</sup> For as often as yee eat this bread, and drinke this cup, ye doe shew the Lords death till he come. <sup>27</sup> Wherefore, whosoever shall eat this bread, and drinke this cup of the Lord unwoorthily, shalbe guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himselfe, and so let him eat of this bread, and drinke of this cup. <sup>29</sup> For he that eateth and drinketh unwoorthily, eateth and drinketh damnation unto him selfe, making no difference of the Lords body. <sup>30</sup> For this cause many are weake and sicke among you, and many sleepe. <sup>31</sup> For if wee would judge our selves, wee should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be damned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarie one for another. <sup>34</sup> If any man hunger, let him eat at home, that ye come not together unto condemnation. The rest will I set in order when I come.

**12** Concerning spirituall giftes, brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away unto dumbe idols, even as ye were led.

## RSV (1946) 1960

trayed took bread, <sup>24</sup> and when he had given thanks, he broke it, and said, "This is my body which is for<sup>s</sup> you. Do this in remembrance of me." <sup>25</sup> In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>27</sup> Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. <sup>28</sup> Let a man examine himself, and so eat of the bread and drink of the cup. <sup>29</sup> For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. <sup>30</sup> That is why many of you are weak and ill, and some have died. <sup>31</sup> But if we judged ourselves truly, we should not be judged. <sup>32</sup> But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.

<sup>33</sup> So then, my brethren, when you come together to eat, wait for one another—<sup>34</sup> if any one is hungry, let him eat at home—lest you come together to be condemned. About the other things I will give directions when I come.

**12** Now concerning spiritual gifts, brethren, I do not want you to be uninformed. <sup>2</sup> You know that when you were heathen, you were led astray to dumb idols, how-

<sup>s</sup> Other ancient authorities read *broken for*

## TYNDALE (1525) 1535

ledde. <sup>3</sup> Wherefore I declare unto you that no man speakynge in the sprete of God, defieth Jesus. Also no man can saye that Jesus is the Lorde: but by the holy goost.

<sup>4</sup> Ther are diversities of gyftes verely, yet but one sprete. <sup>5</sup> And ther are differences of administracions, and yet but one lorde. <sup>6</sup> And ther are divers maners of operacions, and yet but one God which worketh all thinges that are wrought, in all creatures. <sup>7</sup> The gyftes of the sprete are geven to every man, to proffit the congregacion. <sup>8</sup> To one is geven thorow the spirite, the utteraunce of wysdome. To another is geven the utteraunce of knowledge by the same sprete. <sup>9</sup> To a nother is geven fayth, by the same sprete. To a nother the gyftes of healyng, by the same sprete. <sup>10</sup> To a nother power to do miracles. To a nother prophesie. To a nother judgement of spretes. To a nother divers tonges. To a nother the interpretacion of tonges. <sup>11</sup> And these all worketh even the selfe same sprete, devidynge to every man severall gyftes, even as he will.

<sup>12</sup> For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one body: even so is Christ. <sup>13</sup> For in one sprete are we all baptised to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre: and have all dronke of one sprete. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> Yf the fote saye: I am not the honde, therefore I am not of the body: is he therefore not of the body? <sup>16</sup> And yf the eare saye, I am not the eye: therefore I am

## RHEIMS 1582

ledde. <sup>3</sup> Therefore I doe you to understand that no man speaking in the Spirit of God, saith anathema to JESUS. And no man can say, Our Lord JESUS: but in the holy Ghost.

<sup>4</sup> And there are divisions of graces, but one Spirit. <sup>5</sup> And there are divisions of ministrations: but one Lord. <sup>6</sup> And there are divisions of operations, but one God, which worketh al in al. <sup>7</sup> And the manifestation of the Spirit is given unto every one to profit. <sup>8</sup> To one certes by the Spirit is given the word of wisdom: and to an other, the word of knowledge according to the same Spirit: <sup>9</sup> to an other, faith in the same Spirit: to an other, the grace of doing cures in one Spirit: <sup>10</sup> to an other, the working of miracles: to an other, prophesie: to an other, discerning of spirites: to an other, kindes of tonges: to an other, interpretation of languages. <sup>11</sup> And al these things worketh one and the same Spirit, dividing to every one according as he wil.

<sup>12</sup> For as the body is one, and hath many members, and al the members of the body whereas they be many, yet are one body: so also Christ. <sup>13</sup> For in one Spirit were we al baptized into one, whether Jewes, or Gentiles, or bondmen, or free: and in one Spirit we were al made to drinke. <sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foote should say, because I am not the hand, I am not of the body: is it therefore not of the body? <sup>16</sup> And if the eare should say, because I am not the eie, I am not of the

## GREAT BIBLE (1539) 1540

as ye were led. <sup>3</sup> Wherefore I declare unto you, that no man speakynge by the sprete of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghost. <sup>4</sup> Ther are diversites of gyftes, yet but one sprete. <sup>5</sup> And ther are differences of administracyons, and yet but one Lorde. <sup>6</sup> And ther are dyvers maners of operacyons, and yet but one God whych worcketh all in all. <sup>7</sup> The gyfte of the sprete is geven to every man, to edifye withall, <sup>8</sup> For to one is geven thorow the spirite the utteraunce of wisdom. To another is geven the uttraunce of knowledge by the same sprete. <sup>9</sup> To another is geven fayth, by the same sprete. To another the gyftes of healinge by the same sprete. <sup>10</sup> To another power to do miracles. To another prophesye. To another judgement to discern spretes. To another divers tonges. To another the interpretacyon of tonges: <sup>11</sup> But these all worketh even the selfe same sprete, dividynge to every man a severall gyfte, even as he wyll.

<sup>12</sup> For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one bodye, even so is Christ. <sup>13</sup> For by one sprete are we all baptysed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and have all droncke of one sprete. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the fote saye: I am not the hande, I am not of the body: is he therefore not of the body? <sup>16</sup> And yf the eare saye, I am not the eye, I am not of the body: is

## KJ (1611) 1873

led. <sup>3</sup> Wherefore I give you to understand, that no *man* speaking by the Spirit of God calleth Jesus accursed: and *that* no *man* can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: <sup>11</sup> but all these worketh *that* one and the selfsame Spirit, dividing to every man severally as he will.

<sup>12</sup> For as the body is one, and hath many members, and all the members of *that* one body, being many, are one body: so also *is* Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I

## GENEVA BIBLE (1560) 1562

were led. <sup>3</sup> Wherefore, I declare unto you, that no man speaking by the Spirit of God, calleth Jesus execrable: also no man can say that Jesus is the Lord, but by the holie Gost. <sup>4</sup> Now there are diversities of giftes, but the same Spirit. <sup>5</sup> And there are diversities of administrations but the same Lord. <sup>6</sup> And there are diversities of operations, but God is the same, which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to everie man, to profit with all. <sup>8</sup> For to one is given by the Spirit the worde of wisdom: and to another the worde of knowledge, by the same Spirit: <sup>9</sup> And to another (is given) faith, by the same Spirit: and to another the giftes of healing, by the same Spirit: <sup>10</sup> And to another the operations of great workes: and to another, prophecie: and to another, the discerning of spirits: and to another, diversities of tongues: and to another the interpretation of tongues. <sup>11</sup> And all these things worketh even the self same Spirit, distributing to everie man severally as he wil. <sup>12</sup> For as the bodie is one, and hath many membres, and all the membres of the bodie, which is one, thogh they be many, (yet) are (but) one bodie: even so is Christ. <sup>13</sup> For by one Spirit are we all baptized into one bodie, whether (we be) Jewes or Grecians, whether (we be) bonde, or fre and have bene all made to drinke into one Spirit. <sup>14</sup> For the bodie also is not one member, but many. <sup>15</sup> If the fote wolde say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie? <sup>16</sup> And if the eare wolde say, Because I am not the eye, I am not of the bodie, is it therefore not of the

## (RV 1881) ASV 1901

ever ye might be led. <sup>3</sup> Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are diversities of ministrations, and the same Lord. <sup>6</sup> And there are diversities of workings, but the same God, who worketh all things in all. <sup>7</sup> But to each one is given the manifestation of the Spirit to profit withal. <sup>8</sup> For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: <sup>9</sup> to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; <sup>10</sup> and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: <sup>11</sup> but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

<sup>12</sup> For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. <sup>13</sup> For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; it

## BISHOPS' BIBLE (1568) 1602

<sup>3</sup> Wherefore I declare unto you, that no man speaking by the spirit of God defieth Jesus: also no man can say that Jesus is the Lord, but by the holy Ghost. <sup>4</sup> There are diversities of gifts, but it is the selfe same spirit. <sup>5</sup> And there are differences of administrations, but it is the selfe same Lord. <sup>6</sup> And there are divers maners of operations, but it is the selfe same God, which worketh all in all. <sup>7</sup> The manifestation of the spirit, is given to every man to profit with all: <sup>8</sup> For to one is given by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit: <sup>9</sup> To another *is given* faith, by the same spirit, to another the gift of healing, by the same spirit: <sup>10</sup> To another power to *doe* miracles, to another prophecie, to another discerning of spirits, to another divers kindes of tongues, to another the interpretation of tongues. <sup>11</sup> But these all worketh even that one and the selfe same spirit, dividing to every man severally, even as he will. <sup>12</sup> For as the bodie is one, and hath many members, and all the members of that one bodie, being many, are one bodie: even so is Christ also. <sup>13</sup> For by one spirit are wee all baptized into one body, whether *wee be* Jewes or Gentiles, whether *we be* bond or free: and have all drunke of one spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot doe say, Because I am not the hand, I am not of the body: is it therefore not of the body? <sup>16</sup> And if the eare doe say, Because I am not the eye, I am not of the

## RSV (1946) 1960

ever you may have been moved. <sup>3</sup> Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

<sup>4</sup> Now there are varieties of gifts, but the same Spirit; <sup>5</sup> and there are varieties of service, but the same Lord; <sup>6</sup> and there are varieties of working, but it is the same God who inspires them all in every one. <sup>7</sup> To each is given the manifestation of the Spirit for the common good. <sup>8</sup> To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup> to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup> to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup> All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.

<sup>12</sup> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup> For the body does not consist of one member but of many. <sup>15</sup> If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup> And if the ear should say, "Because I am not an eye, I do not belong to the body," that

## TYNDALE (1525) 1535

not of the body: is he therfore not of the body? <sup>17</sup> Yf all the body were an eye, where were then the eare? Yf all were hearynge: where were the smellynge?

<sup>18</sup> But now hath God disposed the membres, every one of them in the body, at his awne pleasure. <sup>19</sup> Yf they were all one member: where were the body? <sup>20</sup> Now are ther many membres, yet but one body. <sup>21</sup> And the eye can not saye unto the honde, I have no nede of the: nor the heed also to the fete, I have no nede of you. <sup>22</sup> Ye rather a greate deale those membres of the body which seme to be most feble, are most necessary. <sup>23</sup> And apon those membres of the body which we thinke lest honest, put we most honestie on. And oure ungodly parties have most beauty on. <sup>24</sup> For oure honest membres nede it not. But God hath so disposed the body, and hath geven most honoure to that parte which laked, <sup>25</sup> lest there shuld be eny stryfe in the body: but that the membres shuld indifferently care one for another. <sup>26</sup> And yf one member suffer, all suffer with him: yf one member be had in honoure, all membres be glad also.

<sup>27</sup> Ye are the body of Christ, and membres one of another. <sup>28</sup> And God hath also ordeyned in the congregacion, fyrst the Apostles, secondarely Prophetes, thyrldy teachers, then them that do miracles: after that, the gyftes of healyng, helpers, governors, diversite of tonges.

<sup>29</sup> Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? <sup>30</sup> Have all the gyftes of heal-

## RHEIMS 1582

body: is he therfore not of the body? <sup>17</sup> If the whole body were the eie: where is the hearing? If the whole were the hearing: where is the smelling? <sup>18</sup> But now God hath set the members, every one of them in the body as he would. <sup>19</sup> And if al were one member, where were the body? But now there are many members in deede, yet one body. <sup>20</sup> And the eie can not say to the hand: I neede not thy helpe. or againe the head to the feete, You are not necessarie for me. <sup>21</sup> But much more those that seeme to be the more weake members of the body, are more necessarie: <sup>22</sup> and such as we thinke to be the baser members of the body, upon them we put more abundant honour: and those that are our unhonest partes, have more abundant honestie. <sup>23</sup> And our honest partes neede nothing: but God hath tempered the body, giving to it that wanted, the more abundant honour, <sup>24</sup> that there might be no schisme in the body, but the members together might be careful one for another. <sup>25</sup> And if one member suffer any thing, al the members suffer with it. or if one member do glorie, al the members rejoyce with it. <sup>26</sup> And you are the body of Christ, and membres of member.

<sup>27</sup> And some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helps, governements, kindes of tonges. <sup>28</sup> Are al Apostles? are al prophets? are al doctors? <sup>29</sup> are al miracles? have al the grace of doing

## GREAT BIBLE (1539) 1540

he therfore not of the body? <sup>17</sup> If all the body were an eye, where were then the eare? If all were hearynge: where were the smellynge? <sup>18</sup> But nowe hath God set the membres every one severally in the body as it hath pleased him. <sup>19</sup> If they were all one member: where were the bodye? <sup>20</sup> Nowe are there many membres, yet but one body. <sup>21</sup> And the eye can not saye unto the hande: I have no nede of the. Agayne, the heed can not saye to the fete: I have no nede of you. <sup>22</sup> Yee rather agreat deale those membres of the body which seme to be more feble, are necessary. <sup>23</sup> And upon those membres of the body which we thinke leest honest, put we more honestye on. And oure ungoodlye partes have more beautye on. <sup>24</sup> For oure honest membres nede it not. But God hath so disposed the body, and hath geven the more honoure to that parte whych lacked, <sup>25</sup> lest there shulde be eny stryfe in the body: but that the membres shuld indifferently care one for another. <sup>26</sup> And yf one member suffer, all suffer with him. yf one member be had in honour, all membres be glad also.

<sup>27</sup> Ye are the body of Christ, and membres one of another. <sup>28</sup> And God hath also ordeyned in the congregacyon, fyrst Apostles, secondarely prophetes, thryrdly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, governors, diversite of tonges.

<sup>29</sup> Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? <sup>30</sup> Have all the gyftes of heal-

## KJ (1611) 1873

am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now are *they* many members, yet *but* one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> that there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with *it*; or one member be honoured, all the members rejoyce with *it*. <sup>27</sup> Now ye are the body of Christ, and members in particular.

<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> have all the gifts of

## GENEVA BIBLE (1560) 1562

bodie? <sup>17</sup> If the whole bodie (were) an eye, where (were) the hearing? If the whole (were) hearing, where (were) the smelling? <sup>18</sup> But now hath God disposed the membres everie one of them in the bodie at his owne pleasure. <sup>19</sup> For if they were all one member, where (were) the bodie? <sup>20</sup> But now (are) there manie members, yet but one bodie. <sup>21</sup> And the eye can not say unto the hand, I have no nede of thee: nor the head againe to the fete, I have no nede of you. <sup>22</sup> Yea, muche rather those membres of the bodie, which seme to be more feble, are necessarie. <sup>23</sup> And upon those (membres) of the bodie, which we thinke moste dishonest, put we more honestie on: and our uncomelie (partes) have more comelines on. <sup>24</sup> For our comelie (partes) nede it not: but God hath tempered the bodie together, and hath given the more honour to that (parte) which lacked, <sup>25</sup> Lest there shulde be anie division in the bodie: but that the members shulde have the same care one for another. <sup>26</sup> Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres rejoyce with it. <sup>27</sup> Now ye are the bodie of Christ, and membres for (your) parte. <sup>28</sup> And God hath ordeined some in the Church: (as) first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers governours, diversitie of tongues. <sup>29</sup> Are all Apostles? are all Prophetes? are all teachers? <sup>30</sup> Are all doers of miracles? have all the giftes of healing? do all speake with tongues? do all interprete?

## (RV 1881) ASV 1901

is not therefore not of the body. <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But now hath God set the members each one of them in the body, even as it pleased him. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now they are many members, but one body. <sup>21</sup> And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. <sup>22</sup> Nay, much rather, those members of the body which seem to be more feeble are necessary: <sup>23</sup> and those *parts* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness; <sup>24</sup> whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honor to that *part* which lacked; <sup>25</sup> that there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and severally members thereof. <sup>28</sup> And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, *divers* kinds of tongues. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all *workers* of miracles? <sup>30</sup> have all gifts of healings? do all speak with tongues?

## BISHOPS' BIBLE (1568) 1602

body: is it therefore not of the body? <sup>17</sup> If all the body *were* an eye, where were then the hearing? If all *were* hearing, where were the smelling? <sup>18</sup> But now hath God set the members, every one of them severall in the body, as it hath pleased him. <sup>19</sup> If they were all one member, where were the body? <sup>20</sup> Now are there many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor againe, the head to the feet, I have no need of you. <sup>22</sup> Yea rather a great deale those members of the body, which seeme to be more feeble, are necessary: <sup>23</sup> And upon those *members* of the body which we thinke to be lesse honourable, we owe more honour: and our uncomly *parts* have more comliness. <sup>24</sup> For our comely *members* need it not: but God hath tempered the body together, having given the more honour to that *part* which lacked, <sup>25</sup> That there should be no strife in the body: but that the members should have the same care one for another. <sup>26</sup> And if one member suffer, all the members suffer with it. If one member be honoured, all the members rejoyce with it. <sup>27</sup> Yee are the body of Christ, and members in part. <sup>28</sup> And God hath ordeined some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, then them that doe miracles: after that, the gifts of healing, helpers, governours, diversities of tongues. <sup>29</sup> Are all Apostles? are all Prophets? are all Teachers? are all doers of miracles? <sup>30</sup> Have all the gifts of healing? do all speake

## RSV (1946) 1960

would not make it any less a part of the body. <sup>17</sup> If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup> But as it is, God arranged the organs in the body, each one of them, as he chose. <sup>19</sup> If all were a single organ, where would the body be? <sup>20</sup> As it is, there are many parts, yet one body. <sup>21</sup> The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." <sup>22</sup> On the contrary, the parts of the body which seem to be weaker are indispensable, <sup>23</sup> and those parts of the body which we think less honorable we invest with the greater honor, and our unrepresentable parts are treated with greater modesty, <sup>24</sup> which our more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, <sup>25</sup> that there may be no discord in the body, but that the members may have the same care for one another. <sup>26</sup> If one member suffers, all suffer together; if one member is honored, all rejoice together.

<sup>27</sup> Now you are the body of Christ and individually members of it. <sup>28</sup> And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Do all work miracles? <sup>30</sup> Do all possess gifts of healing? Do all speak with tongues? Do all

## TYNDALE (1525) 1535

ynge? Do all speake with tonges? Do all interprete? <sup>31</sup> Covet after the best gyftes. And yet shewe I unto you a moare excellent waye.

**13** Though I spake with the tonges of men and angels, and yet had no love, I were even as soundynge brasse: or as a tynklynge cymball. <sup>2</sup> And though I coulde prophesy, and understode all secretes, and all knowledge: yee, yf I had all fayth, so that I coulde move mountayns oute of ther places, and yet had no love, I were nothinge. <sup>3</sup> And though I bestowed all my gooddes to fede the poore, and though I gave my body even that I burned, and yet had no love, it profeteth me nothinge.

<sup>4</sup> Love suffreth longe and is corteous. Love envieth not. Love doth not frowardly, swelleth not, <sup>5</sup> dealeth not dishonestly, seketh not her awne, is not provoked to anger, thinketh not evyll, <sup>6</sup> rejoyseth not in iniquite: but rejoyseth in the trueth, <sup>7</sup> suffreth all thinge, beleveeth all thinges, hopeth all thinges, endureth in all thinges. <sup>8</sup> Though that prophesyng fayle, other tonges shall cease, or knowledge vanysshe awaye, yet love falleth never awaye.

<sup>9</sup> For oure knowledge is unparfect and oure prophesyng is unperfect. <sup>10</sup> But when that which is parfect, is come, then that which is unparfect, shall be done awaye. <sup>11</sup> When I was a chylde, I spake as a chylde, I understode as a chylde, I ymagened as a chylde. But assone as I was a man, I put away chyldehnes. <sup>12</sup> Now we se in a glasse, even in a darke speakynge: but then shall we se face to face. Now I knowe unparfectly: but then shall I knowe even as

## RHEIMS 1582

cures? do al speake with tonges? do al interpret? <sup>30</sup> But pursue the better giftes. And yet I shew you a more excellent way.

**13** If I speake with the tonges of men and of Angels, and have not charitie: I am become as sounding brasse, or a tinkling cymbal. <sup>2</sup> And if I should have prophecie, and knew al mysteries, and al knowledge, and if I should have al faith so that I could remove mountaines, and have not charitie, I am nothing. <sup>3</sup> And if I should distribute al my goods to be meate for the poore, and if I should deliver my body so that I burne, and have not charitie, it doth profit me nothing.

<sup>4</sup> Charitie is patient, is benigne: Charitie envieth not, dealeth not perversly: is not puffed up, <sup>5</sup> is not ambitious, seeketh not her owne, is not provoked to anger, thinketh not evil: <sup>6</sup> rejoyceth not upon iniquitie, but rejoyceth with the trueth: <sup>7</sup> suffereth al things, beleieveth al things, hopeth al things, beareth al things. <sup>8</sup> Charitie never falleth away: whether prophecies shal be made voide, or tonges shal cease, or knowledge shal be destroyed. <sup>9</sup> For in part we know, and in part we prophecie. <sup>10</sup> But when that shal come that is perfect, that shal be made voide that is in part. <sup>11</sup> When I was a litle one, I spake as a litle one, I understood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. <sup>12</sup> We see now by a glasse in a darke sort: but then face to face. Now I know in part: but then I shal

## GREAT BIBLE (1539) 1540

inge? Do all speake with tonges? Do all interprete? <sup>31</sup> Covet after the best gyftes. And yet shewe I unto you a more excellent waye.

**13** Though I spake with the tonges of men and of angels, and have no love. I am even as sounding brasse, or as a tynklinge cymball. <sup>2</sup> And though I coulde prophesy, and understode all secretes, and all knowledge: yee yf I have all fayth, so that I can move mountayns oute of their places, and yet have no love, I am nothyng. <sup>3</sup> And though I bestowe all my goodes to fede the poore, and though I geve my body even that I burned, and yet have no love, it profyteth me nothyng.

<sup>4</sup> Love suffreth longe, and is curteous. Love envyeth not. Love doth not frowardly, swelleth not, <sup>5</sup> dealeth not dishonestly seketh not her awne, is not provoked to anger, thynketh no evyll, <sup>6</sup> rejoyseth not in iniquyte: but rejoyseth in the trueth, <sup>7</sup> suffreth all thynges, beleveeth all thynges, hopeth all thynges, endureth all thynges. <sup>8</sup> Though that prophesynges fayle, other tonges cease, or knowledge vanysshe awaye, yet love falleth never awaye.

<sup>9</sup> For oure knowledge is unperfect, and oure prophesyng is unperfect. <sup>10</sup> But when that whych is perfect, is come, then that whych is unperfect, shall be done awaye. <sup>11</sup> When I was a chylde, I spake as a chylde, I understode as a chylde, I ymagened as a chylde. But assone as I was a man, I put awaye chyldehnes. <sup>12</sup> Nowe we se in a glasse, even in a darcke speakynge: but then shall we se face to face. Nowe I knowe unperfectly: but then shall I knowe

## KJ (1611) 1873

healing? do all speak with tongues? do all interpret? <sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

**13** Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. <sup>4</sup> Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, <sup>5</sup> doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; <sup>6</sup> rejoiceth not in iniquity, but rejoiceth in the truth; <sup>7</sup> beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know

## GENEVA BIBLE (1560) 1562

<sup>31</sup> But desire you the best gifts, and I wil yet shewe you a more excellent way.

**13** Thogh I speake with the tongues of men and Angels, and have not love, I am (as) sounding brasse, or a tinkling cymbal. <sup>2</sup> And thogh I had the (gift) of prophecie, and knewe all secretes and all knowledge, yea, if had all faith, so that I colde remove mountaines and had not love, I were nothing. <sup>3</sup> And thogh I fede the poore with all my goods, and thogh I give my bodie, that I be burned, and have not love, it profiteth me nothing. <sup>4</sup> Love suffreth long: it is bountiful: love envieth not: love doeth not boast it self: it is not puffed up: <sup>5</sup> It disdaineth not: it seketh not her owne things: it is not provoked to anger: it thinketh not evil: <sup>6</sup> It rejoyceth not in iniquitie, but rejoyceth in the trueth. <sup>7</sup> It Suffreth all things: it beleveth all things: it hopeth all things: it endureth all things. <sup>8</sup> Love doeth never fall away, thogh that prophecyngs be abolished, or the tongues cease or knowledge vanish away. <sup>9</sup> For we knowe in parte, and we prophecie in parte. <sup>10</sup> But when that which is perfite, is come, then that which is in parte, shalbe abolished. <sup>11</sup> When I was a childe, I spake as a childe, I understode as a childe, I thought as a childe: but when I became a man, I put away childish things. <sup>12</sup> For now we se through a glasse darkely: but then (shal we se) face to face. Now I know in parte: but then shal I knowe even as

## (RV 1881) ASV 1901

do all interpret? <sup>31</sup> But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.

**13** If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. <sup>2</sup> And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup> And if I bestow all my goods to feed *the poor*, and if I give my body <sup>1</sup>to be burned, but have not love, it profiteth me nothing. <sup>4</sup> Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, <sup>5</sup> doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; <sup>6</sup> rejoiceth not in unrighteousness, but rejoiceth with the truth; <sup>7</sup> beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. <sup>9</sup> For we know in part, and we prophesy in part; <sup>10</sup> but when that which is perfect is come, that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. <sup>12</sup> For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall

<sup>1</sup> Many ancient authorities read *that I may glory*.

## BISHOPS' BIBLE (1568) 1602

with tongues? do all interpret? <sup>31</sup> Covet after the best gifts: And yet shew I unto you a more excellent way.

**13** Though I speake with the tongues of men, and of Angels, and have not charitie, I am *as* sounding brasse, or *as* a tinckling Cymbal. <sup>2</sup> And though I have prophecie, and understand all secrets, and all knowledge: yea, if I have all faith, so that I can remoove mountaines, and have not charitie, I am nothing. <sup>3</sup> And though I bestow all my goods to feed the poore, and though I give my body that I should be burned, and have not charitie, it profiteth me nothing. <sup>4</sup> Charitie suffereth long, and is courteous: Charitie envieth not, charity doth not frowardly, swelleth not, <sup>5</sup> Dealeth not dishonestly, seeketh not her owne, is not bitter, thinketh not evill, <sup>6</sup> Rejoyceth not in iniquitie, but rejoyceth in the trueth: <sup>7</sup> Suffreth all things, beleeveth all things, hopeth all things, endureth all things. <sup>8</sup> Though that prophecyngs faile, either tongues cease, or knowledge vanish away, *yet* charitie fallett never away. <sup>9</sup> For our knowledge is unperfect, and our prophecyng is unperfect: <sup>10</sup> But when that which is perfect is come, then that which is unperfect shalbe done away. <sup>11</sup> When I was a childe, I spake as a childe, I understood as a childe, I imagined as a childe: but assoone as I was a man, I put away childishnesse. <sup>12</sup> Now wee see in a glasse, even in a darke speaking: but then *shall we see* face to face. Now I know unperfectly: but then shall I know, even as I am

## RSV (1946) 1960

interpret? <sup>31</sup> But earnestly desire the higher gifts. And I will show you a still more excellent way.

**13** If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. <sup>2</sup> And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup> If I give away all I have, and if I deliver my body to be burned,<sup>v</sup> but have not love, I gain nothing.

<sup>4</sup> Love is patient and kind; love is not jealous or boastful; <sup>5</sup> it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; <sup>6</sup> it does not rejoice at wrong, but rejoices in the right. <sup>7</sup> Love bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. <sup>9</sup> For our knowledge is imperfect and our prophecy is imperfect; <sup>10</sup> but when the perfect comes, the imperfect will pass away. <sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. <sup>12</sup> For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have

<sup>v</sup> Other ancient authorities read *body that I may glory*

## TYNDALE (1525) 1535

I am knowen. <sup>13</sup> Now abydeth fayth, hope, and love, even these thre: but the chefe of these is love.

**14** Labour for love and covet spretuall gyftes: and most chefly forto prophesye. <sup>2</sup> For he that speaketh with tonges, speaketh not unto men, but unto God. For no man heareth him. Howbeit in the sprete he speaketh mysteries. <sup>3</sup> But he that prophesieth, speaketh unto men, to edifyinge, to exhortacion and to comforte. <sup>4</sup> He that speaketh with tonges, proffiteth him selfe: he that prophesyeth, edifieth the congregacion. <sup>5</sup> I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesyeth, then he that speaketh with tonges, except he expounde it also: that the congregacion maye have edifyinge. <sup>6</sup> Now brethren, yf I come unto you speakinge with tonges: what shall I profit you, excepte I speake unto you, other by revelacion or knowledge, or prophesyinge, or doctrine.

<sup>7</sup> Moreover when thinges with out lyfe: geve sounde: whether it be a pype or an harpe: except they make a distinccion in the soundes: how shall it be knowen what is pyped or harped? <sup>8</sup> And also yf the trompe geve an uncertayne voyce, who shall prepare him selfe to fyght? <sup>9</sup> Even so lykewyse when ye speake with tonges, excepte ye speake wordes that have significacion, how shall it be understonde what is spoken? For ye shall but speake in the ayer.

<sup>10</sup> Many kyndes of voyces are in the worlde, and none of

## RHEIMS 1582

know as also I am knowen. <sup>13</sup> And now there remaine, faith, hope, charitie, these three. but the greater of these is charitie.

**14** Folow Charitie, earnestly pursue spiritual things: but rather that you may prophecie. <sup>2</sup> For he that speaketh with tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. <sup>3</sup> For he that prophecieth, speaketh to men unto edification, and exhortation, and consolation. <sup>4</sup> He that speaketh with tongues, edifieth him self: but he that prophecieth, edifieth the Church. <sup>5</sup> And I would have you al to speake with tongues, but rather to prophecie. For greater is he that prophecieth, then he that speaketh with tongues: unlesse perhaps he interpret, that the Church may take edification. <sup>6</sup> But now brethren if I come to you speaking with tongues: what shal I profit you, unlesse I speake to you either in revelation, or in knowledge, or in prophecie, or in doctrine? <sup>7</sup> Yet the things without life that give a sound, be it pipe or harpe, unlesse they give a distinction of soundes, how shal that be knowen which is piped, or which is harped? <sup>8</sup> For if the trumpet give an uncertaine voice, who shal prepare him self to battel? <sup>9</sup> So you also by a tongue unlesse you utter manifest speach, how shal that be knowen that is said? for you shal be speaking into the aire. <sup>10</sup> There are (for example) so many kindes of

## GREAT BIBLE (1539) 1540

even as I am knowen. <sup>13</sup> Nowe abydeth fayth, hope, and love, even these thre: but the chefe of these is love.

**14** Labour for love, and covet spretuall gyftes: but most chefly that ye maye prophesye. <sup>2</sup> For he that speaketh with the tonge, speaketh not unto men, but unto God. For no man heareth hym: Houbeit in the sprete he speaketh mysteries. <sup>3</sup> But he that prophesieth, speaketh unto men for their edifyinge, for their exhortacion and for their comforte. <sup>4</sup> He that speaketh with the tonge, proffiteth him selfe: he that prophesieth, edifyeth the congregacion. <sup>5</sup> I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesyeth, then he that speaketh with tonges, except he expounde it: that the congregacion maye have edifyinge. <sup>6</sup> Now brethren, yf I come unto you speakynge with tonges: what shall I profet you, excepte I speake to you, other by revelacyon or by knowledge, or by prophesyinge, or by doctryne?

<sup>7</sup> Moreover, when thinges without lyfe geve sounde (whether it be a pype or an harpe) except they make a distinccyon in the soundes, how shall it be knowen what is pyped or harped? <sup>8</sup> For yf the trompe geve an uncertayne voyce, who shall prepare him selfe to the warre? <sup>9</sup> Even so lykewyse when ye speake with tonges, excepte ye speake wordes that have significacyon, howe shall it be understande what is spoken? For ye shall but speake in the ayer.

<sup>10</sup> Many kyndes of voyces are in the world, and none of

## KJ (1611) 1873

even as also I am known. <sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

**14** Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. <sup>2</sup> For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no *man* understandeth *him*; howbeit in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth *the* church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifyinge. <sup>6</sup> Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> *And even things* without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. <sup>10</sup> There are, it may be, so many kinds of voices in the world, and none of them *is* without

GENEVA BIBLE (1560) 1562

I am knowen. <sup>13</sup> And now abideth faith, hope (and) love, (even) these thre: but the chiefest of these (is) love.  
**14** Followe after love, and covet spirituall (gifts,) and rather that ye maye prophecie. <sup>2</sup> For he that speaketh (a strange) tongue, speaketh not unto men, but unto God: for no man heareth (him): howbeit in the spirit he speaketh secret things. <sup>3</sup> But he that prophecietieth, speaketh unto men to edifying, and to exhortacion, and to comfort <sup>4</sup> He that speaketh (strange) language, edifieth himself: but he that prophecietieth, edifieth the Church. <sup>5</sup> I wolde that ye all spake (strange) languages, but rather that ye prophecied: for greater is he that prophecietieth, then he that speaketh (divers) tongues, except he expounde it, that the Church may receive edification. <sup>6</sup> And now, brethren, if I come unto you speaking (divers) tongues, what shal I profite you except I speake to you, either by revelation or by knowledge, or by propheciying, or by doctrine? <sup>7</sup> Moreover things without life which give a sounde, whether (it be) a pipe or an harpe, except they make a distinction in the sounds, howe shal it be knowen what is piped or harped? <sup>8</sup> And also if the trumpet give an uncerteine sounde, who shal prepare him self to battel? <sup>9</sup> So likewise you, by the tongue, except ye utter wordes that have signification, how shal it be understand what is spoken? for ye shal speake in the ayre. <sup>10</sup> There are so manie kindes of voyces [as it cometh to

(RV 1881) ASV 1901

I know fully even as also I was fully known. <sup>13</sup> But now abideth faith, hope, love, these three; and the greatest of these is love.  
**14** Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy. <sup>2</sup> For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth speaketh unto men edification, and exhortation, and consolation. <sup>4</sup> He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. <sup>6</sup> But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? <sup>7</sup> Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain voice, who shall prepare himself for war? <sup>9</sup> So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. <sup>10</sup> There are, it may be, so many kinds of voices in the world, and

BISHOPS' BIBLE (1568) 1602

known. <sup>13</sup> Now abideth faith, hope, and charitie, these three: but the chiefe of these is charitie.  
**14** Follow after charity, and covet spirituall *gifts*: but most chiefly, that ye may prophecie. <sup>2</sup> For he that speaketh with *an unknowen* tongue, speaketh not unto men, but unto God: For no man heareth *him*: Howbeit, in the spirit he speaketh mysteries. <sup>3</sup> But he that prophecietieth, speaketh unto men to edifying, and exhortation, and comfort. <sup>4</sup> He that speaketh with *an unknowen* tongue, edifieth himselfe: but he that prophecietieth, edifieth the Church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophecied: For greater is he that prophecietieth, then hee that speaketh with tongues, except he expound it, that the Church may receive edifying. <sup>6</sup> Now brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speake to you either by revelation, or by knowledge, or by propheciying, or by doctrine? <sup>7</sup> And even things without life, giving sound, whether *it be* a pipe, or an harpe, except they give a distinction in the sounds, how shall it be knowen what is piped or harped? <sup>8</sup> For if the Trumpe give an uncertaine sound, who shalbe prepared to the warre? <sup>9</sup> So likewise you, except ye utter words by the tongue easie to be understood, how shall it be knowen what is spoken? For yee shall speake in the aire. <sup>10</sup> There are happily so many kindes of voices in the

RSV (1946) 1960

been fully understood. <sup>13</sup> So faith, hope, love abide, these three; but the greatest of these is love.  
**14** Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy. <sup>2</sup> For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. <sup>3</sup> On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. <sup>4</sup> He who speaks in a tongue edifies himself, but he who prophesies edifies the church. <sup>5</sup> Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be edified.  
<sup>6</sup> Now, brethren, if I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching? <sup>7</sup> If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will any one know what is played? <sup>8</sup> And if the bugle gives an indistinct sound, who will get ready for battle? <sup>9</sup> So with yourselves; if you in a tongue utter speech that is not intelligible, how will any one know what is said? For you will be speaking into the air. <sup>10</sup> There are doubtless many different languages in the world, and none

## TYNDALE (1525) 1535

them are with out signification. <sup>11</sup> Yf I knowe not what the voyce meaneth, I shalbe unto him that speaketh, an alient, and he that speaketh shalbe an alient unto me. <sup>12</sup> Even so ye (for as moche as ye covet spretuall gyftes) seke that ye maye have plentye unto the edifyinge of the congregacion.

<sup>13</sup> Wherefore let him that speaketh with tonges praye that he maye interpret also. <sup>14</sup> Yf I praye with tonges my sprete prayeth: but my mynde is with out frute. <sup>15</sup> What is it then? I will praye with the sprete, and will praye with the mynde also. I will synge with the sprete, and will synge with the mynde also.

<sup>16</sup> For els when thou blessest with the sprete, how shall he that occupieth the rume of the unlearned, saye amen at thy gevinge of thankes, seyng he understandeth not what thou sayest. <sup>17</sup> Thou verely gevest thankes well, but the other is not edified. <sup>18</sup> I thanke my God, I speake with tonges moare then ye all. <sup>19</sup> Yet had I lever in the congregacion, to speake five wordes with my mynde to the informacion of other rather then ten thousande wordes with the tonges.

<sup>20</sup> Brethren, be not chyldren in witte. How be it as concernynge maliciousnes, be chyldren: but in witte be perfet. <sup>21</sup> In the lawe it is written with other tonges, and with other lypes will I speake unto this people, and yet for all that, will they not heare me sayth the Lorde. <sup>22</sup> Wherefore, tonges are for a signe, not to them that beleve: but to them that beleve not. Contrary wyse, prophesyng serveth not for them that beleve not: but for them which beleve.

## RHEIMS 1582

tongues in this world, and none is without voice. <sup>11</sup> If then I know not the vertue of the voice, I shal be to him to whom I speake, barbarous: and he that speaketh, barbarous to me. <sup>12</sup> So you also, because you be emulators of spirites: seeke to abound unto the edifying of the Church. <sup>13</sup> And therefore he that speaketh with the tongue, let him pray that he may interpret. <sup>14</sup> For if I pray with the tongue, my spirit praieth, but my understanding is without fruite.

<sup>15</sup> What is it then? I wil pray in the spirit, I wil pray also in the understanding: I wil sing in the spirit, I wil sing also in the understanding. <sup>16</sup> But if thou blesse in the spirit: he that supplieth the place of the vulgar how shal he say, Amen, upon thy blessing? because he knoweth not what thou saiest. <sup>17</sup> For thou in deede givest thankes wel: but the other is not edified. <sup>18</sup> I give my God thankes, that I speake with the tongue of you al. <sup>19</sup> But in the Church I wil speake five wordes with my understanding that I may instruct others also: rather then ten thousand wordes in a tongue. <sup>20</sup> Brethren, be not made children in sense, but in malice be children: and in sense be perfect. <sup>21</sup> In the Law it is written, *That in other tongues and other lippes I wil speake to this people: and neither so wil they heare me, saith our Lord.* <sup>22</sup> Therefore languages are for a signe not to the faithful, but to infidels: but prophecies, not to

## GREAT BIBLE (1539) 1540

them are without signification. <sup>11</sup> If I knowe not what the voyce meaneth, I shalbe unto him that speaketh, an alient: and he that speaketh, shalbe an alient unto me. <sup>12</sup> Even so ye (for as moche as ye covet spretuall gyftes) seke, that ye maye excell, unto the edifyinge of the congregacyon.

<sup>13</sup> Wherefore, let him that speaketh with tonge, praye, that he maye interpret also. <sup>14</sup> For if I praye with tonge, my sprete prayeth, but my understanding doth no good. <sup>15</sup> What is it then? I will praye with the sprete, and will praye with the understanding. I will synge with the sprete, and will synge with the understanding. <sup>16</sup> For ells, when thou blessest with the sprete, how shall he that occupieth the rowme of the unlearned, saye Amen, at thy gevyng of thankes, seyng he understandeth not. what thou sayest? <sup>17</sup> Thou verely gevest thankes well, but the other is not edified. <sup>18</sup> I thanke my God that I speake with tonges more then ye all. <sup>19</sup> Yet had I lever in the congregacion, to speake fyve wordes with my understanding to the informacion of other rather then ten thousand wordes with the tonge.

<sup>20</sup> Brethren, be not ye chyliden in wytte. Howbeit, as concernyng maliciousnes, be children: but in witte be perfect. <sup>21</sup> In the lawe it is written with sondrie tonges, and with sondrye lypes will I speake unto this people, and yet for all that, will they not heare me, sayth the Lorde. <sup>22</sup> Wherefore tonges are for a sygne, not to them that beleve: but to them that beleve not. Contrary wyse, prophesyng serveth not for them that beleve not: but for them which beleve.

## KJ (1611) 1873

signification. <sup>11</sup> Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. <sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. <sup>13</sup> Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. <sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thank my God, I speak with tongues more than you all: <sup>19</sup> yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. <sup>20</sup> Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. <sup>21</sup> In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but

## GENEVA BIBLE (1560) 1562

passe] in the worlde, and none of them is domme. <sup>11</sup> Except I konowe then the power of the voyce, I shalbe unto him that speaketh, a barbarian, and he that speaketh, shalbe a barbarian unto me. <sup>12</sup> Even so, for asmuche as ye covet spiritual (gifts) seke that ye maye excel unto the edifying of the Church. <sup>13</sup> Wherefore, let him that speaketh a (strange) tongue, praie, that he may interpret. <sup>14</sup> For if I pray (in) a (strange) tongue, my spirit praieth: but mine understanding is without, frute. <sup>15</sup> What is it then? I will praye with the spirit but I wil pray with the understanding also: I wil sing with the spirit, but I wil sing with the understanding also. <sup>16</sup> Els, when thou blessest with the spirit, how shal he that occupieth the rounge of the unlearned, say Amen, at thy giving of thanks, seing he knoweth not what thou saist? <sup>17</sup> For thou velery \* givest thanks wel, but the other is not edified. <sup>18</sup> I thanke my God, I speake languages more then ye all. <sup>19</sup> Yet had I rather in the Church to speake five wordes with mine understanding that I might also instruct others, then ten thousanddes in a (strange) tongue. <sup>20</sup> Brethren, be not children in understanding, but as concerning maliciousnes be children, but in understanding be of a ripe age. <sup>21</sup> In the Law it is written, By men of other tongues, and by other languages wil I speake unto this people: yet: so shal they not heare me, saith the Lord. <sup>22</sup> Wherefore (strange) tongues are for a signe, not to them that beleve, but to them that beleve not: but prophesying (serveth) not for

## (RV 1881) ASV 1901

no *kind* is without signification. <sup>11</sup> If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. <sup>12</sup> So also ye, since ye are zealous of spiritual *gifts*, seek that ye may abound unto the edifying of the church. <sup>13</sup> Wherefore let him that speaketh in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thank God, I speak with tongues more than you all: <sup>19</sup> howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

<sup>20</sup> Brethren, be not children in mind; yet in malice be ye babes, but in mind be men. <sup>21</sup> In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a *sign*, not to the unbelieving, but to

## BISHOPS' BIBLE (1568) 1602

world, and none of *them* are without signification. <sup>11</sup> Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, an aliant, and he that speaketh, shall be an aliant unto me. <sup>12</sup> Even so ye, forasmuch as ye covet spirituall *gifts*, seeke that yee may excell unto the edifying of the Church. <sup>13</sup> Wherefore, let him that speaketh with tongue, pray that ye may interpret. <sup>14</sup> For if I pray with an *unknownen* tongue, my spirit prayeth, but my understanding is unfruitfull. <sup>15</sup> What is it then? I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and will sing with the understanding also. <sup>16</sup> For when thou shalt blesse with the spirit, how shall hee that occupieth the roome of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> Thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thanke my God, I speake with tongues more then ye all. <sup>19</sup> Yet had I rather in the Church to speake five words with my understanding, that by my voice I might teach other also, then tenne thousand words in an *unknownen* tongue. <sup>20</sup> Brethren, be not children in understanding: howbeit, as concerning naughtinesse be ye children, but in understanding be perfect. <sup>21</sup> In the Law it is written, With *men of* sundry tongues and sundry lippes, will I speake unto this people: and yet for all that, will they not heare me, sayth the Lord. <sup>22</sup> Wherefore tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophesying *serveth* not for them that beleeve not, but for them which

## RSV (1946) 1960

is without meaning; <sup>11</sup> but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me. <sup>12</sup> So with yourselves; since you are eager for manifestations of the Spirit, strive to excel in building up the church.

<sup>13</sup> Therefore, he who speaks in a tongue should pray for the power to interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays but my mind is unfruitful. <sup>15</sup> What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. <sup>16</sup> Otherwise, if you bless with the spirit, how can any one in the position of an outsider say the "Amen" to your thanksgiving when he does not know what you are saying? <sup>17</sup> For you may give thanks well enough, but the other man is not edified. <sup>18</sup> I thank God that I speak in tongues more than you all; <sup>19</sup> nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue.

<sup>20</sup> Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature. <sup>21</sup> In the law it is written, "By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord." <sup>22</sup> Thus, tongues are a sign not for believers but for unbelievers, while prophecy

## TYNDALE (1525) 1535

<sup>23</sup> Yf therfore when all the congregacion is come to gedder, and all speake with tonges, ther come in they that are unlearned, or they which beleve not: will they not saye that ye are out of youre wittes? <sup>24</sup> But and yf all prophesy, and ther come in one that beleveth not, or one unlearned, he is rebuked of all men, and is judged of every man: <sup>25</sup> and so are the secretes of his hert opened, and so falleth he doune on his face, and worshippeth God, and sayth that God is with you in dede.

<sup>26</sup> How is it then brethren? When ye come to geder, every man hath his songe, hath his doctrine, hath his tonge, hath his revelacion, hath his interpretacion. Let all thinges be done unto edifyinge. <sup>27</sup> If eny man speake with tonges, let it be two atonce or at the most thre atonce and that by course: and let a nother interpret it. <sup>28</sup> But yf ther be no interpreter, let him kepe silence in the congregacion, and let him speake to him selfe and to God.

<sup>29</sup> Let the Prophetes speake two atonce, or thre atonce, and let other judge. <sup>30</sup> If eny revelacion be made to a nother that sitteth by, let the fyrst holde his peace. <sup>31</sup> For ye maye all prophesy one by one, that all maye learne, and all maye have comforte. <sup>32</sup> For the spretes of the Prophetes are in the power of the Prophetes. <sup>33</sup> For God is not causer of stryfe: but of peace, as he is in all other congregacions of the saynctes.

<sup>34</sup> Let youre wyves kepe silence in the congregacions. For it is not permitted unto them to speake: but let them

## RHEIMS 1582

infidels, but to the faithful. <sup>23</sup> If therfore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, wil they not say that you be madde? <sup>24</sup> But if al prophecie, and there enter in any infidel or vulgar person, he is convinced of al, he is judged of al. <sup>25</sup> the secrets of his hart are made manifest, and so falling on his face he wil adore God, pronouncing that God is in you in deede.

<sup>26</sup> What is it then brethren? when you come together, every one of you hath a psalme, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all thinges be done to edification. <sup>27</sup> Whether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret. <sup>28</sup> But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to God. <sup>29</sup> And let prophets speake two or three, and let the rest judge. <sup>30</sup> But if it be revealed to an other sitting, let the first hold his peace. <sup>31</sup> For you may al prophecie one by one: that al may learne, and al may be exhorted, <sup>32</sup> and the spirites of prophets are subject to prophets. <sup>33</sup> For God is not the God of dissension, but of peace: as also in all the Churches of the saints I teache.

<sup>34</sup> Let women hold their peace in the Churches: for it is not permitted them to speake, but to be subject, as also

## GREAT BIBLE (1539) 1540

<sup>23</sup> If therfore, when all the congregacyon is come together, and all speake with tonges, ther come in they that are unlearned, or they which beleve not: will they not saye, that ye are out of youre wittes? <sup>24</sup> But and yf all prophesye, and ther come in one that beleveth not, or one unlearned, he is rebuked of all men, and is judged of every man, <sup>25</sup> and so are the secretes of his hert opened, and so falleth he downe on his face, the worshypeth God, and sayth, that God is in you of a trueth.

<sup>26</sup> How is it then brethren? As oft as ye come together, every one of you hath a songe, hath a doctrine, hath a tonge, hath a revelacyon, hath an interpretacyon. Let all thinges be done unto edifyinge: <sup>27</sup> If eny man speake with tonge, let it be by two or at the most by thre, and that by course, and let another interpret it. <sup>28</sup> But yf ther be no interpreter, let him kepe sylence in the congregacyon, and let him speake to him selfe and to God.

<sup>29</sup> Let the prophetes speake two, or thre, and let the other judge. <sup>30</sup> If eny revelacyon bemade to another that sytteth by, let the fyrst holde his peace. <sup>31</sup> For ye maye al prophesy one by one, that all maye learne, and that all maye have comforte. <sup>32</sup> And the spretes of the prophetes are in the power of the Prophetes. <sup>33</sup> For God is not causer of stryfe: but of peace, as (*I teach*) in all congregacions of the saynctes.

<sup>34</sup> Let youre wemen kepe sylence in the congregacions. For it is not permitted unto them to speake: but to be

## KJ (1611) 1873

for them which believe. <sup>23</sup> If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: <sup>25</sup> and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

<sup>26</sup> How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all *things* be done unto edifying. <sup>27</sup> If any *man* speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>29</sup> Let the prophets speak two or three, and let the other judge. <sup>30</sup> If *any thing* be revealed to another that sitteth *by*, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>32</sup> And the spirits of the prophets are subject to the prophets: <sup>33</sup> for God is not *the* author of confusion, but of peace, as in all churches of the saints.

<sup>34</sup> Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are com-*

GENEVA BIBLE (1560) 1562

them that beleve not, but for them which beleve. <sup>23</sup> If therefore, when the whole Church is come together in one, and all speake (strange) tongues, there come in they that are unlearned, or they which beleve not, wil they not say, that ye are out of your wittes? <sup>24</sup> But if all prophecie, and there come in one that beleveth not, or one unlearned, he is rebuked of all men, and is judged of all. <sup>25</sup> And so are the secretes of his heart made manifest, and so he wil fall downe on his face and worship God, and say plainly that God is in you in dede. <sup>26</sup> What is to be (done) then brethren? when ye come together, (according as everie one of you hathe a psalme, (or) hathe doctrine, (or) hathe a tongue, (or) hathe revelacion (or) hathe interpretacion, let all things be done unto edifying. <sup>27</sup> If anie man speake a (strange) tongue, (let it be) by two, or at the most, by thre and that by course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him kepe silence in the Church, (Which speaketh languages,) and let him speake to him self, and to God. <sup>29</sup> Let the Prophetes speake two, or thre, and let the other judge. <sup>30</sup> And if anie thing be reveiled to another that sitteth by, let the first holde his peace. <sup>31</sup> For ye may all prophecie one by one, that all may learne, and all may have comfort. <sup>32</sup> And the spirits of the Prophetes are subject to the Prophetes. <sup>33</sup> For God is not (the autor) of confusion, but of peace, as (we se) in all the Churches of the Saintes. <sup>34</sup> Let your women kepe silence in the Churche: for it is not permitted unto them to speake: but

(RV 1881) ASV 1901

them that believe. <sup>23</sup> If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; <sup>25</sup> the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed. <sup>26</sup> What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. <sup>27</sup> If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret: <sup>28</sup> but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>29</sup> And let the prophets speak *by* two or three, and let the others discern. <sup>30</sup> But if a revelation be made to another sitting by, let the first keep silence. <sup>31</sup> For ye all can prophesy one by one, that all may learn, and all may be exhorted; <sup>32</sup> and the spirits of the prophets are subject to the prophets; <sup>33</sup> for God is not *a God* of confusion, but of peace. As in all the churches of the saints, <sup>34</sup> let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith

BISHOPS' BIBLE (1568) 1602

beleeve. <sup>23</sup> If therefore all the Church be come together in one place, and all speake with tongues, and there come in they that are unlearned, or they which beleeve not, will they not say that ye are mad? <sup>24</sup> But if all prophecie, and there come in one that beleeveth not, or one unlearned: he is rebuked of all men, he is judged of all men. <sup>25</sup> And so are the secrets of his heart made manifest, and so having fallen downe on his face, he will worship God, saying that God is in you of a trueth. <sup>26</sup> How is it then brethren? When ye come together, every one of you hath a Psalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done unto edifying. <sup>27</sup> If any man speake with tongue, let it be by two, or at the most by three, and that by course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. <sup>29</sup> Let the Prophets speake two or three, and let the other judge. <sup>30</sup> If any revelation be made to another that sitteth by, let the first holde his peace. <sup>31</sup> For ye may all prophecie one by one, that all may learne, and all may be comforted. <sup>32</sup> And the spirits of the Prophets are subject to the Prophets. <sup>33</sup> For God is not *the author* of confusion, but of peace, as in all Churches of the saints. <sup>34</sup> Let your women keepe silence in the Churches: for it is not permitted unto them to speake: but *they are commanded* to be under

RSV (1946) 1960

is not for unbelievers but for believers. <sup>23</sup> If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad? <sup>24</sup> But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, <sup>25</sup> the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you. <sup>26</sup> What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. <sup>27</sup> If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. <sup>28</sup> But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let the others weigh what is said. <sup>30</sup> If a revelation is made to another sitting by, let the first be silent. <sup>31</sup> For you can all prophesy one by one, so that all may learn and all be encouraged; <sup>32</sup> and the spirits of prophets are subject to prophets. <sup>33</sup> For God is not a God of confusion but of peace. As in all the churches of the saints, <sup>34</sup> the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says.

## TYNDALE (1525) 1535

be under obedience, as sayth the lawe. <sup>35</sup> If they will learne eny thinge, let them axe their husbandes at home. For it is a shame for wemen to speake in the congregacion. <sup>36</sup> Spronge the worde of God from you? Ether came it unto you only? <sup>37</sup> If eny man thinke him selfe a Prophet, ether spirituall: let him understonde, what thinges I write unto you. For they are the commaundementes of the Lorde. <sup>38</sup> But and yf eny man be ignorant, let him be ignorant. <sup>39</sup> Wherefore brethren covet to prophesye, and forbyd not to speake with tonges. <sup>40</sup> And let all thinges be done honestlv and in order.

**15** Brethren as pertayninge to the gossell which I preached unto you, which ye have also accepted, and in the which ye continue, <sup>2</sup> by the which also ye are saved: I do you to wit, after what maner I preached unto you, yf ye kepe it, except ye have beleved in vayne.

<sup>3</sup> For fyrst of all I delivered unto you that which I receaved: how that Christ dyed for oure synnes, agreinge to the scriptures: <sup>4</sup> and that he was buried, and that he arose agayne the thyrd daye accordyng to the scriptures: <sup>5</sup> and that he was sene of Cephas, then of the twelve. <sup>6</sup> After that he was sene of moo then fyve hondred brethren atonce: of which many remayne unto this daye, and many are fallen a slepe. <sup>7</sup> After that appered he to James, then to all the Apostles.

<sup>8</sup> And last of all he was sene of me, as of one that was

## RHEIMS 1582

the Law saith. <sup>35</sup> But if they learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to speake in the Church. <sup>36</sup> Or did the word of God proceede from you? came it unto you onely? <sup>37</sup> If any man seeme to be a prophet, or spiritual, let him know the things that I write to you, that they are the commaundements of our Lord. <sup>38</sup> But if any man know not, he shal not be knowen. <sup>39</sup> Therefore, brethren, be earnest to prophecie: and to speake with tongues prohibit not. <sup>40</sup> But let al things be done honestly and according to order among you.

**15** And I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand, <sup>2</sup> by the which also you are saved, after what maner I preached unto you if you keepe it, unlesse you have beleved in vaine. <sup>3</sup> For I delivered unto you first of al which I also received: that Christ died for our sinnes according to the Scriptures: <sup>4</sup> and that he was buried, and that he rose agayne the third day, according to the scriptures: <sup>5</sup> and that he was seen of Cephas: and after that of the eleven. <sup>6</sup> Then was he seen of moe then five hundred brethren together: of which many remaine until this present, and some are a sleepe. <sup>7</sup> Moreover he was seen of James, then of al the Apostles. <sup>8</sup> And last of al, as it were of an abortive he was seen also of me.

## GREAT BIBLE (1539) 1540

under obedience, as sayth the lawe. <sup>35</sup> If they wyll learne eny thyng, let them aske their husbandes at home. For it is a shame for wemen, to speake in the congregacion. <sup>36</sup> Spronge the worde of God from you? Ether came it unto you onely? <sup>37</sup> If eny man thynke him selfe to be a prophet, ether spirituall: let him knowe, what thynges I wryte unto you. For they are the commaundementes of the Lorde. <sup>38</sup> But and yf eny man be ignoraunt, let him be ignoraunt. <sup>39</sup> Wherefore brethren, covet to prophesye, and forbyd not to speake with tonges. <sup>40</sup> let all thynges be done honestly and in order (*amonge you*)

**15** Brethren, as pertaynyng to the gossell whych I preached unto you, whych ye have also accepted, and in the whych ye contynue, <sup>2</sup> by the which also ye are saved: I do you to wit, after what maner I preached unto you, yf ye kepe it, except ye have beleved in vayne.

<sup>3</sup> For fyrst of all I delyvered unto you, that which I receaved: how that Christ dyed for our synnes, agreynge to the scriptures: <sup>4</sup> And that he was buried, and that he arose agayne the thirde daye accordyng to the scriptures: <sup>5</sup> and that he was sene of Cephas, then of the twelve. <sup>6</sup> After that was he sene of moo then fyve hundred brethren at once: of whych many remayne unto this daye, and many are fallen a slepe. <sup>7</sup> After that appeared he to James, then to all the Apostles.

<sup>8</sup> And last of all he was sene of me, as of one that was

## KJ (1611) 1873

*manded* to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any *thing*, let them ask their husbands at home: for it is a shame for women to speak in the church. <sup>36</sup> What? came the word of God out from you? or came it unto you only? <sup>37</sup> If any *man* think himself to be a prophet, or spiritual, let him acknowledge that *the things* that I write unto you are the commandments of the Lord. <sup>38</sup> But if any *man* be ignorant, let him be ignorant. <sup>39</sup> Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. <sup>40</sup> Let all *things* be done decently and in order.

**15** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; <sup>2</sup> by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup> For I delivered unto you first of *all* that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> and that he was buried, and that he rose *again* the third day according to the scriptures: <sup>5</sup> and that he was seen of Cephas, then of the twelve: <sup>6</sup> after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James; then of all the apostles. <sup>8</sup> And last of all he was

GENEVA BIBLE (1560) 1562

(they ought) to be subject, as also the Law saith. <sup>35</sup> And if thei wil learne anie thing, let them aske their housbands at home: for it is a shame for women to speake in the Church. <sup>36</sup> Came the worde of God out from you? ether came it unto you onely? <sup>37</sup> If anie man thinke him selfe to be a Prophet, or spirituall, let him acknowledge, that the things, that I write unto you, are the commandements of the Lord. <sup>38</sup> And if anie man be ignorant, let hym be ignorant. <sup>39</sup> Wherefore, brethren, covet to prophecie, and forbid not to speake languages. <sup>40</sup> Let all things be done honestly and by order.

**15** Moreover, bretheren, I declare unto you the Gospel, which I preached unto you, whiche ye have also received, and wherein ye continue. <sup>2</sup> And whereby ye are saved, if ye kepe in memorie, after what maner I preached it unto you, except ye have beleved in vaine. <sup>3</sup> For first of all, I delivered unto you that whiche I received, howe that Christ dyed for our sinnes according to the Scriptures. <sup>4</sup> And that he was buryed, and that he arose the third day according the Scriptures. <sup>5</sup> And that was sene of Cephas, then of the twelve. <sup>6</sup> After that, he was sene of mo then five hundreth brethren at once: where of many remaine unto this present, and some also are aslepe. <sup>7</sup> After that, he was sene of James: then of all the Apostles. <sup>8</sup> And last of all he was sene also of me as of one, borne out of due time.

(RV 1881) ASV 1901

the law. <sup>35</sup> And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. <sup>36</sup> What? was it from you that the word of God went forth? or came it unto you alone?

<sup>37</sup> If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. <sup>38</sup> <sup>m</sup> But if any man is ignorant, let him be ignorant.

<sup>39</sup> Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. <sup>40</sup> But let all things be done decently and in order.

**15** Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, <sup>2</sup> by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. <sup>3</sup> For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; <sup>4</sup> and that he was buried; and that he hath been raised on the third day according to the scriptures; <sup>5</sup> and that he appeared to Cephas; then to the twelve; <sup>6</sup> then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; <sup>7</sup> then he appeared to James; then to all the apostles; <sup>8</sup> and last of all, as to the *child* untimely

<sup>m</sup> Many ancient authorities read *But if any man knoweth not, he is not known.*

BISHOPS' BIBLE (1568) 1602

obedience, as sayth the law. <sup>35</sup> If they will learne any thing, let them aske their husbands at home: For it is a shame for women to speake in the Church. <sup>36</sup> Sprung the word of God from you? either came it unto you onely? <sup>37</sup> If any man thinke himselfe to be a Prophet, either spirituall, let him know that the things that I write unto you, are the commandements of the Lord. <sup>38</sup> But if any man be ignorant, let him be ignorant. <sup>39</sup> Wherefore brethren, covet to prophecie, and forbid not to speake with tongues. <sup>40</sup> Let all things be done honestly, and in order.

**15** Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye have continued. <sup>2</sup> By the which also ye are saved, if ye keepe the doctrine which I preached unto you, except ye have beleved in vaine. <sup>3</sup> For I delivered unto you first of all, that which also I received, how that Christ died for our sinnes, according to the Scriptures: <sup>4</sup> And that he was buried, and that he arose the third day, according to the Scriptures: <sup>5</sup> And that he was seene of Cephas, then of the twelve: <sup>6</sup> After that, he was seene of moe then five hundred brethren at once: of which, the more part remaine unto this day, and some are fallen asleepe. <sup>7</sup> And after that, hee was seene of James, then of all the Apostles. <sup>8</sup> And last of all, he was seene of me, as

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<sup>35</sup> If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. <sup>36</sup> What! Did the word of God originate with you, or are you the only ones it has reached?

<sup>37</sup> If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. <sup>38</sup> If any one does not recognize this, he is not recognized. <sup>39</sup> So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues; <sup>40</sup> but all things should be done decently and in order.

**15** Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, <sup>2</sup> by which you are saved, if you hold it fast—unless you believed in vain.

<sup>3</sup> For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the scriptures, <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, as to one untimely born, he appeared also to

## TYNDALE (1525) 1535

borne out of due tyme. <sup>9</sup> For I am the lest of all the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. <sup>10</sup> But by the grace of God I am that I am. And his grace which is in me, was not in vayne: but I labored moare aboundauntly then they all, yet not I, but the grace of God which is with me. <sup>11</sup> Whether it were I or they, so we preache, and so have ye beleved.

<sup>12</sup> Yf Christ be preached how that he rose from the deed: how saye some that are amonge you, that ther is no resurreccion of the deed? <sup>13</sup> Yf ther be no rysynge agayne of the deed: then is Christ not rysen. <sup>14</sup> Yf Christ be not rysen, then is oure preachynge vayne, and youre fayth is also in vayne. <sup>15</sup> Ye and we are founde falce witnesses of God. For we have testifyed of God, how that he raysyd up Christ, whom he raysyd not up, yf it be so that the deed ryse not agayne. <sup>16</sup> For yf the deed ryse not agayne, then is Christ not rysen agayne. <sup>17</sup> Yf it be so that Christ rose not, then is youre fayth in vayne, and yet are ye in youre synnes. <sup>18</sup> And therto they which are fallen a slepe in Christ are perysshed. <sup>19</sup> If in this lyfe only we beleve on Christ, then are we of all men the miserablest.

<sup>20</sup> But now is Christ rysen from the deed, and is be come the fyrst frutes of them that slept. <sup>21</sup> For by a man came deeth, and by aman came the resurreccion of the deed. <sup>22</sup> For as by Adam all dye: even so by Christ, shall all be

## RHEIMS 1582

<sup>9</sup> For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. <sup>10</sup> But by the grace of God I am that which I am: and his grace in me hath not been void, but I have laboured more abundantly then al they: yet not I, but the grace of God with me. <sup>11</sup> For whether I, or they, so we preach, and so you have beleved.

<sup>12</sup> But if Christ be preached that he is risen againe from the dead: how doe certaine among you say, that there is no resurrection of the dead? <sup>13</sup> And if there be no resurrection of the dead, neither is Christ risen againe. <sup>14</sup> And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. <sup>15</sup> and we are found also false witnesses of God: because we have given testimonie against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not againe. <sup>16</sup> For if the dead rise not againe, neither is Christ risen againe. <sup>17</sup> And if Christ be not risen againe, vaine is your faith, for yet you are in your sinnes. <sup>18</sup> Then they also that are a sleepe in Christ, are perished. <sup>19</sup> If in this life onely we be hoping in Christ, we are more miserable then al men.

<sup>20</sup> But now Christ is risen againe from the dead, the first frutes of them that sleepe: <sup>21</sup> for by a man death: and by a man the resurrection of the dead. <sup>22</sup> And as in Adam al

## GREAT BIBLE (1539) 1540

borne oute of due tyme. <sup>9</sup> For I am the least of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregacyon of God. <sup>10</sup> But by the grace of God, I am that I am. And his grace which is in me, was not in vayne: But I labored moare aboundauntly then they all, yet not I, but the grace of God which is with me <sup>11</sup> therefore whether it were I or they, so we preach, and so have ye beleved.

<sup>12</sup> If Christ be preached how that he rose from the deed: how saye some amonge you, that ther is no resurreccyon of the deed: <sup>13</sup> If there be no rysynge agayne of the deed then is Christ not rysen agayne. <sup>14</sup> If Christ be not rysen agayne, then is oure preaching in vayne, and your fayth is also in vayne. <sup>15</sup> Ye and we are founde false wytnesses of God. For we have testifyed of God, how that he raysed up Christ: whom he raysed not up, yf it be so that the deed ryse not agayne. <sup>16</sup> For yf the deed ryse not agayne, then is Christ not rysen agayne. <sup>17</sup> If it be so that Christ rose not agayne, then is youre fayth in vayne, and ye are yet in youre synnes. <sup>18</sup> Therefore they whych are fallen a slepe in Christ, are perysshed. <sup>19</sup> If in this lyfe onely we beleve on Christ, then are we of all men most miserable.

<sup>20</sup> But now is Christ rysen from the deed, and become the fyrst frutes of them that slept. <sup>21</sup> For by a man came deeth, and by a man came the resurreccyon of the deed. <sup>22</sup> For as by Adam all dye: even so by Christ, shall all be

## KJ (1611) 1873

seen of me also, as of one born out of due time. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. <sup>11</sup> Therefore whether *it were* I or they, so we preach, and so ye believed.

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen: <sup>14</sup> and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. <sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised: <sup>17</sup> and if Christ be not raised, your faith *is* vain; ye are yet in your sins. <sup>18</sup> Then they also which are fallen asleep in Christ are perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable. <sup>20</sup> But now is Christ risen from the dead, *and* become the firstfruits of them that slept. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in

## GENEVA BIBLE (1560) 1562

<sup>9</sup> For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God. <sup>10</sup> But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God whiche is with me. <sup>11</sup> Wherefore whether it were I, or they, so we preache, and so have ye beleved.

<sup>12</sup> Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead? <sup>13</sup> For if there be no resurrection of the dead, then is Christ not risen. <sup>14</sup> And if Christ be not risen, then is our preaching vaine, and your faith is also vaine. <sup>15</sup> And we are founde also false witnesses of God: for we have testified of God, that he hathe raised up Christ: whome he hathe not raised up, if so be the dead be not raised. <sup>16</sup> For if the dead be not raised, then is Christ not raised. <sup>17</sup> And if Christ be not raised, your faith is vaine: ye are yet in your sinnes. <sup>18</sup> And so they whiche are a slepe in Christ, are perished. <sup>19</sup> If in this life onely we have hope in Christ, we are of all men the moste miserable. <sup>20</sup> But nowe is Christe risen frome the dead, (and) was made the first frutes of them that slepte. <sup>21</sup> For since by man (came) death, by man (came) also the resurrection of the dead. <sup>22</sup> For as in Adam all dye, even so in Christe shal all be

## (RV 1881) ASV 1901

born, he appeared to me also. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. <sup>11</sup> Whether then *it be* I or they, so we preach, and so ye believed.

<sup>12</sup> Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, neither hath Christ been raised: <sup>14</sup> and if Christ hath not been raised, then is our preaching vain, <sup>15</sup> your faith also is vain. <sup>15</sup> Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. <sup>16</sup> For if the dead are not raised, neither hath Christ been raised: <sup>17</sup> and if Christ hath not been raised, your faith is vain; ye are yet in your sins. <sup>18</sup> Then they also that are fallen asleep in Christ have perished. <sup>19</sup> If we have only hoped in Christ in this life, we are of all men most pitiable.

<sup>20</sup> But now hath Christ been raised from the dead, the firstfruits of them that are asleep. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ shall all

## BISHOPS' BIBLE (1568) 1602

of one borne out of due time. <sup>9</sup> For I am the least of the Apostles, which am not worthy to be called an Apostle, because I persecuted the Church of God. <sup>10</sup> But by the grace of God, I am that I am, and his grace which is in mee, was not vaine: but I laboured more abundantly then they all, yet not I, but the grace of God which is with me. <sup>11</sup> Therefore, whether it were I or they, so we preach, and so have ye beleved. <sup>12</sup> If Christ be preached, how that hee rose from the dead: how say some among you, that there is no resurrection of the dead? <sup>13</sup> If there bee no rising of the dead, then is Christ not risen. <sup>14</sup> If Christ be not risen, then is our preaching vaine, and your faith is also vaine. <sup>15</sup> Yea, and wee are found false witnesses of God, because we have testified of God, how that he raised up Christ: whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ risen. <sup>17</sup> If it be so, that Christ is not risen, then is your faith vaine, ye are yet in your sinnes: <sup>18</sup> But also they which are fallen asleepe in Christ, are perished. <sup>19</sup> If in this life only we have hope in Christ, then are we of all men most miserable. <sup>20</sup> But now is Christ risen from the dead, he is become the first fruits of them that slepte. <sup>21</sup> For since by man *came* death, even so by man *came* the resurrection of the dead. <sup>22</sup> For as by Adam all die, even so by Christ shall all

## RSV (1946) 1960

me. <sup>9</sup> For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. <sup>11</sup> Whether then it was I or they, so we preach and so you believed.

<sup>12</sup> Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then Christ has not been raised; <sup>14</sup> if Christ has not been raised, then our preaching is in vain and your faith is in vain. <sup>15</sup> We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, then Christ has not been raised. <sup>17</sup> If Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If for this life only we have hoped in Christ, we are of all men most to be pitied.

<sup>20</sup> But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. <sup>21</sup> For as by a man *came* death, by a man has come also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ

<sup>n</sup> Some ancient authorities read *our*.

## TYNDALE (1525) 1535

made alyve, <sup>23</sup> and every man in his awne order. The fyrst is Christ, then they that are Christis at his commynge. <sup>24</sup> Then commeth the ende, when he hath delivered up the kyngdome to God the father, when he hath put doune all rule, auctorite and power. <sup>25</sup> For he must raygne tyll he have put all his enemyes under his fete.

<sup>26</sup> The last enemye that shalbe destroyed, is deeth. <sup>27</sup> For he hath put all thynges under his fete. But when he sayth, all thynges are put under him, it is manyfest, that he is excepted, which dyd put all thynges under him. <sup>28</sup> When all thynges are subdued unto him: then shall the sonne also him selfe be subjecte unto him that put thynges under him, that God maye be all in all thynges. <sup>29</sup> Ether els what do they which are baptised over the deed, yf the deed ryse not at all? Why are they then baptised over the deed? <sup>30</sup> Ye and why stonde we in jeoparddy every houre? <sup>31</sup> By oure rejoysinge which I have in Christ Jesu oure lorde, I dye dayly. <sup>32</sup> That I have fought with beastes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne? Let us eate and drinke, to morowe we shall dye. <sup>33</sup> Be not deceived: malicious speakynges corrupte good manners. <sup>34</sup> Awake truely out of slepe, and synne not. For some have not the knowlege of God. I speake this unto youre rebuke.

<sup>35</sup> But some man will saye: how aryse the deed? with what bodyes come they in? <sup>36</sup> Thou fole, that which thou

## RHEIMS 1582

die, so also in Christ al shal be made alive. <sup>23</sup> But every one in his owne order: the first frutes Christ, then they that are of Christ, that beleevd in his comming. <sup>24</sup> Then the ende, when he shal have delivered the kingdom to God and the Father, when he shal have abolished al principallite and authoritie and power. <sup>25</sup> And he must reigne, *Until he put al his enemies under his feete.* <sup>26</sup> And the enemye death shal be destroyed last. *For he hath subdued al things under his feete.* And whereas he saith, <sup>27</sup> *Al things are subdued to him:* Undoubtedly, except him that subdued al things unto him. <sup>28</sup> And when al things shal be subdued to him: then the Sonne also him self shal be subject to him that subdued al things unto him, that God may be al in al.

<sup>29</sup> Otherwise what shal they do that are baptized for the dead, if the dead rise not againe at al? <sup>30</sup> why also are they baptized for them? why also are we in danger every houre? <sup>31</sup> I die daily by your glorie brethren, which I have in Christ JESUS our Lord. <sup>32</sup> If (according to man) I fought with beastes at Ephesus, what doth it profit me, if the dead rise not againe? *Let us eate and drinke, for to morow we shal die.* <sup>33</sup> Be not seduced, *Evil communications corrupt good maners.* <sup>34</sup> Awake ye just, and sinne not. for some have not the knowledge of God, I speake to your shame.

<sup>35</sup> But some man saith, How doe the dead rise againe? and with what maner of body shal they come? <sup>36</sup> Foole, that which thou sowest is not quickened, unlesse it die first.

## GREAT BIBLE (1539) 1540

made alyve, <sup>23</sup> but every man in his awne order. The fyrst is Christ, then they that are Christes at his commynge. <sup>24</sup> Then commeth the ende, when he hath delyvered up the kyngdome to God the father, when he hath put doune all rule and all auctorite and power. <sup>25</sup> For he must raygne tyll he have put all his enemyes under his fete. <sup>26</sup> The last enemye that shalbe destroyed, is deeth <sup>27</sup> For he hath put all thynges under his fete. But when he sayth all thynges are put under him, it is manifest that he is excepted, which dyd put all thynges under him. <sup>28</sup> When all thynges are subdued unto him, then shall the sonne also him selfe be subject unto him, that put all thynges under him, that God maye be all in all. <sup>29</sup> Els what do they, whych are baptised over the deed yf the deed ryse not at all? Why are they then baptised over them? <sup>30</sup> Yee and why stonde we all waye then in jeoparddy? <sup>31</sup> By oure rejoysinge which I have in Christ Jesu oure Lorde, I dye dayly. <sup>32</sup> That I have fought with beastes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne: Let us eate and dryncke, for to morowe we shall dye. <sup>33</sup> Be not ye deceived: evell wordes corrupte good maners. <sup>34</sup> Awake truely out of slepe, and synne not. For some have not the knowledge of God: I speake this to youre shame.

<sup>35</sup> But some man will saye: howe aryse the deed? with what bodye shall they come? <sup>36</sup> Thou foole, that which

## KJ (1611) 1873

Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed is death. <sup>27</sup> For he hath put all *things* under his feet. But when *he* saith, all *things* are put under *him*, *it is* manifest that he is excepted, which did put all *things* under him. <sup>28</sup> And when all *things* shall be subdued unto him, then shall the Son also himself be subject unto him that put all *things* under him, that God may be all in all. <sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by <sup>1</sup>your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> Awake to righteousness, and sin not: for some have not the knowledge of God: I speak *this* to your shame.

<sup>35</sup> But some *man* will say, How are the dead raised up? and with what body do they come? <sup>36</sup> *Thou* fool, *that*

<sup>1</sup> Some read, *our*.

GENEVA BIBLE (1560) 1562

made alive. <sup>23</sup> But everie man in his owne order: the first frutes (is) christ, afterwarde, they that are of Christ, at his comming (shal rise againe.) <sup>24</sup> Then (shalbe) the end, when he hath delivered up the kingdome to God, even the Father, when he hath put downe all rule, and all autoritie and power. <sup>25</sup> For he must reigne till he hath put all his enemies under his fete. <sup>26</sup> The last enemy that shalbe destroyed, (is) death. <sup>27</sup> For he hath put downe all thynges under his fete. [And when he sayth that all thyngs are subject (to hym,) it is manifest that he is excepted, whiche did put downe all things under hym.] <sup>28</sup> And when all things shalbe subdued unto him, then shal the Sonne also him self be subject unto him, that did subdue all thyngs under him, that God may be all in all. <sup>29</sup> Els what shal they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead? <sup>30</sup> Why are we also in jeopardie everie houre? <sup>31</sup> By our rejoycing whiche I have in Christ Jesus our Lord, I dye daily. <sup>32</sup> If I have fought with beasts at Ephesus after the maner of men, what advantageth it me, if the dead be not raised up? let us eat and drinke: for to morowe we shal dye. <sup>33</sup> Be not deceived: evill speakings corrupt good maners. <sup>34</sup> Awake to (live) ryghteously, and sinne not: for some have not the knowl- edge of God. I speake this to your shame. <sup>35</sup> But some man will saye, Howe are the dead raised up? and wyth what bodye come they forth? <sup>36</sup> O foole, that which thou sowest,

(RV 1881) ASV 1901

be made alive. <sup>23</sup> But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. <sup>24</sup> Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all his enemies under his feet. <sup>26</sup> The last enemy that shall be abolished is death. <sup>27</sup> For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. <sup>28</sup> And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all. <sup>29</sup> Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? <sup>30</sup> why do we also stand in jeopardy every hour? <sup>31</sup> I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. <sup>33</sup> Be not deceived: Evil companionships corrupt good morals. <sup>34</sup> Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame. <sup>35</sup> But some one will say, How are the dead raised? and with what manner of body do they come? <sup>36</sup> Thou foolish one, that which thou thyself sowest is not quickened

BISHOPS' BIBLE (1568) 1602

be made alive. <sup>23</sup> But every man in his owne order. The first fruits *is* Christ, afterward, they that are Christs at his comming. <sup>24</sup> Then *commeth* the end, when he shal have delivered up the kingdome to God the Father, when hee shall have put downe all rule, and all authoritie, and power. <sup>25</sup> For he must reigne till hee shall have put all his enemies under his feet. <sup>26</sup> The last enemy that shall be de- stroyed, *is* death. <sup>27</sup> For he hath put downe all things under his feet: But when he sayth, All things are put under him, it is manifest that hee is excepted which did put all things under him. <sup>28</sup> When al things shalbe subdued unto him, then shall the sonne also himselfe be subject unto him that put all things under him, that God may be all in all. <sup>29</sup> Els what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? <sup>30</sup> And why stand wee in jeopardie everie houre? <sup>31</sup> *I protest* by our rejoycing which I have in Christ Jesu our Lord, I die dayly. <sup>32</sup> If I have fought with beasts at Ephesus, after the maner of men, what advantageth it me, if the dead rise not? Let us eat and drinke, for to morow we die. <sup>33</sup> Be ye not deceived: Evill wordes corrupt good maners. <sup>34</sup> Awake to righteousnesse, and sinne not: for some have not the knowledge of GOD, I speake this to your shame. <sup>35</sup> But some man will say, How are the dead raised up? With what body do they come? <sup>36</sup> Thou foole, that which thou sowest, is not quickened, except it die.

RSV (1946) 1960

shall all be made alive. <sup>23</sup> But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. <sup>24</sup> Then comes the end, when he delivers the king- dom to God the Father after destroying every rule and every authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death. <sup>27</sup> "For God has put all things in subjection under his feet." But when it says, "All things are put in subjection under him," it is plain that he is excepted who put all things under him. <sup>28</sup> When all things are sub- jected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one. <sup>29</sup> Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? <sup>30</sup> Why am I in peril every hour? <sup>31</sup> I protest, brethren, by my pride in you which I have in Christ Jesus our Lord, I die every day! <sup>32</sup> What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." <sup>33</sup> Do not be deceived: "Bad company ruins good morals." <sup>34</sup> Come to your right mind, and sin no more. For some have no knowledge of God. I say this to your shame. <sup>35</sup> But some one will ask, "How are the dead raised? With what kind of body do they come?" <sup>36</sup> You foolish man! What you sow does not come to life unless it dies.

## TYNDALE (1525) 1535

sowest is not quickened except it dye. <sup>37</sup> And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet, or of some other) <sup>38</sup> and God geveth it a body at his pleasure, to every seed a severall body.

<sup>39</sup> All flesshe is not one manner of flesshe but ther is one maner flesshe of men, a nother maner flesshe of beastes, a nother maner flesshe of fysshes, and a nother of byrdes. <sup>40</sup> Ther are celestiaall bodyes, and ther are bodyes terrestriall. But the glory of the celestiaall is one, and the glory of the terrestriall is a nother. <sup>41</sup> Ther is one maner glory of the sonne, and a nother glory of the mone, and a nother glory of the starres. For one starre differth from a nother in glory. <sup>42</sup> So is the resurreccion of the deed. It is sown in corrupcion, and ryseth in incorrupcion. <sup>43</sup> It is sown in dishonoure, and ryseth in honoure. It is sown in weaknes, and ryseth in power. <sup>44</sup> It is sown a naturall body, and ryseth a spretuall body.

Ther is a naturall bodye and ther is a spretuall body: <sup>45</sup> as it is written: the fyrste man Adam was made a lyvinge soule: and the last Adam was made a quickenynge sprete. <sup>46</sup> How be it, that is not fyrst which is spirituall: but that which is naturall, and then that which is spretuall. <sup>47</sup> The fyrst man is of the erth, erthy: the seconde man is the Lorde from heaven. <sup>48</sup> As is the erthy, soche are they that are erthy. And as is the heavenly, soche are they that are heavenly. <sup>49</sup> And as we have borne the ymage of the erthy, so shall we beare the ymage of the heavenly.

## RHEIMS 1582

<sup>37</sup> And that which thou sowest, not the body that shal be, doest thou sow: but bare graine, to wit, of wheate, or of some of the rest. <sup>38</sup> And God giveth it a body as he wil: and to every seede his proper body. <sup>39</sup> Not al flesh, is the same flesh: but one of men, an other of beastes, an other of birdes, an other of fishes. <sup>40</sup> And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial. <sup>41</sup> One glorie of the sunne, an other glorie of the moone, and an other glorie of the starres. For starre differeth from starre in glorie: <sup>42</sup> so also the resurrection of the dead. It is sown in corruption, it shal rise in incorruption. <sup>43</sup> It is sown in dishonour, it shal rise in glorie. It is sown in infirmitie, it shal rise in power. <sup>44</sup> It is sown a natural body: it shal rise a spiritual body. If there be a natural body, there is also a spiritual, <sup>45</sup> as it is written, *The first man Adam was made into a living soul:* the last Adam into a quickening spirit. <sup>46</sup> Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. <sup>47</sup> The first man of earth, earthly: the second man from heaven, heavenly. <sup>48</sup> Such as is the earthly, such also are the earthly. and such as the heavenly, such also are the heavenly. <sup>49</sup> Therefore as we have borne the image of the earthly, let us beare also

## "GREAT BIBLE" (1539) 1540

thou sowest, is not quickened, except it dye. <sup>37</sup> And what sowest thou? Thou sowest not that body that shalbe: but bare corne as of wheet, or of some other) <sup>38</sup> but God geveth it a body at his pleasure, to every seed his awne body.

<sup>39</sup> All flesshe is not one maner of flesshe: but ther is one maner of flesshe of men, another maner of flesshe of beastes, another of fysshes, and another of byrdes. <sup>40</sup> Ther are also celestiaall bodyes, and ther are bodyes terrestriall. But the glory of the celestiaall is one, and the glory of the terrestriall is another. <sup>41</sup> Ther is one maner glory of the sonne, and another glory of the moone, and another glory of the sterres. For one starre differeth from another in glory. <sup>42</sup> So is the resurreccyon of the deed. It is sown in corrupcion, it ryseth agayne in incorrupcyon. <sup>43</sup> It is sown in dishonour, it ryseth agayne in honoure. It is sown in weaknes, it ryseth agayne in power. <sup>44</sup> It is sown a naturall body, it ryseth agayne a spretuall body. Ther is a naturall bodye, and ther is a spretuall body: <sup>45</sup> as it is also written: the fyrste man Adam was made a lyvinge soule, and the last Adam was made a quychkening sprete. <sup>46</sup> Howbeit, that is not fyrst which is spirituall: but that which is naturall, and then that which is spretuall. <sup>47</sup> The fyrst man is of the erth, erthy: the seconde man is the Lorde from heaven (*heavenly*) <sup>48</sup> As is the erthy, soche are they that are erthy. And as is the heavenly, soche are they that are heavenly. <sup>49</sup> And as we have borne the ymage of the erthy, so shall we beare the ymage of the heavenly.

## KJ (1611) 1873

which thou sowest is not quickened, except it die: <sup>37</sup> and *that* which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup> but God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup> All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beastes, another of fishes, *and* another of birds. <sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. <sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. <sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup> it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; <sup>44</sup> it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup> Howbeit *that was* not first *which is* spiritual, but *that which is* natural; and afterward *that which is* spiritual. <sup>47</sup> The first man *is* of the earth, earthly: the second man *is* the Lord from heaven. <sup>48</sup> As *is* the earthly, such *are they* also *that are* earthly: and as *is* the heavenly, such *are they* also *that are* heavenly. <sup>49</sup> And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

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is not quickened, except it dye. <sup>37</sup> And that whiche thou sowest, thou sowest not that bodie that shalbe, but bare corne, as it falleth, of wheat, or of some other. <sup>38</sup> But God giveth it a bodie at hys pleasure, even to everie sede his owne bodie. <sup>39</sup> All fleshe (is) not the same fleshe, but there is one fleshe of men, and another fleshe of beastes, and another of fisshes, and another of byrdes. <sup>40</sup> There (are) also heavenlie bodies, and earthlye bodyes: but the glorie of the heavenlie (is) one, and (the glorie) of the earthlye (is) another. <sup>41</sup> There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from (another) starre in glorie. <sup>42</sup> So also (is) the resurrection of the dead. (The bodie) is sown in corruption, (and) is raised in incorruption. <sup>43</sup> It is sown in diwonour,\* (and) is raised in glorie: it is sown in weakenes, (and) is raised in power. <sup>44</sup> It is sown a natural bodie, (and) is raised a spiritual bodie: there is a natural bodie, (and) there is a spiritual bodie. <sup>45</sup> As it is also writen, The first man Adam was made a living soule: and the last Adam (was made) a quickening Spirit. <sup>46</sup> Howbeit that (was) not first (made) which is spiritual: but that (which is) natural, and afterwarde that (which is) spiritual. <sup>47</sup> The first man (is) of the earth, earthlie: the seconde man (is) the Lord from heaven. <sup>48</sup> As (is) the earthelie, suche (are) they that are earthlie: and as (is) the heavenlie, suche (are) they also that are heavenlie. <sup>49</sup> And as we have borne the image of the earthlie, so shal we beare the image of the

(RV 1881) ASV 1901

except it die: <sup>37</sup> and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; <sup>38</sup> but God giveth it a body even as it pleased him, and to each seed a body of its own. <sup>39</sup> All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. <sup>40</sup> There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. <sup>42</sup> So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup> it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup> it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. <sup>45</sup> So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. <sup>46</sup> Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. <sup>47</sup> The first man is of the earth, earthy: the second man is of heaven. <sup>48</sup> As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy, <sup>a</sup>we shall also bear the image of the heavenly.

<sup>a</sup> Many ancient authorities read *let us also bear*.

BISHOPS' BIBLE (1568) 1602

<sup>37</sup> And that which thou sowest, thou sowest not that body that shal be, but bare corne, it may chance of wheat, or of some other *corne*. <sup>38</sup> But God giveth it a body, as it hath pleased him, and to every seed his owne body. <sup>39</sup> All flesh is not the same flesh, but there is one *maner of* flesh of men, another flesh of beasts, another of fishes, and another of birds. <sup>40</sup> There are also celestial bodies, and bodies terrestriall: but the glory of the celestial is one, and *the glory* of the terrestriall another. <sup>41</sup> There is one glory of the sunne, and another glory of the moone, and another glory of the starres: For *one* starre differeth from *another* star in glory. <sup>42</sup> So is the resurrection of the dead. It is sown in corruption, it riseth in incorruption. <sup>43</sup> It is sown in dishonour, it riseth in honour. It is sown in weakenesse, it riseth in power. <sup>44</sup> It is sown a naturall body, it riseth a spirituall body: There is a natural body, and there is a spirituall body. <sup>45</sup> And so it is also written: The first man Adam was made a living soule, and the last Adam was made a quickening spirit. <sup>46</sup> Howbeit, that is not first which is spirituall, but that *which is* naturall, and then that *which is* spirituall. <sup>47</sup> The first man *is* of the earth, earthy, the second man *is* the Lord from heaven: <sup>48</sup> As is the earthy, such *are* they that are earthy: and as is the heavenly, such *are* they also that are heavenly. <sup>49</sup> And as wee have borne the image of the earthy, we shall also beare the

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<sup>37</sup> And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. <sup>38</sup> But God gives it a body as he has chosen, and to each kind of seed its own body. <sup>39</sup> For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish. <sup>40</sup> There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. <sup>42</sup> So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. <sup>43</sup> It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. <sup>45</sup> Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. <sup>46</sup> But it is not the spiritual which is first but the physical, and then the spiritual. <sup>47</sup> The first man was from the earth, a man of dust; the second man is from heaven. <sup>48</sup> As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. <sup>49</sup> Just as we have borne the image of the man of dust, we shall<sup>a</sup> also bear the image of the man

<sup>a</sup> Other ancient authorities read *let us*

## TYNDALE (1525) 1535

<sup>50</sup> This saye I brethren, that flesshe and bloud cannot inheret the kyngdome of God. Nether doth corrupcion inheret uncorrupcion. <sup>51</sup> Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, <sup>52</sup> and that in a moment, and in the twinclinge of an eye, at the sounde of the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, and we shalbe chaunged. <sup>53</sup> For this corruptible must put on incorruptibilite: and this mortall must put on immortalite.

<sup>54</sup> When this corruptible hath put on incorruptibilite and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is written. Deeth is consumed into victory <sup>55</sup> Deeth where is thy styng? Hell where is thy victory? <sup>56</sup> The styng of deeth is synne: and the strength of synne is the lawe. <sup>57</sup> But thanks be unto God which hath geven us victory, thorow oure Lorde Jesus Christ. <sup>58</sup> Therefore my deare brethren, be ye stedfast and unmovable, alwayes ryche in the workes of the Lorde, for as moch as ye knowe how that youre labour is not in vayne in the Lorde.

**16** Of the gadderynge for the saynctes, as I have ordeyned in the congregacions of Galacia, even so do ye. <sup>2</sup> Upon some sondaye let every one of you put a syde at home and laye up whatsoever he thinketh mete, that ther

## RHEIMS 1582

the image of the heavenly. <sup>50</sup> This I say brethren, that flesh and bloud can not possesse the kingdom of God: neither shall corruption possesse incorruption.

<sup>51</sup> Behold I tel you a myserie. We shall all in deede rise againe: but we shall not all be changed. <sup>52</sup> In a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound) and the dead shall rise againe incorruptible: and we shall be changed. <sup>53</sup> For this corruptible must doe on incorruption: and this mortal doe on immortalite. <sup>54</sup> And when this mortal hath done on immortalite, then shall come to passe the saying that is written, *Death is swallowed up in victorie*. <sup>55</sup> *Death where is thy victorie? Death where is thy sting?* <sup>56</sup> And the sting of death, is sinne: and the power of sinne is the Law. <sup>57</sup> But thanks be to God that hath given us the victorie by our Lord Jesus Christ. <sup>58</sup> Therefore my beloved brethren, be stable and unmoveable: abounding in the worke of our Lord alwayes, knowing that your labour is not vaine in our Lord.

**16** And concerning the collections that are made for the sainctes, as I have ordeined to the Churches of Galatia, so doe ye also. <sup>2</sup> In the first of the Sabbath let every one of you put a part with him self, laying up what shall wel like him: that not when I come, then collections

## GREAT BIBLE (1539) 1540

<sup>50</sup> This saye I brethren that flesshe and bloud cannot inheret the kyngdom of God. Nether doth corrupcyon inheret uncorrupcyon. <sup>51</sup> Beholde, I shewe you a mistery. We shall not all slepe: but we shall all be chaunged, <sup>52</sup> and that in a moment, in the twyncklynge of an eye by the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, and we shalbe chaunged. <sup>53</sup> For this corruptible must put on incorrupcyon: and this mortall must put on immortalite.

<sup>54</sup> When this corruptible hath put on incorruption, and this mortall hath put on immortalite: then shalbe brought to passe the saying that is written: Deeth is swallowed up in victory: <sup>55</sup> Deeth where is thy styng? Hell where is thy victory? <sup>56</sup> The styng of deeth is synne: and the strength of synne is the lawe. <sup>57</sup> But thanks be unto God which hath geven us victory, thorowe oure Lord Jesus Christ. <sup>58</sup> Therefore my deare brethren, be ye stedfast and unmovable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how that youre labour, is not in vayne in the Lorde.

**16** Concernyng the gatherynge for the sainctes, as I have ordeyned in the congregacyons of Galacia, even so do ye. <sup>2</sup> Upon some Saboth daye let every one of you put a syde at home, and laye up whatsoever is mete, that

## KJ (1611) 1873

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. <sup>51</sup> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal *must* put on immortality. <sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory*. <sup>55</sup> *O death, where is thy sting? O grave, where is thy victory?* <sup>56</sup> The sting of death is sin; and the strength of sin is the law. <sup>57</sup> But thanks be to God, which giveth us the victory through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

**16** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup> Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that

## GENEVA BIBLE (1560) 1562

heavenlie. <sup>50</sup>This say I, brethren, that flesh and blood can not inherit the kingdome of God, nether doeth corruption inherit incorruption. <sup>51</sup>Beholde, I shewe you a secret thing, We shal not all slepe, but we shal all be changed, <sup>52</sup>In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shal blowe, and the dead shal be raised up incorruptible and we shalbe changed. <sup>53</sup>For this corruptible must put on incorruption: and this mortal (must) put on immortalitie. <sup>54</sup>So when this corruptible hathe put on incorruption, and this mortal hathe put on immortalitie, then shal be broght to passe the saying that is written, Death is swallowed up into victorie. <sup>55</sup>O death, where (is) thy sting! o grave where (is) thy victorie! <sup>56</sup>The sting of death (is) sinne: and the strength of sinne (is) the Law. <sup>57</sup>But thanks (be) unto God which hathe given us victorie through our LORD Jesus Christ. <sup>58</sup>Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord, for asmuch as ye knowe that your labour is not in vaine in the Lord

**16** Concerning the gathering for the Saintes, as I have ordeined in the Churches of Galacia, so do ye also. <sup>2</sup>Everie first (day) of the weke, let everie one of you put aside by him self, and laye up as (God) hathe prospered

## (RV 1881) ASV 1901

<sup>50</sup>Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. <sup>51</sup>Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup>For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup>But when <sup>p</sup>this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup>O death, where is thy victory? O death, where is thy sting? <sup>56</sup>The sting of death is sin; and the power of sin is the law: <sup>57</sup>but thanks be to God, who giveth us the victory through our Lord Jesus Christ. <sup>58</sup>Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

**16** Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. <sup>2</sup>Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be

<sup>p</sup> Many ancient authorities omit *this corruptible shall have put on incorruption, and*.

## BISHOPS' BIBLE (1568) 1602

image of the heavenly. <sup>50</sup>This say I brethren, that flesh and blood can not inherit the kingdome of God: neither doth corruption inherit incorruption. <sup>51</sup>Beholde, I shew you a mystery. We shall not all sleepe, but we shall all be changed, <sup>52</sup>In a moment, in the twinckling of an eye, at the last trumpe (for the trumpe shall blowe) and the dead shall rise incorruptible, and we shal be changed. <sup>53</sup>For this corruptible must put on incorruption, and this mortall *must* put on immortalitie. <sup>54</sup>When this corruptible shall have put on incorruption, and this mortall shall have put on immortalitie, then shall be brought to passe the saying that is written, Death is swallowed up in victorie. <sup>55</sup>O death, where is thy sting? O hell, where is thy victorie? <sup>56</sup>The sting of death *is* sinne, and the strength of sinne is the law. <sup>57</sup>But thanks be unto God which giveth us the victorie through our Lord Jesus Christ. <sup>58</sup>Therefore my beloved brethren, bee yee stedfast, unmooveable, alwayes abounding in the worke of the Lord, for as much as ye knowe that your labour is not in vaine in the Lord.

**16** Concerning the collection for the saints, as I have ordained in the Churches of Galatia, even so doe ye. <sup>2</sup>Upon some Sabboth day, let every one of you put aside by himselfe, laying up as God hath prospered him, that

## RSV (1946) 1960

of heaven. <sup>50</sup>I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

<sup>51</sup>Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. <sup>53</sup>For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. <sup>54</sup>When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory."

<sup>55</sup>"O death, where is thy victory?"

O death, where is thy sting?"

<sup>56</sup>The sting of death is sin, and the power of sin is the law.

<sup>57</sup>But thanks be to God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup>Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

**16** Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. <sup>2</sup>On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that

## TYNDALE (1525) 1535

be no gadderynges when I come. <sup>3</sup> When I am come, who-soever ye shall allowe by youre letters, them will I sende to bringe youre liberalite unto Jerusalem. <sup>4</sup> And yf it be mete that I go, they shall go with me. <sup>5</sup> I will come unto you after I have gone over Macedonia. For I will go thorowout Macedonia. <sup>6</sup> With you paraventure I will abyde a whyle: or els winter, that ye maye bringe me on my waye whyther soever I go.

<sup>7</sup> I will not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. <sup>8</sup> I will tary at Ephesus untill whitsontyde. <sup>9</sup> For a greate dore and a frutefull is opened unto me: and ther are many adversaries. <sup>10</sup> If Timotheus come, se that he be with out feare with you. For he worketh the worke of the Lorde as I do. <sup>11</sup> Let no man despyse him: but convaye him forthe in peace, that he maye come unto me. For I loke for him with the brethren.

<sup>12</sup> To speake of brother Apollo: I greatly desyred him to come unto you with the brethren, but his mynde was not at all to come as this tyme. Howbeit he will come when he shall have convenient tyme. <sup>13</sup> Watche ye, stonde fast in the fayth, quyte you lyke men, and be stronge. <sup>14</sup> Let all youre busynes be done in love.

<sup>15</sup> Brethren (ye knowe the housse of Stephana, how that they are the fyrst frutes of Achaia, and that they have ap-

## RHEIMS 1582

be made. <sup>3</sup> And when I shal be present: whom you shal approve by letters, them wil I send to carie your grace into Hierusalem. <sup>4</sup> And if it be worthie that I also goe, they shal goe with me.

<sup>5</sup> And I will come to you, when I shal have passed through Macedonia. for I wil passe through Macedonia. <sup>6</sup> And with you perhaps I wil abide, or wil winter also: that you may bring me on my way whithersoever I goe. <sup>7</sup> For I will not now see you by the way, for I hope that I shal abide with you some litle time, if our Lord wil permit. <sup>8</sup> But I wil tarie at Ephesus until Pentecost. <sup>9</sup> For a great doore and evident is opened unto me: and many adversaries.

<sup>10</sup> And if Timothee come, see that he be without feare with you, for he worketh the worke of our Lord, as also I. <sup>11</sup> Let no man therfore despise him, but conduct ye him in peace: that he may come to me. for I expect him with the brethren.

<sup>12</sup> And of brother Apollo I doe you to understand, that I much intreated him, to come unto you with the brethren: and at all it was not his minde to come now. but he wil come when he shal have leisure.

<sup>13</sup> Watch ye, stand in the faith, doe manfully, and be strengthened. <sup>14</sup> Let al your things be done in charitie. <sup>15</sup> And I beseeche you brethren, you know the house of Stephanas, and of Fortunatus, that they are the first frutes of Achaia, and have ordeined them selves to the ministerie

## GREAT BIBLE (1539) 1540

there be no gatherynges when I come. <sup>3</sup> When I am come, whomsoever ye shall allowe by youre letters, them wyll I sende, to brynge youre liberalyte unto Jerusalem. <sup>4</sup> And yf it be mete that I go also, they shall go with me. <sup>5</sup> I wyll come unto you whan I go over to Macedonia. For I wyll go thorowe out Macedonia. <sup>6</sup> With you paraventure I wyll abyde a whyle: or els tary all wynter, that ye maye brynge me on my waye, whyther soever I go.

<sup>7</sup> I wyll not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. <sup>8</sup> I wyll tary at Ephesus, untill the fyftyeth daye. <sup>9</sup> For a greate dore and a frutefull is opened unto me and ther are many adversaryes. <sup>10</sup> If Timotheus come, se that he be with out feare with you. For he worketh the worcke of the Lorde, as I do: <sup>11</sup> let no man therfore despyse him. but convaye hym forth in peace, that he maye come unto me. For I loke for him with the brethren.

<sup>12</sup> To speake of brother Apollo (*I certyfye you, that*) I greatly desyred him, to come unto you with the brethren, but his mynde was not at all to come at this tyme. Howbeit, he wyll come, when he shall have convenient tyme. <sup>13</sup> Watche ye, stonde fast in the fayth, quyte you lyke men, be stronge. <sup>14</sup> Let all youre busynes be done with love.

<sup>15</sup> Brethren, ye knowe the house of Stephana (*and of Fortunatus and Achaicus*) how that they are the fyrst frutes of Achaia, and that they have apoynted them selves

## KJ (1611) 1873

there be no gatherings when I come. <sup>3</sup> And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. <sup>4</sup> And if it be meet that I go also, they shall go with me. <sup>5</sup> Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. <sup>6</sup> And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup> For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. <sup>8</sup> But I will tarry at Ephesus until Pentecost. <sup>9</sup> For a great door and effectual is opened unto me, and *there are* many adversaries. <sup>10</sup> Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. <sup>11</sup> Let no *man* therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. <sup>12</sup> As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but *his* will was not at all to come at this time; but he will come when he shall have convenient time. <sup>13</sup> Watch ye, stand fast in the faith, quit you like men, be strong. <sup>14</sup> Let all your *things* be done with charity.

<sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

## GENEVA BIBLE (1560) 1562

him, that then there be no gatherings when I come. <sup>3</sup> And when I am come, whosoever ye shal alowe by letters, them wil I send to bring your liberalitie unto Jerusalem. <sup>4</sup> And if it be mete that I go also, they shal go with me. <sup>5</sup> Now I wil come unto you, after I have gone through Macedonia [for I wil passe through Macedonia] <sup>6</sup> And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whithersoever I go. <sup>7</sup> For I wil not se you now in my passage: but I trust to abide a while with you, if the Lord permit. <sup>8</sup> And I wil tary at Ephesus until Pentecost. <sup>9</sup> For a great dore and effectual is opened unto me: but there are many adversaries.

<sup>10</sup> Now if Timotheus come, se that he be without feare with you: for he worketh the worke of the Lotd,\* even as I (do.) <sup>11</sup> Let no man therefor despise him: but convaye him forthe in peace, that he may come unto me: for I loke for him with the brethren. <sup>12</sup> As touching (our) brether Apollos, I greatly desired him, to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal have convenient time.

<sup>13</sup> Watch ye: stand fast in the faith: quite you like men, (and) be strong. <sup>14</sup> Let all your things be done in love. <sup>15</sup> Now, brethren, I beseeche you [ye knowe the house of Steptanas,\* that it is the first frutes of Achaia, and that they

## BISHOPS' BIBLE (1568) 1602

then there be no gatherings when I come. <sup>3</sup> When I am come, whomsoever ye shal allow by *your* letters, them will I sende to bring your liberalitie unto Hierusalem. <sup>4</sup> And if it be meete that I go also, they shall goe with me. <sup>5</sup> I will come unto you, after that I shall have gone over Macedonia, (For I doe nowe passe thorow Macedonia) <sup>6</sup> And it may be that I will abide, yea, or winter with you, that yee may bring me on my way, whithersoever I goe. <sup>7</sup> For I will not see you now in my passage, but I trust to abide a while with you, if the Lord suffer me. <sup>8</sup> I will tarie at Ephesus untill Whitsuntide: <sup>9</sup> For a great doore and effectuall is opened unto mee, and there are many adversaries. <sup>10</sup> If Timotheus come, see that he may bee without feare with you: for hee worketh the worke of the Lord, as I doe. <sup>11</sup> Let no man therefore despise him, but convey him forth in peace, that he may come unto me: for I looke for him with the brethren. <sup>12</sup> As touching *our* brother Apollo, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time. <sup>13</sup> Watch ye, stand ye fast in the faith, quite you like men, be strong. <sup>14</sup> Let all your things bee done with charitie. <sup>15</sup> I beseech you brethren, (yee knowe the house of Stephana, that it is the first fruits of Achaia, and that they have addicted

## (RV 1881) ASV 1901

made when I come. <sup>3</sup> And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem: <sup>4</sup> and if it be meet for me to go also, they shall go with me. <sup>5</sup> But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia; <sup>6</sup> but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. <sup>7</sup> For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. <sup>8</sup> But I will tarry at Ephesus until Pentecost; <sup>9</sup> for a great door and effectual is opened unto me, and there are many adversaries.

<sup>10</sup> Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: <sup>11</sup> let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. <sup>12</sup> But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all *his* will to come now; but he will come when he shall have opportunity.

<sup>13</sup> Watch ye, stand fast in the faith, quit you like men, be strong. <sup>14</sup> Let all that ye do be done in love.

<sup>15</sup> Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they

## RSV (1946) 1960

contributions need not be made when I come. <sup>3</sup> And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. <sup>4</sup> If it seems advisable that I should go also, they will accompany me.

<sup>5</sup> I will visit you after passing through Macedonia, for I intend to pass through Macedonia, <sup>6</sup> and perhaps I will stay with you or even spend the winter, so that you may speed me on my journey, wherever I go. <sup>7</sup> For I do not want to see you now just in passing; I hope to spend some time with you, if the Lord permits. <sup>8</sup> But I will stay in Ephesus until Pentecost, <sup>9</sup> for a wide door for effective work has opened to me, and there are many adversaries.

<sup>10</sup> When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. <sup>11</sup> So let no one despise him. Speed him on his way in peace, that he may return to me; for I am expecting him with the brethren.

<sup>12</sup> As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all his will to come now. He will come when he has opportunity.

<sup>13</sup> Be watchful, stand firm in your faith, be courageous, be strong. <sup>14</sup> Let all that you do be done in love.

<sup>15</sup> Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have de-

## TYNDALE (1525) 1535

poynted them selves to minister unto the saynctes) <sup>16</sup>I besече you that ye be obedient unto soche and to all that helpe and laboure. <sup>17</sup>I am gladde of the commynge of Stephana, Fortunatus and Achaycus: for that which was lackynge on youre parte, they have supplied. <sup>18</sup>They have comforted my sprete and youre. Loke therfore that ye knowe them that are soche.

<sup>19</sup>The congregacions of Asya salute you. Aquila and Priscilla salute you moche in the Lorde and so doeth the congregacion that is in their housse. <sup>20</sup>All the brethren grete you. Grete ye one another with an holy kysse. <sup>21</sup>The salutacion of me Paul with myne awne hande. <sup>22</sup>Yf eny man love not the Lorde Jesus Christ, the same be anathema maranatha. <sup>23</sup>The grace of the Lorde Jesus Christ be with you all. <sup>24</sup>My love be with you all in Christ Jesu. Amen.

## RHEIMS 1582

of the sainctes: <sup>16</sup>that you also be subject to such, and to every one that helpeth and laboureth with us. <sup>17</sup>And I rejoyce in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they have supplied. <sup>18</sup>For they have refreshed both my spirit and yours. Know them therfore that are such.

<sup>19</sup>The churches of Asia salute you. Aquila and Priscilla with their domestical church salute you much in our Lord. <sup>20</sup>All the brethren salute you. Salute one another in a holy kisse. <sup>21</sup>The salutation with mine owne hand Paulus. <sup>22</sup>If any man love not our Lord JESUS Christ, be he *anathema*. *Maranatha*. <sup>23</sup>The grace of our Lord JESUS Christ be with you. <sup>24</sup>My charitie be with you all in Christ JESUS. Amen.

## GREAT BIBLE (1539) 1540

to minister unto the saintes: <sup>16</sup>I besече you that ye be obedient unto soche, and to all that helpe and laboure. <sup>17</sup>I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that which was lackinge unto me on youre parte they have supplied. <sup>18</sup>For they have comforted my sprete and youre. Loke therfore that ye knowe them that are soche.

<sup>19</sup>The congregacyons of Asia salute you Aquila and Priscilla salute you moch in the Lorde, and so doeth the congregacyon that is in their house (*with whom also I am lodged*.) <sup>20</sup>All the brethren grete you Grete ye one another with an holy kysse. <sup>21</sup>The salutacyon of me Paul with myne awne hande. <sup>22</sup>If eny man love not the Lord Jesus Christ, the same be Anathema maranatha. <sup>23</sup>The grace of the Lord Jesus Christ be with you: <sup>24</sup>My love be with you all in Christ Jesu. Amen.

## KJ (1611) 1873

<sup>16</sup>that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. <sup>17</sup>I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. <sup>18</sup>For they have refreshed my spirit and yours: therefore acknowledge ye *them that are* such. <sup>19</sup>The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. <sup>20</sup>All the brethren greet you. Greet ye one another with a holy kiss.

<sup>21</sup>The salutation of me Paul with mine own hand. <sup>22</sup>If any *man* love not the Lord Jesus Christ, let him be anathema, Maran-atha. <sup>23</sup>The grace of *our* Lord Jesus Christ be with you. <sup>24</sup>My love be with you all in Christ Jesus. Amen.

## GENEVA BIBLE (1560) 1562

have given them selves to minister unto the Saintes] <sup>16</sup> That ye be obedient even unto such, and to all that helpe with us and labour. <sup>17</sup> I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they have supplied the want of you, <sup>18</sup> For they have comforted my spirit and yours: acknowledge therefore suche men. <sup>19</sup> The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord <sup>20</sup> All the brethren grete you. Grete ye one another with an holie kisse. <sup>21</sup> The salutation of (me) Paul with mine owne hand. <sup>22</sup> If any man love not the Lord Jesus Christ let him be had in execration, (yea excommunicate to death. <sup>23</sup> The grace of our Lord Jesus Christ (be) with you. <sup>24</sup> My love (be) with you all in Christ Jesus, Amen.

## (RV 1881) ASV 1901

have set themselves to minister unto the saints), <sup>16</sup> that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth. <sup>17</sup> And I rejoyce at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. <sup>18</sup> For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. <sup>20</sup> All the brethren salute you. Salute one another with a holy kiss.

<sup>21</sup> The salutation of me Paul with mine own hand. <sup>22</sup> If any man loveth not the Lord, let him be anathema. Maranatha. <sup>23</sup> The grace of the Lord Jesus Christ be with you. <sup>24</sup> My love be with you all in Christ Jesus. Amen.

## BISHOPS' BIBLE (1568) 1602

themselves to the ministerie of the saints,) <sup>16</sup> That ye be also obedient unto such, and to all that helpe with us, and labour. <sup>17</sup> I am glad of the comming of Stephana, and Fortunatus, and Achaicus: for that which was lacking unto me on your part, they have supplied. <sup>18</sup> For they have comforted my spirit and yours: therefore know ye them that are such. <sup>19</sup> The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. <sup>20</sup> All the brethren greete you. Greete yee one another with an holy kisse. <sup>21</sup> The salutation of mee Paul, with mine owne hand. <sup>22</sup> If any man love not the Lorde Jesus Christ, the same be Anathema maranatha. <sup>23</sup> The grace of our Lord Jesus Christ bee with you. <sup>24</sup> My love be with you all in Christ Jesus, Amen.

## RSV (1946) 1960

voted themselves to the service of the saints; <sup>16</sup> I urge you to be subject to such men and to every fellow worker and laborer. <sup>17</sup> I rejoyce at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; <sup>18</sup> for they refreshed my spirit as well as yours. Give recognition to such men.

<sup>19</sup> The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. <sup>20</sup> All the brethren send greetings. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this greeting with my own hand. <sup>22</sup> If any one has no love for the Lord, let him be accursed. Our Lord, come! <sup>23</sup> The grace of the Lord Jesus be with you. <sup>24</sup> My love be with you all in Christ Jesus. Amen.



Tyndale (1525) 1535

THE SECONDE EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE CORINTHYANS.

Great Bible (1539) 1540

THE SECONDE EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE CORINTHYANS.

Geneva Bible (1560) 1562

THE SECONDE EPISTLE OF PAUL TO THE CORINTHIANS.

Bishops' Bible (1568) 1602

THE SECOND EPISTLE OF SAINT PAUL THE APOSTLE  
TO THE CORINTHIANS.

Rheims 1582

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

King James Version (1611) 1873

THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE CORINTHIANS.

American Standard Version (1881) 1901

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

Revised Standard Version (1946) 1960

THE SECOND LETTER OF PAUL TO THE CORINTHIANS

## TYNDALE (1525) 1535

1 Paul an Apostle of Jesu Christ by the will of God, and brother Timotheus.

Unto the congregacion of God, which is at Corinthum with all the saynctes which are in all Achaia. <sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

<sup>3</sup> Blessed be God the father of oure Lorde Jesus Christ, the father of mercy, and the God of all comforte, <sup>4</sup> which comforteth us in all oure tribulacion, in so moche that we are able to comforte them which are troubled, in whatsoever tribulacion it be, with the same comforte wherwith we oure selves are comforted of God. <sup>5</sup> For as the afflictions of Christ are plenteous in us, even so is oure consolacion plenteous by Christ.

<sup>6</sup> Whether we be troubled for youre consolacion and salvacion, which salvacion sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and salvacion: <sup>7</sup> yet oure hope is stedfast for you, in as moch as we know how that as ye have youre parte in afflictions, so shall ye be partakers of consolacion.

<sup>8</sup> Brethren I wolde not have you ignoraunt of oure trouble, which happened unto us in Asya. For we were greved out of measure passynge strength, so greatly that we

## RHEIMS 1582

1 Paul an Apostle of JESUS Christ by the wil of God, and Timothee our brother: to the Church of God that is at Corinth, with al the saincts that are in al Achaia. <sup>2</sup> Grace unto you and peace from God our father, and from our Lord JESUS Christ.

<sup>3</sup> Blessed be the God and father of our Lord JESUS Christ, the father of mercies, and God of al comfort, <sup>4</sup> who comforteth us in al our tribulation: that we also may be able to comfort them that are in all distresse, by the exhortation wherewith we also are exhorted of God. <sup>5</sup> For as the passions of Christ abound in us: so also by Christ doth our comfort abound. <sup>6</sup> And whether we be in tribulation for your exhortation and salvation: whether we be exhorted, for your exhortation and salvation, which worketh the toleration of the same passions which we also doe suffer: <sup>7</sup> and our hope is firme for you: knowing that as you are partakers of the passions, so shal you be of the consolacion also.

<sup>8</sup> For we wil not have you ignorant brethren: concerning our tribulation, which happened in Asia, that we were pressed above measure above our power, so that it was

## GREAT BIBLE (1539) 1540

1 Paul an apostle of Jesu christ by the wyll of God, and brother Timotheus.

Unto the congregacyon of God, which is at Corinthum, with all the saynctes whych are in all Achaia <sup>2</sup> Grace be wyth you and peace from God oure father, and from the Lorde Jesus Christ.

<sup>3</sup> Blessed be God (the father of oure Lorde Jesus Christ) which is the father of mercy, and the God of all comforte, <sup>4</sup> whych comforteth us in all oure tribulacyon, in so moche that we are hable to comforte them whych are in any maner of trouble, with the same comforte, wherwith we oure selves are comforted of God. <sup>5</sup> For as the afflictions of Christ are plenteous in us, even so is oure consolacyon plenteous by Christ.

<sup>6</sup> Whether we be troubled for youre consolacyon and health, (*Or whether we be comforted, it is for youre comforte and salvacyon*) which salvacyon sheweth her power in that ye soffre the same afflictions, which we also suffre: or whether we be comforted for youre consolacyon and salvacyon: <sup>7</sup> our hope also is stedfast for you: in as moche as we know, how that as ye are partetakers of the afflictions, so shall ye be partakers also of the consolacyon.

<sup>8</sup> Brethren, I wolde not have you ignoraunt of oure trouble, which happened unto us in Asia. For we were greved out of measure passing strength, so greatly that we des-

## KJ (1611) 1873

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: <sup>2</sup> grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

<sup>3</sup> Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; <sup>4</sup> who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. <sup>6</sup> And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. <sup>7</sup> And our hope of you *is* stedfast, knowing, that as you are partakers of the sufferings, so *shall ye be* also of the consolation. <sup>8</sup> For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above

## GENEVA BIBLE (1560) 1562

1 Paul an Apostle of JESUS CHRIST by the wil of God, and (our) brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, whiche are in all Achaia: <sup>2</sup> Grace (be) with you, and peace from God our Father, and (from) the Lord Jesus Christ. <sup>3</sup> Blessed (be) God even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforte, <sup>4</sup> Which comforteth us in all our tribulation, that we may be able to comforte them which are in anie affliction by the comferte where with we our selves are comforted of God. <sup>5</sup> For as the sufferings of Christ abunde in us so our consolation abundeth through Christ. <sup>6</sup> And whether we be afflicted, (it is) for your consolation and salvation, which is wrought in the induring of the same suffrings, which we also suffer: or whether we be comforted, (it is) for your consolation and salvation. <sup>7</sup> And our hope is stedfast concerning you, in as much as we knowe that as ye are partakers of the suffrings, so (shal ye be) also of the consolation. <sup>8</sup> For brethren, we wolde not have you ignorant of our affliction, which came unto us in Asia, how we were pressed out of measure passing strength, so that we all together douted,

## (RV 1881) ASV 1901

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; <sup>4</sup> who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. <sup>5</sup> For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. <sup>6</sup> But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: <sup>7</sup> and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. <sup>8</sup> For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our

## BISHOPS' BIBLE (1568) 1602

1 Paul an Apostle of Jesu Christ, by the will of God, and brother Timotheus, unto the Church of GOD, which is at Corinthus, with all the saints which are in all Achaia: <sup>2</sup> Grace *bee* with you, and peace from God the Father, and from the Lord Jesus Christ. <sup>3</sup> Blessed be God the Father of our Lord Jesus Christ, *which is* the father of mercies, and the God of all comfort: <sup>4</sup> Which comforteth us in all our tribulation, that we may be able to comfort them which are in all manner trouble, with the comfort wherewith wee our selves are comforted of God. <sup>5</sup> For as the afflictions of Christ are plenteous in us: even so is our consolation plenteous by Christ. <sup>6</sup> Whether wee bee troubled, *it is* for your consolation and salvation, which *salvation* is wrought by the suffering of the same afflictions which we also suffer: or whether we be comforted, *it is* for your consolation and salvation, and our hope of you is stedfast: <sup>7</sup> Knowing that as ye are partakers of the afflictions, so *ye shall be partakers* also of the consolation. <sup>8</sup> For we would not, brethren, have you ignorant of our trouble which came unto us in Asia: that we were grieved out of measure, passing strength, in so much that we were

## RSV (1946) 1960

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother.

To the church of God which is at Corinth, with all the saints who are in the whole of Achaia:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, <sup>4</sup> who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. <sup>5</sup> For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. <sup>6</sup> If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. <sup>7</sup> Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort.

<sup>8</sup> For we do not want you to be ignorant, brethren, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself.

## TYNDALE (1525) 1535

despeared even of lyfe. <sup>9</sup> Also we receaved an answer of deeth in oure selves, and that because we shuld not put oure trust in oure selves: but in God, which rayseth the deed to lyfe agayne, <sup>10</sup> and which delivered us from so gret a deeth, and doth deliver. On whom we trust, that yet here after he will deliver, <sup>11</sup> by the helpe of youre prayer for us: that by the meanes of many occasions, thanks maye be geven of many on oure behalfe, for the grace geven unto us.

<sup>12</sup> Oure rejoyssynge is this, the testimony of oure conscience, that in synglenes and godly purenes and not in fleshly wysdome, but by the grace of God, we have had oure conversacion in the worlde, and most of all to you wardes. <sup>13</sup> We write no nother thinges unto you, then that ye reade and also knowe. Yee and I trust ye shall fynde us unto the ende, <sup>14</sup> even as ye have founde us partly: for we are youre rejoyssynge, even as ye are oures in the daye of the Lorde Jesus

<sup>15</sup> And in this confidence was I mynded the other tyme to have come unto you, that ye myght have had yet one pleasure moare: <sup>16</sup> and to have passed by you into Macedonia, and to have come agayne out of Macedonia unto you, and to have bene ledde forth to Jewrye warde of you.

<sup>17</sup> When I thus wyse was mynded: dyd I use lyghtnes? Or thinke I carnally those thinges which I thinke? that with me shuld be ye ye, and naye naye. <sup>18</sup> God is faythfull: For

## RHEIMS 1582

tedious unto us even to live. <sup>9</sup> But we in our selves had the answer of death, that we be not trusting in our selves, but in God who raiseth up the dead, <sup>10</sup> who hath delivered and doth deliver us out of so great dangers: in whom we hope that he wil yet also deliver us, <sup>11</sup> you helping withal in praier for us, that by many mens persons, thanks for that gift which is in us, may be given by many in our behalfe. <sup>12</sup> For our glorie is this, the testimonie of our conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conversed in this world: and more abundantly towards you. <sup>13</sup> For we write no other things to you, then that you have read and know. And I hope that you shal know unto the ende: <sup>14</sup> as also you have knowen us in part, that we are your glorie, as you also ours in the day of our Lord Jesus Christ. <sup>15</sup> And in this confidence I would first have come to you, that you might have a second grace: <sup>16</sup> and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Jewrie.

<sup>17</sup> Whereas then I was thus minded, did I use lightnes? Or the things that I minde, do I minde according to the flesh, that there be with me, *It is* and *It is not*? <sup>18</sup> But God is faithful, because our preaching which was to you, there

## GREAT BIBLE (1539) 1540

payred even of lyfe. <sup>9</sup> Also we receaved an answer of deeth in oure selves, that we shuld not put oure trust in our selves: but in God, whych rayseth the deed to lyfe, <sup>10</sup> and whych delyvered us from so great a deeth: and doth delyver. On whom we trust, that yet hereafter he wyll delyver, <sup>11</sup> by the helpe of youre prayer for us, that by the meanes of many persones, thanks maye be geven of many on oure behalfe, for the gyfte geven unto us.

<sup>12</sup> For oure rejoyssynge is this, even the testimony of oure conscience, that in synglenes (*of hert*) and godly purenes, and not in fleshly wysdom, but by the grace of God, we have had oure conversacyon in the world, and most of all to you wardes. <sup>13</sup> We wryte none other thynges unto you, then that ye reade and also knowe. Yee, and I trust ye shall fynde us unto the ende, <sup>14</sup> even as ye have founde us partly: for we are youre rejoyssynge, even as ye are oures in the daye of the Lord Jesus.

<sup>15</sup> And in this confidence was I mynded fyrst to have come unto you, that I myght have had one pleasure more with you, <sup>16</sup> and to passe by you into Macedonia, and to have come agayne out of Macedonia unto you, and to be led forth of you towarde Jewrye. <sup>17</sup> Whan I thus wyse was mynded: dyd I use lyghtnes? Or thynke I carnally those thynges which I thinke? that with me shuld be yee, yee, and naye naye. <sup>18</sup> God is faythfull: For oure preaching to

## KJ (1611) 1873

strength, insomuch that we despaired even of life: <sup>9</sup> but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup> who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; <sup>11</sup> you also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

<sup>12</sup> For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards. <sup>13</sup> For we write none other *things* unto you, than what you read or acknowledge; and I trust you shall acknowledge even to the end; <sup>14</sup> as also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus. <sup>15</sup> And in this confidence I was minded to come unto you before, that you might have a second benefit; <sup>16</sup> and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on *my* way toward Judea. <sup>17</sup> When I therefore was thus minded, did I use lightness? or *the things* that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? <sup>18</sup> But *as* God is true, our word toward you

## GENEVA BIBLE (1560) 1562

even of life. <sup>9</sup> Yea, we received the sentence of death in our selves, because we shulde not trust in our selves, but in God, which raiseth the dead. <sup>10</sup> Who delivered us from so great a death, and doeth deliver: (us) in whome we trust, that yet here after he wil deliver (us,) <sup>11</sup> So that ye labour together in prayer for us, that for the gift (bestowed) upon us for manie, thanks may be given by manie persones for us. <sup>12</sup> For our rejoycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, and not in fleshlie wisdom, but by the grace of God we have had our conversation in the worlde, and moste of all to you wardes. <sup>13</sup> For we write none other things unto you, then that ye read or els that ye acknowledge and I trust ye shal acknowledge unto the end. <sup>14</sup> Even as ye have acknowledged us partly, that we are your rejoycing, even as ye are ours, in the day of (our) Lord Jesus. <sup>15</sup> And in this confidence was I minded first to come unto you, that ye might have had a double grace, <sup>16</sup> And to passe by you into Macedonia, and to come againe out of Macedonia unto you, and to be led forth toward Judea of you. <sup>17</sup> When I therefore was thus minded, did I use lightnes? or minde I those things which I minde, according to the flesh, that with me shulde be, Yea, yea, and Nay, nay? <sup>18</sup> Yea, God is faithful, that our worde toward you was not Yea, and Nay.

## (RV 1881) ASV 1901

power, insomuch that we despaired even of life: <sup>9</sup> yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: <sup>10</sup> who delivered us out of so great a death, and will deliver: on whom we have <sup>a</sup>set our hope that he will also still deliver us; <sup>11</sup> ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

<sup>12</sup> For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. <sup>13</sup> For we write no other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: <sup>14</sup> as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

<sup>15</sup> And in this confidence I was minded to come first unto you, that ye might have a second <sup>b</sup>benefit; <sup>16</sup> and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. <sup>17</sup> When I therefore was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea and the nay nay? <sup>18</sup> But as God is faithful, our word

<sup>a</sup> Some ancient authorities read *set our hope; and still will he deliver us.*  
<sup>b</sup> Some ancient authorities read *joy.*

## BISHOPS' BIBLE (1568) 1602

in great doubt, even of life. <sup>9</sup> But we received the sentence of death in our selves, that we should not put our trust in our selves, but in God, which raiseth the dead: <sup>10</sup> Who delivered us from so great a death, and doeth deliver: in whom we trust that hereafter also he will deliver us: <sup>11</sup> You also helping together by prayer for us, that for the benefits *bestowed* upon us by the meanes of many persons, thanks may be given of many on our behalfe. <sup>12</sup> For our rejoycing is this, the testimonie of our conscience, that in simplicity and godly purenesse, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all to youwards. <sup>13</sup> For we write none other things unto you then that ye read, and also that ye acknowledge: and I trust ye shall acknowledge unto the end. <sup>14</sup> Even as yee have acknowledged us partly, that we are your rejoycing, even as yee are ours in the day of the Lord Jesus. <sup>15</sup> And in this confidence was I minded first to have come unto you, that ye might have had one pleasure more: <sup>16</sup> And to passe by you into Macedonia, and to come againe out of Macedonia unto you, and to be led forth of you into Jurie. <sup>17</sup> When I therefore was thus minded, did I use lightnesse? or minde I carnally those things which I minde, that with me should bee yea, yea, and nay, nay? <sup>18</sup> Yea God is faithfull, for our preaching to you, was not

## RSV (1946) 1960

<sup>9</sup> Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead; <sup>10</sup> he delivered us from so deadly a peril, and he will deliver us; on him we have set our hope that he will deliver us again. <sup>11</sup> You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.

<sup>12</sup> For our boast in this, the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God. <sup>13</sup> For we write you nothing but what you can read and understand; I hope you will understand fully, <sup>14</sup> as you have understood in part, that you can be proud of us as we can be of you, on the day of the Lord Jesus.

<sup>15</sup> Because I was sure of this, I wanted to come to you first, so that you might have a double pleasure;<sup>b</sup> <sup>16</sup> I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on my way to Judea. <sup>17</sup> Was I vacillating when I wanted to do this? Do I make my plans like a worldly man, ready to say Yes and No at once? <sup>18</sup> As surely as God is faithful, our word

<sup>b</sup> Other ancient authorities read *favor*

## TYNDALE (1525) 1535

oure preachynge unto you, was not ye and naye. <sup>19</sup> For Goddis sonne Jesus Christ which was preached amonge you by us (that is to saye, by me and Silvanus and Timotheus) was not ye and naye: but in him it was ye: <sup>20</sup> For all the promyses of God, in him are ye: and are in him Amen, unto the lawde of God thorow us. <sup>21</sup> For it is God which stablissed us and you in Christ, and hath annoynted us, <sup>22</sup> which hath also sealed us, and hath geven the earnest of the sprete into oure hertes.

<sup>23</sup> I call God for a recorde unto my soule, that forto faver you with all, I came not eny moare unto Corinthum. <sup>24</sup> Not that we be lordes over youre fayth: but helpers of our joye. For by fayth ye stonde. <sup>1</sup> But I determined this

**2** in my selfe, that I wolde not come agayne to you in hevynes. <sup>2</sup> For yf I make you sorye, who is it that shuld make me glad, but the same which is made sory by me? <sup>3</sup> And I wrote this same pistle unto you, lest yf I came, I shuld take hevynes of them, of whom I ought to rejoyce. Certaynly this confidence have I in you all, that my joye is the joye of you all. <sup>4</sup> For in great affliction and anguysshe of hert I wrote unto you with many teares: not to make you sory, but that ye myght perceave the love which I have, most specially unto you.

<sup>5</sup> Yf eny man hath caused sorow, the same hath not made me sory, but partely: lest I shuld greve you all. <sup>6</sup> It is sufficient unto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeve him

## RHEIMS 1582

Is not in it, *It is*, and, *It is not*. <sup>19</sup> For the Sonne of God Jesus Christ, who by us was preached among you, by me and Sylvanus and Timothee, was not, *It is*, and, *It is not*, but, *It is*, was in him. <sup>20</sup> For al the promises of God that are, in him *It is*: therefore also by him, Amen to God, unto our glorie. <sup>21</sup> And he that confirmeth us with you in Christ, and that hath anointed us, God: <sup>22</sup> who also hath sealed us, and given the pledge of the Spirit in our hartes. <sup>23</sup> And I call God to witnesse upon my soul, that sparing you, I came not any more to Corinth, <sup>24</sup> not because we overrule your faith: but, we are helpers of your joy. for in the faith you stand.

**2** And I have determined with my self this same thing, not to come to you againe in sorow. <sup>2</sup> For if I make you sorie: and who is it that can make me glad, but he that is made sorie by me? <sup>3</sup> And this same I wrote to you: that I may not, when I come, have sorow upon sorow, of the which I ought to rejoyce: trusting in you al, that my joy is the joy of you al. <sup>4</sup> For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sorie: but that you may know what charitie I have more abundantly toward you. <sup>5</sup> And if any man hath made sorowful, not me hath he made sorowful, but in part, that I burden not al you. <sup>6</sup> To him that is such a

## GREAT BIBLE (1539) 1540

you, was not yee and naye. <sup>19</sup> For Goddes sonne Jesus Christ which was preached amonge you by us (even by me and Silvanus and Timotheus) was not yee and naye: but by hym it was yee: <sup>20</sup> For all the promises of God, by him are yee: and are in him Amen, unto the lawde of God thorow us. <sup>21</sup> For it is God, which stablyssheth us with you in Christ and stondeth by us, and hath annoynted us, <sup>22</sup> whych hath also sealed us, and hath geven the earnest of the sprete in oure hertes.

<sup>23</sup> I call God for a recorde unto my soule that for to faver you with all I came not eny more unto Corynthum. <sup>24</sup> Not that we be Lordes over your fayth: but are helpers of youre joye. For by fayth ye stande.

**2** But I determined this in my selfe, that I wold not come agayne to you in hevynes. <sup>2</sup> For yf I make you sorye, who is it that shuld make me glad, but the same which is made sory by me? <sup>3</sup> And I wrote thys same unto you, lest yf I came unto you, I shuld take hevynes (*upon hevynes*) of them, of whom I ought to rejoyce. Thys confidence have I towarde you all, that my joye is the joye of you all. <sup>4</sup> For out of great affliccyon and anguysshe of hert. I wrote unto you with many teares: not that ye shulde be made sory, but that ye myght perceave the love, whych I have, most specially unto you.

<sup>5</sup> If eny man hath caused sorow, the same hath not made me sory, but partely: lest I shulde greve you all. <sup>6</sup> It is sufficient unto the same man, that he was rebuked of many.

## KJ (1611) 1873

was not yea and nay. <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. <sup>20</sup> For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. <sup>21</sup> Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; <sup>22</sup> who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>23</sup> Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. <sup>24</sup> Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. <sup>1</sup> But I determined this with

**2** myself, that *I* would not come again to you in heaviness. <sup>2</sup> For if I make you sorry, who is he then that maketh me glad, but *the same* which is made sorry by me? <sup>3</sup> And I wrote this same unto you, lest, when I came, I should have sorrow from *them* of whom I ought to rejoyce; having confidence in you all, that my joy is *the joy* of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

<sup>5</sup> But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. <sup>6</sup> Sufficient to such *a man* is this punishment, which *was inflicted* of

## GENEVA BIBLE (1560) 1562

<sup>19</sup> For the Sonne of God Jesus Christ who was preached among you by us, (that is) by me, and Silvanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. <sup>20</sup> For all the promises of God in him (are) Yea, and (are) in him Amen, unto the glorie of God through us. <sup>21</sup> And it is God which stablisheth us with you in Christ, and hath anointed us. <sup>22</sup> Who hath also sealed us, and hath given the earnest of the Spirit in our hearts. <sup>23</sup> Now, I call God for a recorde unto my soule, that to spare you, I came not as yet unto Corinthus. <sup>24</sup> Not that we have dominion over your faith, but we are helpers of your joye: for by faith ye stande.

**2** But I determined thus in my self, that I wolde not come againe to you in heavines. <sup>2</sup> For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me? <sup>3</sup> And I wrote this same thing unto you, lest when I came, I shulde take heavines of them, of whome I ought to rejoyce: this confidence have I in you all, that my joye is the (joye) of you all. <sup>4</sup> For in great affliction, and anguish of heart I wrote unto you with many teares: not that ye shulde be made sorie, but that ye might perceive the love which I have, specially unto you. <sup>5</sup> And if any hath caused sorow, the same hath not made me sorie, but partely [lest I shulde more charge (him)] you all. <sup>6</sup> It is sufficient unto the same man, that he was re-

## (RV 1881) ASV 1901

toward you is not yea and nay. <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. <sup>20</sup> For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. <sup>21</sup> Now he that establisheth us with you in Christ, and anointed us, is God; <sup>22</sup> who also sealed us, and gave *us* the earnest of the Spirit in our hearts.

<sup>23</sup> But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. <sup>24</sup> Not that we have lordship over your faith, but are helpers of your joy:

**2** for in faith ye stand fast. <sup>1</sup> <sup>c</sup> But I determined this for myself, that I would not come again to you with sorrow. <sup>2</sup> For if I make you sorry, who then is he that maketh me glad but he that is made sorry by me? <sup>3</sup> And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

<sup>5</sup> But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. <sup>6</sup> Sufficient to such a one is this punishment which was

## BISHOPS' BIBLE (1568) 1602

yea, and nay. <sup>19</sup> For Gods sonne Jesus Christ, which was preached among you by us, even by me and Sylvanus, and Timotheus, was not yea and nay, but in him it was yea. <sup>20</sup> For all the promises of God in him are yea, and are in him, Amen, unto the glory of God through us. <sup>21</sup> And hee which stablisheth us with you in Christ, and hath anointed us, *is* God: <sup>22</sup> Which hath also sealed us, and hath given the earnest of the spirit in our hearts. <sup>23</sup> I call God for a record unto my soule, that to spare you, I came not as yet unto Corinthus. <sup>24</sup> Not that we be lords over your faith, but are helpers of your joy: for by faith ye stand.

**2** But I determined this in my selfe, that I would not come againe to you in heavinesse. <sup>2</sup> For if I make you sorie, who is he that maketh mee glad but the same which is made sory by me? <sup>3</sup> And I wrote this same unto you, lest when I came, I should take heavinesse of them of whom I ought to rejoyce, having confidence in you all, that my joy, is *the joy* of you all. <sup>4</sup> For in great affliction and anguish of heart, I wrote unto you with many teares: not that ye should be made sory, but that yee might perceive the love which I have most abundantly unto you. <sup>5</sup> But if any man hath caused sorowe, the same hath not made me sory, but partly, (lest I should overgrieve) you all. <sup>6</sup> It is sufficient unto the same man that he was re-

## RSV (1946) 1960

to you has not been Yes and No. <sup>19</sup> For the Son of God, Jesus Christ, whom we preached among you, Silvanus and Timothy and I, was not Yes and No; but in him it is always Yes. <sup>20</sup> For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God. <sup>21</sup> But it is God who establishes us with you in Christ, and has commissioned us; <sup>22</sup> he has put his seal upon us and given us his Spirit in our hearts as a guarantee.

<sup>23</sup> But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. <sup>24</sup> Not that we lord it over your faith; we work with you for your joy,

**2** for you stand firm in your faith. <sup>1</sup> For I made up my mind not to make you another painful visit. <sup>2</sup> For if I cause you pain, who is there to make me glad but the one whom I have pained? <sup>3</sup> And I wrote as I did, so that when I came I might not be pained by those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. <sup>4</sup> For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

<sup>5</sup> But if any one has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to you all. <sup>6</sup> For such a one this punishment by the majority

<sup>c</sup> Some ancient authorities read *For*.

## TYNDALE (1525) 1535

and comforte him: <sup>7</sup>lest that same persone shuld be swallowed up with over moche hevynes. <sup>8</sup>Wherefore I exhorte you, that love maye have strength over him. <sup>9</sup>For this cause verely dyd I write, that I myght knowe the profe of you, whether ye shuld be obedient in all thynges. <sup>10</sup>To whom ye forgeve eny thyng, I forgeve also. And verely yf I forgeve eny thyng, to whom I forgave it, for youre sakes forgave I it, in the roume of Christ, <sup>11</sup>lest Satan shuld prevent us. For his thoughtes are not unknowen unto us.

<sup>12</sup>When I was come to Troada for Christes Gospels sake (and a great dore was opened unto me of the Lorde) <sup>13</sup>I had no rest in my sprete, because I founde not Titus my brother: but toke my leave of them and went awaye into Macedonia. <sup>14</sup>Thankes be unto God which alwayes geveth us the victorie in Christ, and openeth the saver of his knowledge by us in every place. <sup>15</sup>For we are unto God the swete savoure of Christ, both amonge them that are saved, and also amonge them which perysshe. <sup>16</sup>To the one parte are we the savoure of deeth unto deeth. And unto the other parte are we the savoure of lyfe unto lyfe. And who is mete unto these thynges? <sup>17</sup>For we are not as many are which choppe and chaunge with the worde of God: but even oute of purenes, and by the power of God, and in the syght of God, so speake we in Christ.

## RHEIMS 1582

one, this rebuke sufficeth that is given of many: <sup>7</sup>so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed up with over great sorow. <sup>8</sup>For the which cause I beseeche you that you confirme charitie toward him. <sup>9</sup>For therfore also have I written that I may know the experiment of you, whether in all things you be obedient. <sup>10</sup>And whom you have pardoned any thing, I also. For, my self also that which I pardoned, if I pardoned any thing, for you in the person of Christ, <sup>11</sup>that we be not circumvented of Satan. for we are not ignorant of his cogitations.

<sup>12</sup>And when I was come to Troas for the Gospel of Christ, and a doore was opened unto me in our Lord, <sup>13</sup>I had no rest in my spirit, for that I found not Titus my brother, but bidding them fare wel, I went forth into Macedonia. <sup>14</sup>And thankes be to God, who alwaies triumpheth us in Christ JESUS, and manifesteth the odour of his knowledge by us in every place. <sup>15</sup>For we are the good odour of Christ unto God in them that are saved, and in them that perish. <sup>16</sup>To some in deede the odour of death unto death: but to others the odour of life unto life. And to these things who is so sufficient? <sup>17</sup>For we are not as very many, adulterating the word of God, but of sinceritie, and as of God, before God, in Christ we speake.

## GREAT BIBLE (1539) 1540

<sup>7</sup>So that now contrary wyse, ye ought rather to forgeve him, and comforte him: lest that same persone shuld be swallowed up with over moch hevynes. <sup>8</sup>Wherefore, I exhorte you, that love maye have strength over him. <sup>9</sup>For this cause verely dyd I wryte, that I myght knowe the profe of you, whether ye shulde be obedient in all thynges. <sup>10</sup>To whom ye forgeve eny thyng, I forgeve also. For yf I forgave eny thyng, to whom I forgave it, for youre sakes forgave I it, in the syght of Christ, <sup>11</sup>lest Satan shuld prevent us. For his thoughtes are not unknowen unto us.

<sup>12</sup>When I was come to Troada for Christes Gospels sake (and a dore was opened unto me of the Lord) <sup>13</sup>I had no rest in my sprete, because I founde not Titus my brother: but toke my leave of them, and went awaye into Macedonia. <sup>14</sup>Thankes be unto God, which alwayes geveth us the victorie in Christ, and openeth the saver of his knowledge by us in every place. <sup>15</sup>For we are unto God the swete savoure of Christ, amonge them that are saved, and amonge them which perysshe. <sup>16</sup>To the one parte are we the savour of deeth unto deeth. And unto the other part are we the savour of lyfe unto lyfe. And who is mete unto these thynges? <sup>17</sup>For we are not as the most part are, which choppe and chaunge with the worde of God: but even out of purenes, and by the power of God, in the syght of God, so speake we in Christ.

## KJ (1611) 1873

many. <sup>7</sup>So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup>Wherefore I beseech you that *you* would confirm *your* love towards him. <sup>9</sup>For to this end also did I write, that I might know the proof of you, whether ye be obedient in all *things*. <sup>10</sup>To whom ye forgive any *thing*, I *forgive* also: for if I forgave any *thing*, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; <sup>11</sup>lest Satan should get an advantage of us: for we are not ignorant of his devices.

<sup>12</sup>Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from *thence* into Macedonia. <sup>14</sup>Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. <sup>15</sup>For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: <sup>16</sup>to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these *things*? <sup>17</sup>For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

## GENEVA BIBLE (1560) 1562

buked of manie, <sup>7</sup> So that now contrarie wise ye ought rather to forgive (him,) and comferte (him) lest the same shulde be swallowed up with over much heavingnes. <sup>8</sup> Wherefore, I praye you, that you wolde confirme your love towards him. <sup>9</sup> For this cause also did I write, that I might knowe the profe of you, whether ye wolde be obedient in all things. <sup>10</sup> To whome ye forgive anie thing, I (forgive) also: for verely if I forgave anie thing, to whome I forgave it, for your sakes (forgave I it) in the sight of Christ, <sup>11</sup> Lest Satan shulde circumvent us: for we are not ignorant of his enterprises.

<sup>12</sup> Furthermore, when I came to Troas (to preache) Christs Gospel, and a dore was opened unto me of the Lord, <sup>13</sup> I had no rest in my spirit, because I founde not Titus my brother, but toke my leave of them, and went away into Macedonia. <sup>14</sup> Nowe thankes (be) unto God which alwayes maketh us to triumph in Christ, and maketh manifest the savour of his knowledge by us in everie place. <sup>15</sup> For we are unto God the swete savour of Christ, in them that are saved, and in them which perish. <sup>16</sup> To the one (we are) the savour of death, unto death, and to the other the savour of life, unto life, and who is sufficient for these things? <sup>17</sup> For we are not as manie, which make marchandise of the worde of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

## (RV 1881) ASV 1901

*inflicted* by the many; <sup>7</sup> so that contrariwise ye should <sup>a</sup> rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. <sup>8</sup> Wherefore I beseech you to confirm *your* love toward him. <sup>9</sup> For to this end also did I write, that I might know the proof of you, <sup>e</sup> whether ye are obedient in all things. <sup>10</sup> But to whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the presence of Christ; <sup>11</sup> that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

<sup>12</sup> Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, <sup>13</sup> I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.

<sup>14</sup> But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place. <sup>15</sup> For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; <sup>16</sup> to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things? <sup>17</sup> For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

## BISHOPS' BIBLE (1568) 1602

buked of many. <sup>7</sup> So that now contrariwise yee ought rather to forgive him, and comfort him, lest the same *person* should be swallowed up with much heavinesse. <sup>8</sup> Wherefore, I pray you, that you would confirme your love towards him. <sup>9</sup> For to this ende also did I write, that I might know the profe of you, whether ye be obedient in all things. <sup>10</sup> To whom ye forgive any thing, I *forgive* also: For if I forgive any thing, to whom I forgave it, for your sakes *forgave I it* in the sight of Christ, <sup>11</sup> Lest we should be circumvented of Satan: for we are not ignorant of his devises. <sup>12</sup> Furthermore, when I came to Troada, to *preach* Christs Gospel, and a doore was opened unto me of the Lord, <sup>13</sup> I had no rest in my spirit, because I found not Titus my brother, but when I had taken my leave of them, I went away into Macedonia. <sup>14</sup> Nowe thankes bee unto God, which alwayes causeth us to triumph in Christ, and openeth the savour of his knowledge by us in every place. <sup>15</sup> For we are unto God the sweete savour of Christ in them that are saved, and in them which perish. <sup>16</sup> To the one *are wee* the savour of death, unto death: and unto the other, the savour of life, unto life: And who is meete unto these things? <sup>17</sup> For we are not as many are, which chop and change with the worde of God: but as of purenesse, but as of God in the sight of God, speake we in Christ.

## RSV (1946) 1960

is enough; <sup>7</sup> so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. <sup>8</sup> So I beg you to reaffirm your love for him. <sup>9</sup> For this is why I wrote, that I might test you and know whether you are obedient in everything. <sup>10</sup> Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, <sup>11</sup> to keep Satan from gaining the advantage over us; for we are not ignorant of his designs.

<sup>12</sup> When I came to Troas to preach the gospel of Christ, a door was opened for me in the Lord; <sup>13</sup> but my mind could not rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

<sup>14</sup> But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. <sup>15</sup> For we are the aroma of Christ to God among those who are being saved and among those who are perishing, <sup>16</sup> to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? <sup>17</sup> For we are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

<sup>a</sup> Some ancient authorities omit *rather*.  
<sup>e</sup> Some ancient authorities read *whereby*.

## TYNDALE (1525) 1535

**3** We begyn to prayse oure selves agayne. Nede we as some other, of pistles of recommendacion unto you? or letters of recommendacion from you? <sup>2</sup> Ye are oure pistle written in oure hertes, which is understonde and reed of all men, <sup>3</sup> in that ye are knowen, how that ye are the pistle of Christ, ministred by us and written, not with ynke: but with the sprete of the lyvinge God, not in tables of stone, but in fleshly tables of the herte. <sup>4</sup> Suche trust have we thorow Christ to Godward <sup>5</sup> not that we are sufficient of oure selves to thinke eny thinge as it were of oure selves but oure ablenes commeth of God, <sup>6</sup> which hath made us able to minister the newe testament, not of the letter, but of the sprete. For the letter kylleth, but the sprete geveth lyfe.

<sup>7</sup> Yf the ministracion of deeth thorow the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenance (which glory neverthesse is done awaye) <sup>8</sup> why shall not the ministracion of the sprete be moche more glorious? <sup>9</sup> For yf the ministrynge of condemnacion be glorious: moche moare doth he\* ministracion of ryghtewesnes excede in glory. <sup>10</sup> For no dout that which was there glorified is not once glorified in respecte of this excedinge glory. <sup>11</sup> Then yf that which is destroyed was glorious, moche more shall that which remayneth, be glorious.

## RHEIMS 1582

**3** Begin we againe to commend our selves? or do we neede (as certaine) epistles of commendation to you, or from you? <sup>2</sup> Our epistle you are, written in our hartes, which is knowen and read of al men: <sup>3</sup> being manifested that you are the epistle of Christ, ministred by us, and written not with inke, but with the Spirit of the living God: not in tables of stone, but in the tables carnall of the hart. <sup>4</sup> And such confidence we have by Christ to God: <sup>5</sup> not that we be sufficient to thinke any thing of our selves, as of our selves: but our sufficiencie is of God. <sup>6</sup> Who also hath made us meete ministers of the new testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. <sup>7</sup> And if the ministration of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moyses, for the glorie of his countenance, that is made voide: <sup>8</sup> how shal not the ministration of the Spirit be more in glorie? <sup>9</sup> For if the ministration of damnation be in glorie: much more the ministerie of justice aboundeth in glorie. <sup>10</sup> For neither was it glorified, which in this part was glorious, by reason of the excellig glorie. <sup>11</sup> For if that which is made voide, is by glorie: much more that which abideth, is in glorie.

## GREAT BIBLE (1539) 1540

**3** We begyn to prayse oure selves agayne, Nede we as some other, of Epistles of recommendacyon unto you or letters of recommendacion from you? <sup>2</sup> Ye are oure epistle wrytten in oure hertes, which is understande and red of all men, <sup>3</sup> for asmoch as ye declare that ye are the epistle of Christ, mynistrred by us and wrytten, not with ynke: but with the sprete of the lyvyng God not in tables of stone, but in fleshy tables of the hert.

<sup>4</sup> Suche trust have we thorow Christ to God ward, <sup>5</sup> not that we are sufficient of oure selves to thynke eny thyng, as of our selves: but yf we be able unto any thinge the same commeth of God, <sup>6</sup> which hath made us able to mynister the newe testament, not of the letter, but of the sprete. For the letter kylleth, but the sprete geveth lyfe.

<sup>7</sup> If the ministracyon of deeth thorow the letters figured in stones, was glorious, so that the chyldren of Israel coulde not beholde the face of Moses, for the glory of his countenance (whych glory is done awaye) <sup>8</sup> why shall not the ministracyon of the sprete be moch more gloryous? <sup>9</sup> For yf the ministring of condemnacyon be glorious: moch more doth the ministracyon of ryghtewesnes excede in glory. <sup>10</sup> For no dout that whych was there glorified, is not once glorified in respecte of this exceadyng glory. <sup>11</sup> For yf that which is destroyed was glorious, moch more that which remayneth, is glorious.

## KJ (1611) 1873

**3** Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? <sup>2</sup> Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup> forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. <sup>4</sup> And such trust have we through Christ to God-ward: <sup>5</sup> not that we are sufficient of ourselves to think any *thing* as of ourselves; but our sufficiency *is* of God; <sup>6</sup> who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. <sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: <sup>8</sup> how shall not the ministration of the spirit be rather glorious? <sup>9</sup> For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. <sup>11</sup> For if that which is done away *was* glorious, much more that which remaineth

## GENEVA BIBLE (1560) 1562

3 Do we beginne to praise our selves againe? or nede we as some other, epistles of commendation unto you, or (letters) of recommendation from you? <sup>2</sup>Ye are our epistle, written in our hearts, which is understand and red of all men, <sup>3</sup>In that ye are manifest, to be the epistle of Christ, ministred by us, and written, not with yncke, but with the Spirit of the living God not in tables of stone, but in fleshlie tables of the heart. <sup>4</sup>And suche trust have we through Christ to God: <sup>5</sup>Not that we are sufficient of our selves, to thinke anie thing, as of our selves: but our sufficiencie (is) of God. <sup>6</sup>Who also hath made us able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life. <sup>7</sup>If then the ministration of death (written) with letters and ingraven in stones, was glorious so that the children of Israel colde not beholde the face of Moses for the glorie of his countenance [which (glorie) is done away] <sup>8</sup>Ho shall not the ministration of the Spirit be more glorious? <sup>9</sup>For if the ministerie of condemnation (was) glorious, muche more doeth the ministration of righteousness excede in glorie. <sup>10</sup>For even that which was glorified, was not glorified in this point, (that is,) as touching the exceeding glorie. <sup>11</sup>For if that which shulde be abolished, (was) glorious,

## (RV 1881) ASV 1901

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? <sup>2</sup>Ye are our epistle, written in our hearts, known and read of all men; <sup>3</sup>being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. <sup>4</sup>And such confidence have we through Christ to God-ward: <sup>5</sup>not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; <sup>6</sup>who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. <sup>7</sup>But if the ministration of death, written, *and* engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* was passing away: <sup>8</sup>how shall not rather the ministration of the spirit be with glory? <sup>9</sup><sup>f</sup>For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. <sup>10</sup>For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. <sup>11</sup>For if that which passeth away *was* with glory, much more that which remaineth *is* in glory.

<sup>f</sup> Many ancient authorities read *For if the ministration of condemnation is glory.*

## BISHOPS' BIBLE (1568) 1602

3 Doe wee begin to commend our selves againe? Or neede we, as some *other*, Epistles of commendation unto you? or *letters* of commendation from you? <sup>2</sup>Yee are our Epistle written in our hearts, understood and read of all men: <sup>3</sup>For as much as ye are manifestly declared that ye are the Epistle of Christ ministred by us, written not with inke, but with the spirit of the living God, not in stony tables, but in fleshly tables of the heart: <sup>4</sup>Such trust have wee through Christ to Godward: <sup>5</sup>Not that we are sufficient of our selves, to thinke any thing, as of our selves: but our sufficiency *is* of God: <sup>6</sup>Which hath made us able Ministers of the New testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. <sup>7</sup>But if the ministration of death in letters figured in stones, was with glory, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* is done away: <sup>8</sup>How shall not the ministration of the spirit be much more in glory? <sup>9</sup>For if the ministration of condemnation be glory: much more doeth the ministration of righteousness exceed in glory. <sup>10</sup>For even that which was glorified, was not glorified in this behalfe, because of the exceeding glory. <sup>11</sup>For if that which is put away, was glorious: much more that which

## RSV (1946) 1960

3 Are we beginning to commend ourselves? Or do we need, as some do, letters of recommendation to you, or from you? <sup>2</sup>You yourselves are our letter of recommendation, written on your <sup>c</sup> hearts, to be known and read by all men; <sup>3</sup>and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

<sup>4</sup>Such is the confidence that we have through Christ toward God. <sup>5</sup>Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God, <sup>6</sup>who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life.

<sup>7</sup>Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, fading as this was, <sup>8</sup>will not the dispensation of the Spirit be attended with greater splendor? <sup>9</sup>For if there was splendor in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendor. <sup>10</sup>Indeed, in this case, what once had splendor has come to have no splendor at all, because of the splendor that surpasses it. <sup>11</sup>For if what faded away came with splendor, what is permanent must have much more splendor.

<sup>c</sup> Other ancient authorities read *our*

## TYNDALE (1525) 1535

<sup>12</sup> Seynge then that we have soche trust, we use gret boldnes <sup>13</sup> and do not as Moses, which put a vayle over his face that the children of Israel shuld not se for what purpose that served which is put away. <sup>14</sup> But their myndes were blinded. For untill this day remayneth the same coveringe untaken away in the olde testament when they reade it, which in Christ is put away. <sup>15</sup> But even unto this daye, when Moses is redde, the vayle hangeth before their hertes. <sup>16</sup> Neverthelesse when they tourne to the Lorde, the vayle shalbe taken away. <sup>17</sup> The Lorde no dout is a sprete. And where the sprete of the Lorde is, there is libertie. <sup>18</sup> But we all beholde the glorie of the Lorde with his face open, and are chaunged unto the same similitude, from glory to glory, even of the sprite of the Lorde.

4 Therefore seynge that we have soche an office, even as mercy is come on us, we faynte not: <sup>2</sup> but have cast from us the clokes of unhonestie, and walke not in craftines nether corrupte we the worde of God: but walke in open trueth, and reporte oure selves to every mannes conscience in the syght of God.

<sup>3</sup> If oure gospell be yet hyd, it is hyd amonge them that are lost, <sup>4</sup> in whom the God of this worlde hath blynded the myndes of them which beleve not, lest the light of the glorious gospell of Christ which is the ymage of God, shulde shyne unto them.

## RHEIMS 1582

<sup>12</sup> Having therfore such hope, we use much confidence: <sup>13</sup> and not as Moyses put a vele upon his face, that the children of Israel might not behold his face, which is made voide, <sup>14</sup> but their senses were dulled. For until this present day, the self same vele in the lecture of the old testament remaineth unrevealed (because in Christ it is made voide) <sup>15</sup> but until this present day, when Moyses is read, a vele is put upon their hart. <sup>16</sup> But when he shal be converted to our Lord, the vele shal be taken away. <sup>17</sup> And our Lord is a Spirit. And where the Spirit of our Lord is, there is libertie. <sup>18</sup> But we al, beholding the glorie of our Lord with face revealed, are transformed into the same image from glorie unto glorie, as of our Lordes Spirit.

4 Therefore having this ministration: according as we have obtained mercie, we faile not, <sup>2</sup> but we renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth commending our selves to every conscience of men before God. <sup>3</sup> And if our Gospel be also hidde, in them that perish it is hidde, <sup>4</sup> in whom the God of this world hath blinded the mindes of the infidels, that the illumination of the Gospel of the glorie of Christ who is the

## GREAT BIBLE (1539) 1540

<sup>12</sup> Seyng then that we have soch trust, we use great boldnes, <sup>13</sup> and do not as Moses, which put a vayle over his face, that the chyl dren of Israel shuld not se for what purpose that served which is put away. <sup>14</sup> But their myndes were blinded. For untill this daye remayneth the same coveringe untaken away in the lecture of the olde testament, whych vayle shalbe put away in Christ. <sup>15</sup> But even unto this daye when Moses is redde the vayle hangeth before their hertes. <sup>16</sup> Neverthelesse when they tourne to the Lord, the vayle shalbe taken away. <sup>17</sup> The Lorde no dout is a sprete. And where the sprete of the Lord is, there is libertie. <sup>18</sup> But we all beholde in a myrroure the glorie of the Lorde with his face open, and are chaunged unto the same similitude, from glory to glory, even as of the sprete of the Lorde.

4 Therefore, seying that we have soch an offyce, even as God hath had mercy on us, we go not out of kynde: <sup>2</sup> but have cast from us the clokes of unhonestye, and walke not in craftynes, nether handle we the worde of God disceatfully, but open the trueth, and reporte oure selves to every mannes conscience in the syght of God <sup>3</sup> If oure Gospell be yet hyd, it is hyd amonge them that are lost, <sup>4</sup> in whom the God of this world hath blynded the myndes of them which beleve not, lest the lyght of the gospell of the glory of Christ whych is the ymage of God) shulde shyne unto them.

## KJ (1611) 1873

is glorious. <sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup> and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: <sup>14</sup> but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. <sup>15</sup> But *even* unto this day, when Moses is read, the vail is upon their heart. <sup>16</sup> Nevertheless when *it* shall turn to the Lord, the vail shall be taken away. <sup>17</sup> Now the Lord is *that* Spirit: and where the Spirit of the Lord *is*, there *is* liberty. <sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed *into* the same image from glory to glory, even as by the Spirit of the Lord.

4 Therefore seeing we have this ministry, as we have received mercy, we faint not; <sup>2</sup> but have renounced the hidden *things* of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup> But if our gospel be hid, it is hid to them that are lost: <sup>4</sup> in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the

## GENEVA BIBLE (1560) 1562

much more shal that which remaineth, be glorious. <sup>12</sup> Seing then that we have suche trust, we use great boldenes of speache. <sup>13</sup> And (we are) not as Moses, (which) put a vaile upon his face, that the children of Israel shulde not looke unto the end of that which shulde be abolished. <sup>14</sup> Therefore their mindes are hardened: for until this day remaineth the same covering untaken away in the reading of the Olde testament, which (vaile) in Christ is put away. <sup>15</sup> But even unto this day, when Moses is red, the vaile is layed over their hearts. <sup>16</sup> Nevertheles when their (heart) shalbe turned to the Lord, the vaile shalbe taken away. <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord (is,) libertie. <sup>18</sup> But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

**4** Therefore, seing that we have this ministerie, as we have received mercie we fainte not: <sup>2</sup> But have cast from us the clokes of shame and walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approve our selves to everie mans conscience in the sight of God. <sup>3</sup> If our Gospel be then hid, it is hid to them, that are lost. <sup>4</sup> In whome the god of this worlde hath blinded the mindes, (that is,) of the infideles, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine unto

## (RV 1881) ASV 1901

<sup>12</sup> Having therefore such a hope, we use great boldness of speech, <sup>13</sup> and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: <sup>14</sup> but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ. <sup>15</sup> But unto this day, whensoever Moses is read, a veil lieth upon their heart. <sup>16</sup> But whensoever it shall turn to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. <sup>18</sup> But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

**4** Therefore seeing we have this ministry, even as we obtained mercy, we faint not: <sup>2</sup> but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup> And even if our gospel is veiled, it is veiled in them that perish: <sup>4</sup> in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them.

## BISHOPS' BIBLE (1568) 1602

remaineth, is glorious. <sup>12</sup> Seeing then that we have such hope, we use great boldnesse of speech: <sup>13</sup> And not as Moyses, which put a vaile over his face, that the children of Israel should not stedfastly looke unto the end of that which is abolished. <sup>14</sup> But their mindes were blinded: for untill this day remaineth the same vaile untaken away in the reading of the Olde testament, which vaile is put away in Christ. <sup>15</sup> But even unto this day when Moyses is read, the vaile is layd upon their heart. <sup>16</sup> Neverthelesse, when it shall turne to the Lord, the vaile shalbe taken away. <sup>17</sup> The Lorde is the spirit: and where the spirit of the Lord is, there is libertie. <sup>18</sup> But we all beholding as in a mirrour, the glory of the Lord, with his face open, are changed unto the same image from glory to glory, even as of the spirit of the Lord.

**4** Therefore seeing that we have such a ministerie, as we have received mercie, we faint not: <sup>2</sup> But have cast from us the clokes of dishonestie, walking not in craftinesse, neither handling the word of God deceitfully, but in opening of the trueth, commending our selves to every mans conscience in the sight of God. <sup>3</sup> If our Gospel be hid, it is hid in them that are lost: <sup>4</sup> In whom the God of this world hath blinded the mindes of them which beleve not, lest the light of the Gospel of the glory of Christ should shine unto them, (which is the image of God.)

## RSV (1946) 1960

<sup>12</sup> Since we have such a hope, we are very bold, <sup>13</sup> not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendor. <sup>14</sup> But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. <sup>15</sup> Yes, to this day whenever Moses is read a veil lies over their minds; <sup>16</sup> but when a man turns to the Lord the veil is removed. <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup> And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

**4** Therefore, having this ministry by the mercy of God, we do not lose heart. <sup>2</sup> We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God. <sup>3</sup> And even if our gospel is veiled, it is veiled only to those who are perishing. <sup>4</sup> In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God.

## TYNDALE (1525) 1535

<sup>5</sup> For we preache not oure selves, but Christ Jesus to be the Lorde, and oure selves youre servauntes, for Jesus sake. <sup>6</sup> For it is God that commaunded the lyght to shyne out of darcknes, which hath shyned in oure hertes, for to geve the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of us. <sup>8</sup> We are troubled on every syde, yet are we not with out shyft. <sup>9</sup> We are in povertie: but not utterly without somewhat. We are persecuted: but are not forsaken. We are cast doune: neverthesse we perisshe not. <sup>10</sup> And we all wayes beare in oure bodyes the dyinge of the Lorde Jesus, that the lyfe of Jesu myght appere in oure bodyes.

<sup>11</sup> For we which live, are alwayes delyvered unto deeth for Jesus sake, that the lyfe also of Jesu myght appere in oure mortallfleshe. <sup>12</sup> So then deeth worketh in us, and lyfe in you. <sup>13</sup> Seynge then that we have the same sprete of fayth, accordinge as it is written: I beleved, and therefore have I spoken. We also beleve, and therefore speake. <sup>14</sup> For we knowe that he which rayseed up the Lorde Jesus, shall rayse up us also by the meanes of Jesus, and shall seet us with you. <sup>15</sup> For all thynges do I for youre sakes, that the plenteous grace by thankes geven of many, maye redounde to the prayse of God.

<sup>16</sup> Wherefore we are not weryed, but though oure utwarde man perysshe, yet the inwarde man is renewed daye

## RHEIMS 1582

image of God, might not shine to them. <sup>5</sup> For we preache not our selves, but JESUS Christ our Lord: and us, your servants by JESUS, <sup>6</sup> because God that commaunded light to shine of darkenes, he hath shined in our hartes to the illumination of the knowledge of the glorie of God, in the face of Christ JESUS. <sup>7</sup> But we have this treasure in earthen vessels, that the excellencie may be of the power of God, and not of us. <sup>8</sup> In all things we suffer tribulation, but are not in distresse: we want, but are not destitute: <sup>9</sup> we suffer persecution, but are not forsaken: we are cast doune, but we perish not: <sup>10</sup> alwaies bearing about in our body the mortification of JESUS, that the life also of JESUS may be manifested in our bodies. <sup>11</sup> For we that live, are alwaies delivered unto death for JESUS: that the life also of JESUS may be manifested in our mortal flesh. <sup>12</sup> Death then worketh in us, but life in you. <sup>13</sup> And having the same spirit of faith, as it is written, *I beleved, for the which cause I have spoken*, we also beleve, for the which cause we speake also: <sup>14</sup> knowing that he which raised up JESUS, wil raise up us also with JESUS and set us with you. <sup>15</sup> For al things are for you: that the grace abounding by many in giving of thankes, may abound unto the glorie of God. <sup>16</sup> For which cause we faile not: but although that our man which is without, corrupte: yet that which is within, is

## GREAT BIBLE (1539) 1540

<sup>5</sup> For we preache not our selves, but Christ Jesus to be the Lorde, and oure selves youre servauntes, for Jesus sake. <sup>6</sup> For it is God, that commaunded the lyght to shyne out of darcknes, which hath shyned in oure hertes, for to geve the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in erthen vessels, that the excellency of the power myght be Gods, and not oures. <sup>8</sup> We are troubled on every syde, yet are we not without shyft. We are in povertie: but not utterly without somewhat. <sup>9</sup> We suffre persecucion: but are not forsaken therein. We are cast doune: neverthesse we perysshe not. <sup>10</sup> We all wayes beare aboute in the bodye, the dyinge of the Lorde Jesus, that the lyfe of Jesu myght also appere in oure bodye.

<sup>11</sup> For we which lyve, are alwayes delyvered unto deeth for Jesus sake, that the lyfe also of Jesu myght appere in oure mortall fleshe. <sup>12</sup> So then, deeth worketh in us, but lyfe in you. <sup>13</sup> But seynge that we have the same sprete of fayth (accordynge as it is wrytten: I beleved, and therefore have I spoken.) We also beleve, and therefore speake. <sup>14</sup> For we knowe, that he which rayseed up the Lorde Jesus, shall rayse up us also by the meanes of Jesus, and shall sett us with you. <sup>15</sup> For all thynges do I for youre sakes that the plenteous grace by thanckes geven of many, maye redounde to the prayse of God.

<sup>16</sup> Wherefore, we are not weryed, But though oure utwarde man perysshe, yet the inwarde man is renewed daye

## KJ (1611) 1873

image of God, should shine unto them. <sup>5</sup> For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. <sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup> *We* are troubled on every *side*, yet not distressed; *we are* perplexed, but not in despair; <sup>9</sup> persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup> always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup> For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup> So then death worketh in us, but life in you. <sup>13</sup> We having the same spirit of faith, according as it is written, *I believed, and therefore have I spoken*; we also believe, and therefore speak; <sup>14</sup> knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. <sup>15</sup> For all *things are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. <sup>16</sup> For which cause we faint not; but though our outward man

## GENEVA BIBLE (1560) 1562

them. <sup>5</sup> For we preache not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. <sup>6</sup> For God that commanded the light to shine out of darkenes, (is he) which hath shined in our hearts, to give the light of the knowledge of the glorie of God in the face of Jesus Christ. <sup>7</sup> But we have this treasure in earthen vessels, that the excellencie of that power might be of God and not of us. <sup>8</sup> We are afflicted on everie side, yet (are we) not in distresse: in povertie, but no overcome of povertie. <sup>9</sup> (We are) persecuted, but not forsaken: cast downe, but we perish not. <sup>10</sup> Everie where we beare about in our bodie the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodies. <sup>11</sup> For we which live, are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup> So then death worketh in us, and life in you. <sup>13</sup> And because we have the same Spirit of faith, according as it is written, I beleved, and therefore have I spoken, we also beleve, and therefore speake, <sup>14</sup> Knowing that he which hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall set us with you. <sup>15</sup> For all things (are) for your sakes that moste plenteous grace by the thanksgiving of manie may redounde to the praise of God. <sup>16</sup> Therefore we faint not, but thogh our outward man perish, yet the inward man

## (RV 1881) ASV 1901

<sup>5</sup> For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants <sup>a</sup>for Jesus' sake. <sup>6</sup> Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; <sup>8</sup> we are pressed on every side, yet not straitened; perplexed, yet not unto despair; <sup>9</sup> pursued, yet not forsaken; smitten down, yet not destroyed; <sup>10</sup> always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. <sup>11</sup> For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. <sup>12</sup> So then death worketh in us, but life in you. <sup>13</sup> But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; <sup>14</sup> knowing that he that raised up <sup>b</sup>the Lord Jesus shall raise up us also with Jesus, and shall present us with you. <sup>15</sup> For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

<sup>16</sup> Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

<sup>a</sup> Some ancient authorities read *through Jesus*.

<sup>b</sup> Some ancient authorities omit *the Lord*.

## BISHOPS' BIBLE (1568) 1602

<sup>5</sup> For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. <sup>6</sup> For it is God that commanded the light to shine out of darknesse, who hath shined in our hearts, for *to give* the light of the knowledge of the glory of God, in the face of Jesus Christ. <sup>7</sup> But we have this treasure in earthen vessels, that the excellencie of the power may be Gods, and not of us. <sup>8</sup> We are troubled on every side, yet are we not without shift: We are in povertie, be not in extreme poverty. <sup>9</sup> Wee are persecuted, but are not forsaken therein: wee are cast downe, but wee perish not: <sup>10</sup> Wee alwayes beare about in the body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our body. <sup>11</sup> For wee which live, are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortall flesh. <sup>12</sup> So then, death worketh in us, but life in you. <sup>13</sup> Seeing then that we have the same spirit of faith (according as it is written, I beleaved, and therefore have I spoken:) We also beleeve, and therefore speake: <sup>14</sup> Knowing that hee which raised up the Lord Jesus, shall raise up us also by the meanes of Jesus, and shall set us with you. <sup>15</sup> For all things *do I* for your *sakes*, that the plenteous grace by thanksgiving of many, may redound to the praise of God. <sup>16</sup> Wherefore we are not wearied: but though our outward man perish, yet the inward man is renewed day by day.

## RSV (1946) 1960

<sup>5</sup> For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. <sup>6</sup> For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

<sup>7</sup> But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. <sup>8</sup> We are afflicted in every way, but not crushed; perplexed, but not driven to despair; <sup>9</sup> persecuted, but not forsaken; struck down, but not destroyed; <sup>10</sup> always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. <sup>11</sup> For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. <sup>12</sup> So death is at work in us, but life in you.

<sup>13</sup> Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, <sup>14</sup> knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. <sup>15</sup> For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

<sup>16</sup> So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every

## TYNDALE (1525) 1535

by daye. <sup>17</sup>For oure excedinge tribulacion which is momentany and light, prepareth an excedinge and an eternall wayght of glorye unto us, <sup>18</sup>whill we loke not on the thynges which are sene, but on the thynges which are not sene. For thynges which are sene, are temporall: but thynges which are not sene, are eternall.

**5** We knowe suerly yf oure erthy mancion wherin we now dwell were destroyed, that we have a bilding ordeyned of God, an habitacion not made with hondes, but eternall in heaven. <sup>2</sup>And herefore sigh we, desiringe to be clothed with oure mansion which is from heaven: <sup>3</sup>so yet yf that we be founde clothed, and not naked. <sup>4</sup>For as longe as we are in this tabernacle, we sigh and are greved for we wold not be unclothed, but wolde be clothed upon, that mortalite might be swallowed up of lyfe. <sup>5</sup>He that hath ordeyned us for this thyng, is God: which very same hath geven unto us the earnest of the sprete.

<sup>6</sup>Therefore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. <sup>7</sup>For we walke in fayth and se not. <sup>8</sup>Nevertheless we are of good comforte, and had lever to be absent from the body and to be present with the Lorde. <sup>9</sup>Wherefore, whether we be at home or from home we endeouvre oure selves to please him. <sup>10</sup>For we must all appere before the judgements seate of Christ, that every man maye receive the workes of his body accordinge to that he hath done,

## RHEIMS 1582

renewed from day to day. <sup>17</sup>For that our tribulation which presently is momentanie and light, worketh above measure exceedingly an cternal weight of glorie in us, <sup>18</sup>we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

**5** For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in heaven. <sup>2</sup>For in this also do we grone, desirous to be overclothed with our habitation that is from heaven: <sup>3</sup>yet so, if we be found clothed, not naked. <sup>4</sup>For we also that are in this tabernacle, grone being burdened: because we would not be spoiled, but overclothed, that that which is mortal, might be swallowed up of life. <sup>5</sup>And he that maketh us to this same, is God, who hath given us the pledge of the Spirit. <sup>6</sup>Being bold therefore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (<sup>7</sup>for we walke by faith and not by sight) <sup>8</sup>but we are bold, and have a good wil to be pilgrimes rather from the body, and to be present with our Lorde. <sup>9</sup>And therefore we endeavour, whether absent or present, to please him. <sup>10</sup>For we must al be manifested before the judgement seate of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil.

## GREAT BIBLE (1539) 1540

by daye. <sup>17</sup>For oure tribulacyon which is momentany and lyght. prepareth an excedinge and an eternall wayght of glorye unto us, <sup>18</sup>while we loke not on the thynges which are sene, but on the thynges whych are not sene. For the thynges whych are sene, are temporall: but thynges whych are not sene, are eternall.

**5** For we knowe that yf oure erthy mancion of this dwellyng were destroyed, we have a byldinge of God, an habitacyon not made with handes, but eternall in heaven. <sup>2</sup>For therfore syghe we, desyryng to be clothed with oure mansion which is from heaven: <sup>3</sup>so yet, yf that we be founde clothed, and not naked. <sup>4</sup>For we that are in this tabernacle, syghe and are greved because we wold not be unclothed, but wolde be clothed upon, that mortalite myght be swallowed up of lyfe. <sup>5</sup>He that hath ordeyned us for this thyng, is God: which verysame hath geven unto us the earnest of the sprete.

<sup>6</sup>Therefore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent from God. <sup>7</sup>For we walke in fayth, not after outward appearaunce. <sup>8</sup>Nevertheless, we are of good comforte, and had lever to be absent from the body, and to be present with God. <sup>9</sup>Wherefore, whether we be at home or from home, we endeouvre oure selves, to please him. <sup>10</sup>For we must all appeare before the judgement seate of Christ, that every man maye receive the workes of hys body accordinge to that he hath done, whether it be good or bad.

## KJ (1611) 1873

perish, yet the inward *man* is renewed day by day. <sup>17</sup>For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; <sup>18</sup>while we look not at the *things* which are seen, but at the *things* which are not seen: for the *things* which are seen *are* temporal; but the *things* which are not seen *are* eternal. <sup>1</sup>For

**5** we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hand, eternal in the heavens. <sup>2</sup>For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: <sup>3</sup>if so be that being clothed we shall not be found naked. <sup>4</sup>For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. <sup>5</sup>Now he that hath wrought us for the selfsame *thing* is God, who also hath given unto us the earnest of the Spirit. <sup>6</sup>Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup>(for we walk by faith, not by sight:) <sup>8</sup>we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

<sup>9</sup>Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup>For we must all appear before the judgment seat of Christ; that every one may receive the *things done* in *his* body, according to that he hath done,

## GENEVA BIBLE (1560) 1562

is renewed daily. <sup>17</sup> For our light affliction which is but for a moment, causeth unto us a farre moste excellent and eternal waight of glorie: <sup>18</sup> While we loke not on the things which are sene, but on the things, which are not sene: for the things which are sene, (are) temporal: but the things which are not sene, (are) eternal.

**5** For we knowe that if our earthlie house of this tabernacle be destroyed, we have buylding (given) of God, (that is,) an house not made with hands, (but) eternal in the heavens. <sup>2</sup> For therefore we sigh, desiring to be clothed with our house, which is from heaven. <sup>3</sup> Because that if we be clothed, we shal not be founde naked. <sup>4</sup> For in dede we that are in this tabernacle, sigh and are burdened, because we wolde not be unclothed, but wolde be clothed upon, that mortalitie might be swallowed up of life. <sup>5</sup> And he that hath created us for this thing, (is) God, who also hath given unto us the earnest of the Spirit. <sup>6</sup> Therefore we are alway bolde, thogh we knowe that whiles we are at home in the bodie, we are absent from the Lord. <sup>7</sup> [For we walke by faith, and not by sight.] <sup>8</sup> Nevertheles, we are bolde, and love rather to remove out of the bodie, and to dwell with the Lord. <sup>9</sup> Wherefore also we covet, that bothe dwelling at home, and removing from home we may be acceptable to him. <sup>10</sup> For we must all appeare before the judgement seat of Christ, that everie man may receive the things which are (done) in his bodie according to that he hath done,

## (RV 1881) ASV 1901

<sup>17</sup> For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; <sup>18</sup> while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

**5** For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. <sup>2</sup> For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: <sup>3</sup> if so be that being clothed we shall not be found naked. <sup>4</sup> For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. <sup>5</sup> Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. <sup>6</sup> Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord <sup>7</sup> (for we walk by faith, not by sight); <sup>8</sup> we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. <sup>9</sup> Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. <sup>10</sup> For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

## BISHOPS' BIBLE (1568) 1602

<sup>17</sup> For the momentany lightnesse of our tribulation, prepareth an exceeding and an eternal weight of glory unto us: <sup>18</sup> While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

**5** For wee know that if our earthly house of this tabernacle were destroyed, we have a building of God, *even* an habitation not made with handes, but eternal in heaven. <sup>2</sup> For therefore sigh we, desiring *upon our clothing* to be further clothed with our house which is from heaven. <sup>3</sup> If so be that we being clothed, shall not be found naked. <sup>4</sup> For we that are in this tabernacle, sigh, beeing burdened, because wee would not put off our clothing, but upon the same put on more, that mortalitie might bee swallowed up of life. <sup>5</sup> He that hath ordeined us for the selfe same thing, is God, which hath also given unto us the earnest of the spirit. <sup>6</sup> Therefore wee are alway of good cheare, and know that as long as we are at home in the body, we are absent from the Lord. <sup>7</sup> (For we walke by faith, not after outward appearance.) <sup>8</sup> Neverthelesse, we are of good comfort, and had rather to be absent from the bodie, and to be present with the Lord. <sup>9</sup> Wherefore, whether we be at home, or from home, we endeavour our selves to be accepted unto him. <sup>10</sup> For we must all appeare before the judgement seat of Christ, that every man may receive the works of his body, according to that he hath done, whether

## RSV (1946) 1960

day. <sup>17</sup> For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, <sup>18</sup> because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

**5** For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup> Here indeed we groan, and long to put on our heavenly dwelling, <sup>3</sup> so that by putting it on we may not be found naked. <sup>4</sup> For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. <sup>5</sup> He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

<sup>6</sup> So we are always of good courage; we know that while we are at home in the body we are away from the Lord, <sup>7</sup> for we walk by faith, not by sight. <sup>8</sup> We are of good courage, and we would rather be away from the body and at home with the Lord. <sup>9</sup> So whether we are at home or away, we make it our aim to please him. <sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

## TYNDALE (1525) 1535

whether it be good or bad? <sup>11</sup> Seynge then that we knowe, how the Lorde is to befeared, we fare fayre with men. For we are knowen well ynough unto God. I trust also that we are knowen in youre consciences.

<sup>12</sup> We prayse not oure selves agayne unto you, but geve you an occasion to rejoyce of us, that ye maye have some what agaynst them, which rejoyce in the face, and not in the hert. <sup>13</sup> For yf we be to fervent, to God are we to fervent. If we kepe measure, for youre cause kepe we measure. <sup>14</sup> For the love of Christ constrayneth us, because we thus judge, yf one be deed for all, that then are all deed, <sup>15</sup> and that he dyed for all, that they which live, shulde not hence forth live unto them selves, but unto him which dyed for them and rose agayne.

<sup>16</sup> Wherefore henceforth knowe we no man after the flesshe. In so moche though we have knowen Christ after the flesshe, now hence forth knowe we him so no moare. <sup>17</sup> Therefore yf eny man be in Christ, he is a newe creature. Olde thinges are passed awaye, beholde all thinges are become newe. <sup>18</sup> Neverthelesse all thinges are of God, which hath reconciled us unto him selfe by Jesus Christ, and hath geven unto us the office to preache the attonement. <sup>19</sup> For God was in Christ, and made agrement bitwene the worlde and him selfe, and imputed not their synnes unto them: and hath committed to us the preachinge of the attonement. <sup>20</sup> Now then are we messengers in the roume of Christ even as though God dyd beseeche you thorow us: So praye

## RHEIMS 1582

<sup>11</sup> Knowing therefore the feare of our Lord we use persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest. <sup>12</sup> We commend not our selves againe to you, but give you occasion to glorie for us: that you may have against them that glorie in face, and not in hart. <sup>13</sup> for whether we excede in minde, to God: or whether we be sober, to you. <sup>14</sup> For the charitie of Christ urgeth us: judging this, that if one died for al, then al were dead. <sup>15</sup> and Christ died for al: that they also which live, may not now live to them selves, but to him that died for them and rose againe. <sup>16</sup> Therefore we from hence forth know no man according to the flesh. And if we have knowen Christ according to the flesh: but now we know him no more.

<sup>17</sup> If then any be in Christ a new creature: the old are passed, behold al things are made new. <sup>18</sup> but al of God, who hath reconciled us to him self by Christ: and hath given us the ministerie of reconciliation. <sup>19</sup> For God in deede was in Christ reconciling the world to him self, not imputing to them their sinnes, and hath put in us the word of reconciliation. <sup>20</sup> For Christ therefore we are legates, God as it were exhorting by us. For Christ we beseeche you,

## GREAT BIBLE (1539) 1540

<sup>11</sup> Seynge then that we knowe, how the Lorde is to be feared, we fare fayre wyth men. For we are knowen well ynough unto God. I trust also that we are knowen in youre consciences.

<sup>12</sup> For we prayse not oure selves agayne unto you, but geve you an occasyon to rejoyce of us, that ye maye have some what against them, whych rejoyce in the face, and not in the herte. <sup>13</sup> For yf we be to fervent, to God are we to fervent. Or If we kepe measure, for youre cause kepe we measure. <sup>14</sup> For the love of Christ constrayneth us, because we thus judge, that yf one dyed for all, then were all deed, <sup>15</sup> and he dyed for all: that they whych lyve, shuld not hence forth lyve unto them selves, but unto him whych dyed for them, and rose agayne.

<sup>16</sup> Wherefore, hence forth knowe we no man after the flesshe. In so moch though we have knowen Christ after the flesshe, now yet hence forth knowe we him so nomoare. <sup>17</sup> Therefore yf eny man be in Christ, he is a newe creature Olde thynges are passed awaye, beholde, all thinges are become new. <sup>18</sup> Neverthelesse, all thynges are of God, whych hath reconcyed us unto him selfe by Jesus Christ, and hath geven to us the offyce to preache the attonement. <sup>19</sup> For God was in Christ, and made agrement betwene the worlde and him selfe, and imputed not their synnes unto them, and hath commytted to us the preachynge of the attonement. <sup>20</sup> Now then are we messengers in the rowme of Christ even as though God dyd beseeche you thorow us. So praye we you in Christes stede, that ye be reconcyed

## KJ (1611) 1873

whether *it be* good or bad. <sup>11</sup> Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. <sup>12</sup> For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have *somewhat* to answer them which glory in appearance, and not in heart. <sup>13</sup> For whether we be besides ourselves, *it is* to God: or whether we be sober, *it is* for your cause. <sup>14</sup> For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: <sup>15</sup> and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose *again*. <sup>16</sup> Wherefore henceforth know we no *man* after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. <sup>17</sup> Therefore if any *man be* in Christ, *he is* a new creature: old *things* are past away; behold, all *things* are become new. <sup>18</sup> And all *things are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

## GENEVA BIBLE (1560) 1562

whether (it be) good or evil. <sup>11</sup> Knowing therefore the terror of the Lord we persuade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences. <sup>12</sup> For we praise not our selves againe unto you, but give you an occasion to rejoyce of us, that ye may have (to answer) against them, which rejoyce in the face, and not in the heart. <sup>13</sup> For whether we be out of our wit, (we are it) to God: or whether we be in our right minde, (we are it) unto you. <sup>14</sup> For the love of Christ constraineth us: because we thus judge, that if one be dead for all, then were all dead. <sup>15</sup> And he dyed for all, that they which live, shulde not hence forthe live unto them selves, but unto him which dyed for them, and rose againe. <sup>16</sup> Wherefore, hence forthe know we no man after the flesh, yea thogh we had knowen Christ after the flesh, yet now hence forthe know we (him) no more. <sup>17</sup> Therefore if anie man (be) in CHRIST, (let him be) a newe creature. Olde things are passed away: beholde, all things are become newe. <sup>18</sup> And all things (are) of God, which hathe reconciled us unto him self by Jesus Christ, and hathe given unto us the ministerie of reconciliation. <sup>19</sup> For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes unto them, and hathe committed to us the worde of reconciliation. <sup>20</sup> Now then are we ambassadours for Christ: as thogh God did beseche (you) through us, we praye you

## (RV 1881) ASV 1901

<sup>11</sup> Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. <sup>12</sup> We are not again commending ourselves unto you, but *speake* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. <sup>13</sup> For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. <sup>14</sup> For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; <sup>15</sup> and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. <sup>16</sup> Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. <sup>17</sup> Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new. <sup>18</sup> But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation: <sup>19</sup> to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

<sup>20</sup> We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on be-

## BISHOPS' BIBLE (1568) 1602

it be good or bad. <sup>11</sup> Knowing therefore the feare of the Lord, we perswade men, for wee are knowen well ynough unto God: I trust also that wee are knowen in your consciences. <sup>12</sup> For wee commend not our selves againe unto you, but give you an occasion to glory on our behalfe, that yee may have somewhat against them which glory in the face, and not in the heart. <sup>13</sup> For if wee be too fervent, to God are wee *too fervent*: Or if wee keepe measure, for your cause *keepe we measure*. <sup>14</sup> For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. <sup>15</sup> And hee died for all, that they which live, should not hencefoorth live unto themselves, but unto him which died for them, and rose againe. <sup>16</sup> Wherefore henceforth know wee no man after the flesh: Insomuch though wee have knowen Christ after the flesh, nowe yet henceforth know we him no more. <sup>17</sup> Therefore if any man *be* in Christ, he is a new creature: Olde things are passed away, beholde, all things are become new. <sup>18</sup> And all things are of God, which hath reconciled us unto himselfe by Jesus Christ, and hath given to us the ministry of reconciliation. <sup>19</sup> For God was in Christ, reconciling the world to himselfe, not imputing their sinnes unto them, and hath committed to us the preaching of the atonement. <sup>20</sup> Now then are wee messengers for Christ, even as though God did beseech you through us: *so* pray we you in Christs

## RSV (1946) 1960

<sup>11</sup> Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. <sup>12</sup> We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. <sup>13</sup> For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. <sup>14</sup> For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. <sup>15</sup> And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised.

<sup>16</sup> From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. <sup>17</sup> Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup> So we are ambassadors for Christ, God making his appeal through us. We beseech you

## TYNDALE (1525) 1535

we you in Christes stede, that ye be atone with God: <sup>21</sup>for he hath made him to besynne for us, which knewe no synne, that we by his meanes shulde be that ryghtewesnes which before God is alowed

**6** We as helpers therfore exhorte you, that ye receave not the grace of God in vayne) \* <sup>2</sup>For he sayth: I have hearde the in a tyme accepted: and in the daye of salvacion, have I suckered the. Beholde, now is that well accepted tyme: beholde now is that daye of salvacion. <sup>3</sup>Let us geve no man occasion of evyll, that in oure office be founde no faute: <sup>4</sup>but in all thynges let us behave oure selves as the ministers of God.

In moche pacience, in afflictions, in necessite, in anguysshe, <sup>5</sup>in strypes, in presonment, in stryfe, in laboure, in watchinge, in fasting, <sup>6</sup>in purenes, in knowledge, in longe sufferinge, in kyndnes, in the holy goost, in love unfayned, <sup>7</sup>in the wordes of trueth, in the power of God, by the armour of ryghtewesnes of the ryght honde and on the lyfte, <sup>8</sup>in honoure and dishonoure, in evyll reporte and good reporte, as desceavers and yet true, <sup>9</sup>as unknowen, and yet knowen: as dyinge, and beholde we yet live: as chastened, and not kylled: <sup>10</sup>as sorowynge, and yet alwaye mery: as poore, and yet make many riche: as havinge no thinge, and yet possessinge all thynges.

<sup>11</sup>O ye Corinthyans, oure mouth is open unto you. Oure herte is made large: <sup>12</sup>ye are in no straye in us, but are in a straye in your awne bowelles: <sup>13</sup>I promyse you lyke rewarde with me, as to my chyldren. Set youre selves ther-

## RHEIMS 1582

be reconciled to God. <sup>21</sup>Him that knew no sinne, for us he made sinne: that we might be made the justice of God in him

**6** And we helping do exhorte, that you receive not the grace of God in vaine. (<sup>2</sup>For he saith, *In time accepted have I heard thee: and in the day of salvation have I holpen thee.* Behold, now is the time acceptable: behold now the day of salvation.) <sup>3</sup>to no man giving any offence, that our ministerie be not blamed: <sup>4</sup>but in al things let us exhibite our selves as the ministers of God, in much patience, in tribulations, in necessities, in distresses, <sup>5</sup>in stripes, in prisons, in seditions, in labours, in watchings, in fastings, <sup>6</sup>in chastitie, in knowledge, in longanimitie, in sweetenes, in the holy Ghost, in charitie not feined, <sup>7</sup>in the word of truth, in the vertue of God, by the armour of justice on the right hand, and on the left, <sup>8</sup>by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are unknowen, and knowen: <sup>9</sup>as dying, and behold we live: as chastened, and not killed: <sup>10</sup>as sorrowful, but alwaies rejoycing: as needie, but enriching many: as having nothing, and possessing al things.

<sup>11</sup>Our mouth is open to you o Corinthians, our hart is dilated. <sup>12</sup>You are not straitened in us: but in your owne bowels you are straitened. <sup>13</sup>But having the same reward

## GREAT BIBLE (1539) 1540

unto God: <sup>21</sup>for he made him to be synne for us, which knewe no synne, that we by his meanes shulde be that ryghtewesnes, which before God is alowed.

**6** We also as helpers exhorte you that ye receave not the grace of God in vayne. <sup>2</sup>For he sayth: I have heard the in a tyme accepted: and in the daye of salvacyon, have I suckered the. Beholde, now is that accepted tyme: beholde, now is that daye of salvacyon. <sup>3</sup>Lett us geve no occasyon of evyll, that in oure offyce be founde no faute: <sup>4</sup>but in all thynges let us behave oure selves as the minysters of God.

In moch pacience, in affliccyons, in necessitees in anguysshes, <sup>5</sup>in strypes, in presonmentes: in stryfes: in laboures, in watchynges, in fastynges, <sup>6</sup>in purenes, in knowledge, in longe suffring, in kyndenes, in the holy ghost, in love unfayned, <sup>7</sup>in the worde of trueth, in the power of God, by the armour of ryghtewesnes of the ryght hande and on the lyfte <sup>8</sup>be honoure and dishonoure: be evyll reporte and good reporte: as desceavers, and yet true, <sup>9</sup>as unknowen, and yet knowen: as dyinge, and beholde, we lyve: as chastened, and not kylled: <sup>10</sup>as sorowing, and yet alwaye merye: as poore, and yet make many ryche: as havinge nothyng, and yet possessyng all thynges.

<sup>11</sup>O ye Corynthians, oure mouth is open unto you. Oure hert is made large: <sup>12</sup>ye are in no straye in us, but are in a straye in youre awne bowelles: <sup>13</sup>I promyse unto you lyke reward, as unto chyldren. Set your selves at large,

## KJ (1611) 1873

<sup>21</sup>For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

**6** We then, *as workers together with him*, beseech you also that ye receive not the grace of God in vain. <sup>2</sup>(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.) <sup>3</sup>Giving no offence in any *thing*, that the ministry be not blamed: <sup>4</sup>but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup>in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; <sup>6</sup>by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, <sup>7</sup>by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, <sup>8</sup>by honour and dishonour, by evil report and good report: as deceivers, and yet true; <sup>9</sup>as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; <sup>10</sup>as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all *things*.

<sup>11</sup>O ye Corinthians, our mouth is open unto you, our heart is enlarged. <sup>12</sup>Ye are not straitened in us, but ye are straitened in your own bowels. <sup>13</sup>Now for a recompence in the same, (I speak as unto *my* children,) be ye also en-

## GENEVA BIBLE (1560) 1562

in Christs stede, that ye be reconciled to God. <sup>21</sup> For he hathe made him (to be) sinne for us which knew no sinne, that we shulde be made the righteousnes of God in him.

**6** So we therefore as workers together beseche (you,) that ye receive not the grace of God in vaine. <sup>2</sup> For he saith, I have heard thee in a time accepted, and in the day of salvation have I suckered thee: beholde now the accepted time, beholde now the daye of salvation. <sup>3</sup> We give no occasion of offence in anie thing, that (our) ministerie shulde not be reprehended. <sup>4</sup> But in all things we approve our selves as the ministers of God, in muche patience, in afflictions, in necessities, in distresses, <sup>5</sup> In stripes, in prisonnes, in tumultes, in labours. <sup>6</sup> By watchinges, by fastinges, by puritie, by knowledge, by long suffering, by kindness, by the holie Gost, by love unfained. <sup>7</sup> By the worde of trueth, by the power of God, by the armour of righteousness on the right hand an on the lefte. <sup>8</sup> By honour, and dishonour, by evill reporte and good reporte, as deceivers, and (yet) true: <sup>9</sup> As unknowen, and (yet) known: as dying, and beholde, we live: as chastened, and (yet) not killed: <sup>10</sup> As sorowing, and (yet) alway rejoycing: as poore, and (yet) make manie riche: as having nothing, and (yet) possessing all thyngs. <sup>11</sup> O corinthians, our mouth is open unto you our heart is made large. <sup>12</sup> Ye are not kept straite in us, but ye are kept straite in your owne bowelles. <sup>13</sup> Now for the same recompense, I speake as to (my)

## (RV 1881) ASV 1901

half of Christ, be ye reconciled to God. <sup>21</sup> Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him. <sup>1</sup> And working

**6** together *with him* we entreat also that ye receive not the grace of God in vain <sup>2</sup> (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succor thee:

behold, now is the acceptable time; behold, now is the day of salvation): <sup>3</sup> giving no occasion of stumbling in anything, that our ministration be not blamed; <sup>4</sup> but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup> in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; <sup>6</sup> in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned, <sup>7</sup> in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, <sup>8</sup> by glory and dishonor, by evil report and good report; as deceivers, and *yet* true; <sup>9</sup> as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed; <sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

<sup>11</sup> Our mouth is open unto you, O Corinthians, our heart is enlarged. <sup>12</sup> Ye are not straitened in us, but ye are straitened in your own affections. <sup>13</sup> Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.

## BISHOPS' BIBLE (1568) 1602

stead, that ye be reconciled unto God. <sup>21</sup> For hee hath made him to be sinne for us, which knewe no sinne, that wee should be made the righteousnesse of God in him.

**6** Wee also as helpers *to him* exhort you, that ye receive not the grace of God in vaine. <sup>2</sup> (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: Beholde, nowe is that accepted time, behold, now is that day of salvation,) <sup>3</sup> Giving no offence in any thing, that the ministerie be not blamed: <sup>4</sup> But in all things behaving our selves as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, <sup>5</sup> In stripes, in prisonments, in strifes, in labours, in watchings, in fastings, <sup>6</sup> By purenesse, by knowledge, by long suffering, by kindenesse, by the holy Ghost, by love unfeined: <sup>7</sup> By the worde of trueth, by the power of God, by the armour of righteousness on the right hand and on the left, <sup>8</sup> By honour and dishonour, by evill report and good report, as deceivers, and *yet* true, <sup>9</sup> As unknowen, and *yet* known: as dying, and behold we live: as chastened, and not killed: <sup>10</sup> As sorowing, and yet alway mery: as poore, and yet making many rich: as having nothing, and yet possessing all things. <sup>11</sup> O yee Corinthians, our mouth is open unto you, our heart is enlarged. <sup>12</sup> Ye are not pressed into a narrow roome in us, but are pressed into a narrow roome in your owne bowels. <sup>13</sup> Now for the same recompence (I speake as unto *my* children) be ye also

## RSV (1946) 1960

on behalf of Christ, be reconciled to God. <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

**6** Working together with him, then, we entreat you not to accept the grace of God in vain. <sup>2</sup> For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

Behold, now is the acceptable time; behold, now is the day of salvation. <sup>3</sup> We put no obstacle in any one's way, so that no fault may be found with our ministry, <sup>4</sup> but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, <sup>5</sup> beatings, imprisonments, tumults, labors, watching, hunger; <sup>6</sup> by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, <sup>7</sup> truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; <sup>8</sup> in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; <sup>9</sup> as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; <sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

<sup>11</sup> Our mouth is open to you, Corinthians; our heart is wide. <sup>12</sup> You are not restricted by us, but you are restricted in your own affections. <sup>13</sup> In return—I speak as to children—widen your hearts also.

## TYNDALE (1525) 1535

fore at large, <sup>14</sup> and beare not a straungers yoke with the unbelevers. For what fellyship hath ryghtewesnes with unrigh-  
 tewesnes? What company hath light with darcknes? <sup>15</sup> What concorde hath Christ with Beliall? Ether what parte hath he that beleveth, with an infidell? <sup>16</sup> how agreeth the temple of God with ymages? And ye are the temple of that lyvinge God, as sayde God. I will dwell amonge them and walke amonge them, and wilbe their God: and they shalbe my people. <sup>17</sup> Wherefore come out from amonge them, and separate youre selves (sayth the Lorde) and touche none uncleane thinge: so will I receave you, <sup>18</sup> and wilbe a father unto you, and ye shalbe my sonnes and doughters, sayth the Lorde almyghty.

**7** Seynge that we have soche promyses derely beloved, let us clense oure selves from all fylthynes of the flesshe and sprete, and growe up to full holynes in the feare of God. <sup>2</sup> Understonde us, we have hurte no man: we have corrupte no man: we have defrauded no man. <sup>3</sup> I speake not this to condemne you: for I have shewed you before that ye are in oure hertes to dye and lyve with you. <sup>4</sup> I am very bolde over you, and rejoyce greatly in you. I am filled with comforte and am excadinge joyouse in all oure tribu-

## RHEIMS 1582

(I speake as to my children) be you also dilated. <sup>14</sup> Beare not the yoke with infidels. For what participation hath justice with iniquitie? or what societie is there betwene light and darkenes? <sup>15</sup> And what agreement with Christ and Belial? or what part hath the faithful with the infidel? <sup>16</sup> And what agreement hath the temple of God with Idols? For you are the temple of the living God, as God saith, *That I wil dwel, and walke in them, and wil be their God: and they shal be my people.* <sup>17</sup> For the which cause, *Goe out of the middes of them, and separate your selves,* saith our Lord, *and touch not the uncleane: and I wil receive you.* <sup>18</sup> *and I wil be a father to you: and you shal be my sonnes and daughters, saith our Lord omnipotent.*

**7** Having therfore these promisses, my deerest, let us cleanse our selves from al iniquation of the flesh and spirit, perfiting sanctification in the feare of God. <sup>2</sup> Receive us. We have hurt no man, we have corrupted no man, we have circumvented no man. <sup>3</sup> I speake not to your condemnation. for I said before that you are in our hartes to die together and to live together. <sup>4</sup> Much is my confidence with you, much is my glorying for you: I am replenished with consolation: I do exceedingly abound in joy in al our

## GREAT BIBLE (1539) 1540

<sup>14</sup> and beare not ye the yoke with the unbelevers. For what fellyship hath ryghtewesnes with unrigh-  
 tewesnes? Or what company hath lyght with darknes? <sup>15</sup> Or what concorde hath Christ with Beliall? Ether what parte hath he that beleveth, with an infidell? <sup>16</sup> Or how agreeth the temple of God with Images for ye are the temple of the lyvinge God, as sayde God? I wyll dwell amonge them, and walcke amonge them, and wylbe their God: and they shalbe my people. <sup>17</sup> Wherefore come out from amonge them, and separate youre selves from them (sayth the Lorde) and touche none uncleane thyng: so wyll I receave you, <sup>18</sup> and wylbe a father unto you, and ye shalbe my sonnes and daughters, sayth the Lorde allmyghty.

**7** Seynge that we have soche promyses (dearely beloved) lett us clense oure selves from all filthynes of the flesshe and sprete, and growe up to full holynes wyth the feare of God. <sup>2</sup> Understand us we have hurte no man: we have corrupte no man: we have defrauded no man. <sup>3</sup> I speake not this to condemne you: for I have shewed you before, that ye are in oure hertes to dye and lyve with you: <sup>4</sup> I am very bolde over you, I rejoyce greatly in you. I am fylled with comforte, and am exceedynge joyouse in all

## KJ (1611) 1873

larged. <sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? <sup>15</sup> and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup> and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, <sup>18</sup> and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. <sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

**7** <sup>2</sup> Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. <sup>3</sup> I speak not *this* to condemn you: for I have said before, that you are in our hearts to die and live with you. <sup>4</sup> Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful

## GENEVA BIBLE (1560) 1562

children, Be you also enlarged. <sup>14</sup> Be not unequally yoked with the infideles: for what felowship hathe righteousness with unrighteousnes? and what communion hathe light with darkenes? <sup>15</sup> And what concorde hathe Christ with Belial? or what parte hathe the belever with the infidel? <sup>16</sup> And what agrement hathe the Temple of God with idoles? for ye are the Temple of the livyng God: as God hathe said, I will dwell among them, and walke there: and I will be their God, and they shalbe my people. <sup>17</sup> Wherefore come out from among them, and separate your selves, saith the Lord: and touche none uncleane thing, and I will receive you. <sup>18</sup> And I wil be a Father unto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

**7** Seing then we have these promises dearely beloved, let us clense our selves from all filthines of the flesh and Spirit, and growe up unto ful holines in the feare of God. <sup>2</sup> Receive us: we have done wrong to no man we have consumed no man: we have defrauded no man. <sup>3</sup> I speake it not to (your) condemnacion: for I have said before, that ye are in our hearts, to dye and live together. <sup>4</sup> I use great boldenes of speach towarde you: I rejoyce greatly in you: I am filled with comfort, and am exceedyng

## (RV 1881) ASV 1901

<sup>14</sup> Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? <sup>15</sup> And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? <sup>16</sup> And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup> Wherefore

Come ye out from among them, and be ye separate, saith the Lord,

And touch no unclean thing;

And I will receive you,

<sup>18</sup> And will be to you a Father,

And ye shall be to me sons and daughters,

saith the Lord Almighty. <sup>1</sup> Having therefore these promises, beloved, let us cleanse ourselves from all defilement

**7** of flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. <sup>3</sup> I say it not to condemn you: for I have said before, that ye are in our hearts to die together and live together. <sup>4</sup> Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

## BISHOPS' BIBLE (1568) 1602

enlarged. <sup>14</sup> And beare not ye the yoke together with the unbeleevvers. For what felowship hath righteousness with unrighteousnesse? or what communion hath light with darkenesse? <sup>15</sup> Or what concord hath Christ with Belial? either what part hath hee that beleeveth with an infidel? <sup>16</sup> Or what agreement hath the Temple of God with idoles? For yee are the Temple of the living God, as said God, I will dwell in them, and walke *in them*, and will bee their God, and they shalbe my people. <sup>17</sup> Wherefore come out from among them, and be ye separated *from them* (sayeth the Lord) and touche no uncleane thing, and I will receive you, <sup>18</sup> And will bee a Father unto you, and yee shalbe my sonnes and daughters, saith the Lord Almighty.

**7** Having therefore these promises (dearely beloved) let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. <sup>2</sup> Receive us: wee have wronged no man, wee have corrupted no man, we have defrauded no man. <sup>3</sup> I speake not this to condemne *you*, for I have shewed you before, that ye are in our hearts to die and live with you. <sup>4</sup> I use great holdnes of speech towards you, I glory greatly in you: I am filled with comfort, and am exceeding joyous in all

## RSV (1946) 1960

<sup>14</sup> Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? <sup>15</sup> What accord has Christ with Belial? Or what has a believer in common with an unbeliever? <sup>16</sup> What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

"I will live in them and move among them,

and I will be their God,

and they shall be my people.

<sup>17</sup> Therefore come out from them,

and be separate from them, says the Lord,

and touch nothing unclean;

then I will welcome you,

<sup>18</sup> and I will be a father to you,

and you shall be my sons and daughters,

says the Lord Almighty."

**7** Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

<sup>2</sup> Open your hearts to us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. <sup>3</sup> I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together. <sup>4</sup> I have great confidence in you; I have great pride in you; I am filled with comfort. With all our affliction, I am overjoyed.

## TYNDALE (1525) 1535

lacions. <sup>5</sup>For when we were come into Macedonia, oure flesshe had no rest, but we were troubled on every syde. Outwarde was fightinge, inwarde was feare. <sup>6</sup>Neverthelesse God that comforteth the abjecte, comforted us at the comminge of Titus.

<sup>7</sup>And not with his comminge only: but also with the consolacion wherwith he was comforted of you. For he tolde us youre desyre, youre morninge, youre fervent mynde to me warde: so that I now rejoyce the more. <sup>8</sup>Wherefore though I made you sory with a letter, I repent not: though I dyd repent. For I perceave that that same pistle made you sory, though it were but for a ceason. <sup>9</sup>But I now rejoyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by us. <sup>10</sup>For godly sorowe causeth repentaunce unto salvacion not to be repented of: when worldly sorow causeth deeth.

<sup>11</sup>Beholde what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion, it caused feare, it caused desyre, it caused a fervent mynde, it caused punishment: For in all thynges ye have shewed youre selves that ye were cleare in that matter. <sup>12</sup>Wherefore though I wrote unto you, I dyd it not for his cause that dyd hurte, nether for his cause that was hurte: but that oure good mynde which we have towarde you in the syght of God, myght appere unto you.

## RHEIMS 1582

tribulation. <sup>5</sup>For also when we were come into Macedonia, our flesh had no rest, but we suffered al tribulation: without, combats: within, feares. <sup>6</sup>But God that comforteth the humble, did comforte us, in the comming of Titus. <sup>7</sup>And not only in his comming, but also in the consolation, wherwith he was comforted among you, reporting to us your desire, your weeping, your emulation for me, so that I rejoyced the more. <sup>8</sup>For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie. <sup>9</sup>Now I am glad: not because you were made sorie, but because you were made sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by us. <sup>10</sup>For the sorow that is according to God, worketh penance unto salvation that is stable: but the sorow of the world worketh death. <sup>11</sup>For behold this very thing, that you were made sorie according to God, how great carefulnes it worketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea revenge. in al things you have shewed your selves to be undefiled in the matter. <sup>12</sup>Therefore although I wrote to you, not for him that did the injurie, nor for him that suffered: but to manifest our carefulnes that we have for

## GREAT BIBLE (1539) 1540

oure tribulacyon. <sup>5</sup>For when we were come into Macedonia oure flesshe had no rest, but we were troubled on every syde. Outwarde was fyghtyng, inward was feare. <sup>6</sup>Neverthelesse God that comforteth the abjecte, comforted us by the commynge of Titus.

<sup>7</sup>And not by his commynge onely: but also by the consolacyon which we receaved of you: when he tolde us youre desyre, youre fervent mynde for me: so that I rejoyced the more. <sup>8</sup>For though I made you sory with a letter, I repent not: though I dyd repent. For I perceave, that the same epistle made you sorye, though it were but for a ceason. <sup>9</sup>But I nowe rejoyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by us. <sup>10</sup>For godly sorowe causeth repentaunce unto salvacyon, not to be repented of, contrarywyse, worldly sorowe causeth deeth.

<sup>11</sup>For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selves. It caused indignacyon, it caused feare, it caused desire. it caused punishment. For in all thynges ye have shewed your selves, that ye were cleare in that matter. <sup>12</sup>Wherefore, though I wrote unto you, I dyd it not for his cause that had done the hurt, nether for his cause that was hurte: but that youre good mynde for us might appere amonge you in the syght of God.

## KJ (1611) 1873

in all our tribulation. <sup>5</sup>For, when we were come into Macedonia, our flesh had no rest, but *we were* troubled on every *side*; without *were* fightings, within *were* fears. <sup>6</sup>Nevertheless God, that comforteth *those that are* cast down, comforted us by the coming of Titus; <sup>7</sup>and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. <sup>8</sup>For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. <sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup>For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. <sup>11</sup>For behold this selfsame *thing*, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in *this* matter. <sup>12</sup>Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight

## GENEVA BIBLE (1560) 1562

joyous in all our tribulacion. <sup>5</sup>For when we were come into Macedonia, our flesh had no reste, but we were troubled on everie side, fightings without, and terrours within. <sup>6</sup>But God, that comforteth the abject, comforted us at the comming of Titus: <sup>7</sup>And not by his comming onely, but also by the consolacion wherewith he was comforted of you, when he tolde us your great desire your mourning, your fervent minde to me warde, so that I rejoyced muche more. <sup>8</sup>For thogh I made you sorie with a letter, I repent not, thogh I did repent: for I perceive that the same epistle made you sorie, thogh (it were) but for a season. <sup>9</sup>I now rejoyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by us. <sup>10</sup>For godlie sorowe causeth repentance unto salvacion, not to be repented of: but the worldlie sorowe causeth death. <sup>11</sup>For beholde, this thing that ye have bene godly sorie, what great care it hath wrought in you: yea, what clearing of your selves: yea (what) indignacion: yea, (what) feare: yea (how) great disire, yea, (what) a zeale: yea, (what) punishment: in all things ye have shewed your selves, that ye are pure in this matter. <sup>12</sup>Wherefore, thogh I wrote unto you, I did not it for his cause that had done the wrong, nether for his cause that had the injurie, but that our care toward you in the sight of God might appeare

## (RV 1881) ASV 1901

<sup>5</sup>For even when we were come into Macedonia our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. <sup>6</sup>Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus; <sup>7</sup>and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. <sup>8</sup>For though I made you sorry with my epistle, I do not regret it: though I did regret *it* (<sup>i</sup>for I see that that epistle made you sorry, though but for a season), <sup>9</sup>I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. <sup>10</sup>For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death. <sup>11</sup>For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter. <sup>12</sup>So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto

## BISHOPS' BIBLE (1568) 1602

our tribulation. <sup>5</sup>For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on every side: without were fightings, within were feares. <sup>6</sup>Neverthelesse, God that comforteth the humble, comforted us by the comming of Titus. <sup>7</sup>And not by his comming onely, but also by the consolation which hee received of you, when hee tolde us your vehement desire, your weeping, your fervent minde toward me: so that I rejoyced the more. <sup>8</sup>For though I made you sory with a letter, I repent not, though I did repent: For I perceive that the same Epistle made you sory, though it were but for a season. <sup>9</sup>I now rejoyce: not that ye were made sorie, but that yee were made sory to repentance: for yee were made sory to Godward, that in nothing ye might be hurt by us. <sup>10</sup>For godly sorrow causeth repentance unto salvation, not to be repented of: but the sorrow of the world causeth death. <sup>11</sup>For beholde, this selfe same thing that yee were made sorie to Godward, howe much carefulnesse it hath wrought in you: yea *what* clearing of your selves, yea *what* indignation, yea *what* feare, yea *what* vehement desire, yea *what* zeale, yea *what* punishment? for in all things ye have shewed your selves that yee were cleare in that matter. <sup>12</sup>Wherefore, though I wrote unto you, *I did it* not for his cause that had done the hurt, neither for his cause that was hurt: but that your good minde to us-ward,

## RSV (1946) 1960

<sup>5</sup>For even when we came into Macedonia, our bodies had no rest but we were afflicted at every turn—fighting without and fear within. <sup>6</sup>But God, who comforts the downcast, comforted us by the coming of Titus, <sup>7</sup>and not only by his coming but also by the comfort with which he was comforted in you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. <sup>8</sup>For even if I made you sorry with my letter, I do not regret it (though I did regret it), for I see that that letter grieved you, though only for a while. <sup>9</sup>As it is, I rejoice, not because you were grieved, but because you were grieved into repenting; for you felt a godly grief, so that you suffered no loss through us. <sup>10</sup>For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. <sup>11</sup>For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter. <sup>12</sup>So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who suffered the wrong, but in order that your zeal for us might be

<sup>4</sup> Some ancient authorities omit *for*.

## TYNDALE (1525) 1535

<sup>13</sup> Therefore we are comforted, because ye are comforted: yee and exceedingly the more joyed we, for the joye that Titus had: because his sprete was refreshed of you all. <sup>14</sup> I am therfor, not now a shamed, though I bosted my selfe to him of you. For as all thinges which I preached unto you are true, even so is oure bostinge, that I bosted my selfe to Titus with all, founde true. <sup>15</sup> And now is his in warde affection more abundant toward you, when he remembreth the obedience of every one of you: how with feare and trembling ye received him. <sup>16</sup> I rejoyce that I maye be bolde over you in all thinges.

**8** I do you to wit brethren, of the grace of God which is geven in the congregacions of Macedonia, <sup>2</sup> how that the aboundaunce of their rejoycinge is, that they are tried with moche tribulacion. And therto though they were exceeding poore, yet have they geven exceeding richly, and that in singlenes. <sup>3</sup> For to their powers (I beare recorde) yee and beyonde their power, they were willinge of their awne accorde, <sup>4</sup> and prayed us with great instaunce, that we wolde receave their benefite, and suffre them to be partetakers with other in ministrynge to the saynctes. <sup>5</sup> And this they dyd, not as we looked for: but gave their awne selves fyrst to the Lorde, and after unto us by the will of God: <sup>6</sup> so that we coulde not but desyre Titus to accomplyshe the same benivolence amonge you also, even as he had begonne.

## RHEIMS 1582

you before God, <sup>13</sup> therefore we are comforted. But in our consolation, we did the more abundantly rejoyce upon the joy of Titus, because his spirit was refreshed of al you. <sup>14</sup> And if to him I gloried any thing of you, I am not confounded: but as we spake al things to you in truth, so also our glorying that was to Titus, is made a truth, <sup>15</sup> and his bowels are more abundantly toward you: remembring the obedience of you al, how with feare and trembling you received him. <sup>16</sup> I rejoyce that in al things I have confidence in you.

**8** And we doe you to understand, brethren, the grace of God, that is given in the churches of Macedonia, <sup>2</sup> that in much experience of tribulation they had abundance of joy, and their very deepe povertie abounded unto the riches of their simplicitie, <sup>3</sup> for according to their power (I give them testimonie) and above their power they were willing, <sup>4</sup> with much exhortation requesting us the grace and communication of the ministerie that is done toward the sainctes. <sup>5</sup> And not as we hoped, but their owne selves they gave, first to our Lord, then to us by the wil of God: <sup>6</sup> in so much that we desired Titus, that as he began, so

## GREAT BIBLE (1539) 1540

<sup>13</sup> Therefore, we are comforted, because ye are comforted: yee, and exceedingly the more joyed we, for the joye that Titus had: because hys sprete was refreshed of you all. <sup>14</sup> I am therefore not nowe ashamed, though I boasted my selfe to hym of you. For as all thynges which we spake unto you are true, even so, oure boastyng that I made unto Titus is founde true. <sup>15</sup> And his inwarde affection is founde abundant toward you, when he remembreth the obedience of you all: howe with feare and trembling ye received hym. <sup>16</sup> I rejoyce that I maye be bolde over you in all thinges.

**8** I certifie you brethren, of the grace of God which was geven in the congregacyons of Macedonia, <sup>2</sup> howe that the aboundaunce of theyr rejoycinge is, that they are tryed with moche tribulacyon. And though they were exceedynge poore, yet have they geven exceeding rychely, and that in singlenesse. <sup>3</sup> For to theyr powers, I beare them recorde, yee, and beyonde theyr power, they were wyllynge of theyr awne accorde, <sup>4</sup> and prayed us with great instaunce, that we wolde receave their benefyte, and suffre them to be partetakers with other in minystryng to the saynctes. <sup>5</sup> And thys they dyd, not as we looked for: but gave their awne selves fyrst to the Lord, and after unto us by the wyll of God: <sup>6</sup> so that we coulde not but desyre Titus, to accomplyshe the same benivolence amonge you also, even as he had begonne.

## KJ (1611) 1873

of God might appear unto you. <sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. <sup>14</sup> For if I have boasted any *thing* to him of you, I am not ashamed; but as we spake all *things* to you in truth, even so our boasting, which *I made* before Titus, is found a truth. <sup>15</sup> And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him. <sup>16</sup> I rejoyce therefore that I have confidence in you in all *things*.

**8** Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup> how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup> For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; <sup>4</sup> praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. <sup>5</sup> And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

## GENEVA BIBLE (1560) 1562

unto you. <sup>13</sup> Therefore we were comforted, because ye were comforted: but rather we rejoyced muche more for the joy of Titus, because his spirit was refreshed by you all. <sup>14</sup> For if that I have boasted anie thing to him of you, I have not bene ashamed: but as I have spoken unto you all things in trueth, even so our boasting unto Titus was true. <sup>15</sup> And his inwarde affection is more abundant towarde you, when he remembreth the obedience of you all, (and) how with feare and trembling ye received him. <sup>16</sup> I rejoyce (therefore) that I may put my confidence in you in all things.

**8** We do you also to wit, brethren, of the grace of God bestowed upon the Churches of Macedonia, <sup>2</sup> Because in great tryal of affliction their joye abunded, and their moste extreme povertie abunded unto their riche liberalitie. <sup>3</sup> For to (their) power [I beare recorde] yea, and beyonde their power, they were willing, <sup>4</sup> And prayed us with great instance that we wold receive the grace, and felowship of the ministring which is towarde the Saintes <sup>5</sup> And (this they did,) not as we looked for: but gave their owne selves, first to the Lord, and (after) unto us by the wil of God, <sup>6</sup> That we shulde exhorte Titus, that as he had begonne, so he wolde also accomplish the same grace among you also.

## (RV 1881) ASV 1901

you in the sight of God. <sup>13</sup> Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. <sup>14</sup> For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also which I made before Titus was found to be truth. <sup>15</sup> And his affection is more abundantly toward you, while he remembereth the obedience of you all, how with fear and trembling ye received him. <sup>16</sup> I rejoice that in everything I am of good courage concerning you.

**8** Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; <sup>2</sup> how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup> For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, <sup>4</sup> beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: <sup>5</sup> and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. <sup>6</sup> Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would

## BISHOPS' BIBLE (1568) 1602

might appeare among you in the sight of God. <sup>13</sup> Therefore we are comforted in your comfort: yea and exceedingly the more joyed wee for the joy of Titus, because his spirit was refreshed by you all. <sup>14</sup> But if I have boasted any thing unto him of you, I have not bene shamed *therein*, for as we speake all things unto you in trueth, even so our boasting which I made unto Titus, is found a trueth. <sup>15</sup> And his inward affection is more abundant toward you, while he remembreth the obedience of you all, how with feare and trembling ye received him. <sup>16</sup> I rejoyce that I have confidence in you in all things.

**8** Moreover, we doe you to wit, brethren, of the grace of God, which was given in the Churches of Macedonia, <sup>2</sup> How that in much triall of affliction their joy abounded, and their deepe povertie abounded into the riches of their liberalitie. <sup>3</sup> For to their powers (I beare them record) yea and beyond their powers, they *were* willing of themselves: <sup>4</sup> Praying us with great instance, that we would receive this grace and societie of the ministerie which is toward the Saints. <sup>5</sup> And *this they did* not as we looked for: but gave their owne selves first to the Lord, and *after* unto us by the will of God, <sup>6</sup> That wee should desire Titus to accomplish the grace among you also, even as

## RSV (1946) 1960

revealed to you in the sight of God. <sup>13</sup> Therefore we are comforted.

And besides our own comfort we rejoiced still more at the joy of Titus, because his mind has been set at rest by you all. <sup>14</sup> For if I have expressed to him some pride in you, I was not put to shame; but just as everything we said to you was true, so our boasting before Titus has proved true. <sup>15</sup> And his heart goes out all the more to you, as he remembers the obedience of you all, and the fear and trembling with which you received him. <sup>16</sup> I rejoice, because I have perfect confidence in you.

**8** We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, <sup>2</sup> for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. <sup>3</sup> For they gave according to their means, as I can testify, and beyond their means, of their own free will, <sup>4</sup> begging us earnestly for the favor of taking part in the relief of the saints—<sup>5</sup> and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God. <sup>6</sup> Accordingly we have urged Titus that as he had already made a beginning, he should

## TYNDALE (1525) 1535

<sup>7</sup> Now therefore, as ye are ryche in all parties, in fayth, in worde, in knowledge, in all ferventnes, and in love, which ye have to us: even so se that ye be plenteous in this benivolence. <sup>8</sup> This saye I not as commaunding: but be cause other are so fervent, therfore prove I your love. whether it be parfayt orno. <sup>9</sup> Yeknowe the liberalitie of oure lorde Jesus Christ, which though he were riche yet for youre sakes be came poore: that ye thorow his povertie, myght be made ryche.

<sup>10</sup> And I geve counsell here to. For this is expedient for you, which beganne, not to do only: but also to wil a yeare a goo. <sup>11</sup> Now therfore performe the dede: that as ther was in you a redynes to will, even so ye maye performe the dede, of that which ye have. <sup>12</sup> For if ther be fyrst a willinge mynde, it is accepted accordinge to that a man hath, and not accordinge to that he hath not.

<sup>13</sup> It is not my mynde that other be set at ease, and ye brought into combraunce: <sup>14</sup> but that ther be egalnes now at this tyme, that youre aboundaunce sucker their lacke: that their aboundaunce maye supplye youre lacke: that ther maye be equalite, <sup>15</sup> agreynge to that which is written. He that gaddered moche, had never the more aboundaunce, and he that gaddered lytell had never the lesse. <sup>16</sup> Thankes be unto god, which put in the hert of Titus the same good mynde toward you. <sup>17</sup> For he accepted the request yeerather he was so well willinge, that of his awne accorde, came unto you.

## RHEIMS 1582

also he would perfit in you this grace also. <sup>7</sup> But as in al things you abound in faith, and word, and knowledge, and al carefulnes, moreover also in your charitie toward us, that in this grace also you may abounde. <sup>8</sup> I speake not as commaunding: but by the carefulnes of others, approving also the good disposition of your charitie. <sup>9</sup> For you know the grace of our Lord Jesus Christ, that for you he was made poore, wheras he was riche: that by his povertie you might be riche. <sup>10</sup> And in this point I give counsel: for this is profitable for you, which have begonne not only to doe, but also to be willing, from the yere past: <sup>11</sup> but now perfourme ye it also in deede: that as your minde is prompt to be willing, so it may be also to perfourme, of that which you have. <sup>12</sup> For if the wil be prompt: it is accepted according to that which it hath, not according to that which it hath not. <sup>13</sup> For not that other should have ease, and you tribulation: but by an equalitie. <sup>14</sup> Let in his present time your abundance supplie their want: that their abundance also may supplie your want, that there be an equalitie, <sup>15</sup> as it is written: *He that had much, abounded not: and he that had litle, wanted not.*

<sup>16</sup> And thankes be to God, that hath given the self same carefulnes for you in the hart of Titus, <sup>17</sup> for that he admitted in deede exhortation: but being more care-

## GREAT BIBLE (1539) 1540

<sup>7</sup> Nowe therefore, as ye are riche in all parties, in fayth, in worde, in knowledge, in all ferventnes, and in love, which ye have to us: even so, se that ye be plenteous in thys benivolence also. <sup>8</sup> This saye I, not commaundyng: but because of ferventnes, I do alowe the unfaynednesse of youre love toward other men. <sup>9</sup> For ye knowe the liberalitye of oure Lord Jesus Christ, that though he was ryche, yet for youre sakes he became poore that ye, thorowe hys povertie, myght be made ryche.

<sup>10</sup> And I geve counsell hereto. For thys is expedient for you, which beganne, not to do onely, but also to wyll a yeare ago. <sup>11</sup> Nowe therfore, performe the thyng which ye beganne to do: that as there was in you a redynes to will, even so, ye maye performe the dede of that which ye have. <sup>12</sup> For yf there be fyrst a wyllynge mynde, it is accepted accordynge to that a man hath, and not accordynge to that he hath not.

<sup>13</sup> It is not my mynde that other be sett at ease, and ye brought into combraunce: <sup>14</sup> but that ther be egalnes nowe at this tyme; and that your abundance maye sucker their lacke: and that theyr abundance maye supplye youre lacke: that there maye be equalyte, <sup>15</sup> agreynge to that which is wrytten: He that had moche, had not the more abundance: and he that had a litle, had never the lesse. <sup>16</sup> Thankes be unto God, which put the same good mynde for you in the herte of Titus, <sup>17</sup> which accepted the requeste: yee, rather he was so well wyllinge, that of his awne accorde, he came unto you.

## KJ (1611) 1873

<sup>7</sup> Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also. <sup>8</sup> I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, *yet* for your sakes he became poor, that ye through his poverty might be rich. <sup>10</sup> And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup> Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which *you* have. <sup>12</sup> For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. <sup>13</sup> For *I mean* not that other *men* be eased, and you burdened: <sup>14</sup> but by an equality, *that* now at *this* time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: <sup>15</sup> as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

<sup>16</sup> But thanks *be* to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup> For indeed he accepted the exhortation; but being more forward, of his

## GENEVA BIBLE (1560) 1562

<sup>7</sup>Therefore, as ye abunde in everie thing, in faith and worde, and knowledge, and in all diligence, and in your love towards us, (even so se) that ye abunde in this grace also. <sup>8</sup>This say I not by commandement, but because of the diligence of others: therefore prove I the naturalnes of your love. <sup>9</sup>For ye knowe the grace of our Lorde Jesus Christ, that he being riche, for your sakes became poore, that ye through his povertie might be made riche. <sup>10</sup>And I shewe (my) minde herein: for this is expedient for you, which have begonne not to do onely, but also to wil, a yere a go. <sup>11</sup>Now therefore performe to do it also, that as (there was) a readines to wil, even so ye maye performe it of that which ye have. <sup>12</sup>For if there be first a willing minde, it is accepted according to that a man hathe, and not according to that he hathe not. <sup>13</sup>Nether (is it) that other men shulde be eased and you grieved. <sup>14</sup>But upon like condicion, at this time your abundance (supplieth) their lacke, that also their abundance may be for your lacke that there may be equalitie: <sup>15</sup>As it is written, He that (gathered) muche had nothing over, and he that (gathered) litle, had not the lesse. <sup>16</sup>And thanke (be) unto God, which hathe put in the heart of Titus the same care for you. <sup>17</sup>Because he accepted the exhortacion, yea he was so careful that of his

## (RV 1881) ASV 1901

also complete in you this grace also. <sup>7</sup>But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in <sup>3</sup>your love to us, see that ye abound in this grace also. <sup>8</sup>I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. <sup>9</sup>For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. <sup>10</sup>And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. <sup>11</sup>But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. <sup>12</sup>For if the readiness is there, it is acceptable according as *a man* hath, not according as *he* hath not. <sup>13</sup>For *I* say not *this* that others may be eased and ye distressed; <sup>14</sup>but by equality: your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality: <sup>15</sup>as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

<sup>16</sup>But thanks be to God, who putteth the same earnest care for you into the heart of Titus. <sup>17</sup>For he accepted indeed our exhortation; but being himself very earnest, he

## BISHOPS' BIBLE (1568) 1602

hee had begunne. <sup>7</sup>Now therefore, as yee are plenteous in all things, in faith, and in word, and in knowledge, and in all ferventnesse, and in love, which yee have to us: even so, see that yee be plenteous in this grace also. <sup>8</sup>This say I not by commandement, but because of the ferventnesse of other, and proving the unfainednesse of your love. <sup>9</sup>For ye know the grace of our Lord Jesus Christ, that though hee was riche, yet for your sakes hee became poore, that yee through his povertie might be made rich. <sup>10</sup>And I give counsell herein: for this is expedient for you, which have begunne not to doe onely, but also to will a yeere agoe. <sup>11</sup>Now therefore performe to do *it* also: that as *there appeared in you* a readinesse to will, even so there may appeare a readinesse to performe, of that which ye have. <sup>12</sup>For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. <sup>13</sup>Truely, not that other bee set at ease, and you burdened: <sup>14</sup>But of like condition nowe at this time your abundance *supplieth* their want, that their abundance also may supply your want, and there may be equalitie: <sup>15</sup>As it is written, Hee that *had gathered* much, had nothing over, and he that *had gathered* little, had no lacke. <sup>16</sup>Thankes bee unto God, which put the same earnest care for you in the heart of Titus. <sup>17</sup>Because he accepted the exhortation: and being the more carefull, came of his owne accord unto

## RSV (1946) 1960

also complete among you this gracious work. <sup>7</sup>Now as you excel in everything—in faith, in utterance, in knowledge, in all earnestness, and in your love for us—see that you excel in this gracious work also.

<sup>8</sup>I say this not as a command, but to prove by the earnestness of others that your love also is genuine. <sup>9</sup>For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. <sup>10</sup>And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire. <sup>11</sup>so that your readiness in desiring it may be matched by your completing it out of what you have. <sup>12</sup>For if the readiness is there, it is acceptable according to what a man has, not according to what he has not. <sup>13</sup>I do not mean that others should be eased and you burdened, <sup>14</sup>but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. <sup>15</sup>As it is written, "He who gathered much had nothing over, and he who gathered little had no lack."

<sup>16</sup>But thanks be to God who puts the same earnest care for you into the heart of Titus. <sup>17</sup>For he not only accepted our appeal, but being himself very earnest he is going to

<sup>3</sup> Some ancient authorities read *our love to you*.

## TYNDALE (1525) 1535

<sup>18</sup> We have sent with him that brother, whose laude is in the gospell thorow out all the congregacions: <sup>19</sup> and not so only, but is also chosen of the congregacions to be a felowe with us in ourejourney concerninge this benivolence that is ministred by us unto the prayse of the Lorde, and to stere up youre prompt mynde.

<sup>20</sup> For this we eschue, that eny man shulde rebuke us in this plenteous distribucion that is ministred by us, <sup>21</sup> and therefore make provision for honest thinges, not in the syght of God only, but also in the syght of men.

<sup>22</sup> We have sent with them a brother of oures whom we have ofte tymes proved diligent in many thinges, but now moche more diligent. The greate confidence which I have in you, hath caused me this to do: <sup>23</sup> partly for Titus sake which is my felowe and helper as concerninge you, partly because of other which are oure brethren and the messengers of the congregacions, and the glory of Christ. <sup>24</sup> Wherefore shewe unto them proffe of youre love, and of the rejoysinge that we have of you, that the congregacions maye se it.

9 Of the ministringe to the saynctes, it is but superfluous for me to write unto you: <sup>2</sup> for I knowe youre redynes of minde, wherof I bost my selfe unto them of Macedonia, and saye that Achaia was prepared a yere ago, and youre ferventnes hath provoked many. <sup>3</sup> Nevertheless yet have I sent these brethren, lest oure rejoysinge over you shulde be in vayne in this behalfe, and that ye (as

## RHEIMS 1582

ful, of his owne wil he went unto you. <sup>18</sup> We have sent also with him the brother, whose praise is in the Gospel through al the churches: <sup>19</sup> and not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministred of us to the glorie of our Lord, and our determined wil: <sup>20</sup> avoiding this, lest any man might reprehend us in this fulnes that is ministred of us. <sup>21</sup> For we provide good things not only before God, but also before men. <sup>22</sup> And we have sent with them our brother also, whom we have proved in many things often to be careful: but now much more careful, for the great confidence in you, <sup>23</sup> either for Titus which is my fellow and coadjutor toward you, or our brethren Apostles of the churches, the glorie of Christ. <sup>24</sup> The declaration therefore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches.

9 For concerning the ministerie that is done toward the sainctes, it is superfluous for me to write unto you. <sup>2</sup> For I know your prompt minde: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath provoked very many. <sup>3</sup> But I have sent the brethren, that the thing which we glorie of you, be not made voide in this

## GREAT BIBLE (1539) 1540

<sup>18</sup> We have sente with hym the brother, whose laude is in the gospell thorowout all the congregacyons: <sup>19</sup> and not that onely, but is also chosen of the congregacions to be a felowe with us in oure journey, concerning this benivolence that is ministred by us unto the prayse of the same Lorde, and to stere up youre prompte mynde.

<sup>20</sup> For thys we exchewe, that eny man shuld rebuke us in this plenteous distrybucion, that is ministred by us (*to the glory of the Lorde*) <sup>21</sup> and make provisyon for honest thinges: not onely in the syght of the Lorde: but also in the syght of men.

<sup>22</sup> We have sent with them a brother of oures, whom we have ofte tymes proved dilygent in many thynges: but nowe moch more diligent. The greate confidence which I have in you, hath caused me thys to do: <sup>23</sup> partelye for Titus sake which is my felowe and helper as concernyng you: partely because of other which are our brethren, and the messengers of the congregacyons, and the glory of Christ. <sup>24</sup> Wherefore, shewe ye unto them the proffe of youre love, and of oure boastyng of you in the syght of the congregacyons.

9 Of the ministrynge to the saynctes, it is but superfluous for me to wryte unto you: <sup>2</sup> for I knowe the redynes of your mynde, wherof I boast my selfe unto them of Macedonia, that Achaia was prepared a yere ago: and your ensample hath provoked many. <sup>3</sup> Nevertheless, yet have I sent these brethren, lest our boasting which I make of you shulde be in vayne, in thys behalfe, that ye (as I

## KJ (1611) 1873

own accord he went unto you. <sup>18</sup> And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; <sup>19</sup> and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: <sup>20</sup> avoiding this, that no *man* should blame us in this abundance which is administered by us: <sup>21</sup> providing *for* honest *things*, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we have sent with them our brother, whom we have oftentimes proved diligent in many *things*, but now much more diligent, upon the great confidence which *I* have in you. <sup>23</sup> Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

9 For as touching the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup> for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. <sup>3</sup> Yet have I sent the brethren, lest our boasting of you should be in vain in this

## GENEVA BIBLE (1560) 1562

owne accorde he went unto you. <sup>18</sup> And we have sent also with him the brother, whose praise (is) in the Gospel through out all the Churches. <sup>19</sup> [And not so onely, but is also chosen of the Churches to be a felowe in our journey concerning this grace that is ministred by us unto the glorie of the same Lord, and (declaracion) of your prompt minde.] <sup>20</sup> Avoyding this, that no man shulde blame us in this abundance that is ministred by us. <sup>21</sup> Providing for honest things, not onely before the Lord, but also before men. <sup>22</sup> And we have sent with then \* our brother, whome we have oftimes proved to be diligent in manie things, but now, muche more diligent, for the great confidence, whiche I have) in you. <sup>23</sup> Whether (anie do enquire) of Titus, (he is) my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, (and) the glorie of Christ. <sup>24</sup> Wherefore shewe towarde them, and before the Churches the profe of your love, and of the rejoycing that we have of you.

9 For as touching the ministring to the Saintes, it is superfluous for me to write unto you. <sup>2</sup> For I knowe your readines of minde, whereof I boast my self of you unto them of Macedonia, (and say,) that Achaia was prepared a yere ago, and your zeale hathe provoked manie. <sup>3</sup> Now have I sent the brethren, lest our rejoycing over you shulde be in vaine in this behalfe, that ye [as I have

## (RV 1881) ASV 1901

went forth unto you of his own accord. <sup>18</sup> And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; <sup>19</sup> and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to show* our readiness: <sup>20</sup> avoiding this, that any man should blame us in *the matter of* this bounty which is ministered by us: <sup>21</sup> for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we have sent with them our brother, whom we have many times proved earnest in many things. but now much more earnest, by reason of the great confidence which *he hath* in you. <sup>23</sup> Whether *any inquire* about Titus, *he is* my partner and *my fellow-worker* to you-ward; or our brethren, *they are* the messengers of the churches. *they are* the glory of Christ. <sup>24</sup> Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

9 For as touching the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup> for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. <sup>3</sup> But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as

## BISHOPS' BIBLE (1568) 1602

you. <sup>18</sup> Wee have sent with him that brother whose praise is in the Gospel throughout all the Churches: <sup>19</sup> (And not that onely, but he was also chosen of the Churches to bee a fellow with us in our journey, concerning this grace that is ministred by us unto the glory of the same Lord, and *declaration* of your ready minde,) <sup>20</sup> Eschewing this, that any man should rebuke us in this plenteous distribution that is ministred by us: <sup>21</sup> Making provision for honest things, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> We have sent with them a brother of ours, whom wee have oftentimes proved diligent in many things, but now much more diligent, for the great confidence *which I have* in you. <sup>23</sup> Whether *any do inquire* of Titus, he is my fellowe and helper concerning you: or of other which are our brethren, they are the messengers of the Churches, *and* the glory of Christ. <sup>24</sup> Wherefore shew yee unto them the prooffe of your love, and of our boasting on your behalfe in the sight of the Churches.

9 For of the ministring to the saints, it is superfluous for mee to write unto you: <sup>2</sup> For I know the readinesse of your minde, whereof I boast on your behalfe unto them of Macedonia, that Achaia was prepared a yere agoe: and your zeale hath provoked many. <sup>3</sup> Yet have I sent the brethren, lest our boasting of you should bee in vaine in this behalfe, that (as I have said) ye may be prepared.

## RSV (1946) 1960

you of his own accord. <sup>18</sup> With him we are sending the brother who is famous among all the churches for his preaching of the gospel; <sup>19</sup> and not only that, but he has been appointed by the churches to travel with us in this gracious work which we are carrying on, for the glory of the Lord and to show our good will. <sup>20</sup> We intend that no one should blame us about this liberal gift which we are administering, <sup>21</sup> for we aim at what is honorable not only in the Lord's sight but also in the sight of men. <sup>22</sup> And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you. <sup>23</sup> As for Titus, he is my partner and fellow worker in your service; and as for our brethren, they are messengers of the churches, the glory of Christ. <sup>24</sup> So give proof, before the churches, of your love and of our boasting about you to these men.

9 Now it is superfluous for me to write to you about the offering for the saints, <sup>2</sup> for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. <sup>3</sup> But I am sending the brethren so that our boasting about you may not prove vain in this case, so that you may be ready, as I

## TYNDALE (1525) 1535

I have sayd) prepare youre selves <sup>4</sup>lest paraventure yf they of Macedonia come with me, and fynde you unprepared, the boost that I made in this matter, shuld be a shame to us. I saye not unto you.

<sup>5</sup> Wherefore I thought it necessary to exhorte the brethren, to come before honde unto you for to prepare youre good blessinge promised a fore, that it myght be redy: so that it be a blessinge, and not a defraudinge. <sup>6</sup> This yet remember, howe that he which soweth lytell, shall reepe lytell, and he that soweth plenteously shall reepe plenteously. <sup>7</sup> And let every man do accordinge as he hath purposed in his herte, not groudgingly, or of necessite. For God loveth a chearfull gever.

<sup>8</sup> God is able to make you ryche in all grace, that ye in all thinges havinge sufficient unto the utmoste, maye be ryche unto all manner good workes, <sup>9</sup> as it is writen: He hath sparsed abroad and hath geven to the poore, his rightewesnes remaineth for ever. <sup>10</sup> He that findeth the sower seed, shall minister breed for fode, and shall multiplie youre seed and increace the frutes of youre rightewesnes <sup>11</sup> that on all parties, ye maye bemade riche in all singlenes, which causeth thorowe us, thankes gevinge unto God.

<sup>12</sup> For the office of this ministracion, not only supplieth the nede of the saynctes: but also is aboundaunt herein, that for this laudable ministring, thankes myght be geven

## RHEIMS 1582

behalf, that (as I have said) you may be ready: <sup>4</sup>lest when the Macedonians shal come with me, and finde you unready, we (that we say not, ye) may be ashamed in this substance. <sup>5</sup> Therefore I thought it necessarie to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as avarice. <sup>6</sup> And this I say, he that soweth sparingly, sparingly also shal reape: and he that soweth in blessings, of blessings also shal reape. <sup>7</sup> Every one as he hath determined in his hart, not of sadnes or of necessitie. <sup>8</sup> for *God loveth a cheereful giver*. And God is able to make al grace abound in you: that in al things alwaies having al sufficiencie, you may abound unto al good workes, <sup>9</sup> as it is writen: *He distributed, he gave to the poore: his justice remaineth for ever*. <sup>10</sup> And he that ministreth seede to the sower, wil give bread also for to eate: and wil multiplie your seede, and wil augment the increases of the frutes of your justice: <sup>11</sup> that being enriched in al things, you may abound unto al simplicite, which Worketh by us thankes-giving to God. <sup>12</sup> Because the ministerie of this office doth not only supplie those things that the Saints want, but aboundeth also by many thankes-givings in our

## GREAT BIBLE (1539) 1540

have sayde) maye prepare your selves: <sup>4</sup>lest paraventure yf they of Macedonia come with me, and finde you unprepared, we (I wyll not saye ye) shulde be ashamed in thys matter of boastynge.

<sup>5</sup> Wherefore, I thought it necessarye to exhorte the brethren, to come before hande unto you, and to prepare youre good blessinge promysed afore, that it myght be ready, so that it be a blessinge, and not a defraudyng.

<sup>6</sup> This yet I saye: he which soweth lytell, shal reape lytell: and he that soweth (in gevyng) largelye and frelye, shall reape plenteously: <sup>7</sup> And let every man do, accordinge as he hath purposed in hys herte, not groudgyngly, or of necessitye. For God loveth a chearfull gever.

<sup>8</sup> God is able to make you riche in all grace that ye in all thynges havynge sufficient unto the utmost, maye be riche unto all maner of good workes, <sup>9</sup> as it is wrytten: He hath sparsed abroad, and hath geven to the poore, hys ryghtewesnesse remaineth for ever. <sup>10</sup> He that minystrerh seed unto the sower, minystre breed also for fode: and multiplye youre seede, and increase the frutes of youre ryghtewesnesse, <sup>11</sup> that on all partes, ye maye be made ryche into all synglenes, which causeth thorowe us, that thankes are geven to God.

<sup>12</sup> For the offyce of thys minystracion, not onely suplyeth the nede of the saynctes: but also is aboundaunt herin, that for thys laudable minystringe, thankes might be

## KJ (1611) 1873

behalf; that, as I said, ye may be ready: <sup>4</sup>lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this *same* confident boasting. <sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. <sup>6</sup> But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup> Every man according as he purposeth in *his* heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. <sup>8</sup> And God *is* able to make all grace abound towards you; that ye, always having all sufficiency in all *things*, may abound to every good work: <sup>9</sup> (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. <sup>10</sup> Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) <sup>11</sup> being enriched in every *thing* to all bountifulness, which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by

## GENEVA BIBLE (1560) 1562

said] be readie: <sup>4</sup>Lest if thei of Macedonia come with me, and finde you unprepared, we [I nede not to say you] shulde be ashamed in this my constant boasting. <sup>5</sup>Wherefore, I thought it necessarie to exhorte the brethren to come before unto you, and to finish your benevolence appointed a fore that it might be readie, (and come) as of benevolence, and not as of sparing. <sup>6</sup>This yet (remember,) that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shall reape also liberally. <sup>7</sup>As everie man wisheth in his heart, (so let him give) not grudgingly, or of necessitie: for God loveth a cherefull giver. <sup>8</sup>And God is able to make all grace to abounde towarde you, that ye alwaies having all sufficiencie in all things, may abounde in everie good worke, <sup>9</sup>As it is written, He hath sparsed abroad and hath given to the poore: his benevolence remaineth for ever. <sup>10</sup>Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your sede, and increase the frutes of your benevolence, <sup>11</sup>That on all partes ye may be made riche unto all liberalitie, which causeth through us thankesgiving unto God. <sup>12</sup>For the ministracion of this service not onely supplieth the necessities of the Saintes, but also is abundant by the thankesgiving of manie unto God.

## (RV 1881) ASV 1901

I said, ye may be prepared: <sup>4</sup>lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. <sup>5</sup>I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.

<sup>6</sup>But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. <sup>7</sup>Let each man *do* according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. <sup>8</sup>And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: <sup>9</sup>as it is written,

He hath scattered abroad, he hath given to the poor;  
His righteousness abideth for ever.

<sup>10</sup>And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: <sup>11</sup>ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. <sup>12</sup>For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings

## BISHOPS' BIBLE (1568) 1602

<sup>4</sup>Lest happily if they of Macedonia come with me, and finde you unprepared, wee (I will not not say, you) should be ashamed in this boldnesse of boasting. <sup>5</sup>Therefore I thought it necessary to exhorte the brethren, that they would come before unto you, and prepare your forepromised beneficence, that it might be ready as a beneficence, and not as an extortion. <sup>6</sup>This yet *I say*, he which soweth sparingly, shall reape sparingly: and he that soweth bountifully, shall reape bountifully. <sup>7</sup>Every man according as hee purposeth in his heart, so let him give, not grudgingly, or of necessitie: for God loveth a cheerefull giver. <sup>8</sup>God is able to make you plentifull in all grace, that ye in all things having alwayes sufficient unto the uttermost, may bee plentifull in every good worke. <sup>9</sup>As it is written, Hee hath dispersed abroad, he hath given to the poore, his righteousness remaineth for ever. <sup>10</sup>Moreover, *I beseech him* that ministreth seed unto the Sower, to minister bread also for food, and to multiply your seede, and to encrease the fruits of your righteousness: <sup>11</sup>That in all things yee may bee made rich unto all bountifulnes, which causeth through us thankes giving unto God. <sup>12</sup>For the administration of this service, not onely supplieth the want of the Saints, but also is abundant by the thankes-giving of many unto God.

## RSV (1946) 1960

said you would be; <sup>4</sup>lest if some Macedonians come with me and find that you are not ready, we be humiliated—to say nothing of you—for being so confident. <sup>5</sup>So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift.

<sup>6</sup>The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. <sup>7</sup>Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup>And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. <sup>9</sup>As it is written,

"He scatters abroad, he gives to the poor;  
his righteousness endures for ever."

<sup>10</sup>He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. <sup>11</sup>You will be enriched in every way for great generosity, which through us will produce thanksgiving to God; <sup>12</sup>for the rendering of this service not only supplies the wants of the saints but also over-

## TYNDALE (1525) 1535

to God of many, <sup>13</sup> which prayse God for the obedience of youre professinge the gospell of Christ, and for youre singlenes in distributing to them and to all men: <sup>14</sup> and in their prayers to God for you, longe after you, for the aboundaunt grace of God geuen unto you. <sup>15</sup> Thankes be unto God for his unspeakeable gyfte.

**10** I Paul my selfe beseche you by the mekenes and softnes of Christ, which when I am present amonge you am of no reputacion, but am bolde towarde you beinge absent. <sup>2</sup> I beseche you that I nede not to be bolde when I am present (with that same confidence, wherwith I am supposed to be bolde) agaynst some which repute us as though we walked carnally. <sup>3</sup> Neverthesse though we walke compassed with the flesshe, yet we warre not fleshlye. <sup>4</sup> For the weapens of oure warre are not carnall thinges, but thinges mighty in God, to cast doune stronge holdes, <sup>5</sup> wherwith we overthrowe ymaginacions. and every hye thinge that exalteth it selfe agaynst the knowledge of God, and bringe into captivite all understandinge to the obedience of Christ, <sup>6</sup> and are redy to take vengeance on all disobedience, when youre obedience is fulfilled. <sup>7</sup> Loke ye on thinges after the utter apperaunce?

Yf eny man trust in him selfe that he is Christes, let the same also conside of him selfe, that as he is Christes, even so are we Christes. <sup>8</sup> And though I shuld bost my selfe somewhat moare of oure auctorite which the Lorde hath geuen us to edifie and not to destroye you, it shulde not be

## RHEIMS 1582

Lord, <sup>13</sup> by the prooffe of this ministerie, glorifying God in the obedience of your confession unto the Gospel of Christ, and in the simplicitie of communicating unto them, and unto al, <sup>14</sup> and in their praying for you, being desirous of you because of the excellent grace of God in you. <sup>15</sup> Thankes be to God for his unspeakeable gift.

**10** And I Paul my self beseeche you by the mildenes and modestie of Christ, who in presence in deede am humble among you, but absent am bold on you. <sup>2</sup> But I beseeche you, that being present I neede not be bold by that confidence wherwith I am thought to be bold against some: which thinke us as though we walke according to the flesh. <sup>3</sup> For walking in the flesh, we warre not according to the flesh. <sup>4</sup> For the weapons of our warfare are not carnal: but mightie to God unto the destruction of munitions, destroying counsels, <sup>5</sup> and al loftinesse extolling it self against the knowledge of God, and bringing into captivitie al understanding unto the obedience of Christ, <sup>6</sup> and having in a readinesse to revenge al disobedience, when your obedience shal be fulfilled. <sup>7</sup> See the things that are according to appearance. If any man have affiance in him self, that as he is Christs: let him thinke this againe with him self, that as he is Christs, so we also. <sup>8</sup> For and if I should glorie somewhat more of our power, which our Lord hath given us unto edification and not to your destruction: I

## GREAT BIBLE (1539) 1540

geven to God of many, <sup>13</sup> which prayse God for the obedience of youre consentynge to the Gospell of Christ, and for youre synglenesse in distrybutyng to them, and to all men, <sup>14</sup> and in theyr prayers for you, which longe after you, for the aboundaunt grace of God in you. <sup>15</sup> Thankes be unto God, for hys unspeakeable gyfte.

**10** I Paul my selfe beseche you by the mekenesse and softenesse of Christ, which whan I am present amonge you, am of no reputacyon: but am bolde towarde you beyng absent. <sup>2</sup> I beseche you, that I nede not to be bolde whan I am presente, with that same boldnesse, wherewith I am supposed to have bene bolde, agaynst some, which repute us as though we walked carnally. <sup>3</sup> For though we walke in the flesshe, yet we do not warre fleshly. <sup>4</sup> For the weapens of oure warrefare are not carnall thynges, but thynges myghty in God, to cast doune stronge holdes, <sup>5</sup> wherewith we overthrowe counsels and every hye thyng that exalteth it selfe agaynst the knowledge of God, and bryng into captivite all ymaginacion to the obedience of Christ, <sup>6</sup> and are ready to take vengeance on all disobedience, when your obedience is fulfilled. <sup>7</sup> Loke ye on thinges after the utter apperaunce?

If any man trust in hym selfe, that he is Christes, lett hym consyder thys agayne of him selfe, that as he is Christes, even so, are we Christes. <sup>8</sup> For though I boaste my selfe somewhat more of oure auctorite (which the Lorde hath geuen us to edifye, and not to destroye you) it shall

## KJ (1611) 1873

many thanksgivings unto God; <sup>13</sup> whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and *for your* liberal distribution unto them, and unto all *men*; <sup>14</sup> and by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup> Thanks *be* unto God for his unspeakable gift.

**10** Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: <sup>2</sup> but I beseech *you*, that I may not be bold when I am present with *that* confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war after the flesh: <sup>4</sup> (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) <sup>5</sup> casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup> and having in a readinesse to revenge all disobedience, when your obedience is fulfilled.

<sup>7</sup> Do ye look on *things* after the outward appearance? If any *man* trust to himself that *he* is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. <sup>8</sup> For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be

## GENEVA BIBLE (1560) 1562

<sup>13</sup> [Which by the experimēte of this ministracion praise God for your voluntarie submission to the Gospel of CHRIST, and for your liberall distribution to the, and to all men] <sup>14</sup> And by their praier for you, desiring after you greatly, for the abundant grace of God in you. <sup>15</sup> Thankes therefore (be) unto God for his unspeakeable gift.

**10** Now I Paul my self beseche you by the mekenes, and gentlenes of Christ, which when I am present among you, (am) base, but am bolde toward you being absent: <sup>2</sup> And (this) I require you, that I nede not to be bolde when I am present, with that same confidence, where with I thinke to be bolde against some, which esteeme us as thogh we walked according to the flesh. <sup>3</sup> Nevertheles, thogh we walke in the flesh, yet we do not warre after the flesh, <sup>4</sup> [For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes] <sup>5</sup> Casting downe the imaginations, and everie high thing that is exalted against the knowledge of God, and bringing into captivitie everie thoght to the obedience of Christ, <sup>6</sup> And having ready the vengeance against all disobedience, when our obedience is fulfilled. <sup>7</sup> Loke ye on things after the appearance? If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he (is) Christs? even so (are we) Christs. <sup>8</sup> For thogh I shulde boast some what more of our autoritie, which the Lord hath given us for edification, and not for your destruc-

## (RV 1881) ASV 1901

unto God; <sup>13</sup> seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; <sup>14</sup> while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. <sup>15</sup> Thanks be to God for his unspeakable gift.

**10** Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: <sup>2</sup> yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war according to the flesh <sup>4</sup> (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); <sup>5</sup> casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; <sup>6</sup> and being in readiness to avenge all disobedience, when your obedience shall be made full. <sup>7</sup> Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. <sup>8</sup> For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you

## BISHOPS' BIBLE (1568) 1602

<sup>13</sup> (Whiles by the experiment of this ministration, they glorifie God for the obedience of your consenting to the Gospel of Christ, and for your liberal distribution to them, and to all men:) <sup>14</sup> And by their prayers for you, which long after you for the abundant grace of God in you. <sup>15</sup> Thankes bee unto God for his unspeakeable gift.

**10** I Paul my selfe beseech you by the meeknesse and gentlenesse of Christ, which in presence am lowly among you, but am bolde toward you being absent. <sup>2</sup> I beseech you, that I may not need to bee bolde when I am present, with that same boldenesse, wherewith I am supposed to have bene bolde against some, which repute us as though we walked according to the flesh. <sup>3</sup> For walking in the flesh, yet wee doe not warre according to the flesh. <sup>4</sup> (For the weapons of our warefare are not carnall, but mightie through God, to the overthrowing of strong holds,) <sup>5</sup> Wherewith we overthrow counsels, and every high thing that is exalted against the knowledge of God, and bring into captivitie all imagination to the obedience of Christ: <sup>6</sup> And having in a readinesse wherewith to take vengeance on all disobedience, when your obedience is fulfilled. <sup>7</sup> Looke ye on things after the utter appearance? If any man trust in himselfe that hee is Christs, let him consider this againe of himselfe, that as he is of Christ, even so are we of Christ. <sup>8</sup> For though I should boast somewhat more of our autoritie, which the Lord hath given to us for edification, and not for your destruction, I should not be

## RSV (1946) 1960

flows in many thanksgivings to God. <sup>13</sup> Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others; <sup>14</sup> while they long for you and pray for you, because of the surpassing grace of God in you. <sup>15</sup> Thanks be to God for his inexpressible gift!

**10** I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold to you when I am away!—<sup>2</sup> I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion. <sup>3</sup> For though we live in the world we are not carrying on a worldly war, <sup>4</sup> for the weapons of our warfare are not worldly but have divine power to destroy strongholds. <sup>5</sup> We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ, <sup>6</sup> being ready to punish every disobedience, when your obedience is complete.

<sup>7</sup> Look at what is before your eyes. If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we. <sup>8</sup> For even if I boast a little too much of our authority, which the Lord gave for building you up

## TYNDALE (1525) 1535

to my shame. <sup>9</sup>This saye I, lest I shuld seme as though I went about to make you a frayde with letters. <sup>10</sup>For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake, and his speache is rude. <sup>11</sup>Let him that is soche thinke on this wise, that as we are in wordes by letters when we are absent, soche are we in dedes when we are present.

<sup>12</sup>For we cannot finde in oure hertes to make oure selves of the nombre of them, or to compare oure selves to them, which laude them selves, neverthelesse whill they measure them selves with them selves, and compare them selves with them selves, they understonde nought. <sup>13</sup>But we will not rejoyce above measure: but accordinge to the quantite of the measure which God hath distributed unto us, a measure that reacheth even to you. <sup>14</sup>For we stretche not out oure selves beyonde measure as though we had not reached unto you. For even to you have we come with the gospell of Christ, <sup>15</sup>and we bost not oure selves out of measure in other mens labours. Ye and we hope, when youre fayth is increased amonge you, to be magnified accordinge to oure measure, more largely, <sup>16</sup>and to preache the gospell in those regions which are beyonde you: and not to rejoyce of that which is by another mans measure prepared all redy. <sup>17</sup>Let him that rejoyseth, rejoyse in the Lorde. <sup>18</sup>For he that prayseth him selfe, is not alowed: but he whom the Lorde prayseth.

## RHEIMS 1582

shal not be ashamed. <sup>9</sup>But that I may not be thought as it were to terrifie you by epistles (<sup>10</sup>for his epistles in deede, say they, are sore and vehement: but his bodily presence weake, and his speache contemptible) <sup>11</sup>let him this thinke that is such a one, that such as we are in word by epistles, absent: such also we are in deede, present. <sup>12</sup>For we dare not matche or compare our selves with certaine, that commend them selves: but we measure our selves in our selves, and compare our selves to our selves. <sup>13</sup>But we will not glorie above our measure: but according to the measure of the rule, which God hath measured to us, a measure to reache even unto you. <sup>14</sup>For not, as though we reached not unto you, doe we extend our selves beyond. For we are come as farre as to you in the Gospel of Christ. <sup>15</sup>not glorying above measure in other mens labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly, <sup>16</sup>yea unto those places that are beyond you, to evangelize, not in an other mans rule, to glorie in those things that are prepared before. <sup>17</sup>But he that glorieth, let him glorie in our Lord. <sup>18</sup>For not he that commendeth him self, the same is approved: but whom God commendeth.

## GREAT BIBLE (1539) 1540

not be to my shame: <sup>9</sup>lest I shulde seme as though I wente aboute to make you afrayede with letters. <sup>10</sup>For the epistles (sayth he) are sore, and stronge: but hys bodelye presence is weake, and hys speache rude. <sup>11</sup>Lett hym that is soche thynke on thys wyse: that as we are in wordes by letters, when we are absent, soche are we in dedes, when we are present.

<sup>12</sup>For we cannot fynde in our hertes to make oure selnes \* of the number of them, or to compare our selves to them, which prayse them selves. Neverthelesse, whyle they measure them selves with them selves, and compare them selves with them selves, they understande nought. <sup>13</sup>But we will not rejoyce above measure: but accordynge to the measure of the rule, which God hath distributed unto us, a measure to reache even unto you. <sup>14</sup>For we stretch not out our selves beyonde measure, as though we reached nott unto you. For even to you also have we come with the gospell of Christ, <sup>15</sup>and we boast not our selves out of measure of other mennes labours. Yee, and we hope it wyll come to passe, that when your faith is increased amonge you, we shalbe magnified accordynge to oure measure, more largely, <sup>16</sup>and that I shall preache the Gospell in those regions which are beyonde you: and not to boast of those thynges, which by another mans measure are prepared allready. <sup>17</sup>But let him that rejoyseth, rejoyse in the Lorde. <sup>18</sup>For he that prayseth hym selfe, is not alowed but he whom the Lorde prayseth.

## KJ (1611) 1873

ashamed: <sup>9</sup>that I may not seem as if *I* would terrify you by letters. <sup>10</sup>For *his* letters, †say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. <sup>11</sup>Let such a one think this, that, such as we are in word by letters when we are absent, such *will we* be also in deed when we are present.

<sup>12</sup>For we dare not make *ourselves* of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise. <sup>13</sup>But we will not boast of *things* without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. <sup>14</sup>For we stretch not ourselves beyond *our* measure, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: <sup>15</sup>not boasting of *things* without *our* measure, *that is*, of other *men's* labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, <sup>16</sup>to preach the gospel in the *regions* beyond you, and not to boast in another *man's* line of *things* made ready to our hand. <sup>17</sup>But he that glorieth, let him glory in the Lord. <sup>18</sup>For not he that commendeth himself is approved, but whom the Lord commendeth.

† [Gr. *saith* he].

## GENEVA BIBLE (1560) 1562

tion, I shulde have no shame. <sup>9</sup> (This I say) that I may not seme as (it were) to feare you with letters. <sup>10</sup> For the letters, saith he, are sore and strong but his bodelie presence is weeke, and his speache is of no value. <sup>11</sup> Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche (wil we be) also in dede, when we are present. <sup>12</sup> For we dare not make our selves of the number, or to compare our selves to them, which praise them selves: but they understand not that they measure them selves with them selves, and compare them selves with them selves. <sup>13</sup> But we wil not rejoyce of things, which are not with in (our) measure, but according to the measure of the line, whereof GOD hath distributed unto us a measure to atteine even unto you. <sup>14</sup> For we stretch not our selves beyonde (our) measure, as thogh we had not attained unto you: for even to you also have we come (in preaching) the Gospel of Christ, <sup>15</sup> Not boasting of things which are without (our) measure: (that is,) of other mens labours and we hope, when your faith shal increase, to be magnified by you according to our line abundantly, <sup>16</sup> And to preache the Gospel in those (regions) which (are) beyonde you: not to rejoyce in another mans line, (that is) in the things that are prepared already. <sup>17</sup> But let him that rejoyceth, rejoyce in the Lord. <sup>18</sup> For he that praiseth him self, is not alowed, but he whome the Lord praiseth.

## (RV 1881) ASV 1901

down), I shall not be put to shame: <sup>9</sup> that I may not seem as if I would terrify you by my letters. <sup>10</sup> For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. <sup>11</sup> Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present. <sup>12</sup> For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. <sup>13</sup> But we will not glory beyond *our* measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. <sup>14</sup> For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: <sup>15</sup> not glorying beyond *our* measure, *that is*, in other men's labors; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto *further* abundance, <sup>16</sup> so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's province in regard of things ready to our hand. <sup>17</sup> But he that glorieth, let him glory in the Lord. <sup>18</sup> For not he that commendeth himself is approved, but whom the Lord commendeth.

## BISHOPS' BIBLE (1568) 1602

ashamed, <sup>9</sup> Lest I should seeme as it were to make you afraid by letters. <sup>10</sup> For the letters (sayeth hee) are sore and strong: but *his* bodily presence is weake, and his speech nothing worth. <sup>11</sup> Let him that is such a one, thinke on this wise, that as we are in word by letters when we are absent, such also are wee in deed when wee are present. <sup>12</sup> For wee dare not number or compare our selves with certaine which praise themselves: neverthesse, while they measure themselves with themselves, and compare themselves with themselves, they understand not. <sup>13</sup> But we wil not boast above measure: but according to the measure of the rule which God hath distributed unto us, a measure to reach even unto you. <sup>14</sup> For wee stretch not out our selves beyond measure, as though wee reached not unto you: For even to you also have we come with the Gospel of Christ: <sup>15</sup> Not boasting our selves out of measure in other mens labours: but hoping when your faith is increased, to be magnified among you according to our measure abundantly, <sup>16</sup> That I may preach the Gospel in those *regions* which *are* beyonde you: and not glory of those things which by another mans measure are prepared already. <sup>17</sup> But let him that glorieth, glorie in the Lord. <sup>18</sup> For hee that commendeth himselfe, is not allowed, but whom the Lord commendeth.

## RSV (1946) 1960

and not for destroying you, I shall not be put to shame. <sup>9</sup> I would not seem to be frightening you with letters. <sup>10</sup> For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account." <sup>11</sup> Let such people understand that what we say by letter when absent, we do when present. <sup>12</sup> Not that we venture to class or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they are without understanding.

<sup>13</sup> But we will not boast beyond limit, but will keep to the limits God has apportioned us, to reach even to you. <sup>14</sup> For we are not overextending ourselves, as though we did not reach you; we were the first to come all the way to you with the gospel of Christ. <sup>15</sup> We do not boast beyond limit, in other men's labors; but our hope is that as your faith increases, our field among you may be greatly enlarged, <sup>16</sup> so that we may preach the gospel in lands beyond you, without boasting of work already done in another's field. <sup>17</sup> "Let him who boasts, boast of the Lord." <sup>18</sup> For it is not the man who commends himself that is accepted, but the man whom the Lord commends.

## TYNDALE (1525) 1535

**11** Wolde to God, ye coulede suffre me a lytell in my folisshnes: yee, and I praye you forbeare me. <sup>2</sup> For I am gelous over you with godly gelousy. For I coupled you to one man, to make you a chaste virgen to Christ. <sup>3</sup> But I feare lest as the serpent begyled Eve thorow his sutteltie, even so youre wittes shuld be corrupte from the singlenes that is in Christ. <sup>4</sup> For yf he that commeth preache a nother Jesus then him whom we preached: or yf ye receave another sprete then that which ye have receaved: ether a nother gospell then that ye have receaved, ye myght ryght well have bene content.

<sup>5</sup> I suppose that I was not behinde the chefe Apostles. <sup>6</sup> Though I be rude in speakinge, yet I am not so in knowl-edge. How be it amonge you we are knowen to the utmost what we are in all thinges. <sup>7</sup> Dyd I therin synne, because I submitted my selfe, that ye myght be exalted, and because I preached to you the gospell of God fre? <sup>8</sup> I robbed other congregacions, and toke wages of them, to do you service with all. <sup>9</sup> And when I was present with you, and had nede, I was grevous to no man for that which was lackinge unto me, the brethren which came from Macedonia, supplied: and in all thinges I kept my selfe that I shuld not be grevous to you: and so will I kepe my selfe.

<sup>10</sup> Yf the trueth of Christ be in me, this rejoysinge shall not be taken from me in the regions of Achaia. <sup>11</sup> Wher-

## RHEIMS 1582

**11** Would God you could beare some litle of my folly: but do ye also support me: <sup>2</sup> for I emulate you with the emulation of God. For I have despoused you to one man, to present you a chaste virgin unto Christ. <sup>3</sup> But I feare lest, as the serpent seduced Eve by his subteltie, so your senses may be corrupted, and fall from the simplicitie that is in Christ. <sup>4</sup> For if he that commeth, preache an other Christ whom We have not preached, or you receive an other spirit whom you have not received: or an other Gospel which you have not received: you might wel suffer it. <sup>5</sup> For I suppose that I have done nothing lesse then the great Apostles. <sup>6</sup> For although rude in speache, yet not in knowledge. but in al things we are made manifest to you. <sup>7</sup> Or did I commit a sinne, humbling my self, that you might be exalted? because I evangelized unto you the Gospel of God gratis? <sup>8</sup> Other churches I spoiled, taking a stipend, for your ministerie. <sup>9</sup> And when I was with you, and had neede, I was burdalous to none: for that which I wanted, the brethren supplied that came from Macedonia: and in al things I have kept my self without burden to you, and wil keepe. <sup>10</sup> The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. <sup>11</sup> Wherefore? because I love you not? God doth

## GREAT BIBLE (1539) 1540

**11** Wold to God, ye could have suffred me a lytell in my folyshnes: yee, ye do also forbeare me. <sup>2</sup> For I am gelous over you with godly gelousye: For I have coupled you to one man, that ye shulde make your selves a chaste virgin unto Christ. <sup>3</sup> But I feare lest it come to passe that as the serpent begyled Eve thorowe hys subtelyte, even so your wittes shulde be corrupte from the synglenes that ye had toward Christ. <sup>4</sup> For yf he that commeth preache another Jesus then hym whom we preached: or yf ye receave another sprete then that which ye have receaved, ether another Gospell then that ye have receaved, ye might right well have bene content. <sup>5</sup> For I suppose that I was not behynde the chefe Apostles. <sup>6</sup> But though I be rude in speakinge, yet I am not so in knowledge. Howbeit amonge you, we have bene well knowen to the utmost what we are in all thinges. <sup>7</sup> Dyd I therin synne, because I submytted my selfe, that ye might be exalted: and because I preached to you the Gospell of God fre? <sup>8</sup> I robbed other congregacyons, and toke wages of them, to do you servyce. <sup>9</sup> And when I was present with you, and had nede I was chargeable to no man: for that which was lackynge unto me, the brethren which came from Macedonia, supplied, and in all thinges I kept my selfe so that I shuld not be chargeable to any man, and so wyll I kepe my selfe.

<sup>10</sup> If the trueth of Christ be in me, thys rejoysyng shall not be taken from me in the regions of Achaia. <sup>11</sup> Wher-

## KJ (1611) 1873

**11** Would to God you could bear with me a little in my folly: and indeed bear with me. <sup>2</sup> For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. <sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. <sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. <sup>5</sup> For I suppose I was not a whit behind the very chiefeest apostles. <sup>6</sup> But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. <sup>7</sup> Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup> I robbed other churches, taking wages of them, to do you service. <sup>9</sup> And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself. <sup>10</sup> As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup> Wherefore? be-

## GENEVA BIBLE (1560) 1562

11 Wolde to God, ye colde suffer a litle my foolishnes, and in deed, ye suffer me. <sup>2</sup>For I am jelous over you, with godlie jelousie: for I have prepared you for one housband, to present you (as) a pure virgine to Christ: <sup>3</sup>But I feare lest as the serpent beguiled Eve through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ. <sup>4</sup>For if he that cometh, preacheth another Jesus then him whome we have preached: or if ye receive another spirit then that which ye have received: ether another Gospel, then that ye have received, ye might wel have suffered (him.) <sup>5</sup>Verely I suppose that I was not inferior to the verie chief Apostles. <sup>6</sup>And thogh (I be) rude in speaking, yet (I am) not (so) in knowledge, but among you we have bene made manifeste to the utmost, in all things. <sup>7</sup>Have I committed an offence, because I abased my self, that ye might be exalted, and because I preached to you the Gospel of God frely? <sup>8</sup>I robbed other Churches, and toke wages (of them) to do you service. <sup>9</sup>And when I was present with you, and had neede, I was not slothful to the hinderance of anie man: for that which was lacking unto me, the brethren which came from Macedonia, supplied, and in all things I kept and wil kepe my self that I shulde not be grievous to you. <sup>10</sup>The trueth of Christ is in me, that this rejoycing shal not be shut up against me in the regions of Achaia. <sup>11</sup>Wherefore? because I love you not? GOD knoweth.

## (RV 1881) ASV 1901

11 Would that ye could bear with me in a little foolishness: but indeed ye do bear with me. <sup>2</sup>For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. <sup>3</sup>But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. <sup>4</sup>For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him. <sup>5</sup>For I reckon that I am not a whit behind the very chiefest apostles. <sup>6</sup>But though I be rude in speech, yet am I not in knowledge; nay, in every way have we made this manifest unto you in all things. <sup>7</sup>Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? <sup>8</sup>I robbed other churches, taking wages of them that I might minister unto you; <sup>9</sup>and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself. <sup>10</sup>As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. <sup>11</sup>Wherefore? because I love you not? God

## BISHOPS' BIBLE (1568) 1602

11 Would to God ye could suffer a litle my foolishnesse, and indeede suffer mee. <sup>2</sup>For I am jelous over you with godly jelousie: for I have coupled you to one man, to present you a chaste Virgine unto Christ. <sup>3</sup>But I feare lest by any meanes, that as the serpent beguiled Eve through his subtiltie, even so your mindes should bee corrupted from the singlenesse that is toward Christ. <sup>4</sup>For if he that commeth, preacheth an other Jesus, whom we have not preached: or if ye receive another spirit whom ye have not received: either another Gospel which yee have not received, you would well have suffered him. <sup>5</sup>Verily I suppose that I was not behinde the chiefe Apostles. <sup>6</sup>But though I be rude in speaking, yet not in knowledge: but in all things among you we have bene well knowen to the uttermost. <sup>7</sup>Have I committed an offence because I submitted my selfe, that yee might bee exalted, because I preached to you the Gospel of God freely? <sup>8</sup>I robbed other Churches, taking wages of them to do you service. <sup>9</sup>And when I was present with you, and had neede, I was chargeable to no man by my idlenesse: for that which was lacking unto me, the brethren which came from Macedonia supplied: and in all things I have kept my selfe not chargeable to you, and so will I keepe my selfe. <sup>10</sup>The trueth of Christ is in mee, that this boasting shall not be shut up against me in the regions of Achaia. <sup>11</sup>Wherefore? be-

## RSV (1946) 1960

11 I wish you would bear with me in a little foolishness. Do bear with me! <sup>2</sup>I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband. <sup>3</sup>But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. <sup>4</sup>For if some one comes and preaches another Jesus than the one we preached, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you submit to it readily enough. <sup>5</sup>I think that I am not in the least inferior to these superlative apostles. <sup>6</sup>Even if I am unskilled in speaking, I am not in knowledge; in every way we have made this plain to you in all things.

<sup>7</sup>Did I commit a sin in abasing myself so that you might be exalted, because I preached God's gospel without cost to you? <sup>8</sup>I robbed other churches by accepting support from them in order to serve you. <sup>9</sup>And when I was with you and was in want, I did not burden any one, for my needs were supplied by the brethren who came from Macedonia. So I refrained and will refrain from burdening you in any way. <sup>10</sup>As the truth of Christ is in me, this boast of mine shall not be silenced in the regions of Achaia. <sup>11</sup>And why? Because I do not love you? God knows I do!

## TYNDALE (1525) 1535

fore? Be cause I love you not? God knoweth. <sup>12</sup> Nevertheless what I do, that will I do to cut away occasion from them which desyre occasion, that they myght be founde lyke unto us in that wherin they rejoyce. <sup>13</sup> For these false apostles are disceatfull workers, and fassion them selves lyke unto the Apostles of Christ. <sup>14</sup> And no marvayle, for Satan him selfe is chaunged into the fassion of an angell of lyght. <sup>15</sup> Therefore it is no great thinge, though his ministers fassion them selves as though they were the ministers of rightewesnes: whose ende shalbe accordinge to their dedes.

<sup>16</sup> I saye agayne, lest eny man thinke that I am folishe: or els even now take me as a fole, that I maye bost my selfe a lytell. <sup>17</sup> That I speake, I speake it not after the wayes of the Lorde: but as it were folisshly, whill we are now come to bostinge. <sup>18</sup> Seynge that many rejoyce after the flesshe, I will rejoyce also. <sup>19</sup> For ye suffre foles gladly, because that ye youre selves are wyse. <sup>20</sup> For ye suffre even yf a man bringe you into bondage: yf a man devoure: yf a man take: yf a man exalt him selfe: yf a man smyte you on the face. <sup>21</sup> I speake as concerninge rebuke, as though we had bene weake.

How be it wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also. <sup>22</sup> They are Ebrues, so am I: They are Israelites, even so am I. They are the seede of Abraham, even so am I. <sup>23</sup> They are the ministers of Christ (I speake as a fole) I am moare: In labours moare abundant: In strypes above measure: In preson

## RHEIMS 1582

know. <sup>12</sup> But that which I doe, I will also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found even like us. <sup>13</sup> For such false apostles are craftie workers, transfiguring them selves into Apostles of Christ. <sup>14</sup> And no marvel: for Satan him self transfigureth him self into an Angel of light. <sup>15</sup> It is no great matter therfore if his ministers be transfigured as the ministers of justice: whose ende shal be according to their workes.

<sup>16</sup> Againe I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litle,) <sup>17</sup> that which I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorying. <sup>18</sup> Because many glorie according to the flesh, I also wil glorie. <sup>19</sup> For you do gladly suffer the foolish: whereas your selves are wise. <sup>20</sup> For you suffer if a man bring you into servitude, if a man devoure, if a man take, if a man be extolled, if a man strike you on the face. <sup>21</sup> I speake according to dishonour, as though we had been weake in this part. Wherein any man dare (I speake folishly) I dare also. <sup>22</sup> They are Hebrewes: and I. They are Israelites: and I. They are the seede of Abraham: and I. <sup>23</sup> They are the ministers of Christ: and I. (I speake as one scarce wise) more I: in many moe labours, in prisons more abundantly, in stripes above measure, in deathes

## GREAT BIBLE (1539) 1540

fore? Because I love you not? God knoweth. <sup>12</sup> Nevertheless, what I do, that wyll I do, to cut away occasyon from them which desyre occasion: that they might be founde lyke unto us, in that wherin they rejoyce. <sup>13</sup> For soch fals apostles are disceatfull workers, and fassyon them selves lyke unto the apostles of Christ. <sup>14</sup> And no marvayle: for Satan him selfe is chaunged into the fassyon of an angell of light. <sup>15</sup> Therefore it is no great thyng though hys mynisters fassyon them selves, as though they were the ministers of ryghtewesnes: whose ende shalbe accordyng to theyr dedes.

<sup>16</sup> I saye agayne, lest eny man thynke that I am folyshe: or els even nowe take ye me as a foole, that I also maye boast my selfe a lytell. <sup>17</sup> That I speake, I speake not after the Lorde: but as it were folyshly, in thys matter of boasting. <sup>18</sup> Seynge that many rejoyce after the flesshe, I wyll rejoyce also. <sup>19</sup> For ye suffre foles gladly, seynge ye youre selves are wyse. <sup>20</sup> For ye suffre yf a man bryng you into bondage, yf a man devoure, yf a man take yf a man exalte him selfe, yf a man smyte you on the face. <sup>21</sup> I speake as concerning rebuke, as though we had bene weake, (*in thys behalfe.*)

Howbeit, wherinsoever eny man dare be bolde (I speake folyshly) I dare be bolde also. <sup>22</sup> They are Ebrues, even so am I. They are Israelites, even so am I. They are the seede of Abraham, even so am I. <sup>23</sup> They are the mynisters of Chryst (I speake as a foole) I am more. In labours more abundante: In strypes above measure: In preson more

## KJ (1611) 1873

cause I love you not? God knoweth. <sup>12</sup> But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. <sup>13</sup> For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup> And no marvel; for Satan himself is transformed into an angel of light. <sup>15</sup> Therefore *it is* no great *thing* if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

<sup>16</sup> I say again, Let no *man* think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. <sup>17</sup> *That* which I speak, I speak *it* not after the Lord, but as *it were* foolishly, in this confidence of boasting. <sup>18</sup> Seeing that many glory after the flesh, I will glory also. <sup>19</sup> For ye suffer fools gladly, seeing ye *yourselves* are wise. <sup>20</sup> For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. <sup>21</sup> I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I *am* bold also. <sup>22</sup> Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I. <sup>23</sup> Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more fre-

## GENEVA BIBLE (1560) 1562

<sup>12</sup> But what I do, that wil I do? that I may cut away occasion, from them which desire occasion, that they might be founde like unto us in that where in they rejoyce. <sup>13</sup> For suche false apostles are deceitful workers, and transforme them selves into the Apostles of Christ. <sup>14</sup> And no marveile: for Satan him self is transformed into an Angel of light. <sup>15</sup> Therefore it is no great thing, thogh his ministers transforme them selves, as thogh (they were) the ministers of righteousnes, whose end shalbe accordyng to their workes. <sup>16</sup> I say againe, let no man thinke, that I am foolish: or els take me even as a foole, that I also may boast my self a litle. <sup>17</sup> That I speake, I speake it not after the Lord: but as (it were) foolishly, in this (my) great boasting. <sup>18</sup> Seing that manie rejoyce after the flesh, I wil rejoyce also. <sup>19</sup> For ye suffer fooles gladly, because that ye are wise. <sup>20</sup> For ye suffre even if a man bring you into bondage, if a man devoure (you) if a man take (your goods) if a man exalte him self, if a man smite you on the face. <sup>21</sup> I speake as concerning the reproche: as thogh that we had bene weake: but where in anie mans is bolde [I speake foolishly] I am bolde also. <sup>22</sup> They are Ebrewes, so am I they are Israelites, so am I: they are the sede of Abraham, so am I: <sup>23</sup> They are the ministers of Christ [I speake as a foole] I am more: in labours more abundant: in stripes above measure: in prison more plenteously: in death oft.

## (RV 1881) ASV 1901

knoweth. <sup>12</sup> But what I do, that I will do, that I may cut off occasion from them that desire an occasion; that wherein they glory, they may be found even as we. <sup>13</sup> For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. <sup>14</sup> And no marvel; for even Satan fashioneth himself into an angel of light. <sup>15</sup> It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

<sup>16</sup> I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. <sup>17</sup> That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. <sup>18</sup> Seeing that many glory after the flesh, I will glory also. <sup>19</sup> For ye bear with the foolish gladly, being wise *yourselves*. <sup>20</sup> For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. <sup>21</sup> I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. <sup>22</sup> Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. <sup>23</sup> Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abun-

## BISHOPS' BIBLE (1568) 1602

cause I love not you? God knoweth. <sup>12</sup> But what I do, that wil I do, that I may cut away occasion from them which desire occasion: that they might bee found like unto us, in that wherein they glory. <sup>13</sup> For such fals apostles, are deceitful workers, transformed into the Apostles of Christ. <sup>14</sup> And no marvaile: for Satan himselfe is transformed into an angel of light. <sup>15</sup> Therefore it is no great thing if that his ministers also bee transformed as the ministers of righteousnesse: whose ende shall be according to their workes. <sup>16</sup> I say againe, Let no man thinke that I am foolish: or else even nowe take yee mee as a foole, that I also may boast my selfe a litle. <sup>17</sup> That I speake, I speake it not after the Lord, but as it were foolishly in this boldnesse of boasting. <sup>18</sup> Seeing that many glory after the flesh, I will glorie also. <sup>19</sup> For yee suffer fooles gladly, seeing ye your selves are wise. <sup>20</sup> For ye suffer, if a man bring you into bondage, if a man devoure, if a man take, if a man exalt himselfe, if a man smite you on the face. <sup>21</sup> I speake concerning reproch, as though wee had bene weake: Howbeit, wherein soever any man is bolde (I speake foolishly) I am bolde also. <sup>22</sup> They are Hebrewes, even so *am* I: they are Israelites, even so *am* I: they are the seed of Abraham, even so *am* I: <sup>23</sup> They are the ministers of Christ, (I speake as a foole) I am more: in labours more abundantly, in stripes above measure, in prison more plen-

## RSV (1946) 1960

<sup>12</sup> And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. <sup>13</sup> For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. <sup>14</sup> And no wonder, for even Satan disguises himself as an angel of light. <sup>15</sup> So it is not strange if his servants also disguise themselves as servants of righteousness. Their end will correspond to their deeds.

<sup>16</sup> I repeat, let no one think me foolish; but even if you do, accept me as a fool, so that I too may boast a little. <sup>17</sup> (What I am saying I say not with the Lord's authority but as a fool, in this boastful confidence; <sup>18</sup> since many boast of worldly things, I too will boast.) <sup>19</sup> For you gladly bear with fools, being wise yourselves! <sup>20</sup> For you bear it if a man makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or strikes you in the face. <sup>21</sup> To my shame, I must say, we were too weak for that!

But whatever any one dares to boast of—I am speaking as a fool—I also dare to boast of that. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. <sup>23</sup> Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with count-

## TYNDALE (1525) 1535

moare plenteously: In deeth ofte. <sup>24</sup>Of the Jewes fyve tymes receaved I every tyme. xl. strypes save one. <sup>25</sup>Thryse was I beten with rodde. I was once stoned. I suffered thryse shipwracke. Nyght and daye have I bene in the depe of the see. <sup>26</sup>In jorneyinge often: in parels of waters: in parels of robbers: in jeopardies of myne awne nacion: in jeopardies amonge the hethen. I have bene in parels in cities, in parels in wildernes, in parels in the see, in parels amonge false brethren, <sup>27</sup>in laboure and travayle, in watchinge often, in honger, in thyrst, in fastinges often, in colde and in nakednes.

<sup>28</sup>And besyde the thinges which outwardly happen unto me, I am combred dayly, and do care for all congregacions. <sup>29</sup>Who is sicke, and I am not sicke? Who is hurte in the fayth and my hert burneth not? <sup>30</sup>Yf I must nedes rejoyce, I will rejoyce of myne infirmities.

<sup>31</sup>The God and father of oure Lorde Jesus Christ, which is blessed for evermore, knoweth that I lye not.

<sup>32</sup>In the cite of Damascon, the governer of the people under kynge Aretas, layde watche in the cite of the Damascons, and wolde have caught me, <sup>33</sup>and at a wyndowe was

**12** I let doune in a basket thorow the wall, and so scaped his hondes.

<sup>1</sup>It is not expedient for me no dout to rejoyce. Neverthelesse I will come to visions and revelacions of the Lorde.

<sup>2</sup>I knowe a man in Christ above. xiiii. yeaes agone (whether he weare in the body I cannot tell, or whether he were oute of the body I cannot tell (God knoweth) which

## RHEIMS 1582

often. <sup>24</sup>Of the Jewes five times, did I receive fourtie, saving one. <sup>25</sup>Thrise was I beaten with rodde, once I was stoned, thrise I suffred shipwracke, night and day have I been in the depth of the sea, <sup>26</sup>in journeying often, perils of waters, perils of theeves, perils of my nation, perils of Gentiles, perils in the cite, perils in the wildernes, perils in the sea, perils among false brethren, <sup>27</sup>in labour and miserie, in much watchings, in hunger and thirst, in fastings often, in colde and nakednes, <sup>28</sup>beside those things which are outwardly: my daily instance, the carefulnes of al churches. <sup>29</sup>Who is weake, and I am not weake? who is scandalized, and I am not burnt? <sup>30</sup>If I must glorie: I wil glorie of the things that concerne my infirmitie. <sup>31</sup>The God and Father of our Lord JESUS Christ, who is blessed for ever, knoweth that I lie not. <sup>32</sup>At Damascus the Governour of the nation under Aretas the king, kept the cite of the Damascenes, for to apprehend me: <sup>33</sup>and through a window in a basket was I let downe by the wall, and so escaped his handes.

**12** If I must glorie (it is not expedient in deede) but I wil come to the visions and revelations of our Lord.

<sup>2</sup>I know a man in Christ above fourtene yeres agoe (whether in the body, I know not: or out of the body, I know not: God doth know) such a one rapt even to the

## GREAT BIBLE (1539) 1540

plenteously: In deeth ofte. <sup>24</sup>Of the Jewes fyve tymes receaved I every tyme. xl. strypes save one. <sup>25</sup>Thryse was I beaten with rodde, I was once stoned, I suffered thryse shypwracke. Nyght and daye have I bene in the deepe see. <sup>26</sup>In jorneying often: in parels of waters: in parels of robbers: in jeopardies of myne awne nacion: in jeopardies among the hethen: in parels in the cite: in parels in wildernes: in parels in the see: in parels amonge false brethren: <sup>27</sup>in laboure and travayle: in watchinges often: in honger and thyrst: in fastynges often: in colde and nakednes: <sup>28</sup>besyde the thinges which outwardly happen unto me. I am combred daylye, and do care for all congregacions. <sup>29</sup>Who is weake, and I am not weake? who is offended, and I burne not? If I must nedes boast, <sup>30</sup>I wyll boaste of the thynges that concerne myne infirmyties.

<sup>31</sup>The God and father of oure Lorde Jesus Christ, which is blessed for evermore knoweth that I lye not.

<sup>32</sup>In the cytie of Damascon, the governer of the people under king Aretas, layde watch in the cytie of the Damascens, and wold have caught me: <sup>33</sup>and at a windowe was I let doune in a basket thorow the wall, and so

**12** scaped I his handes. <sup>1</sup>Doutles, it is not expedient for me to boast, I wyll come to visyons and revelacions of the Lord, <sup>2</sup>I knowe a man in Christ above fourtene yeaes ago (whyther he were in the body, I cannot tell, or whyther he were out of the body, I cannot tell, God knoweth) howe that he was taken up into the thyrde

## KJ (1611) 1873

quent, in deaths oft. <sup>24</sup>Of the Jews five times received I forty stripes save one. <sup>25</sup>Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep; <sup>26</sup>in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; <sup>27</sup>in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup>Besides those things that are without, that which cometh upon me daily, the care of all the churches. <sup>29</sup>Who is weak, and I am not weak? who is offended, and I burn not? <sup>30</sup>If I must needs glory, I will glory of the things which concern mine infirmities. <sup>31</sup>The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. <sup>32</sup>In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: <sup>33</sup>and through a window in a basket was I let down by the wall, and escaped his hands.

**12** It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. <sup>2</sup>I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the

## GENEVA BIBLE (1560) 1562

<sup>24</sup> Of the Jewes five times received I fortie (strippes) save one. <sup>25</sup> I was thrise beaten with roddes: I was once stoned: I suffered thrise ship wracke: night and day have I bene in the depe sea. <sup>26</sup> In jornaying (I was) often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils amongs false brethren, <sup>27</sup> In wearines and painefulnes, in watching often, in honger and thirst, in fastings often, in colde and in nakednes. <sup>28</sup> Beside the things which are outwarde, I am combred daily, (and have) the care of all the Churches. <sup>29</sup> Who is weake, and I am not weake? who is offended, and I burne not? <sup>30</sup> If I must nedes rejoyce, I wil rejoyce of mine infirmities. <sup>31</sup> The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not. <sup>32</sup> In Damascus the governor of the people under KING Aretas, laide watche in the citie of the Damascens, and wolde have caught me. <sup>33</sup> But at a windowe was I let downe in a basket through the wall, and escaped his hands.

**12** It is not expedient for me no dout to rejoyce: for I wil come to visions and revelations of the Lord. <sup>2</sup> I knowe a man in Christ above fourtene yeres agone, [whether (he were) in the bodie I can not tel, or out of the bodie, I can not tel, God knoweth] whiche was taken up

## (RV 1881) ASV 1901

dantly, in stripes above measure, in deaths oft. <sup>24</sup> Of the Jews five times received I forty *stripes* save one. <sup>25</sup> Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; <sup>26</sup> in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; <sup>27</sup> in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup> Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. <sup>29</sup> Who is weak, and I am not weak? who is caused to stumble, and I burn not? <sup>30</sup> If I must needs glory, I will glory of the things that concern my weakness. <sup>31</sup> The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not. <sup>32</sup> In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me; <sup>33</sup> and through a window was I let down in a basket by the wall, and escaped his hands.

**12** <sup>k</sup> I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the

<sup>k</sup> Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

## BISHOPS' BIBLE (1568) 1602

teously, in deaths oft. <sup>24</sup> Of the Jewes five times received I fourtie *stripes* save one. <sup>25</sup> Thrice was I beaten with rods, once stoned, thrise I suffered shipwracke, a night and a day have I bene in the depth: <sup>26</sup> In journeying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Heathen, in perils in the citie, in perils in the wilderness, in perils in the Sea, in perils among false brethren, <sup>27</sup> In labour and travaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse, <sup>28</sup> Besides the things which outwardly *come* unto mee, the trouble which privily conspireth against mee dayly, is the care of all the Churches. <sup>29</sup> Who is weake, and I am not weake? who is offended, and I burne not? <sup>30</sup> If I must needs glorie, I wil glorie of the things that concerne mine infirmities. <sup>31</sup> The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. <sup>32</sup> In the citie of Damascus, the governour of the people appointed by King Aretas, layde wait in the citie of Damascus, desirous to have caught me: <sup>33</sup> And at a windowe was I let downe in a basket thorow the wall, and escaped his hands.

**12** It is not expedient doubtlesse for me to glorie, I wil come to visions and revelations of the Lord. <sup>2</sup> For I knew a man in Christ, above fourteene yeeeres agoe (whether in the body I cannot tell, or whether out of the body, I cannot tell, God knoweth) taken up into the thirde

## RSV (1946) 1960

less beatings, and often near death. <sup>24</sup> Five times I have received at the hands of the Jews the forty lashes less one. <sup>25</sup> Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; <sup>26</sup> on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; <sup>27</sup> in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. <sup>28</sup> And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

<sup>30</sup> If I must boast, I will boast of the things that show my weakness. <sup>31</sup> The God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. <sup>32</sup> At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, <sup>33</sup> but I was let down in a basket through a window in the wall, and escaped his hands.

**12** I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out

## TYNDALE (1525) 1535

was taken up in to the thyrd heaven. <sup>3</sup> And I knowe the same man (whether in the body, or out of the body, I cannot tell God knoweth) <sup>4</sup> how that he was taken up into Paradise, and hearde wordes not to be spoken, which no man can utter. <sup>5</sup> Of this man will I rejoyce, of my selfe will I not rejoyce, except it be of myne infirmities. <sup>6</sup> And yet though I wolde rejoyce, I shulde not be a fole: for I wolde saye the trouthe. Neverthelesse I spare, lest eny man shulde thinke of me above that he seith me to be, or heareth of me.

<sup>7</sup> And lest I shuld be exalted out of measure thorow the aboundance of revelacions, ther was geven unto me unquyetnes of the flesshe, the messenger of Satan to buffet me: be cause I shulde not be exalted out of measure. <sup>8</sup> For this thinge besought I the Lorde thryse, that it myght departe from me. <sup>9</sup> And he sayde unto me: my grace is sufficient for the. For my strenght is made perfaict thorow weaknes. Very gladly therefore will I rejoyce of my wekknes, that the strength of Christ maye dwell in me. <sup>10</sup> Therefore have I delectacion in infirmities, in rebukes, in nede, in persecucions, in anguysshe, for Christes sake. For when I am weake, then am I stronge.

<sup>11</sup> I am made a fole in bostinge my selfe. Ye have compelled me: I ought to have bene commended of you. For in nothinge was I inferior unto the chefe Apostles, though I be nothinge, <sup>12</sup> yet the tokens of an Apostle were wrought amonge you with all pacience, with signes, and wonders,

## RHEIMS 1582

third heaven. <sup>3</sup> And I know such a man (whether in the body, or out of the body, I know not: God doth know) <sup>4</sup> that he was rapt into Paradise: and heard secrete wordes, which it is not lawful for a man to speake. <sup>5</sup> For such an one I wil glorie: but for my self I wil glorie nothing, saving in my infirmities. <sup>6</sup> For and if I wil glorie, I shal not be foolish: for I shal say truth. but I spare, lest any man should esteeme me above that which he seeth in me, or heareth any thing of me. <sup>7</sup> And lest the greatnes of the revelations might extoll me, there was given me a pricke of my flesh, an angel of Satan, to buffet me. <sup>8</sup> For the which thing thrise I besought our Lord, that it might depart from me: <sup>9</sup> and he said to me, My grace sufficeth thee, for power is perfited in infirmitie. Gladly therefore wil I glorie in mine infirmitie, that the power of Christ may dwel in me. <sup>10</sup> For the which cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ, for when I am weake, then am I mightie.

<sup>11</sup> I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing lesse then they that are above measure Apostles: although I am nothing. <sup>12</sup> Yet the signes of my Apostleship have been done upon you in al patience, in signes and

## GREAT BIBLE (1539) 1540

heaven. <sup>3</sup> And I knowe the same man (whither in the body or out of the body, I cannot tell, God knoweth) <sup>4</sup> howe that he was taken up into Paradyse, and hearde secret wordes, which no man can utter. <sup>5</sup> Of thys man wyll I boast, but of my selfe wyll I not boast, except it be of myne infirmities. <sup>6</sup> For though I wolde boast, I shall not be a foole: for I wolde saye the trueth. Neverthelesse, I spare you: lest any man shulde thinke of me, above that which he seeth me to be, or that he heareth of me.

<sup>7</sup> And lest I shulde be exalted out of measure thorowe the excellencye of the revelacions: there was gyven unto me unquyetnes thorowe the flesshe, even the messenger of Satan to buffet me, because I shulde not be exalted out of measure. <sup>8</sup> For this thyng besought I the Lorde thryse, that it might departe from me. <sup>9</sup> And he sayde unto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly therefore wyll I rejoyce of my weaknes, that the strength of Christ maye dwell in me. <sup>10</sup> Therefore, have I delectacion in infirmities, in rebukes, in necessities, in persecucyons, in anguysshes for Chrystes sake. For when I am weake, then am I stronge.

<sup>11</sup> I am become a foole in boasting my selfe: Ye have compelled me: for I ought to have bene commended of you. For in nothyng was I inferior unto the chefe apostles, though I be nothing, <sup>12</sup> yet the tokens of an apostle were wrought amonge you with all pacyence, and signes

## KJ (1611) 1873

third heaven. <sup>3</sup> And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) <sup>4</sup> how that he was caught up into paradise, and heard unspeakable words, which *it is* not lawful for a man to utter. <sup>5</sup> Of such a one will I glory: yet of myself I will not glory, but in mine infirmities. <sup>6</sup> For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above *that* which he seeth me *to be*, or that he heareth of me. <sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, <sup>8</sup> For this *thing* I besought the Lord thrice, that it might depart from me. <sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. <sup>11</sup> I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for *in* nothing am I behind the very chiefest apostles, through I be nothing. <sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty

## GENEVA BIBLE (1560) 1562

into the thirde heaven. <sup>3</sup> And I knowe suche a man [whether in the bodie, or out of the bodie, I can not tel: God knoweth.] <sup>4</sup> How that he was taken up into Paradise, and heard wordes whiche can not be spoken, whiche are not possible for man to utter. <sup>5</sup> Of suche a man will I rejoyce: of my selfe will I not rejoyce, except it be of mine infirmities. <sup>6</sup> For thogh I wolde rejoyce, I shulde not be a foole: for I wil say the trueth, but I refraine, lest anie man shuld thinke of me above that he seeth in me, or that he heareth of me. <sup>7</sup> And lest I shulde be exalted out of measure through the abundance of revelations, there was given unto me a pricke in the flesh, the messenger of Satan to buffet me, because I shulde not be exalted out of measure. <sup>8</sup> For this thing I besoght the Lord thrise, that it might departe from me. <sup>9</sup> And he sayd unto me, My grace is sufficient for thee: for my power is made perfite through weakenes. Verie gladly therefore wil I rejoyce rather in mine infirmities, that the power of Christ may dwell in me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguishes for Christs sake: for when I am weake, then am I strong. <sup>11</sup> I was a foole to boast my self: ye have compelled me: for I ought to have bene commended of you: for nothyng was I inferior unto the verie chief Apostles, thogh I be nothing. <sup>12</sup> The signes of an Apostles were wrought among you with al pacience,

## (RV 1881) ASV 1901

third heaven. <sup>3</sup> And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), <sup>4</sup> how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. <sup>5</sup> On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. <sup>6</sup> For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. <sup>7</sup> And by reason of the exceeding greatness of the <sup>1</sup>revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. <sup>8</sup> Concerning this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup> And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. <sup>10</sup> Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

<sup>11</sup> I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. <sup>12</sup> Truly the signs of an apostle were wrought among you in all pa-

## BISHOPS' BIBLE (1568) 1602

heaven: <sup>3</sup> And I knewe the same man (whether in the body, or out of the body, I cannot tell, God knoweth,) <sup>4</sup> How that he was taken up into paradise, and heard unspeakeable wordes, which is not lawfull for man to utter. <sup>5</sup> Of such a man wil I glory, yet of my selfe will I not glorie, but in mine infirmities. <sup>6</sup> For thogh I would desire to glory of *them*, I shall not bee a foole, for I will say the trueth, but I now refraine, lest any man should thinke of me above *that* which hee seeth me *to be*, or *that* he heareth of me. <sup>7</sup> And lest I should bee exalted out of measure, through the abundance of the revelations, there was given to mee a pricke to the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure. <sup>8</sup> For this thing besought I the Lord thrise, that it might depart from me. <sup>9</sup> And he said unto mee, My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore I wil rather glorie in mine infirmities, that the power of Christ might dwell in me. <sup>10</sup> Therefore have I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: for when I am weake, then am I strong. <sup>11</sup> I am become a foole in glorying, yee have compelled mee: for I ought to have bene commended of you. For nothing was I inferior unto the chiefe Apostles, though I be nothing. <sup>12</sup> Truly the signes of an Apostle were wrought among you in all patience, in

## RSV (1946) 1960

of the body I do not know, God knows. <sup>3</sup> And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—<sup>4</sup> and he heard things that cannot be told, which man may not utter. <sup>5</sup> On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. <sup>6</sup> Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. <sup>7</sup> And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. <sup>8</sup> Three times I besought the Lord about this, that it should leave me; <sup>9</sup> but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. <sup>10</sup> For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong.

<sup>11</sup> I have been a fool! You forced me to it, for I ought to have been commended by you. For I am not at all inferior to these superlative apostles, even though I am nothing. <sup>12</sup> The signs of a true apostle were performed among you in all patience, with signs and wonders and

<sup>1</sup> Some ancient authorities read *revelations—wherefore, that &c.*

## TYNDALE (1525) 1535

and mighty dedes. <sup>13</sup> For what is it wherin ye were inferiors unto other congregacions except it be therin that I was not grevous unto you. Forgeve me this wronge done unto you. <sup>14</sup> Beholde now the thyrd tyme I am redy to come unto you: and yet wyll I not be grevous unto you. For I seke not youres, but you. Also the chyldren ought not to laye up for the fathers and mothers: but the fathers and mothers for the chyldren.

<sup>15</sup> I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. <sup>16</sup> But be it that I greved you not: neverthelesse I was crafty and toke you with gyle. <sup>17</sup> Dyd I pill you by eny of them which I sent unto you? <sup>18</sup> I desyred Titus, and with him I sent a brother. Dyd Titus defraude you of eny thinge? walked we not in one sprete? walked we not in lyke steppes? <sup>19</sup> Agayne thinke ye that we excuse our selves? We speake in Christ in the syght of God.

But we do all thinges dearly beloved for youre edifyinge. <sup>20</sup> For I feare lest it come to passe, that when ye come, I shall not fynde you soche as I wolde: and I shalbe founde unto you soche as I wolde not: I feare lest ther be founde amonge you debate, envyinge, wrath stryfe, backbytinges, whysperinges, swellinges and discorde. <sup>21</sup> I feare lest when I come agayne, God bringe me lowe amonge you, and I be constrayned to bewayle many of them which have synned all redy, and have not repented of the unclennes, fornicacion and wantannes which they have committed.

## RHEIMS 1582

wonders and mighty deedes. <sup>13</sup> For what is there that you have had lesse then the other churches: but that I my self have not burdened you? Pardon me this injurie. <sup>14</sup> Behold, now the third time I am ready to come to you: and I wil not be burdenous unto you. For I seeke not the things that are yours: but you. For neither ought the children lay up treasures for the parents, but the parents for the children. <sup>15</sup> But I most gladly wil bestow, and wil my self moreover be bestowed for your soules: although loving you more, I am loved lesse.

<sup>16</sup> But be it so: I have not burdened you: but being craftie, I tooke you by guile. <sup>17</sup> Have I circumvented you by any of them whom I sent to you? <sup>18</sup> I requested Titus, and I sent with him a brother. Did Titus circumvent you? walked we not with one spirit? not in the self same steppes? <sup>19</sup> Of old thinke you that we excuse our selves to you? Before God, in Christ we speake: but al things (my deerest) for your edifying. <sup>20</sup> For I feare lest perhaps when I come, I finde you not such as I would: and I be found of you, such an one as you would not. lest perhaps contentions, emulations, stomakings, dissensions, detractions, whisperings, swellings, seditions be among you. <sup>21</sup> lest againe when I come, God humble me among you: and I mourne many of them that sinned before, and have not done pennance for the uncleannes and fornication and incontinencie that they have committed.

## GREAT BIBLE (1539) 1540

and wonders, and myghty dedes. <sup>13</sup> For what is it, wherin ye were inferyors unto other congregacions, except it be herin, that I was not chargeable unto you. Forgeve me thys wronge. <sup>14</sup> Beholde, nowe the thyrd tyme I am ready to come unto you: and yet wyll I not be chargeable unto you. For I seke not youres, but you. For the chyldren ought not to laye up for the fathers and mothers, but the fathers and mothers for the chyldren.

<sup>15</sup> I wyll very gladly bestowe, and wylbe bestowed for youre soules, though the more I love you, the lesse I am loved agayn. <sup>16</sup> But be it, that I was not chargeable unto you: nevertheles, when I was crafty, I toke you with gyle. <sup>17</sup> Dyd I pyll you by any of them, whom I sent unto you? <sup>18</sup> I desyred Titus, and with hym I sent a brother. Dyd Titus defraude you of any thyng? walked we not in one sprete? Walked we not in lyke steppes? <sup>19</sup> Agayne, thynke you that we excuse our selves unto you? we spake in Christ in the syght of God: but we do all thinges (dearly beloved) for youre edifyinge. <sup>20</sup> For I feare, lest it come to passe, that yf I come, I shall not fynde you soch as I wolde: and that I shalbe founde unto you soch as ye wolde not. <sup>21</sup> I feare, lest ther be amonge you debates, envyinges, wrath, stryfes, bakbytynges, whysperinges, swellnynges, and sedicyons: and that when I come agayne, God brynge me lowe among you, and I be constrayned to bewayle many of them which have synned allready, and have not repented of the unclennes: and fornicacion and wantannes which they have commytted.

## KJ (1611) 1873

deeds. <sup>13</sup> For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

<sup>14</sup> Behold, the third *time* I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. <sup>16</sup> But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. <sup>17</sup> Did I make a gain of you by any of them whom I sent unto you? <sup>18</sup> I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

<sup>19</sup> Again, think you that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. <sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: <sup>21</sup> *and* lest, when I come again, my God will humble *me* among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

GENEVA BIBLE (1560) 1562

with signes, and wonders, and great workes. <sup>13</sup> For what is it, wherein ye were inferiors unto other Churches, except that I have not bene slothfull to your hinderance? forgive me this wrong. <sup>14</sup> Beholde, the thirde tyme I am readie to come unto you, and yet wil I not be slothfull to your hinderance: for I seke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children. <sup>15</sup> And I wil moste gladly bestowe, and will be bestowed for your soules: thogh the more I love you, the lesse I am loved. <sup>16</sup> But be it that I charged you not: yet forasmuche as I was craftie, I toke you wyth guile. <sup>17</sup> Did I pill you by anie of them whome I sent unto you? <sup>18</sup> I have desired Titus, and with him I have sent a brother: did Titus pil you of anything? walked we not in the selfe same spirit? (walked we) not in the same steppes? <sup>19</sup> Againe, thinke ye that we excuse our selves unto you? we speake before God in Christ. But (we do) all thyngs, dearly beloved, for your edifying. <sup>20</sup> For I feare lest when I come, I shall not finde you suche as ye wolde: and that I shalbe founde unto you suche as ye wolde not, and lest (there be) strife, envying, wrath, contentions, backbitings, whisperings, swellings (and) discorde. <sup>21</sup> (I feare) lest when I come againe, my GOD abase me amonge you, and I shall bewaile manie of them whiche have sinned already, and have not repented of the unclennes, and fornication, and wantonnes, which they have committed.

(RV 1881) ASV 1901

tience, by signs and wonders and mighty works. <sup>13</sup> For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.  
<sup>14</sup> Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? <sup>16</sup> But be it so, I did not myself burden you; but, being crafty, I caught you with guile. <sup>17</sup> Did I take advantage of you by any one of them whom I have sent unto you? <sup>18</sup> I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit? *walked we not in the same steps?*  
<sup>19</sup> Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. <sup>20</sup> For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; <sup>21</sup> lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

BISHOPS' BIBLE (1568) 1602

signes, and wonders, and mightie deedes. <sup>13</sup> For what is it wherein yee were inferior unto other Churches, except *it bee* that I was not chargeable unto you by my idlenesse? forgive me this wrong. <sup>14</sup> Beholde now the thirde time I am readie to come unto you, and yet will I not bee chargeable unto you by my idlenesse. For I seeke not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> I will very gladly spend, and will be spent for your soules, though the more abundantly I love you, the lesse I be loved againe: <sup>16</sup> But be it, *that* I was not chargeable unto you: neverthelesse, being craftie, I caught you with guile. <sup>17</sup> Did I pill you by any of them whom I sent unto you? <sup>18</sup> I desired Titus, and with him I sent a brother: Did Titus defraude you of any thing? Have we not walked in the same Spirit? not in the same steps? <sup>19</sup> Againe, thinke you that wee excuse our selves unto you? We speake in Christ in the sight of God: but *we do* all things, dearly beloved, for your edifying. <sup>20</sup> For I feare lest when I come, I shall not finde you such as I would, and that I shall bee found unto you, such as ye would not: lest there bee debates, envyings, wraths, strifes, backbitings, whisperings, swellings, and seditions: <sup>21</sup> And that when I come againe, my God bring me lowe among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnesse, which they have committed.

RSV (1946) 1960

mighty works. <sup>13</sup> For in what were you less favored than the rest of the churches, except that I myself did not burden you? Forgive me this wrong!  
<sup>14</sup> Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you; for children ought not to lay up for their parents, but parents for their children. <sup>15</sup> I will most gladly spend and be spent for your souls. If I love you the more, am I to be loved the less? <sup>16</sup> But granting that I myself did not burden you, I was crafty, you say, and got the better of you by guile. <sup>17</sup> Did I take advantage of you through any of those whom I sent to you? <sup>18</sup> I urged Titus to go, and sent the brother with him. Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?  
<sup>19</sup> Have you been thinking all along that we have been defending ourselves before you? It is in the sight of God that we have been speaking in Christ, and all for your upbuilding, beloved. <sup>20</sup> For I fear that perhaps I may come and find you not what I wish, and that you may find me not what you wish; that perhaps there may be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. <sup>21</sup> I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced.

## TYNDALE (1525) 1535

**13** Now come I the thyrd tyme unto you In the mouth of two or thre witnesses shall every thing stonde. <sup>2</sup>I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beinge absent, to them which in tyme past have sinned, and to all other: that yf I come agayne, I will not spare, <sup>3</sup>seynge that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty in you. <sup>4</sup>And verely though it came of weaknes that he was crucified, yet liveth he thorow the power of God. And we no dout are weake in him: but we shall live with him, by the myght of God amonge you.

<sup>5</sup> Prove youre selves whether ye are in the fayth or not. Examen youre awne selves: knowe ye not youre awne selves how that Jesus Christ is in you, excepte ye be cast-awayes? <sup>6</sup>I trust that ye shall knowe that we are not cast-awayes. <sup>7</sup>I desyre before God that ye do none evyll, not that we shuld seme commendable: but that ye shuld do that which is honest: and let us be counted as leawde persones. <sup>8</sup>We can do nothinge agaynst the trueth, but for the trueth. <sup>9</sup>We are glad when we are weake, and ye stronge. This also we wisse for, even that ye were perfect. <sup>10</sup>Therefore write I these thinges beyng absent, lest when I am present, I shuld use sharpenes accordynge to the power which the Lorde hath geven me, to edifie, and not to destroye.

## RHEIMS 1582

**13** Lo this the third time I come unto you: In the mouth of two or three witnesses shal every word stand. <sup>2</sup>I foretold and doe foretel as present, and now absent, to them that sinned before, and al the rest, that if I come againe, I wil not spare. <sup>3</sup>Seeke you an experiment of him that speaketh in me, Christ: who in you is not weake, but is mightie in you? <sup>4</sup>For although he was crucified of infirmitie: yet he liveth by the power of God. For we also are weake in him: but we shal live with him by the power of God on you. <sup>5</sup>Trie your owne selves if you be in the faith: prove ye your selves. Know you not your selves that Christ JESUS is in you, unlesse perhaps you be reprobates. <sup>6</sup>But I hope you know that we are not reprobates. <sup>7</sup>And we pray God, that you doe no evil, not that we may appeare approved, but that you may doe that which is good, and we be as reprobates. <sup>8</sup>For we can not any thing against the truth: but for the truth. <sup>9</sup>For we rejoyce, for that we are weake, and you are mightie. This also we pray for, your consummation. <sup>10</sup>Therefore these things I write absent: that being present I may not deale hardly according to the power which our Lord hath given me unto edification and not unto destruction.

## GREAT BIBLE (1539) 1540

**13** Nowe come I the thyrd tyme unto you: in the mouth of two or thre witnesses shal every worde be stablysshed. <sup>2</sup>I tolde you before, and tell you before: and as I sayd when I was present with you the seconde tyme, so wryte I now beyng absent, to them which in tyme past have synned, and to all other: that yf I come agayne, I wyll not spare, <sup>3</sup>seynge that ye seke experience of Christ which speaketh in me, which among you is not weake but is myghtye in you. <sup>4</sup>For though he was crucified in weaknes, yet liveth he thorowe the power of God. And we (no doute) are weake in hym: but we shall lyve with hym: by the myght of God amonge you.

<sup>5</sup> Examen your selves, whether ye are in the fayth or not. Prove youre awne selves. Knowe ye not your awne selves, howe that Jesus Christ is in you? excepte ye be castawayes, <sup>6</sup>I trust ye shall knowe that we are not castawayes. <sup>7</sup>I desyre before God that ye do none evyll, not that we shulde seme commendable: but that ye shuld do that which is honeste: and let us be counted as castawayes. <sup>8</sup>We can do nothinge agaynst the trueth: but for the trueth. <sup>9</sup>We are glad when we ar weake, and ye stronge. This also we wysse for, even youre perfectnesse. <sup>10</sup>Therefore wryte I these thinges beyng absent, lest whan I am present, I shulde use sharpenesse, accordynge to the power which the Lorde hath geven me to edifye, and not to destroye.

## KJ (1611) 1873

**13** This is the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established. <sup>2</sup>I told *you* before, and foretell *you*, as if I were present the second *time*; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: <sup>3</sup>since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup>For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak <sup>||</sup> in him, but we shall live with him by the power of God toward you. <sup>5</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shall know that we are not reprobates. <sup>7</sup>Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do *that which is* honest, though we be as reprobates. <sup>8</sup>For we can do nothing against the truth, but for the truth. <sup>9</sup>For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. <sup>10</sup>Therefore I write these *things* being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

<sup>||</sup> Or, *with him*.

## GENEVA BIBLE (1560) 1562

**13** This (is) the thirde time that I come unto you. In the mouth of two or thre witnesses shall everie worde stand. <sup>2</sup>I tolde you before, and tell you before: as thogh I had bene present the seconde time, so write I now beyng absent to them which heretofore have sinned, and to all others, that if I come againe, I wil not spare. <sup>3</sup>Seing that ye seke experience of Christ, that speaketh in me, whiche towarde you is not weake, but is mightie in you. <sup>4</sup>For thogh he was crucified concerning (his) infirmitie, yet liveth he through the power of God. And we no dout are weake in him: but we shall live with him, through the power of God towarde you. <sup>5</sup>Prove your selves whether ye are in the faith: examine your selves: know ye not your owne selves, how that Jesus Christ, is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shal know that we are not reprobates. <sup>7</sup>Nowe I pray unto God that ye do none evil, not that we shulde seme approved, but that ye shulde do that which is honest: thogh we be as reprobates. <sup>8</sup>For we can not (do) anie thyng againste the trueth, but for the trueth. <sup>9</sup>For we are glad when we are weake, and that ye are strong: this also we wishe for (even) your perfection. <sup>10</sup>Therefore write I these thyngs beyng absent, lest when I am present, I shulde use sharpenes, accordyng to the power whiche the Lord hath given me, to edification, and not to

## (RV 1881) ASV 1901

**13** This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. <sup>2</sup>I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again. I will not spare; <sup>3</sup>seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: <sup>4</sup>for he was crucified through weakness, yet he liveth through the power of God. For we also are weak <sup>m</sup>in him, but we shall live with him through the power of God toward you. <sup>5</sup>Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. <sup>6</sup>But I hope that ye shall know that we are not reprobate. <sup>7</sup>Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. <sup>8</sup>For we can do nothing against the truth, but for the truth. <sup>9</sup>For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. <sup>10</sup>For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

<sup>m</sup> Many ancient authorities read *with*.

## BISHOPS' BIBLE (1568) 1602

**13** Nowe come I the thirde time unto you, In the mouth of two or three witnesses shall every word be established. <sup>2</sup>I told you before, and tel you before, as though I had bene present *with you* the second time, so write I now being absent, to them which in time past have sinned, and to all other: that if I come againe, I wil not spare, <sup>3</sup>Seeing that ye seeke experience of Christ which speaketh in me, which to youward is not weake, but is mightie in you. <sup>4</sup>For though hee was crucified of weakenesse, yet liveth he of the power of God: And we also are weake in him, but wee shall live with him by the might of God toward you. <sup>5</sup>Examine your selves whether you are in the faith: Prove your owne shelves. Know ye not your owne selves howe that Jesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that yee shall know that wee are not reprobates. <sup>7</sup>Truely I pray to God that yee doe none evil, not that wee should seeme approved, but that ye should doe that which is honest, though we be as reprobates. <sup>8</sup>For we can do nothing against the trueth, but for the trueth. <sup>9</sup>For we are glad when we are weake, and yee are strong. Truely this also wee wish, even your perfection. <sup>10</sup>Therefore write I these things being absent, lest being present, I should use sharpenesse, according to the power which the Lord hath given me to edification, and not to

## RSV (1946) 1960

**13** This is the third time I am coming to you. Any charge must be sustained by the evidence of two or three witnesses. <sup>2</sup>I warned those who sinned before and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again I will not spare them—<sup>3</sup>since you desire proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful in you. <sup>4</sup>For he was crucified in weakness, but lives by the power of God. For we are weak in him, but in dealing with you we shall live with him by the power of God.

<sup>5</sup>Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test! <sup>6</sup>I hope you will find out that we have not failed. <sup>7</sup>But we pray God that you may not do wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. <sup>8</sup>For we cannot do anything against the truth, but only for the truth. <sup>9</sup>For we are glad when we are weak and you are strong. What we pray for is your improvement. <sup>10</sup>I write this while I am away from you, in order that when I come I may not have to be severe in my use of the authority which the Lord has given me for building up and not for tearing down.

**TYNDALE (1525) 1535**

<sup>11</sup> Finallye brethren fare ye well, be perfect, be of good comforte, be of one mynde, lyve in peace, and the God of love and peace, shalbe with you. <sup>12</sup> Grete one another in an holy kysse. <sup>13</sup> All the saynctes salute you. <sup>14</sup> The grace of oure Lorde Jesus Christ, and the love of God, and the fellyshippe of the holy goost be with you all. Amen.

**RHEIMS 1582**

<sup>11</sup> For the rest brethren, rejoyce, be perfect, take exhortation, be of one minde, have peace, and the God of peace and of love shal be with you. <sup>12</sup> Salute one an other in a holy kisse. Al the saints salute you. <sup>13</sup> The grace of our Lord JESUS Christ, and the charitie of God, and the communication of the holy Ghost be with you all. Amen.

**GREAT BIBLE (1539) 1540**

<sup>11</sup> Finallye brethren, fare ye well, be parfect, be of good comforte, be of one mynde, lyve in peace, and the God of love and peace shalbe with you. <sup>12</sup> Grete one another in an holy kysse. <sup>13</sup> All the saynctes salute you. <sup>14</sup> The grace of oure Lord Jesus Christ, and the love of God, and the fellyshippe of the holy ghost be with you all. Amen.

**KJ (1611) 1873**

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. <sup>12</sup> Greet one another with a holy kiss. <sup>13</sup> All the saints salute you. <sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

## GENEVA BIBLE (1560) 1562

destruction. <sup>11</sup> Finally brethren, fare ye well: be perfite: be of good comforte: be of one mynde: lyve in peace, and the God of love and peace shalbe with you. <sup>12</sup> Grete one another with an holie kysse. All the Saintes salute you. <sup>13</sup> The grace of our Lord Jesus Christ, and the love of God, and the communion of the holie Gost be with you all. Amen.

## (RV 1881) ASV 1901

<sup>11</sup> Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. <sup>12</sup> Salute one another with a holy kiss.

<sup>13</sup> All the saints salute you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

## BISHOPS' BIBLE (1568) 1602

destruction. <sup>11</sup> Finally brethren, farewell, bee perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shalbe with you. <sup>12</sup> Greete one another in an holy kisse. <sup>13</sup> All the Saints salute you. <sup>14</sup> The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all, Amen.

## RSV (1946) 1960

<sup>11</sup> Finally, brethren, farewell. Mend your ways, heed my appeal, agree with one another, live in peace, and the God of love and peace will be with you. <sup>12</sup> Greet one another with a holy kiss. <sup>13</sup> All the saints greet you.

<sup>14</sup> The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL THE APOSTLE  
UNTO THE GALATHYANS.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE GALATHIANS.

Geneva Bible (1560) 1562  
THE EPISTLE OF THE APOSTLE PAUL  
TO THE GALATIANS.

Bishops' Bible (1568) 1602  
THE EPISTLE OF THE APOSTLE SAINT PAUL  
TO THE GALATHIANS.

Rheims 1582  
THE EPISTLE OF PAUL TO THE GALATIANS.

King James Version (1611) 1873  
THE EPISTLE OF PAUL THE APOSTLE  
TO THE GALATIANS.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO THE GALATIANS

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO THE GALATIANS

## TYNDALE (1525) 1535

1 Paul an Apostle, not of men, nether by man, but by Jesus Christ, and by God the father which rayseed him from deeth: <sup>2</sup> and all the brethren which are with me. Unto the congregacions of Galacia.

<sup>3</sup> Grace be with you and peace from God the father, and from oure Lorde Jesus Christ, <sup>4</sup> which gave him selfe for oure synnes, to deliver us from this present evyll worlde, thorow the will of God oure father, <sup>5</sup> to whom be prayse for ever and ever. Amen.

<sup>6</sup> I marvayle that ye are so sone turned from him that called you in the grace of Christ, unto another Gospell: <sup>7</sup> which is nothinge els, but that ther be some which trouble you, and intende to pervert the Gospell of Christ. <sup>8</sup> Nevertheless though we oure selves, or an angel from heven, preache eny other gospell unto you, then that which we have preached unto you, holde you as a cursed. <sup>9</sup> As I sayde before, so saye I now agayne, yf eny man preache eny other thinge unto you, then that ye have received, holde him accursed. <sup>10</sup> Preache I mannes doctrine or Godes? Other go I about to please men? Yf I stodyed to please men, I were not the servaunt of Christ.

<sup>11</sup> I certifie you brethren, that the Gospell which was preached of me, was not after the manner of men, nether received I it of man, <sup>12</sup> nether was I taught it: but received

## RHEIMS 1582

1 Paul an Apostle not of men, neither by man, but by Jesus Christ, and God the Father that raised him from the dead, <sup>2</sup> and al the brethren that are with me: to the churches of Galatia. <sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave him self for our sinnes, that he might deliver us from this present wicked world, according to the wil of our God and father: <sup>5</sup> to whom is glorie for ever and ever. Amen.

<sup>6</sup> I marvel that thus so soone you are transferred from him that called you into the grace of Christ, unto an other Gospel: <sup>7</sup> which is not an other, unles there be some that trouble you, and wil invert the Gospel of Christ. <sup>8</sup> But although we, or an Angel from heaven, evangelize to you beside that which we have evangelized to you, be he anathema. <sup>9</sup> As we have said before, so now I say againe, If any evangelize to you, beside that which you have received, be he anathema. <sup>10</sup> For do I now use persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the servant of Christ.

<sup>11</sup> For I doe you to understand, brethren, the Gospel that was evangelized of me, that it is not according to man. <sup>12</sup> For neither did I receive it of man, nor learne it: but by the revelation of Jesus Christ.

## GREAT BIBLE (1539) 1540

1 Paul an apostle, not of men, nether by man: but by Jesus Christ, and by God the father, which rayseed him up from deeth: <sup>2</sup> and all the brethren which are with me.

Unto the congregacions of Galacia. <sup>3</sup> Grace be with you, and peace from God the father, and from oure Lorde Jesus Christ, <sup>4</sup> which gave hym selfe for our synnes to delyver us from thys present evyll worlde, accordynge to the wyll of God oure father, <sup>5</sup> to whom be prayse for ever and ever. Amen.

<sup>6</sup> I marvayle, that ye are so soone turned (from Christ which called you by grace) unto another Gospell <sup>7</sup> which is nothinge elles, but that there be some which trouble you, and intende to perverte the Gospell of Christ. <sup>8</sup> Nevertheless, though we oure selves, or an angell from heaven, preache any other Gospell unto you, then that which we have preached unto you, let him be acursed. <sup>9</sup> As we said before, so saye I now agayne, yf eny man preache eny other Gospell unto you, then that ye have received, lett hym be acursed. <sup>10</sup> Do I now perswade men, or God? Other do I seke to please men? For yf I had hythereto studyed to please men, I were not the servaunt of Christ.

<sup>11</sup> I certifie you brethren, that the Gospell which was preached of me, was not after the maner of men. <sup>12</sup> For I nether received it, ner learned it of man, but by the rev-

## KJ (1611) 1873

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) <sup>2</sup> and all the brethren which are with me, unto the churches of Galatia: <sup>3</sup> grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, <sup>4</sup> who gave himself for our sins, that he might deliver us from *this* present evil world, according to the will of God and our Father: <sup>5</sup> to whom *be* glory for ever and ever. Amen.

<sup>6</sup> I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; <sup>7</sup> but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than *that* which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. <sup>10</sup> For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

<sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup> For I neither received it of man, neither was I taught *it*, but by the revelation of

GENEVA BIBLE (1560) 1562

1 Paul an Apostle [not of men, nether by man, by Jesus Christ, and God the Father which hathe raised hym from the dead.] 2 And all the brethren which are with me, unto the Churches of Galatia: 3 Grace (be) with you and peace from God the Father, and (from) our Lord Jesus Christ. 4 Whiche gave him self for our sinnes, that he myght deliver us from thys present evill worlde accordyng to the will of GOD even our Father. 5 To whome (be) glorie for ever and ever, Amen. 6 I marveile that ye are so sone removed away unto another Gospel, frome hym that had called you in the grace of Christ. 7 Whyche is not another (Gospell,) save that there be some whiche trouble you, and intende to pervert the Gospel of Christ. 8 But thogh that we, or an Angel from heaven preache unto you other wise, then that whiche we have preached unto you, let him be accursed. 9 As we said before, so say I nowe againe, If anie man preache unto you otherwise, then that ye have received, let him be accursed. 10 For nowe preache I mans (doctrine,) or Gods? or go I aboute to please men? for if I shulde yet please men, I were not the servant of Christ. 11 Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after man. 12 For nether received I it of man, nether was I taught it, but by the revelation of

(RV 1881) ASV 1901

1 Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), 2 and all the brethren that are with me, unto the churches of Galatia: 3 Grace to you and peace <sup>a</sup>from God the Father, and our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: 5 to whom *be* the glory for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another *gospel*: only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach <sup>b</sup>unto you any gospel other than that which we preached unto you, let him be anathema. 9 As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. 10 For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. 12 For neither did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ.

<sup>a</sup> Some ancient authorities read *from God our Father, and the Lord Jesus Christ*.  
<sup>b</sup> Some ancient authorities omit *unto you*.

BISHOPS' BIBLE (1568) 1602

1 Paul an Apostle not of men, neither by man, but by Jesus Christ, and by God the Father, which rayed him up from the dead: 2 And all the brethren which are with me, unto the Churches of Galatia: 3 Grace *be* with you, and peace from God the Father, and from our Lord Jesus Christ: 4 Which gave himselfe for our sinnes to deliver us from this present evil world, according to the will of God, and our Father: 5 To whom *bee* glorie for ever and ever, Amen. 6 I marveile that yee are so soone turned from him that had called you in the grace of Christ. unto another Gospel: 7 Which is not another *Gospel*, but that there bee some which trouble you, and intend to pervert the Gospel of Christ. 8 Nevertheless, though wee, or an Angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed. 9 As we said before, so say I now againe, If any man preach any other Gospel unto you, then *that* ye have received, let him be accursed. 10 Do I now perswade men, or God? Either doe I seeke to please men? For if I yet pleased men, I should not be the servant of Christ. 11 I certifie you, brethren, that the Gospel which was preached of me, is not after man. 12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus

RSV (1946) 1960

1 Paul an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—2 and all the brethren who are with me.

To the churches of Galatia:

3 Grace to you and peace from God the Father and our Lord Jesus Christ, 4 who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father; 5 to whom *be* the glory for ever and ever. Amen.

6 I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel—7 not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. 9 As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed.

10 Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ.

11 For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. 12 For I did not receive it from man, nor was I taught it, but it came

## TYNDALE (1525) 1535

it by the revelacion of Jesus Christ. <sup>13</sup> For ye have hearde of my conversacion in tyme past, in the Jewes wayes, how that beyonde measure I persecuted the congregacion of God, and spoyled it: <sup>14</sup> and prevayled in the Jewes laye, above many of my companions, which were of myne awne nation, and was a moche more fervent mayntener of the tradicions of the elders.

<sup>15</sup> But when it pleased God (which seperated me from my mothers wombe, and called me by his grace, <sup>16</sup> for to declare his sonne by me) that I shuld preache him amonge the hethen: immediatly I commened not of the matter with flesshe and bloud, <sup>17</sup> nether returned to Jerusalem to them which were Apostles before me: but went my wayes into Arabia, and came agayne unto Damasco. <sup>18</sup> Then after thre yeare, I returned to Jerusalem to se Peter, and abode with him. xv. dayes <sup>19</sup> no nother of the Apostles sawe I, save James the Lordes brother. <sup>20</sup> The thinges which I write, beholde, God knoweth I lye not.

<sup>21</sup> After that I went into the costes of Syria and Cylicia, <sup>22</sup> and was unknowen as touchinge my person, unto the congregacions of Jewrye, which were in Christ. <sup>23</sup> But they hearde only, that he which persecuted us in tyme past, now preacheth the fayth which before he destroyed. <sup>24</sup> And they glorified God on my behalffe.

2 Then. xiiii. yeares ther after, I went up agayne to Jerusalem with Barnabas, and toke with me Titus

## RHEIMS 1582

<sup>13</sup> For you have heard my conversation sometime in Judaisme, that above measure I persecuted the Church of God, and expugned it, <sup>14</sup> and profited in Judaisme above many of mine equals in my nation, being more abundantly an emulator of the traditions of my fathers. <sup>15</sup> But when it pleased him that separated me from my mothers wombe, and called me by his grace, to reveale his sonne in me, <sup>16</sup> that I should evangelize him among the Gentils, incontinent I condescended not to flesh and bloud, <sup>17</sup> neither came I to Hierusalem to the Apostles my antecessors: but I went into Arabia, and againe I returned to Damascus. <sup>18</sup> Then, after three yeres I came to Hierusalem to see Peter: and taried with him fiftene daies. <sup>19</sup> But other of the Apostles saw I none: saving James the brother of our Lord. <sup>20</sup> And the things that I write to you: behold before God, that I lie not. <sup>21</sup> After that, I came into the partes of Syria and Cilicia. <sup>22</sup> And I was unknowen by sight to the churches of Jewrie, that were in Christ: <sup>23</sup> but they had heard only, That he which persecuted us sometime, doth now evangelize the faith which sometime he expugned: <sup>24</sup> and in me they glorified God.

2 Then after fourtene yeres I went up againe to Hierusalem with Barnabas, taking Titus also with me.

## GREAT BIBLE (1539) 1540

elacyon of Jesus Christ. <sup>13</sup> For ye have hearde of my conversacyon in tyme past, in the Jewes waye, howe that beyonde measure, I persecuted the congregacyon of God, and spoyled it, <sup>14</sup> and prevayled in the Jewes waye above many of my companions in myne awne nacyon beyng a very fervent mayntener of the tradicyons of the elders.

<sup>15</sup> But when it pleased God, which separated me from my mothers wombe, and called me hereunto by hys grace, <sup>16</sup> for to declare hys sonne by me, that I shulde preache hym among the Heathen: immediatly I commened not of the matter with flesshe and bloude, <sup>17</sup> nether returned to Jerusalem, to them which were apostles before me: but went my wayes into Arabia, and came agayne unto Damasco. <sup>18</sup> Then after thre yeare, I returned to Jerusalem to se Peter, and abode with hym fyftene dayes. <sup>19</sup> Other of the apostles sawe I none, save James the Lordes brother. <sup>20</sup> The thinges therfore which I wryte unto you: beholde, before God I lye not.

<sup>21</sup> After that I came into the coastes of Siria and Cilicia, <sup>22</sup> and was unknowen as touchinge my person unto the congregacions of Jewry, which were in Christ. <sup>23</sup> But thys they hearde onely, that he which persecuted us in tyme past, nowe preacheth the fayth, which before he destroyed. <sup>24</sup> And they glorified God in me.

2 Then fouretene yeares thereafter, I went up agayne to Jerusalem with Barnabas, and toke Titus with

## KJ (1611) 1873

Jesus Christ. <sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: <sup>14</sup> and profited in the Jews' religion above many *my* equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. <sup>15</sup> But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, <sup>16</sup> to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: <sup>17</sup> neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup> But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup> Now *the things* which I write unto you, behold, before God, I lie not. <sup>21</sup> Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> and was unknown by face unto the churches of Judea which were in Christ: <sup>23</sup> but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

2 <sup>24</sup> And they glorified God in me. <sup>1</sup> Then fourteen years after I went up again to Jerusalem with Barnabas, and

## GENEVA BIBLE (1560) 1562

Jesus Christ. <sup>13</sup> For ye have hearde of my conversation in time paste, in the Jewish religion, howe that I persecuted the Church of God extremely, and wasted it. <sup>14</sup> And profited in the Jewish religion above manie of my companions of myne owne nacion, and was muche more zealous of the traditions of my fathers. <sup>15</sup> But when it pleased God [whiche had separated me from my mothers wombe, and called (me) by his grace] <sup>16</sup> To reveile hys Sonne in me, that I shulde preache hym among the Gentiles, immediatly I communicated not with fleshe and blood: <sup>17</sup> Nether came I gayne to Jerusalem to them whyche were Apostles before me, but I went into Arabia, and turned againe unto Damascus. <sup>18</sup> Then after thre yeres I came againe to Jerusalem to visite Peter, and abode with him fiftene dayes. <sup>19</sup> And none other of the Apostles sawe I, save James the Lords brother. <sup>20</sup> Nowe the thynges whyche I write unto you, beholde, (I witnesse) before God, that I lie not. <sup>21</sup> After that, I wente into the coastes of Syria and Cilicia: for I was unknownen by face unto the Churches of Judea, whiche were in Christ. <sup>22</sup> But they had heard onelye (some saye,) He whyche persecuted us in tyme paste, nowe preacheth the fayth, whiche before he destroyed. <sup>23</sup> And they glorified God for me.

2 Then fourtene yeres after, I went up again to Jerusalem with Barnabas, and toke with me Titus also.

## (RV 1881) ASV 1901

<sup>13</sup> For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it; <sup>14</sup> and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. <sup>15</sup> But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, <sup>16</sup> to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: <sup>17</sup> neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia; and again I returned unto Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. <sup>19</sup> But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup> Now touching the things which I write unto you, behold, before God, I lie not. <sup>21</sup> Then I came into the regions of Syria and Cilicia. <sup>22</sup> And I was still unknown by face unto the churches of Judæa which were in Christ: <sup>23</sup> but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc; <sup>24</sup> and they glorified God in me.

2 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also

## BISHOPS' BIBLE (1568) 1602

Christ. <sup>13</sup> For yee have heard of my conversation in time past, in the Jewes religion, *how* that beyonde measure I persecuted the Church of God, and spoiled it: <sup>14</sup> And profited in the Jewes religion above many of my companions in mine owne nation, being a very fervent maintainer of the traditions of my fathers. <sup>15</sup> But when it pleased God, which separated me from my mothers wombe, and called *mee* by his grace, <sup>16</sup> To reveale his Sonne by mee, that I should by the Gospel preach him among the heathen: immediatly I communed not with flesh and blood: <sup>17</sup> Neither went I up to Hierusalem, to them which *were* Apostles before mee: but went my wayes into Arabia, and came againe unto Damascus. <sup>18</sup> Then after three yeeeres, I went up to Hierusalem to see Peter, and abode with him fiftene dayes. <sup>19</sup> But other of the Apostles sawe I none, save James the Lords brother. <sup>20</sup> The things therefore which I write unto you, behold, before God I lye not. <sup>21</sup> Afterward I came into the coastes of Syria and Cilicia, and was unknownen in face unto the Churches of Jurie, which were in Christ: <sup>22</sup> But they had heard onely, that hee which persecuted us in times past, now preacheth the faith, which before he destroyed. <sup>23</sup> And they glorified God in me.

2 Then foureteene yeeeres after, I went up againe to Hierusalem with Barnabas, and tooke Titus with me.

## RSV (1946) 1960

through a revelation of Jesus Christ. <sup>13</sup> For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; <sup>14</sup> and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. <sup>15</sup> But when he who had set me apart before I was born, and had called me through his grace, <sup>16</sup> was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James the Lord's brother. <sup>20</sup> (In what I am writing to you, before God, I do not lie!) <sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> And I was still not known by sight to the churches of Christ in Judea; <sup>23</sup> they only heard it said, "He who once persecuted us is now preaching the faith he once tried to destroy." <sup>24</sup> And they glorified God because of me.

2 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.

## TYNDALE (1525) 1535

also. <sup>2</sup>Ye and I went up by revelacion, and commened with them, of the Gospell which I preache amonge the Gentyls: but betwene oure selves, with them which were counted chefe, lest it shuld have bene thought that I shuld runne or had runne in vayne. <sup>3</sup>Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcised, <sup>4</sup>and that because of incommers beyng false brethren which came in amonge other to spye out oure libertie which we have in Christ Jesus, that they myght bringe us into bondage. <sup>5</sup>To whom we gave no rounge, no not for the space of an houre, as concernynge to be brought into subjeccion: and that because that the trueth of the Gospell myght continue with you.

<sup>6</sup>Of them which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neverthelesse they which seme great, added nothing to me. <sup>7</sup>But contrary wyse, when they sawe that the Gospell over the uncircumcision was committed unto me, as the Gospell over the circumcision was unto Peter: <sup>8</sup>for he that was myghty in Peter in the Apostleshippe over the circumcision, the same was myghty in me amonge the Gentyls: <sup>9</sup>and therefore when they perceaved the grace that was geven unto me, then James, Cephas and John, which seemed to be pylers, gave to me and Barnabas the ryght hondes and agreed with us, that we shuld preache amonge

## RHEIMS 1582

<sup>2</sup>And I went up according to revelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vaine I should runne or had runne. <sup>3</sup>But neither Titus which was with me, whereas he was a Gentil, was compelled to be circumcised: <sup>4</sup>but because of the false brethren craftely brought in, which craftely came in to espie our libertie that we have in Christ JESUS, that they might bring us into servitude. <sup>5</sup>To whom we yelded not subjection no not for an houre, that the truth of the Gospel may remaine with you. <sup>6</sup>But of them that seemed to be something, (what they were sometime, it is nothing to me. God accepteth not the person of man) for to me, they that seemed to be something, added nothing. <sup>7</sup>But contrarie-wise when they had seen, that to me was committed the Gospel of the prepuce, as to Peter of the circumcision <sup>8</sup>(for he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentils) <sup>9</sup>and when they had knowen the grace that was given me, James and Cephas and John, which seemed to be pillers, gave to me and Barnabas the right handes of societie: that we unto

## GREAT BIBLE (1539) 1540

me. <sup>2</sup>I went up also by revelacyon, and commened with them of the Gospell which I preache amonge the Gentyls (but specially) with them which were counted chyefe, leest I shulde runne or had runne in vayne. <sup>3</sup>Also Titus which was with me, though he were a greke, yet was not compelled to be circumcised: <sup>4</sup>and that because of incommers beyng false brethren, which came in prevely to spye out oure libertie which we have in Christ Jesu, that they myght bringe us in to bondage. <sup>5</sup>To whom we gave no rowne, no not for the tyme (by waye of subjeccyon) because that the trueth of the Gospell myght contynue with you.

<sup>6</sup>Of them which semed to be somewhat, what they were in tyme passed it makethe no matter to me. God loketh on the outwarde appearaunce of no man. Nevertheles they which semed greate, added nothyng to me. <sup>7</sup>But contrary wyse, when they sawe that the gospell over the uncircumcision was committed unto me, as the gospell over the circumcisyon was commytted unto Peter. <sup>8</sup>For he that was myghty in Peter in the Apostleshypp over the circumcisyon, the same was myghty in me amonge the Gentyls. <sup>9</sup>When they perceaved the grace that was geven unto me, then James, Cephas and John, which semed to be pyllers, gave to me and Barnabas the ryght handes of that felowshyppe, that we shulde be Apostles among the Hey-

## KJ (1611) 1873

took Titus with *me* also. <sup>2</sup>And I went up by revelation, and communicated unto them *that* gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup>and *that* because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup>to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. <sup>6</sup>But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: <sup>7</sup>but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter; <sup>8</sup>(for he that wrought effectually in Peter to the apostleship of the circumcision, *the same* was mighty in me towards the Gentiles:) <sup>9</sup>and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision.

## GENEVA BIBLE (1560) 1562

<sup>2</sup> And I went up by revelation, and communicated with them of the Gospell whiche I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I shuld runne, or had runne in vaine <sup>3</sup> But nether yet Titus whiche was with me, thogh he were a Grecian, was compelled to be circumcised. <sup>4</sup> For all the false brethren that crept in; who came in prively to spie out our libertie, whiche we have in Christ Jesus, that they might bring us into bondage. <sup>5</sup> To whome we gave not place by subjection for an houre, that the trueth of the Gospell might continue with you. <sup>6</sup> And of them which semed to be great, (I was not taught) [what they were in time passed it maketh no matter to me. God accepteth no mans persone] nevertheles they that are the chief, did communicate nothing with me <sup>7</sup> But contrariwise, when they sawe that the Gospel over the uncircumcision was committed unto me, as (the Gospel) over the Circumcision was unto Peter: <sup>8</sup> [For he that was mightie by Peter in the Apostleship over the Circumcision, was also mightie by me towarde the Gentiles] <sup>9</sup> And when James, and Cephas, and John knewe of the grace that was given unto me whiche are counted to be pillers, they gave to me and to Barnabas the right hands of felowship, that we (shulde preache) unto the Gentiles, and they unto the

## BISHOPS' BIBLE (1568) 1602

<sup>2</sup> I went up by revelation, and I declared unto them the Gospel which I preach among the Gentiles: but privately with them which were esteemed the chiefe, least by any meanes I should runne, or had run in vaine. <sup>3</sup> But neither Titus which was with mee, beeing a Greeke, was compelled to bee circumcised: <sup>4</sup> And that because of incommers, beeing false brethren, which came in prively to spie out our libertie which we have in Christ Jesu, that they might bring us into bondage. <sup>5</sup> To whome, no not for an houre, we gave place by subjection, that the trueth of the Gospel might continue with you. <sup>6</sup> Of them which seemed to be somewhat (what they were in times passed it maketh no matter to me, God accepteth no mans person:) for they which seemed chiefe, added nothing *to me*. <sup>7</sup> But contrariwise, when they sawe that the Gospel of the uncircumcision was committed unto mee, as the Gospel of the circumcision was committed unto Peter: <sup>8</sup> (For he that was mightie in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles:) <sup>9</sup> When they perceived the grace that was given unto me, *then* James, Cephas, and John, which seemed to be pillars, gave to me and Barnabas the right handes of fellowship: that wee *should be Apostles* unto the heathen, and they unto the

## (RV 1881) ASV 1901

with me. <sup>2</sup> And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain. <sup>3</sup> But not even Titus who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup> and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup> to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. <sup>6</sup> But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: <sup>7</sup> but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision <sup>8</sup> (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); <sup>9</sup> and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the

## RSV (1946) 1960

<sup>2</sup> I went up by revelation; and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain. <sup>3</sup> But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. <sup>4</sup> But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage—<sup>5</sup> to them we did not yield submission even for a moment, that the truth of the gospel might be preserved for you. <sup>6</sup> And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality)—those, I say, who were of repute added nothing to me; <sup>7</sup> but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup> (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles), <sup>9</sup> and when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised;

## TYNDALE (1525) 1535

the Hethen and they amonge the Jewes: <sup>10</sup> warnynge only that we shulde remember the poore. Which thinge also I was diligent to do.

<sup>11</sup> And when Peter was come to Antioche, I withstode him in the face, for he was worthy to be blamed. <sup>12</sup> For yer that certayne came from James, he ate with the Gentylys. But when they were come, he withdrue and separated him selfe, fearynge them which were of the circumcision. <sup>13</sup> And the other Jewes dissembled lykewyse, in so moche that Barnabas was brought in to their simulacion also. <sup>14</sup> But when I sawe, that they went not the ryght waye after the trueth of the Gospell, I sayde unto Peter before all men, yf thou beynge a Jewe, lyvest after the manner of the Gentylys, and not as do the Jewes: why causest thou the Gentylys to lyve as do the Jewes? <sup>15</sup> We which are Jewes by nature, and not synners of the Gentylys, <sup>16</sup> knowe that a man is not justified by the dedes of the lawe: but by the fayth of Jesus Christ. And therefore we have beleved on Jesus Christ, that we myght be justified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe canbe justified.

<sup>17</sup> Yf then whyll we seke to be made ryghtewes by Christ, we oure selves are founde synners, is not then Christ the minister of synne? God forbyd. <sup>18</sup> For yf I bylde agayne that which I destroyed, then make I my selfe a treaspasser.

<sup>19</sup> But I thorow the lawe, am deed to the lawe: that I myght

## RHEIMS 1582

the Gentiles, and they unto the circumcision: <sup>10</sup> only that we should be mindeful of the poore: the which same thing also I was careful to doe.

<sup>11</sup> And when Cephas was come to Antioche, I resisted him in face, because he was reprehensible. <sup>12</sup> For before that certaine came from James, he did eate with the Gentiles: but when they were come, he withdrew and separated him self, fearing them that were of the circumcision. <sup>13</sup> And to his simulation consented the rest of the Jewes, so that Barnabas also was ledde of them into that simulation. <sup>14</sup> But when I saw that they walked not rightly to the veritie of the Gospel, I said to Cephas before them al: If thou being a Jewe, livest Gentile-like and not Judaically: how doest thou compel the Gentils to Judaize.

<sup>15</sup> We are by nature Jewes, and not of the Gentils, sinners. <sup>16</sup> But knowing that man is not justified by the workes of the Law, but by the faith of JESUS Christ: we also beleeve in Christ JESUS, that we may be justified by the faith of Christ, and not by the workes of the Law: for the which cause, by the workes of the Law no flesh shal be justified. <sup>17</sup> But if seeking to be justified in Christ, our selves also be found sinners: is Christ then a minister of sinne? God forbid. <sup>18</sup> For if I build the same things againe which I have destroyed, I make my self a prevaricatur. <sup>19</sup> For I by the Law, am dead to the Law, that I may live to God:

## GREAT BIBLE (1539) 1540

then, and they in the circumcisyon: <sup>10</sup> onely that we shuld remember the poore. Wherin also I was diligent to do the same.

<sup>11</sup> But when Peter was come to Antioche I withstode him openly, because he was worthy to be blamed. <sup>12</sup> For yer that certayne cam from James, he dyd eate with the Gentylys. But when they were come, he withdrue and separated hym selfe from them, fearynge them which were of the circumcisyon. <sup>13</sup> And the other Jewes dissembled as well as he: in somoche that Barnabas also was brought into their symulacion. <sup>14</sup> But when I sawe that they went not the right waye after the trueth of the Gospell, I sayde unto Peter before them all: yf thou beynge a Jewe, lyvest after the maner of the Gentylys, and not as do the Jewes: why causest thou the Gentylys to lyve as do the Jewes? <sup>15</sup> For we which are Jewes by nature, and not synners of the Gentylys, <sup>16</sup> knowe that a man is not justified by the dedes of the lawe, but by the fayth of Jesus Christ: And we have beleved on Jesus Chryst, that we might be justified by the faith of Christ, and not by the dedes of the lawe: because by the dedes of the lawe no flesshe shalbe justified.

<sup>17</sup> If whyle we seke to be made ryghtewes by Christ, we our selves are founde synners, is then Christ the minyster of synne? God forbyd. <sup>18</sup> For yf I buylde agayne the thynges which I destroyed, then make I my selfe a trespasser. <sup>19</sup> For I (thorowe that lawe) have bene deed to

## KJ (1611) 1873

<sup>10</sup> Only *they would* that we should remember the poor; the same which I also was forward to do.

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was *to be* blamed. <sup>12</sup> For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup> And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. <sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? <sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles, <sup>16</sup> knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. <sup>18</sup> For if I build again the *things* which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law am dead to the law, that

## GENEVA BIBLE (1560) 1562

Circumcision. <sup>10</sup> (Warnyng onely that we shulde remember the poore: whiche thing also I was diligent to do.

<sup>11</sup> And when Peter was come to Antiochia, I withstode him to his face: for he was to be blamed. <sup>12</sup> For before that certeine came from James, he ate with the Gentiles: but when they were come, he with drewe, and separated hym self, fearing them whiche were of the Circumcision. <sup>13</sup> And the other Jewes dissembled likewise with hym, in somuche that Barnabas was broght into their dissimulation also. <sup>14</sup> But when I sawe, that they went not the right way to the trueth of the Gospel, I said unto Peter before all men, If thou being a Jewe, livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to do like the Jewes? <sup>15</sup> We (whiche are) Jewes by nature, and not sinners of the Gentiles. <sup>16</sup> Knowe that a man is not justified by the workes of the Law, but by the faith of Jesus Christ even we (I say,) have beleved in Jesus Christe, that we might be justified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no flesh shalbe justified. <sup>17</sup> If then while we seke to be made righteous by Christ, we our selves are founde sinners is Christ therfore the minister of sinne? God forbid. <sup>18</sup> For if I buylde againe the things that I have destroyed, I make myself a trespasser. <sup>19</sup> For I through the Law am dead to the Law and that I might live unto God, I am crucified with

## (RV 1881) ASV 1901

circumcision; <sup>10</sup> only *they would* that we should remember the poor; which very thing I was also zealous to do.

<sup>11</sup> But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. <sup>12</sup> For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. <sup>13</sup> And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. <sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? <sup>15</sup> We being Jews by nature, and not sinners of the Gentiles, <sup>16</sup> yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. <sup>18</sup> For if I build up again those things which I destroyed, I prove myself a transgressor. <sup>19</sup> For I through the law died unto the law, that I

## BISHOPS' BIBLE (1568) 1602

circumcision. <sup>10</sup> Only that we should remember the poore: wherein also I was diligent to doe the same. <sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because hee was to be blamed. <sup>12</sup> For before that certaine came from James, hee did eate with the Gentiles: but when they were come, hee withdrew, and separated himselfe, fearing them *which were* of the circumcision. <sup>13</sup> And the other Jewes dissembled likewise with him: insomuch that Barnabas also was brought into their simulation. <sup>14</sup> But when I saw that they went not the right way to the trueth of the Gospel, I sayde unto Peter before them all, If thou beeing a Jewe, livest after the manner of the Gentiles, and not as doe the Jewes: Why compellest thou the Gentiles to live as doe the Jewes? <sup>15</sup> Wee *which are* Jewes by nature, and not sinners of the Gentiles, <sup>16</sup> Knowe that a man is not justified by the deedes of the lawe, but by the faith of Jesus Christ: and wee have beleevved on Jesus Christ, that we might be justified by the faith of Christ, and not by the deedes of the law: because by the deeds of the law no flesh shalbe justified. <sup>17</sup> If then while we seeke to be made righteous by Christ, wee our selves also are found sinners: Is therfore Christ the minister of sinne? God forbid. <sup>18</sup> For if I build againe the things which I destroyed, then make I my selfe a trespasser. <sup>19</sup> For I, through the lawe, am dead to the law, that I might live unto God: I am crucified

## RSV (1946) 1960

<sup>10</sup> only they would have us remember the poor, which very thing I was eager to do.

<sup>11</sup> But when Cephas came to Antioch I opposed him to his face, because he stood condemned. <sup>12</sup> For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. <sup>13</sup> And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity. <sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" <sup>15</sup> We ourselves, who are Jews by birth and not Gentile sinners, <sup>16</sup> yet who know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. <sup>17</sup> But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! <sup>18</sup> But if I build up again those things which I tore down, then I prove myself a transgressor. <sup>19</sup> For I through the law died to the law, that I might live

## TYNDALE (1525) 1535

lyve unto God. <sup>20</sup> I am crucified with Christ. I lyve verely: yet now not I, but Christ lyveth in me. For the lyfe which I now lyve in the flesshe, I lyve by the fayth of the sonne of God, which loved me, and gave him selfe for me. <sup>21</sup> I despyse not the grace of God. For yf ryghtewesnes come of the lawe, then Christ dyed in vayne.

**3** O folisshe Galathians: who hath bewitched you, that ye shuld not beleve the trueth? To whom Jesus Christ was described before the eyes, and amonge you crucified. <sup>2</sup> This only wolde I learne of you receaved ye the sprete by the dedes of the lawe, or els by preachynge of the fayth? <sup>3</sup> Are ye so unwyse, that after ye have begonne in the sprete, ye wolde nowe ende in the flesshe? <sup>4</sup> So many thynges then ye have suffred in vayne, yf that be vayne. <sup>5</sup> Which ministered to you the sprete, and worketh miracles amonge you, doth he it thorow the dedes of the lawe, or by preachynge of the fayth? <sup>6</sup> Even as Abraham beleved God, and it was ascribed to him for ryghtewesnes. <sup>7</sup> Understonde therefore, that they which are of fayth, the same are the chyldren of Abraham.

<sup>8</sup> For the scripture sawe afore honde, that God wolde justifie the hethen thorow fayth, and therefore shewed before honde glad tydynges unto Abraham: In the shall all nacions be blessed. <sup>9</sup> So then they which be of fayth, are blessed

## RHEIMS 1582

with Christ I am nailed to the crosse. <sup>20</sup> And I live, now not I: but Christ liveth in me. And that that I live now in the flesh, I live in the faith of the sonne of God, who loved me, and delivered him self for me. <sup>21</sup> I cast not away the grace of God. For if justice be by the Law, then Christ died in vaine.

**3** O sensles Galatians, who hath bewitched you, not to obey the truth, before whose eies JESUS Christ was proscribed, being crucified among you? <sup>2</sup> This only I would learne of you, By the workes of the Law, did you receive the Spirit, or by the hearing of the faith? <sup>3</sup> Are you so foolish, that whereas you began with the spirit, now you wil be consummate with the flesh? <sup>4</sup> Have you suffered so great things without cause? if yet without cause. <sup>5</sup> He therefore that giveth you the Spirit, and worketh miracles among you: by the workes of the Law, or by the hearing of the faith doeth he it? <sup>6</sup> As, *Abraham beleved God, and it was reputed to him unto justice.*

<sup>7</sup> Know ye therefore that they that are of faith, the same are the children of Abraham. <sup>8</sup> And the Scripture foreseeing that God justifieth the Gentils by faith, shewed unto Abraham before, *That in thee shal al nations be blessed.* <sup>9</sup> Therefore they that are of faith, shal be blessed with the faithful

## GREAT BIBLE (1539) 1540

the lawe, that I myght lyve unto Christ. <sup>20</sup> I am crucified with Christ. Nevertheles I lyve: yet nowe not I, but Christ lyveth in me. The lyfe which I nowe lyve in the flesshe, I lyve by the fayth of the sonne of God which loved me, and gave hym selfe for me. <sup>21</sup> I despyse not the grace of God. For yf ryghtewesnes come of the lawe, then Christ is deed in vayne.

**3** O ye folysshe Galathians: who hath bewitched you, that ye shulde not beleve the trueth? To whom Jesus Christ was described before the eyes and amonge you crucified. <sup>2</sup> This only wold I learne of you whether ye receaved the spirite by the dedes of the lawe or by the preaching of the fayth? <sup>3</sup> Are ye soche fooles, that after ye have begonne in the sprete, ye nowe ende in the flesshe? <sup>4</sup> So many thynges ye have suffred in vayne, yf it be also in vayne. <sup>5</sup> Moreover, he that minystreth to you the sprete, and worketh myracles amonge you, doeth he it thorowe the dedes of the lawe, or by preachynge of the fayth? <sup>6</sup> Even as Abraham beleved God, and it was ascribed to hym for ryghtewesnesse. <sup>7</sup> Ye knowe therfore, that they which are of fayth, the same are that chyldren of Abraham.

<sup>8</sup> For the scripture seinge afore hande, that God wold justifie the Hethen thorowe fayth, shewed before hande glad tydynges unto Abraham sayinge: In the shall all nacions be blessed. <sup>9</sup> So then, they which be of fayth, are

## KJ (1611) 1873

I might live unto God. <sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and *the life* which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

**3** O foolish Galatians, who hath bewitched you, that *you* should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup> Have ye suffered so many *things* in vain? if *it be* yet in vain. <sup>5</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying, In thee shall all nations be blessed.* <sup>9</sup> So then they

GENEVA BIBLE (1560) 1562

Christ. <sup>20</sup> Thus I live (yet,) not I now, but Christ liveth in me: and in that that I now live in the flesh, I live by the faith in the Sonne of God who hathe loved me, and given him self for me. <sup>21</sup> I do not abrogate the grace of God: for if righteousnes (be) by the Law, then Christ dyed without a cause.

3 O foolish Galatians, who hath bewitched you that ye shulde not obey the trueth, to whome Jesus Christ before was described in your sight, and among you crucified. <sup>2</sup> This onely wolde I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith (preached?) <sup>3</sup> Are ye so foolish, that after ye have begonne in the Spirit, ye wolde now be made perfite by the flesh? <sup>4</sup> Have ye suffred so many things in vaine? if so be it be even in vaine. <sup>5</sup> He therefore that ministreth to you the Spirit, and worketh miracles among you, (doeth he it) through the workes of the Law, or by the hearing of faith (preached?) <sup>6</sup> (Yea rather) as Abraham beleved God, and it was imputed to him for righteousnes. <sup>7</sup> Knowe ye therefore, that they whiche are of faith, the same are the children of Abraham. <sup>8</sup> For the Scripture foreseeing, that God wolde justifie the Gentiles through faith, preached before the Gospel unto Abraham, (saying,) In thee shall al the Gentiles be blessed. <sup>9</sup> So then they whiche be of faith, are

(RV 1881) ASV 1901

might live unto God. <sup>20</sup> I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. <sup>21</sup> I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? <sup>2</sup> This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? <sup>4</sup> Did ye suffer so many things in vain? if it be indeed in vain. <sup>5</sup> He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was reckoned unto him for righteousness. <sup>7</sup> Know therefore that they that are of faith, the same are sons of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. <sup>9</sup> So then they that are of faith are blessed with the faithful Abra-

BISHOPS' BIBLE (1568) 1602

with Christ. <sup>20</sup> Neverthelesse, I live: yet now not I, but Christ liveth in me: and the life which I nowe live in the flesh, I live by the faith of the sonne of God, which loved me, and gave himselfe for me. <sup>21</sup> I reject not the grace of God: For if righteousness come of the lawe, then Christ is dead in vaine.

3 O foolish Galathians, who hath bewitched you, that yee should not obey the trueth: to whome Jesus Christ was before described before the eyes, and among you crucified? <sup>2</sup> This onely would I learne of you, whether yee received the spirite by the deedes of the law, or by the hearing of the faith? <sup>3</sup> Are yee such fooles, that after yee have begun in the spirit, ye would now end in the flesh? <sup>4</sup> Have ye suffered so great things in vaine? If it be yet in vaine. <sup>5</sup> Hee therefore that ministreth to you the spirit, and worketh miracles among you, doeth he it through the deedes of the lawe, or by hearing of the faith? <sup>6</sup> Even as Abraham beleaved God, and it was ascribed to him for righteousness. <sup>7</sup> Know ye therefore, that they which are of faith, the same are the children of Abraham. <sup>8</sup> For the Scripture seeing aforehand that God would justifie the heathen through faith, shewed beforehand glad tidings unto Abraham, saying, In thee shall all nations be blessed. <sup>9</sup> So then, they which be of faith, are blessed with the

RSV (1946) 1960

to God. <sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup> I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose.

3 O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? <sup>4</sup> Did you experience so many things in vain?—if it really is in vain. <sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith? <sup>6</sup> Thus Abraham “believed God, and it was reckoned to him as righteousness.” <sup>7</sup> So you see that it is men of faith who are the sons of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” <sup>9</sup> So then, those who are men of faith are blessed with Abraham who had faith.

## TYNDALE (1525) 1535

with faythfull Abraham. <sup>10</sup> For as many as are under the dedes of the lawe, are under malediccion. For it is written: cursed is every man that continueth not in all thinges which are written in the boke of the lawe, to fulfill them. <sup>11</sup> That no man is justified by the lawe in the syght of God, is evident. For the juste shall lyve by fayth. <sup>12</sup> The lawe is not of fayth: but the man that fulfillleth the thinges containyd in the lawe (shall lyve in them). <sup>13</sup> But Christ hath delivered us from the curse of the lawe, and was made a cursed for us. For it is written: curssed is every one that hangeth on tree, <sup>14</sup> that the blessynge of Abraham myght come on the Gentyls thorow Jesus Christ, and that we myght receive the promes of the sprete thorow fayth.

<sup>15</sup> Brethren I will speake after the maner of men. Though it be but a mans testament. yet no man despyseth it, or addeth eny thinge ther to when it is once alowed. <sup>16</sup> To Abraham and his seed were the promises made. He sayth not, in the seedes as in many: but in thy sede, as in one, which is Christ. <sup>17</sup> This I saye, that the lawe which beganne afterwarde, beyonde. iiii. C and. xxx. yeaes, doth not disnaull the testament, that was conformed afore of God unto Christ ward, to make the promes of none effect. <sup>18</sup> For yf the inheritaunce come of the lawe, it commeth not of promes. But God gave it unto Abraham by promes.

## RHEIMS 1582

Abraham. <sup>10</sup> For whosoever are of the workes of the Law, are under curse. For it is written: *Cursed be every one that abideth not in al things that be written in the booke of the Law, to doe them.* <sup>11</sup> But that in the Law no man is justified with God, it is manifest, because *The just liveth by faith.* <sup>12</sup> But the Law is not by faith: but, *He that doeth these things, shal live in them.* <sup>13</sup> Christ hath redeemed us from the curse of the Law, being made a curse for us (because it is written, *Cursed is every one that hangeth on a tree*) <sup>14</sup> that on the Gentiles the blessing of Abraham might be made in Christ JESUS: that we may receive the promise of the Spirit by faith.

<sup>15</sup> Brethren (I speake according to man) yet a mans testament being confirmed no man despiseth, or further disposeth. <sup>16</sup> To Abraham were the promises said, and to his seede. He saith not, *And to seedes*, as in many: but as in one, *And to thy seede*, which is Christ. <sup>17</sup> And this I say, the testament being confirmed of God, the Law which was made after foure hundred and thirtie yeres, maketh not void to frustrate the promise. <sup>18</sup> For if the inheritance be of the Law, now not of promise. But God gave it to

## GREAT BIBLE (1539) 1540

blessed with faythfull Abraham. <sup>10</sup> For as many as are of the dedes of the lawe, are subjecte to the curse. For it is written: cursed be every one that contynueth not in all thinges which are written in the boke of the lawe to fulfill them. <sup>11</sup> That no man is justified by the lawe in the syght of God, it is evydent. For the juste shall lyve by fayth. <sup>12</sup> The lawe is not of fayth: but the man that fulfillleth the thinges (*containyd in the lawe*) shal lyve in them. <sup>13</sup> Christ hath delivered us from the curse of the lawe, in as moche as he was made accursed for us: For it is written: cursed is every one, that hangeth on tree, <sup>14</sup> that the blessynge of Abraham myght come on the Gentyls thorowe Jesus Christ, that we myght receive the promes of the sprete thorowe fayth.

<sup>15</sup> Brethren, I speake after the maner of men. Though it be but a mans testament. Yet yf it be alowed, no man despyseth it: or addeth eny thyng thereto. <sup>16</sup> To Abraham and hys seede were the promyses made. He sayth not in the seedes, as many: but in thy seede, as of one, which is Christ. <sup>17</sup> Thys I saye, that the lawe which beganne afterwarde, beyonge foure hundred and thyrtye yeaes, doeth not disanull the testament, that was conformed afore of God unto Christ ward, to make the promes of one effecte. <sup>18</sup> For yf the inheritaunce come of the lawe, it commeth not nowe of promesse. But God gave it unto Abraham by promes.

## KJ (1611) 1873

which be of faith are blessed with faithful Abraham. <sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.* <sup>11</sup> But that no *man* is justified by the law in the sight of God, *it is evident:* for, *The just shall live by faith.* <sup>12</sup> And the law is not of faith: but, *The man that doeth them shall live in them.* <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is every one that hangeth on a tree:* <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. <sup>15</sup> Brethren, I speak after the manner of men; *Though it be* but a man's covenant, *yet if it be* confirmed, no *man* disannulleth, or added thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. *He* saith not, *And to seedes*, as of many; but as of one, *And to thy seed*, which is Christ. <sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that *it* should make the promise of none effect. <sup>18</sup> For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

## GENEVA BIBLE (1560) 1562

blessed with faithful Abraham. <sup>10</sup> For as many as are of the workes of the Law, are under the curse: for it is written, Cursed is everie man that continueth not in all things, which are written in the boke of the Law, to do them. <sup>11</sup> And that no man is justified by the Law in the sight of God, it is evident: for the just shal live by faith. <sup>12</sup> And the Law is not of faith: but the man that shal do those things, shal live in them. <sup>13</sup> Christ hath redeemed us from the curse of the Law, when he was made a curse for us [for it is written, Cursed is everie one that hangeth on tre] <sup>14</sup> That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the promes of the Spirit through faith. <sup>15</sup> Brethren, I speake as men do, Thogh it be but a mans covenant when it is confirmed (yet) no man doeth abrogate it, or addeth any thing thereto. <sup>16</sup> Now to Abraham and his sede were the promises made. He saith not, And to the sedes, as (speaking) of many: but, And to thy sede, as of one, which is Christ. <sup>17</sup> And this I say, that the Law which was foure hundreth and thirtie yeres after, can not disanul the covenant that was confirmed a fore of God in respect of Christ, that it shuld make the promes of none effect. <sup>18</sup> For if the inheritance (be) of the Law, (it is) no more by the promes, but God gave it unto Abraham by

## (RV 1881) ASV 1901

ham. <sup>10</sup> For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. <sup>11</sup> Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; <sup>12</sup> and the law is not of faith; but, He that doeth them shall live in them. <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: <sup>14</sup> that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

<sup>15</sup> Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. <sup>16</sup> Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup> Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. <sup>18</sup> For if the inheritance is of the law, it is no more of promise: but God hath

## BISHOPS' BIBLE (1568) 1602

faithfull Abraham. <sup>10</sup> For as many as are of the deedes of the law, are under the curse: for it is written, Cursed is every one that continueth not in al things which are written in the booke of the law, to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. <sup>12</sup> And the law is not of faith: but the man that doth them, shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the lawe, being made a curse for us: For it is written, Cursed is every one that hangeth on tree: <sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirite through faith. <sup>15</sup> Brethren, I speake after the manner of men, though it be but a mans testament, yet if it bee allowed, no man rejecteth it, or addeth thereto. <sup>16</sup> To Abraham and his seede were the promises made. Hee sayeth not, To the seedes, as of many: but, To thy seede, as of one, which is Christ. <sup>17</sup> This I say, that the lawe which beganne afterward beyond foure hundred and thirtie yeres, doth not disanull the testament that was confirmed afore of God unto Christward, to make the promise of none effect. <sup>18</sup> For if the inheritance be of the lawe, then not nowe of promise. But God gave *the*

## RSV (1946) 1960

<sup>10</sup> For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." <sup>11</sup> Now it is evident that no man is justified before God by the law; for "He who through faith is righteous shall live"; <sup>12</sup> but the law does not rest on faith, for "He who does them shall live by them." <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us—for it is written, "Cursed be every one who hangs on a tree"—<sup>14</sup> that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.

<sup>15</sup> To give a human example, brethren: no one annuls even a man's will, or adds to it, once it has been ratified. <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many; but, referring to one, "And to your offspring," which is Christ. <sup>17</sup> This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. <sup>18</sup> For if the inheritance is by the law, it is no longer by promise; but God gave it to Abraham by a promise.

## TYNDALE (1525) 1535

<sup>19</sup> Wherefore then serveth the lawe? The lawe was added because of transgression (tyll the seed came to which the promes was made) and it was ordeyned by angels in the honde of a mediator. <sup>20</sup> A mediator is not a mediator of one. But God is one. <sup>21</sup> Is the lawe then agaynst the promes of God? God forbyd. Howbeit yf ther had bene a lawe geven which coulede have geven lyfe: then no doute ryghtewesnes shuld have come by the lawe. <sup>22</sup> But the scripture concluded all thynges under synne that the promes by the fayth of Jesus Christ, shuld be geven unto them that beleve. <sup>23</sup> Before that fayth came, we were kept and shut up under the lawe, unto the fayth which shuld afterwarde be declared.

<sup>24</sup> Wherefore the lawe was oure scolemaster unto the tyme of Christ, that we myght be made ryghtewes by fayth. <sup>25</sup> But after that fayth is come, now are we no lenger under a scolemaster. <sup>26</sup> For ye are all the sonnes of God, by the fayth which is in Christ Jesus. <sup>27</sup> For all ye that are baptised, have put on Christ. <sup>28</sup> Now is ther no Jewe nether Gentyl: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thyng in Christ Jesu. <sup>29</sup> Yf ye be Christes, then are ye Abrahams seed, and heyres by promes.

**4** And I saye that the heyre as longe as he is a chylde, differth not from a servaunt, though he be Lorde of all, <sup>2</sup> but is under tuters and governors, untill the tyme appoynted of the father. <sup>3</sup> Even so we, as longe as we were chyldren, were in bondage under the ordinaunces of the

## RHEIMS 1582

Abraham by promise. <sup>19</sup> Why was the Law then? It was put for transgressions, until the seede came to whom he had promised: ordeined by Angels in the hand of a mediatur. <sup>20</sup> And a mediatur is not of one: but God is one. <sup>21</sup> Was the Law then against the promises of God? God forbid. For if there had been a Law given that could justifie, undoubtedly justice should be of the Law. <sup>22</sup> But the Scripture hath concluded al things under sinne: that the promise by the faith of JESUS Christ might be given to them that beleve. <sup>23</sup> But before the faith came, under the Law we were kept shut up, unto that faith which was to be revealed. <sup>24</sup> Therefore the Law was our Pedagogue in Christ: that we may be justified by faith. <sup>25</sup> But when the faith came, now we are not under a pædagogus. <sup>26</sup> For you are al the children of God by faith in Christ JESUS. <sup>27</sup> For as many of you as are baptized in Christ, have put on Christ. <sup>28</sup> There is not Jewe nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one in Christ JESUS. <sup>29</sup> And if you be Christs, then are you the seede of Abraham, heires according to promise.

**4** And I say, as long as the heire is a litle one, he differeth nothing from a servant, although he be lord of al, <sup>2</sup> but is under tutors and governours until the time limited of the father: <sup>3</sup> so we also, when we were litle ones,

## GREAT BIBLE (1539) 1540

<sup>19</sup> Wherefore then serveth the lawe? It was added because of transgression (tyll the seed came, to whom the promes was made) and it was ordeyned by angels in the hand of a mediator. <sup>20</sup> A mediator is not a mediator of one, but God is one. <sup>21</sup> Is the lawe then agaynst the promes of God? God forbyd. For yf there had bene a lawe geven which coulede have geven lyfe: then no doute ryghtewesnes shulde come by the lawe. <sup>22</sup> But the scripture concluded all thynges under synne, that the promes by the fayth of Jesus Christ shulde be geven unto them that beleve. <sup>23</sup> But before that fayth came, we were kepte under the lawe, and were shut up unto the fayth which shulde afterwarde be declared.

<sup>24</sup> Wherefore, the lawe was oure scolemaster unto Christ, that we shulde be justified by fayth. <sup>25</sup> But after that fayth is come, we are no lenger under the scolemaster. <sup>26</sup> For ye are all chyl dren of God, because ye beleve in Christ Jesu. <sup>27</sup> For all ye that are baptised have put on Christ. <sup>28</sup> There is no Jewe, nether Gentyll: there is nether bonde, ner fre: there is nether man, ner woman. For ye are all one in Christ Jesu. <sup>29</sup> If ye be Christes, then are ye Abrahams seede, and heyres accordynge to the promes.

**4** And I saye, that the heyre (as longe as he is a chylde) differth not from a servaunt, though he be Lord of all, <sup>2</sup> but is under tuters and governors, untill the tyme that the father hath appoynted. <sup>3</sup> Even so we also, when we were chyldren, were in bondage under the

## KJ (1611) 1873

<sup>19</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not *a mediator* of one, but God is one. <sup>21</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup> For ye are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

**4** Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup> but is under tutors and governors until the time appointed of the father. <sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world:

## GENEVA BIBLE (1560) 1562

promes. <sup>19</sup> Wherefore then (serveth) the Law? It was added because of the transgressions, til the sede came unto the which the promes was made: and it was ordeined by Angels in the hand of a Mediatour. <sup>20</sup> Now a Mediatour is not (Mediatour) of one: but God is one, <sup>21</sup> (Is) the Law then against the promes of God God forbid: for if there had bene a Law given which colde have given life, surely righteousnes shulde have bene by the Law. <sup>22</sup> But the Scripture hath concluded all under sinne, that the promes by the faith of Jesus Christ shulde be given to them that beleve. <sup>23</sup> But before faith came, we were kept under the Law, and shut up unto the faith, which shulde after warde be reveiled. <sup>24</sup> Wherefore the Law was our scholemaster (to bring us) to Christ, that we might be made righteous by faith. <sup>25</sup> But after that faith is come, we are no longer under a scholemaster. <sup>26</sup> For ye are all the sonnes of God by faith, in Christ Jesus. <sup>27</sup> For al ye that are baptized into Christ, have put on Christ. <sup>28</sup> There is nether Jewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all one in CHRIST JESUS. <sup>29</sup> And if (ye be) Christs, then are ye Abrahams sede, and heires by promes.

4 Then I say, that the heire as long as he is a childe, differeth nothing from a servant, thogh he be Lord of all: <sup>2</sup> But is under tutors and governors, untill the time appointed of the father. <sup>3</sup> Even so, we when we were children, were in bondage under the rudiments of the world.

## (RV 1881) ASV 1901

granted it to Abraham by promise. <sup>19</sup> What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. <sup>20</sup> Now a mediator is not a mediator of one; but God is one. <sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. <sup>22</sup> But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

<sup>23</sup> But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. <sup>25</sup> But now that faith is come, we are no longer under a tutor. <sup>26</sup> For ye are all sons of God, through faith, in Christ Jesus. <sup>27</sup> For as many of you as were baptized into Christ did put on Christ. <sup>28</sup> There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. <sup>29</sup> And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all; <sup>2</sup> but is under guardians and stewards until the day appointed of the father. <sup>3</sup> So we also, when we were children, were held in bondage under the rudiments of the

## BISHOPS' BIBLE (1568) 1602

*inheritance* unto Abraham by promise. <sup>19</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seede should come to whome the promise was made: and it was ordained by angels in the hand of a mediator. <sup>20</sup> A mediator is not a mediator of one, but God is one. <sup>21</sup> Is the lawe then against the promise of God? God forbid. For if there had bene a law given which could have given life, then no doubt righteousnesse should have bene by the law. <sup>22</sup> But the scripture hath concluded all under sinne, that the promise by the faith of Jesus Christ should be given unto them that beleve. <sup>23</sup> But before faith came, wee were kept under the lawe, and were shutte up unto the faith which should afterward be revealed. <sup>24</sup> Wherefore the law was our schoolemaster unto Christ, that wee should bee justified by faith. <sup>25</sup> But after that faith is come, wee are no longer under a schoolemaster. <sup>26</sup> For ye are all the children of God by faith in Christ Jesus. <sup>27</sup> For all yee that are baptized, have put on Christ. <sup>28</sup> There is no Jewe, neither Greeke, there is neither bond, nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> If ye be Christes, then are yee Abrahams seede, and heires according to the promise.

4 And I say, That the heire as long as he is a childe, differeth nothing from a servant, though he be Lord of all: <sup>2</sup> But is under tutors and governors, untill the time appointed of the father. <sup>3</sup> Even so we, when we were children, were in bondage under the rudiments of the world:

## RSV (1946) 1960

<sup>19</sup> Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary. <sup>20</sup> Now an intermediary implies more than one; but God is one.

<sup>21</sup> Is the law then against the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would indeed be by the law. <sup>22</sup> But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.

<sup>23</sup> Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. <sup>24</sup> So that the law was our custodian until Christ came, that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a custodian; <sup>26</sup> for in Christ Jesus you are all sons of God, through faith. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

4 I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; <sup>2</sup> but he is under guardians and trustees until the date set by the father. <sup>3</sup> So with us; when we were children, we

## TYNDALE (1525) 1535

worlde. <sup>4</sup> But when the tyme was full come, God sent his sonne borne of a woman and made bonde unto the lawe, <sup>5</sup> to redeme them which were under the lawe: that we thorow eleccion, myght receave the inheritaunce that belongeth unto the naturall sonnes. <sup>6</sup> Because ye are sonnes, God hath sent the sprete of his sonne into oure hertes, which cryeth Abba father. <sup>7</sup> Wherefore now, thou art not a servaunt, but a sonne. Yf thou be the sonne, thou arte also the heyre of God thorow Christ.

<sup>8</sup> Notwithstandynge, when ye knewe not God ye dyd service unto them, which by nature were no goddes. <sup>9</sup> But now seinge ye knowe God (ye rather are knowen of God) how is it that ye tourne agayne unto the weake and bedgarly cerimonies, wher unto agayne ye desyre afresshe to be in bondage? <sup>10</sup> Ye observe dayes, and monethes, and tymes, and yeares. <sup>11</sup> I am in feare of you, lest I have bestowed on you laboure in vayne.

<sup>12</sup> Brethren I besech you, be ye as I am: for I am as ye are. Ye have not hurte me at all. <sup>13</sup> Ye knowe, how thorow infirmite of the flesshe, I preached the Gospell unto you at the fyrst. <sup>14</sup> And my temptacion which I suffred by reason of my flesshe, ye despysed not nether abhorred: but received me as an angell of God: ye as Christ Jesus. <sup>15</sup> How happy were ye then? for I beare you recorde that yf it had bene possible, ye wolde have plucked out youre awne eyes, and have geven them to me. <sup>16</sup> Am I therefore become youre enemye, because I tell you the trueth?

## RHEIMS 1582

were serving under the elementes of the world. <sup>4</sup> But when the fulnes of time came, God sent his sonne made of a woman, made under the Law: <sup>5</sup> that he might redeeme them that were under the Law, that we might receive the adoption of sonnes. <sup>6</sup> And because you are sonnes, God hath sent the Spirit of his sonne into your hartes crying: Abba, Father. <sup>7</sup> Therefore now he is not a servant, but a sonne. And if a sonne, an heire also by God. <sup>8</sup> But then in deede not knowing God, you served them that by nature are not Gods. <sup>9</sup> But now when you have knowen God, or rather are knowen of God: how turne you againe to the weake and poore elements, which you wil serve againe? <sup>10</sup> You observe daies, and moneths, and times, and yeres. <sup>11</sup> I feare you, lest perhaps I have laboured in vaine among you. <sup>12</sup> Be ye as I, because I also am as you: brethren, I beseeche you, you have hurt me nothing. <sup>13</sup> And you know that by infirmite of the flesh I evangelized to you heretofore: <sup>14</sup> and your tentation in my flesh you despised not, neither rejected, but as an Angel of God you received me, as Christ JESUS. <sup>15</sup> Where is then your blessednes? for I give you testimonie that if it could be done, you would have plucked out your eies and have given them to me. <sup>16</sup> Am I then become your enemye, telling you the truth?

## GREAT BIBLE (1539) 1540

ordynaunces of the worlde. <sup>4</sup> But when the tyme was full come, God sent hys sonne, made of a woman, and made bonde unto the lawe, <sup>5</sup> to redeme them which were bonde unto the lawe: that we (thorowe eleccion) might receave the inheritaunce that belongeth unto the naturall sonnes. <sup>6</sup> Because ye are sonnes, God hath sent the sprete of hys sonne into oure hertes, crying: Abba father. <sup>7</sup> Wherefore now, thou art not a servaunt: but a sonne. If thou be a sonne, thou arte also an heyre of God, thorowe Christ.

<sup>8</sup> Notwithstandynge, when ye knewe not God, ye dyd service unto them which by nature are no Goddes. <sup>9</sup> But now after that ye have knowen God (ye rather are knowen of God) how is it that ye tourne agayn unto the weake and beggarly ordinaunces, wherunto agayne ye desyre afresshe to be in bondage? <sup>10</sup> Ye observe dayes, and monethes, and tymes, and yeares. <sup>11</sup> I am in feare of you, lest I have bestowed on you laboure in vayne.

<sup>12</sup> Brethren, I besech you, be ye as I am: for I am as ye are. Ye have not hurt me at all. <sup>13</sup> Ye knowe how thorowe infirmite of the flesshe, I preached the Gospell unto you at the fyrst. <sup>14</sup> And my temptacyon which was in the flesshe, ye despysed not, nether abhorred: but received me as an angell of God: even as Christ Jesus. <sup>15</sup> What is then youre felicyte? for I beare you record, that yf it had bene possible ye wolde have plucked out your awne eyes, and have geven them to me. <sup>16</sup> Am I therefore become your enemye, because I tell you the trueth?

## KJ (1611) 1873

<sup>4</sup> but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> to redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. <sup>8</sup> Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup> Ye observe days, and months, and times, and years. <sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain.

<sup>12</sup> Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all. <sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. <sup>15</sup> <sup>11</sup> Where is then the blessedness you spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given *them* to me. <sup>16</sup> Am I therefore become your

<sup>11</sup> Or, *What was then*.

GENEVA BIBLE (1560) 1562

<sup>4</sup> But when the fulnes of time was come, God sent forth his Sonne made of a woman, (and) made under the Law, <sup>5</sup> That he might redeme them which were under the Law, that we might receive the adoption of the sonnes. <sup>6</sup> And because ye are sonnes, God hathe sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, Father. <sup>7</sup> Wherefore, thou art no more a servant, but a sonne: now if (thou be) a sonne, (thou art) also the heire of God through Christ. <sup>8</sup> But even then, when ye knewe not God, ye did service unto them, which by nature are not gods. <sup>9</sup> But now seing ye knowe God, yea, rather are known of God, how turne ye againe unto impotent and beggarlie rudiments, whereunto (as) from the beginning ye wil be in bondage againe? <sup>10</sup> Ye observe dayes, and moneths, and times, and yerres. <sup>11</sup> I am in feare of you, lest I have bestowed on you labour in vaine. <sup>12</sup> Be ye as I: for I am even as you: Brethren, I beseeche you: ye have not hurt me at all. <sup>13</sup> And ye knowe, how through infirmitie of the flesh I preached the Gospel unto you at the first. <sup>14</sup> And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye received me as an Angel of God, (yea,) as Christ Jesus. <sup>15</sup> What was then your felicitie? for I beare you recorde, that if it had bene possible, ye wolde have plucked out your owne eyes, and have given them to me. <sup>16</sup> Am I therefore be come your enemie, because I tell you

(RV 1881) ASV 1901

world: <sup>4</sup> but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, <sup>5</sup> that he might redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. <sup>7</sup> So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God. <sup>8</sup> Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: <sup>9</sup> but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? <sup>10</sup> Ye observe days, and months, and seasons, and years. <sup>11</sup> I am afraid of you, lest by any means I have bestowed labor upon you in vain. <sup>12</sup> I beseech you, brethren, become as I *am*, for I also *am become* as ye *are*. Ye did me no wrong: <sup>13</sup> but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: <sup>14</sup> and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even as* Christ Jesus. <sup>15</sup> Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. <sup>16</sup> So then am I become your enemy, by telling you the truth?

BISHOPS' BIBLE (1568) 1602

<sup>4</sup> But when the fulnesse of the time was come, God sent his sonne made of a woman, and made under the law, <sup>5</sup> To redeeme them that were under the lawe, that wee might receive the adoption of children. <sup>6</sup> Because yee are sonnes, God hath sent forth the spirite of his sonne into your hearts, crying, Abba father. <sup>7</sup> Wherefore thou art no more a servant, but a sonne: if thou be a sonne, thou art also an heire of God, through Christ. <sup>8</sup> Notwithstanding, when yee knewe not God, yee did service unto them which by nature are no gods. <sup>9</sup> But now after that ye have knowen God, yea rather are known of God, how turne yee againe unto the weak and beggerly rudiments, whereunto againe yee desire afresh to be in bondage? <sup>10</sup> Yee observe dayes, and moneths, and times, and yeeres. <sup>11</sup> I am in feare of you, least I have bestowed on you labour in vaine. <sup>12</sup> Brethren, I beseech you, be as I *am*, for I *am* as ye are: Ye have not injured me at all. <sup>13</sup> Ye know how that through infirmitie of the flesh, I preached the Gospel unto you at the first: <sup>14</sup> And my temptation which was in my flesh yee despised not, neither abhorred: but received me as an Angel of God, even as Christ Jesus. <sup>15</sup> What is then your felicitie? for I beare you record, that if it had bene possible, yee would have plucked out your owne eyes, and have given them to me. <sup>16</sup> Am I therefore become your enemie,

RSV (1946) 1960

were slaves to the elemental spirits of the universe. <sup>4</sup> But when the time had fully come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" <sup>7</sup> So through God you are no longer a slave but a son, and if a son then an heir. <sup>8</sup> Formerly, when you did not know God, you were in bondage to beings that by nature are no gods; <sup>9</sup> but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more? <sup>10</sup> You observe days, and months, and seasons, and years! <sup>11</sup> I am afraid I have labored over you in vain. <sup>12</sup> Brethren, I beseech you, become as I *am*, for I also have become as you are. You did me no wrong; <sup>13</sup> you know it was because of a bodily ailment that I preached the gospel to you at first; <sup>14</sup> and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. <sup>15</sup> What has become of the satisfaction you felt? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. <sup>16</sup> Have I then become your enemy by telling

## TYNDALE (1525) 1535

<sup>17</sup> They are gelous over you amysse. Ye, they intende to exclude you, that ye shuld be fervent to them warde. <sup>18</sup> It is good alwayes to be fervent, so it be in agood thinge, and not only when I am present with you.

<sup>19</sup> My lyttel chyldren (of whom I travayle in birth agayne untill Christ be fassioned in you) <sup>20</sup> I wolde I were with you now, and coulde chaunge my voyce: for I stonde in a doute of you.

<sup>21</sup> Tell me ye that desyre to be under the lawe have ye not hearde of the lawe? <sup>22</sup> For it is written that Abraham had two sonnes, the one by a bonde mayde, the other by a fre woman. <sup>23</sup> Yee and he which was of the bonde woman, was borne after the flesshe: but he which was of the fre woman, was borne by promes. <sup>24</sup> Which thinges be token mystery. For these wemen are two testamentes, the one from the mounte Syna, which gendreth unto bondage, which is Agar. <sup>25</sup> For mounte Syna is called Agar in Arabia, and bordreth upon the cite, which is now Jerusalem, and is in bondage with her chyldren.

<sup>26</sup> But Jerusalem, which is above, is fre: which is the mother of us all. <sup>27</sup> For it is written: rejoyce thou baren, that bearest no chyldren: breake forth and crye, thou that travelest not. For the desolate hath many moo chyldren then she which hath an husband. <sup>28</sup> Brethren we are after

## RHEIMS 1582

<sup>17</sup> They emulate you not wel: but they would exclude you, that you might emulate them. <sup>18</sup> But do you emulate the good in good alwaies: and not only when I am present with you.

<sup>19</sup> By litle children, whom I travail withal againe, until Christ be formed in you. <sup>20</sup> And I would be with you now and chaunge my voice: because I am confounded in you. <sup>21</sup> Tel me you that wil be under the Law, have you not read the Law? <sup>22</sup> For it is written that Abraham had two sonnes: one of the bond-woman, and one of the free-woman. <sup>23</sup> But he that of the bond-woman, was borne according to the flesh: and he that of the free-woman, by the promise. <sup>24</sup> which things are said by an allegorie. For these are the two testaments. The one from mount Sina, gendring unto bondage: which is Agar, (<sup>25</sup> for Sina is a mountaine in Arabia, which hath affinitie to that which now is Hierusalem) and serveth with her children. <sup>26</sup> But that Hierusalem which is above, is free: which is our mother. <sup>27</sup> For it is written: *Rejoyce thou barren, that bearest not: breake forth and crie, that travailest not: because many are the children of the desolate, more then of her that hath a husband.* <sup>28</sup> But we brethren, according to

## GREAT BIBLE (1539) 1540

<sup>17</sup> They are gelous over you amysse. Yee, they intende to exclude you, that ye shuld be fervent to them ward. <sup>18</sup> It is good all wayes to be fervent in a good thinge, and not only whan I am present with you.

<sup>19</sup> My lytell chyldren, of whom I travayle in byrth agayne, untill Christ be fasshyoned in you, <sup>20</sup> I wolde I ware with you now, and coulde chaunge my voyce: for I stande in a doubte of you. <sup>21</sup> Tell me: ye that desyre to be under the lawe, do ye not heare of the lawe? <sup>22</sup> For it is wrytten, that Abraham had two sonnes the one by a bonde mayde, the other by a fre woman. <sup>23</sup> Yee, and he which was borne of the bonde woman, was borne after the flesshe: but he which was of the fre man, was borne by promesse. <sup>24</sup> Which thynges are spoken by an allegorye. For these are two testamentes the one from the mounte Syna, which gendreth unto bondage, which is Agar. <sup>25</sup> For mounte Syna is Agar in Arabia, and bordreth upon the cytie, which is now called Jerusalez, and is in bondage with her chyldren.

<sup>26</sup> But Jerusalem, which is above, is fre: which is the mother of us al. <sup>27</sup> For it is written. Rejoyce thou baren, that bearest no chyldren: breake forth and crye, thou that travaylest not. For the desolat hath many moo chyldren, then she which hathe an husbände. <sup>28</sup> Brethren, we are

## KJ (1611) 1873

enemy, because I tell you the truth? <sup>17</sup> They zealously affect you, *but* not well; yea, they would exclude <sup>18</sup> you, that you might affect them. <sup>18</sup> But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you. <sup>19</sup> My little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you.

<sup>21</sup> Tell me. ye that desire to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. <sup>24</sup> Which *things* are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. <sup>25</sup> For *this* Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all. <sup>27</sup> For it is written, Rejoyce, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many *moe* children than she which hath a husband. <sup>28</sup> Now we, breth-

<sup>18</sup> Or, *us*.

## GENEVA BIBLE (1560) 1562

the trueth? <sup>17</sup> They are jelous over you amisse: yea, they wolde exclude you, that ye shulde altogether love them. <sup>18</sup> But it is a good thing to love earnestly alwayes in a good thing, and not onely when I am present with you, <sup>19</sup> My litle children, of whome I travaile in birth againe, untill CHRIST be formed in you. <sup>20</sup> And I wolde I were with you now, that I might change my voice: for I am in doute of you. <sup>21</sup> Tell me, ye that wil be under the Law, do ye not heare the Law? <sup>22</sup> For it is written, that Abraham had two sonnes, one by a servant, and one by a fre woman. <sup>23</sup> But he which was of the servant, was borne after the flesh: and he which was of the fre woman, (was borne) by promes. <sup>24</sup> By the which things another thing is ment: for these (mothers) are the two Testaments the one which is Agar of mounte Sina, which gendreth unto bondage. <sup>25</sup> [For Agar (or) Sina is a mountaine in Arabia, and it answereth to Jerusalem whiche now is] and she is in bondage with her children. <sup>26</sup> But Jerusalem, which is above, is fre: whiche is the mother of us all. <sup>27</sup> For it is written, Rejoyce thou barren that bearest no children: breake forthe, and crye thou that travailest not: for the desolat hath many mo children, then she whiche hath an housband. <sup>28</sup> Therefore brethren, were after the maner of Isaac, children of the

## (RV 1881) ASV 1901

<sup>17</sup> They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. <sup>18</sup> But it is good to be zealously sought in a good matter at all times, and not only when I am present with you. <sup>19</sup> My little children, of whom I am again in travail until Christ be formed in you—<sup>20</sup> but I could wish to be present with you now, and to change my tone; for I am perplexed about you.

<sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. <sup>23</sup> Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman is *born* through promise. <sup>24</sup> Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. <sup>25</sup> <sup>e</sup>Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. <sup>26</sup> But the Jerusalem that is above is free, which is our mother. <sup>27</sup> For it is written,

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her that hath the husband.

<sup>28</sup> Now <sup>d</sup>we, brethren, as Isaac was, are children of prom-

## BISHOPS' BIBLE (1568) 1602

because I tell you the trueth? <sup>17</sup> They are jealous over you amisse: Yea, they intend to exclude you, that yee should be fervent to themward. <sup>18</sup> It is good alwayes to bee zealous in a good thing, and not onely when I am present with you. <sup>19</sup> My litle children, of whome I travaile in birth againe, untill Christ be fashioned in you. <sup>20</sup> But I desire to be present with you now, and to change my voice: for I stand in doubt of you. <sup>21</sup> Tell me, ye that desire to be under the law, doe ye not heare the law? <sup>22</sup> For it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. <sup>23</sup> But hee which was of the bondwoman, was borne after the flesh: but hee which was of the free woman, was *borne* by promise. <sup>24</sup> Which things are spoken by an allegory: for these are two testaments: the one from the mount Sina, which gendreth unto bondage, which is Agar: <sup>25</sup> For Agar is the mount Sina in Arabia, and bordereth upon the citie which is now *called* Hierusalem, and is in bondage with her children. <sup>26</sup> But Hierusalem which is above, is free, which is the mother of us all. <sup>27</sup> For it is written, Rejoyce thou barren that bearest no children. breake foorth and cry, thou that travailest not: for the desolate hath many moe children then she which hath an husband. <sup>28</sup> But brethren, we are after

## RSV (1946) 1960

you the truth? <sup>17</sup> They make much of you, but for no good purpose; they want to shut you out, that you may make much of them. <sup>18</sup> For a good purpose it is always good to be made much of, and not only when I am present with you. <sup>19</sup> My little children, with whom I am again in travail until Christ be formed in you! <sup>20</sup> I could wish to be present with you now and to change my tone, for I am perplexed about you.

<sup>21</sup> Tell me, you who desire to be under law, do you not hear the law? <sup>22</sup> For it is written that Abraham had two sons, one by a slave and one by a free woman. <sup>23</sup> But the son of the slave was born according to the flesh, the son of the free woman through promise. <sup>24</sup> Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. <sup>25</sup> Now Hagar is Mount Sinai in Arabia; <sup>i</sup>she corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free, and she is our mother. <sup>27</sup> For it is written,

"Rejoice, O barren one that dost not bear;

break forth and shout, thou who art not in travail;

for the desolate hath more children

than she who hath a husband."

<sup>28</sup> Now we,<sup>j</sup> brethren, like Isaac, are children of promise.

<sup>e</sup> Many ancient authorities read *For Sinai is a mountain in Arabia*.

<sup>d</sup> Many ancient authorities read *ye*.

<sup>i</sup> Other ancient authorities read *For Sinai is a mountain in Arabia*

<sup>j</sup> Other ancient authorities read *you*

## TYNDALE (1525) 1535

the maner of Isaac, chyl dren of promes. <sup>29</sup> But as then he that was borne carnally, persecuted him that was borne spiritually. Even so is it now. <sup>30</sup> Neverthelesse what sayth the scripture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. <sup>31</sup> So then brethren we are not chyl dren of the bonde woman: but of the fre woman.

**5** Stond fast therfore in the libertie wher with Christ hath made us fre, and wrappe not youre selves agayne in the yoke of bondage. <sup>2</sup> Beholde I Paul saye unto you, that yf ye be circumcised, Christ shall proffit you nothinge at all. <sup>3</sup> I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. <sup>4</sup> Ye are gone quyte from Christ as many as are justified by the lawe, and are fallen from grace. <sup>5</sup> We loke for and hope in the sprite, to be justified thorow fayth. <sup>6</sup> For in Jesu Christ, nether is circumcision eny thinge worth, nether yet uncircumcision, but fayth which by love is myghty in operacion. <sup>7</sup> Ye dyd runne well: who was a let unto you, that ye shuld not obey the trueth? <sup>8</sup> Even that counsell that is not of him that called you. <sup>9</sup> A lytell leven doth leven the whole lompe of dowe.

<sup>10</sup> I have trust towarde you in the Lorde, that ye will be none other wyse mynded. He that troubleth you, shall beare his judgement, whatsoever he be. <sup>11</sup> Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geveth, ceased.

## RHEIMS 1582

Isaac. are the children of promis. <sup>29</sup> But as then he that was borne according to the flesh, persecuted him that was after the spirit: so now also. <sup>30</sup> But what saith the Scripture? *Cast out the bond-woman and her sonne. for the sonne of the bond-woman shal not be heire with the sonne of the free-woman.* <sup>31</sup> Therefore brethren we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

**5** Stand, and be not holden in againe with the yoke of servitude. <sup>2</sup> Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing. <sup>3</sup> And I testifie againe to every man circumciding him self, that he is a detter to doe the whole Law. <sup>4</sup> You are evacuated from Christ, that are justified in the Law: you are fallen from grace. <sup>5</sup> For we in spirit, by faith, expect the hope of justice. <sup>6</sup> For in Christ Jesus neither circumcision availeth ought, nor prepuce: but faith that worketh by charitie. <sup>7</sup> You ranne wel, who hath hindered you not to obey the truth? <sup>8</sup> The persuasion is not of him that calleth you. <sup>9</sup> A litle leaven corrupteth the whole paste. <sup>10</sup> I have confidence in you in our Lord: that you wil be of no other minde: but he that troubleth you, shal beare the judgement, whosoever he be. <sup>11</sup> And as for me, brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the

## GREAT BIBLE (1539) 1540

after Isaac, the children of promes. <sup>29</sup> But as then he that was borne after the flesshe, persecuted hym that was borne after the sprete, even so is it now. <sup>30</sup> Neverthelesse, what sayth the scripture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. <sup>31</sup> So then brethren, we are not chyl dren of the bonde woman: but of the fre.

**5** Stande fast therfore in the liberty wherwith Christ hath made us fre, and wrappe not youre selves agayne in the yoke of bondage. <sup>2</sup> Beholde, I Paul saye unto you, that yf ye be circumcised, Christ shall proffyte you nothyng at all. <sup>3</sup> I testyfy agayne to every man which is circumcised, that he is bonde to kepe the whole lawe. <sup>4</sup> Christ is become but in vayne unto you. As many of you as are justified by the lawe are fallen from grace. <sup>5</sup> We loke for, and hope in the sprete to be justified thorowe fayth. <sup>6</sup> For in Jesu Christ, nether is circumcisyon any thyng worth, nether yet uncircumcisyon but faith which worketh by love. <sup>7</sup> Ye dyd runne well: who was a let unto you, that ye shulde not beleve the trueth? (*consent unto no man.*) <sup>8</sup> Even the counsell which came not of hym that calleth you. <sup>9</sup> A lytell leven doth leven the whole lompe of dowe.

<sup>10</sup> I have trust towarde you in the Lorde, that ye shalbe none otherwyse minded. But he that troubleth you, shall beare his judgement whatsoever he be. <sup>11</sup> Brethren, yf I yet preach circumcisyon, why do I then yet suffre persecu-

## KJ (1611) 1873

ren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh persecuted him that was *born* after the Spirit, even so *it is* now. <sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. <sup>31</sup> So then, brethren, we are not children of *the* bondwoman, but of the free.

**5** Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. <sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. <sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup> For in Jesus Christ neither circumcision availeth any *thing*, nor uncircumcision; but faith which worketh by love. <sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup> *This* persuasion *cometh* not of him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you shall bear *his* judgment, whosoever he be. <sup>11</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the

GENEVA BIBLE (1560) 1562

promes. <sup>29</sup> But as then he that was borne after the flesh persecuted hym that (was borne) after the spirit, even so (it is) now. <sup>30</sup> But what saith the Scripture? Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the fre woman. <sup>31</sup> Then brethren, we are no children of the servant, but of the fre woman.

**5** Stand fast therefore in the libertie wherewith Christ hathe made us fre, and be not intangled againe with the yoke of bondage. <sup>2</sup> Beholde, I Paul say unto you, that if ye be circumcised, Christe shall profite, you nothing. <sup>3</sup> For I testifie againe to everie man, which is circumcised, that he is bounde to kepe the whole Law. <sup>4</sup> Ye are abolished from Christ: whosoever are justified by the Law, ye are fallen frome grace. <sup>5</sup> For we through the Spirite waite for the hope of righteousnes through faith. <sup>6</sup> For in Jesus Christ nether Circumcision availeth aniething, nether uncircumcision, but faith which worketh by love. <sup>7</sup> Ye did runne well: who did let you that ye did not obeie the trueth? <sup>8</sup> (It is) not the persuasion of hym that calleth you. <sup>9</sup> A litle leaven doeth leaven the whole lompe. <sup>10</sup> I have trust in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall beare (his) condemnation, whosoever he be. <sup>11</sup> And brethren, if I yet preache circumcision why do I yet suffer persecucion? Then is the sclander

(RV 1881) ASV 1901

ise. <sup>29</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, so also it is now. <sup>30</sup> Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. <sup>31</sup> Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

**5** For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. <sup>2</sup> Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. <sup>3</sup> Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. <sup>4</sup> Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. <sup>5</sup> For we through the Spirit by faith wait for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love. <sup>7</sup> Ye were running well; who hindered you that ye should not obey the truth? <sup>8</sup> This persuasion *came* not of him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. <sup>11</sup> But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block

BISHOPS' BIBLE (1568) 1602

Isahac the children of promise. <sup>29</sup> But as then he that was borne after the flesh, persecuted him that was borne after the spirit: even so is it now. <sup>30</sup> Neverthelesse, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall in no wise be heire with the sonne of the free woman. <sup>31</sup> So then brethren, we are not children of the bondwoman, but of the free.

**5** Stand fast therefore in the libertie wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage. <sup>2</sup> Beholde, I Paul say unto you, That if ye be circumcised, Christ shall profite you nothing. <sup>3</sup> For I testifie againe to every man which is circumcised, that he is a detter to do the whole lawe: <sup>4</sup> Christ is become but vaine to you, as many of you as are justified by the lawe, are fallen from grace. <sup>5</sup> For wee through the spirite, waite for the hope of righteousnesse by faith. <sup>6</sup> For in Jesus Christ, neither is circumcision any thing worth, neither yet uncircumcision: but faith which worketh by love. <sup>7</sup> Yee did runne well, who was a let unto you, that ye should not obey the trueth? <sup>8</sup> This perswasion commeth not of him that called you. <sup>9</sup> A little leaven leaveneth the whole lumpe of dough. <sup>10</sup> I have trust toward you in the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare judgement, whatsoever he be. <sup>11</sup> And brethren, if I yet preach circumcision, why doe I yet suffer

RSV (1946) 1960

<sup>29</sup> But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. <sup>30</sup> But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." <sup>31</sup> So, brethren, we are not children of the slave but of the free woman.

**5** For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. <sup>2</sup> Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you. <sup>3</sup> I testify again to every man who receives circumcision that he is bound to keep the whole law. <sup>4</sup> You are severed from Christ, you who would be justified by the law; you have fallen away from grace. <sup>5</sup> For through the Spirit, by faith, we wait for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love. <sup>7</sup> You were running well; who hindered you from obeying the truth? <sup>8</sup> This persuasion is not from him who called you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have confidence in the Lord that you will take no other view than mine; and he who is troubling you will bear his judgment, whoever he is. <sup>11</sup> But if I, brethren, still preach circumcision, why am I still persecuted? In that case the stumbling block of the cross has been removed.

## TYNDALE (1525) 1535

<sup>12</sup>I wolde to God they were seperated from you, which trouble you. <sup>13</sup>Brethren ye were called into (libertie) only let not youre libertie be an occasion unto the flesshe, but in love serve one another. <sup>14</sup>For all the lawe is fulfilled in one worde, which is this: thou shalt love thyne neighbour as thy selfe. <sup>15</sup>Yf ye byte and devoure one another: take hede lest ye be consumed one of another.

<sup>16</sup>I saye walke in the sprete, and fulfill not the lustes of the flesshe. <sup>17</sup>For the flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do that which ye wolde. <sup>18</sup>But and yf ye be ledde of the sprete, then are ye not under the lawe. <sup>19</sup>The dedes of the flesshe are manifest, whiche are these, advoutrie fornicacion, unclennes wantannes, <sup>20</sup>ydolatrie, witchecraft, hatred, variaunce, zeale, wrath, stryfe, sedicion, sectes, <sup>21</sup>envyinge, murther, dronkennes, glottony, and soche lyke: of the which I tell you before as I have tolde you in tyme past, that they which commit soche thinges, shall not inherite, the kyngdome of God. <sup>22</sup>But the frute of the sprete is, love, joye, peace, longe sufferinge, gentlenes, goodnes, faythfulnes <sup>23</sup>meknes, temperancye. Agaynst suche ther is no lawe. <sup>24</sup>They that are Christis, have crucified the flesshe with the appetities and lustes. <sup>25</sup>Yf we lyve in the sprete, let us walke in the sprete. <sup>26</sup>Let us not be vayne glorious, provokynge one another, and envyinge one another.

## RHEIMS 1582

scandal of the crosse evacuated. <sup>12</sup>I Would they were also cut of that trouble you.

<sup>13</sup>For you, brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie serve one another. <sup>14</sup>For al the Law is fulfilled in one word: *Thou shalt love thy neighbour as thy self.* <sup>15</sup>But if you bite and eate one another: take heede you be not consumed one of another. <sup>16</sup>And I say, walke in the spirit, and the lustes of the flesh you shal not accomplish. <sup>17</sup>For the flesh lusteth against the spirit: and the spirit against the flesh. for these are adversaries one to another: that not what things soever you wil, these you doe. <sup>18</sup>But if you be ledde by the spirit, you are not under the Law.

<sup>19</sup>And the workes of the flesh be manifest, which are, fornication, uncleannes, impudicitie, lecherie, <sup>20</sup>serving of Idols, witch-craftes, enmities, contentions, emulations, angers, brawles, dissensions, sectes, <sup>21</sup>envies, murders, ebrieties, commessations, and such like. which I foretel you, as I have foretold you, that they which doe such thinges, shal not obtaine the kingdom of God. <sup>22</sup>But the fruite of the Spirit is, Charitie, joy, peace, patience, benignitie, goodnes, longanimitie, <sup>23</sup>mildnes, faith, modestie, continencie, chastitie. Against such there is no law. <sup>24</sup>And they that be Christs, have crucified their flesh with the vices and concupiscences. <sup>25</sup>If we live in the spirit, in the spirit also let us walke. <sup>26</sup>Let us not be made desirous of vaine glorie, provoking one another, envying one another.

## GREAT BIBLE (1539) 1540

cyon? Then is the slaunder of the crosse ceased. <sup>12</sup>I wolde to God, they were separated from you, which trouble you. <sup>13</sup>Brethren, ye were called into libertye: only let not youre libertye be an occasion unto the flesshe: but by love (*of the sprete*) serve one another. <sup>14</sup>For all the lawe is fulfilled in one worde, which is this: thou shalt love thyne neighbour as thy selfe. <sup>15</sup>If ye byte and devoure one another: take hede, lest ye be lykewyse consumed one of another.

<sup>16</sup>I saye: walke in the sprete, and fulfill not the lust of the flesshe. <sup>17</sup>For the flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrarye one to the other, so that ye cannot do whatsoever ye wolde. <sup>18</sup>But and yf ye be led of the sprete, then are ye not under the lawe. <sup>19</sup>The dedes of the flesshe are manifeste, which are these: advoutery, fornicacion, unclennes, wantannes, <sup>20</sup>worshypping of ymages, witchcraft, hatred, variaunce, zeale, wrathe, stryfe, sedicyons, sectes, <sup>21</sup>envyinge, murther, dronkennes, glottonye, and soche lyke: of the which I tell you before as I have told you in tyme past, that they which comyt such thinges shall not be inheritours of the kyngdome of God. <sup>22</sup>Contrarely, the frute of the sprete is, love, joye, peace, longe sufferinge, gentylnes, goodnes, faythfulnes, <sup>23</sup>mekenes, temperancye. Agaynst suche there is no lawe. <sup>24</sup>They trulye that are Christes, have crucified the flesshe with the affections and lustes.

<sup>25</sup>If we lyve in the sprete, let us walke in the sprete. <sup>26</sup>Let us not be desirous of vayne glorye, provoking one another, envying one another.

## KJ (1611) 1873

cross ceased. <sup>12</sup>I would they were even cut off which trouble you.

<sup>13</sup>For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup>For all the law is fulfilled in one word, *even in this*; Thou shalt love thy neighbour as thyself. <sup>15</sup>But if ye bite and devour one another, take heed ye be not consumed one of another. <sup>16</sup>*This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the *things* that ye would. <sup>18</sup>But if ye be led of the Spirit, ye are not under the law. <sup>19</sup>Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup>idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup>envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such *things* shall not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>meekness, temperance: against such there is no law. <sup>24</sup>And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup>If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup>Let us not be desirous of vain glory, provoking one another, envying one another.

GENEVA BIBLE (1560) 1562

of the crosse abolished. <sup>12</sup> Wolde to God they were even cut of, whiche do disquiet you. <sup>13</sup> For brethren, ye have bene called unto libertie: onely use not (your) libertie as an occasion unto the flesh, but by love serve one another <sup>14</sup> For all the Lawe is fulfilled in one worde, whiche is this. Thou shalt love thy neighbour as thy self. <sup>15</sup> If ye bite and devoure one another, take hede lest ye be consumed one of another. <sup>16</sup> Then I say, walke in the Spirite, and ye shal not fulfill the lustes of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the another, so that ye can not do the same things that ye wolde. <sup>18</sup> And if ye be led by the Spirite, ye are not under the Law. <sup>19</sup> Moreover the workes of the fleshe are manifest, whiche are adulterie, fornicacion, uncleannes, wantonnes. <sup>20</sup> Idolatrie, witchcraft, hatred, debate, emulacions, wrath, contentions, sedicions, heresies. <sup>21</sup> Envie, murthers, dronkennes, glottonnie, and suche like, whereof I tel you before, as I also have tolde you before, that they whiche do suche things, shal not inherite the kingdom of God. <sup>22</sup> But the frute of the Spirit is love, joye, peace long suffring, gentlenes, goodnes, faith. <sup>23</sup> Mekenes, temperancie: against suche there is no Law. <sup>24</sup> For they that are Christs, have crucified the flesh with the affections and the lustes. <sup>25</sup> If we live in the Spirite, let us also walke in the Spirit. <sup>26</sup> Let us not be desirous of vaine glorie, provoking one another, envying one another.

(RV 1881) ASV 1901

of the cross been done away. <sup>12</sup> I would that they that unsettle you would even go beyond circumcision. <sup>13</sup> For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. <sup>14</sup> For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself. <sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another. <sup>16</sup> But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. <sup>18</sup> But if ye are led by the Spirit, ye are not under the law. <sup>19</sup> Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, <sup>21</sup> envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> meekness, self-control; against such there is no law. <sup>24</sup> And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. <sup>25</sup> If we live by the Spirit, by the Spirit let us also walk. <sup>26</sup> Let us not become vainglorious, provoking one another, envying one another.

BISHOPS' BIBLE (1568) 1602

persecution? Then is the slander of the crosse ceased. <sup>12</sup> I would to God they were cut off, which trouble you. <sup>13</sup> For brethren, ye have bene called unto liberty: only let not liberty be an occasion to the flesh, but by love serve one another. <sup>14</sup> For all the lawe is fulfilled in one worde, *which is this*, Thou shalt love thy neighbour as thy selfe. <sup>15</sup> If ye bite and devoure one another, take heed least ye be consumed one of another. <sup>16</sup> Then I say, walke in the spirit, and yee shall not fulfill the lusts of the flesh. <sup>17</sup> For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh: these are contrary one to the other, so that ye cannot do what ye would. <sup>18</sup> But and if ye be led of the spirit, then are ye not under the law. <sup>19</sup> The deeds of the flesh are manifest, which are these, adultery, fornication, uncleannesse, wantonnesse, <sup>20</sup> Worshipping of images, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sects, <sup>21</sup> Envyings, murders, drunkennesse, gluttonies, and such like, of the which I tell you before, as I have tolde you in time past, that *even* they which doe such things, shall not inherit the kingdome of God. <sup>22</sup> But the fruite of the spirite is love, joy, peace, long suffering, gentlenes, goodnes, faith, <sup>23</sup> Meekenesse, temperance: against such there is no law. <sup>24</sup> They truely that *are* Christes, have crucified the flesh, with the affections and lusts. <sup>25</sup> If wee live in the spirit, let us also walke in the spirit. <sup>26</sup> Let us not be desirous of vaine glory, provoking one another, envying one another.

RSV (1946) 1960

<sup>12</sup> I wish those who unsettle you would mutilate themselves! <sup>13</sup> For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. <sup>14</sup> For the whole law is fulfilled in one word, "You shall love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another take heed that you are not consumed by one another. <sup>16</sup> But I say, walk by the Spirit, and do not gratify the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh: for these are opposed to each other, to prevent you from doing what you would. <sup>18</sup> But if you are led by the Spirit you are not under the law. <sup>19</sup> Now the works of the flesh are plain: immorality, impurity, licentiousness, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, <sup>21</sup> envy,<sup>k</sup> drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us have no self-conceit, no provoking of one another, no envy of one another.

<sup>k</sup> Other ancient authorities add *murder*

## TYNDALE (1525) 1535

6 Brethren, yf eny man be fallen by chaunce into eny faute: ye which are spirituall, helpe to amende him, in the sprete of meknes: consyderynge thy selfe, lest thou also be tempted. <sup>2</sup> Beare ye one anothers burthen, and so fulfill the lawe of Christ. <sup>3</sup> Yf eny man seme to him selfe that he is somewhat, when in dede he is nothinge, the same deceaveth him selfe in his ymaginacion. <sup>4</sup> Let every man prove his awne worke, and then shall he have rejoycinge in his awne selfe, and not in another <sup>5</sup> For every man shall beare his awne burthen.

<sup>6</sup> Let him that is taught in the worde, minister unto him that teacheth him, in all good thinges. <sup>7</sup> Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he reepe. <sup>8</sup> He that soweth in his flesshe, shall of the flesshe reepe corrupcion. But he that soweth in the sprete, shall of the sprete reepe lyfe everlastynge. <sup>9</sup> Let us not be wery of well doyng. For when the tyme is come, we shall reape without werynes. <sup>10</sup> Whyll we have therfore tyme, let us do good unto all men, and specially unto them which are of the housholde of fayth.

<sup>11</sup> Beholde how large a letter I have written unto you with myne awne honde. <sup>12</sup> As many as desyre with utwarde apperaunce to please carnally, they constrayne you to be circumcised, only because they wolde not suffre persecucion with the crosse of Christ. <sup>13</sup> For they them selves which are circumcised, kepe not the lawe: but desyre to have you circumcised, that they myght rejoyce in youre flesshe.

## RHEIMS 1582

6 Brethren, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. <sup>2</sup> Beare ye one an others burdens: and so you shal fulfil the law of Christ. <sup>3</sup> For if any man esteeme him self to be something, whereas he is nothing, he seduceth him self. <sup>4</sup> But let every one prove his owne worke, and so in him self only shal he have the glorie, and not in an other. <sup>5</sup> For every one shal beare his owne burden. <sup>6</sup> And let him that is catechized in the word, communicate to him that catechizeth him, in al his goods. <sup>7</sup> Be not deceived, God is not mocked. <sup>8</sup> For what things a man shal sow, those also shal he reape. For he that soweth in his flesh, of the flesh also shal reape corruption. but he that soweth in the spirit, of the spirit shal reape life everlasting. <sup>9</sup> And doing good, let us not faile. For in due time we shal reape not failing. <sup>10</sup> Therefore whiles we have time, let us worke good to al, but especially to the domesticals of the faith.

<sup>11</sup> See with what maner of letters I have written unto you with mine owne hand. <sup>12</sup> Whosoever wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. <sup>13</sup> For neither they that are circumcised, do keepe the Law: but they wil have you to be circumcised, that they may glorie in your

## GREAT BIBLE (1539) 1540

6 Brethren, if a man also be taken in eny faute, ye which are spirituall, helpe to amende hym in the sprete of meaknes: consyderinge thy selfe, lest thou also be tempted. <sup>2</sup> Beare ye one an others burthen, and so fulfill the lawe of Christ. <sup>3</sup> For yf any man seme to him selfe that he is somewhat, when in dede he is nothinge, the same deceaveth his awne mynd. <sup>4</sup> Let every man prove his awne worke, and then shall he have rejoycinge onelye in hys awne selfe, and not in another. <sup>5</sup> For every man shall beare his awne burthen.

<sup>6</sup> Let hym that is taught in the worde, minister unto him that teacheth him in all good thinges. <sup>7</sup> Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reape. <sup>8</sup> For he that soweth in his flesshe, shall of the flesshe reape corrupcyon. But he that soweth in the sprete, shall of the sprete reape lyfe everlastynge. <sup>9</sup> Let us not be wery of well doinge. For when the tyme is come, we shall reape without werynesse. <sup>10</sup> Whyle we have therfore tyme, lett us do good unto all men, and specially unto them which are of the housholde of fayth.

<sup>11</sup> Ye se howe large a letter I have wrytten unto you with myne awne hande. <sup>12</sup> As many as desire with utwarde apperaunce to please carnally, the same constrayne you to be circumcised, onely lest they shulde suffre persecutyon for the crosse of Christ. <sup>13</sup> For they them selves which are circumcysed, kepe not the lawe, but desyre to have you circumcysed, that they myght rejoyce in youre flesshe.

## KJ (1611) 1873

6 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ. <sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup> For every man shall bear his own burden. <sup>6</sup> Let him that is taught in the word communicate unto him that teacheth in all good things. <sup>7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup> As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

<sup>11</sup> Ye see how large a letter I have written unto you with mine own hand. <sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup> For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in

## GENEVA BIBLE (1560) 1562

6 Brethren, if a man be fallen by occasion into anie faute, ye whiche are spirituall, restore suche one with the Spirite of mekenes, considering thy selfe, lest thou also be tempted. <sup>2</sup> Beare ye one anothers burden, and so fulfill the Law of Christ. <sup>3</sup> For if anie man seme to him selfe, that he is some, what, when he is nothing, he deceiveth him self in his imaginacion. <sup>4</sup> But let everie man prove his owne worke, and then shal he have rejoycing in him self onely and not in another. <sup>5</sup> For everie man shal beare his owne burden <sup>6</sup> Let him that is taught in the worde, make him that hathe taught hym, partaker of all (his) goods. <sup>7</sup> Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape. <sup>8</sup> For he that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the Spirit, shall of the spirit reape lif everlasting. <sup>9</sup> Let us not therefore be wearie of wel doing: for in due season we shall reape, if we faint not, <sup>10</sup> While we have therefore time, let us do good unto all men, but specially unto them, which are of the housholde of, faith.

<sup>11</sup> Ye se how large a lettre I have written unto you with mine owne hand. <sup>12</sup> As manie as desire to make a faire shewe in the flesh, they constraine you to be circumcised, onely because they wolde not suffer persecucion for the crosse of Christ. <sup>13</sup> For they them selves which are circumcised, kepe not the Law, but desire to have you circumcised,

## (RV 1881) ASV 1901

6 Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. <sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ. <sup>3</sup> For if a man thinketh himself to be something when he is nothing, he deceiveth himself. <sup>4</sup> But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. <sup>5</sup> For each man shall bear his own burden.

<sup>6</sup> But let him that is taught in the word communicate unto him that teacheth in all good things. <sup>7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. <sup>9</sup> And let us not be weary in well-doing: for in due season we shall reap, if we faint not. <sup>10</sup> So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

<sup>11</sup> See with how large letters I write unto you with mine own hand. <sup>12</sup> As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. <sup>13</sup> For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they

<sup>6</sup> Some ancient authorities read *have been circumcised*.

## BISHOPS' BIBLE (1568) 1602

6 Brethren, if a man be prevented in any fault, yee which are spirituall, restore such a one in the spirite of meeknesse, considering thy selfe, lest thou also be tempted. <sup>2</sup> Beare ye one anothers burden, and so fulfill the law of Christ. <sup>3</sup> For if any man seeme to himselfe that hee is somewhat, when hee is nothing, the same deceiveth himselfe in his owne fantasie. <sup>4</sup> But let every man prove his owne worke: and then shall hee have rejoycing onely in his owne selfe, and not in another. <sup>5</sup> For every man shall beare his owne burden. <sup>6</sup> Let him that is taught in the worde, minister unto him that teacheth him, in all good things. <sup>7</sup> Bee not deceived, God is not mocked: for whatsoever a man soweth that shal he also reap. <sup>8</sup> For he that soweth in his flesh, shall of the flesh reape corruption: but hee that soweth into the spirite, shall of the spirite reape life everlasting. <sup>9</sup> Let us not be weary in well doing: for in due season we shall reape, if we faint not. <sup>10</sup> While wee have therefore time, let us doe good unto all men, specially unto them which are of the household of faith. <sup>11</sup> Ye see how large a letter I have written unto you with mine owne hand. <sup>12</sup> As many as desire with outward appearance to please carnally, the same constraine you to be circumcised: onely lest they should suffer persecution for the crosse of Christ. <sup>13</sup> For they themselves which are circumcised, keepe not the law: but desire to have you circum-

## RSV (1946) 1960

6 Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. <sup>2</sup> Bear one another's burdens, and so fulfil the law of Christ. <sup>3</sup> For if any one thinks he is something, when he is nothing, he deceives himself. <sup>4</sup> But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. <sup>5</sup> For each man will have to bear his own load.

<sup>6</sup> Let him who is taught the word share all good things with him who teaches.

<sup>7</sup> Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. <sup>8</sup> For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup> And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. <sup>10</sup> So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith.

<sup>11</sup> See with what large letters I am writing to you with my own hand. <sup>12</sup> It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. <sup>13</sup> For even those who receive circumcision do not themselves keep the law, but they desire to have you

## TYNDALE (1525) 1535

<sup>14</sup> God forbyd that I shuld rejoyce, but in the crosse of oure Lorde Jesu Christ, wherby the worlde is crucified as touchynge me, and I as concernynge the worlde. <sup>15</sup> For in Christ Jesu nether circumcision avayleth eny thinge at all, nor uncircumcision: but a new creature. <sup>16</sup> And as many as walke accordynge to this rule, peace be on them, and mercy, and upon Israel that pertayneth to God. <sup>17</sup> From hence forth, let no man put me to busynes. For I beare in my bodye the markes of the Lorde Jesu. <sup>18</sup> Brethren the grace of oure Lorde Jesu Christe be with youre sprete. Amen.

## RHEIMS 1582

flesh. <sup>14</sup> But God forbid that I should glorie, saving in the crosse of our Lord JESUS Christ: by whom the world is crucified to me, and I to the world. <sup>15</sup> For in Christ JESUS neither circumcision availeth ought, nor prepuce, but a new creature. <sup>16</sup> And whosoever shal folow this rule, peace upon them, and mercie, and upon the Israel of God. <sup>17</sup> From hencefurth let no man be troublesome to me. for I beare the markes of our Lord JESUS in my body. <sup>18</sup> The grace of our Lord JESUS Christ be with your spirit brethren. Amen.

## GREAT BIBLE (1539) 1540

<sup>14</sup> God forbyd that I shulde rejoyce, but in the crosse of oure Lorde Jesu Christ, wherby the worlde is crucified unto me, and I unto the worlde. <sup>15</sup> For in Christ Jesu nether circumcysion avayleth eny thyng at all: nor uncircumcision: but a newe creature. <sup>16</sup> And as many as walke accordynge to thys rule, peace be on them and mercy, and upon Israell, that pertayneth to God. <sup>17</sup> From hence forth, let no man put me to busynes. For I beare in my body the markes of the Lorde Jesu. <sup>18</sup> Brethren, the grace of oure Lorde Jesu Christ be with youre sprete: Amen.

## KJ (1611) 1873

your flesh. <sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. <sup>15</sup> For in Christ Jesus neither circumcision availeth any *thing*, nor uncircumcision, but a new creature. <sup>16</sup> And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. <sup>17</sup> From henceforth let no *man* trouble me: for I bear in my body the marks of the Lord Jesus. <sup>18</sup> Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

GENEVA BIBLE (1560) 1562

that they might rejoyce in your flesh. <sup>14</sup> But God forbid that I shulde rejoyce, but in the crosse of our Lord Jesus Christ, whereby the worlde is crucified unto me, and I unto the worlde. <sup>15</sup> For in Christ Jesus nether circumcision availeth anie thing, nor uncircumcision, but a newe creature. <sup>16</sup> And as manie as walke according to this rule, peace (shal) be upon them, and mercie, upon the Israel of God. <sup>17</sup> From hence forthe let no man put me to busines: for I beare in my bodie the markes of the Lord Jesus. <sup>18</sup> Brethren, the grace of our Lord Jesus Christ (be) with your spirit, Amen.

(RV 1881) ASV 1901

may glory in your flesh. <sup>14</sup> But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. <sup>15</sup> For neither is circumcision anything, nor uncircumcision, but a new creature. <sup>16</sup> And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God. <sup>17</sup> Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

BISHOPS' BIBLE (1568) 1602

cised, that they might glory in your flesh. <sup>14</sup> God forbidde that I should glory, but in the crosse of our Lorde Jesus Christ: whereby the worlde is crucified unto me, and I unto the world. <sup>15</sup> For in Christ Jesu, neither circumcision availeth any thing, nor uncircumcision, but a new creature. <sup>16</sup> And as many as walke according to this rule, peace be on them, and mercie, and upon the Israel *that is* of God. <sup>17</sup> From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Jesus. <sup>18</sup> Brethren, the grace of our Lorde Jesus Christ be with your spirit, Amen.

RSV (1946) 1960

circumcised that they may glory in your flesh. <sup>14</sup> But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. <sup>15</sup> For neither circumcision counts for anything, nor uncircumcision, but a new creation. <sup>16</sup> Peace and mercy be upon all who walk by this rule, upon the Israel of God. <sup>17</sup> Henceforth let no man trouble me; for I bear on my body the marks of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL APOSTLE  
UNTO THE EPHESYANS.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE EPHESYANS.

Geneva Bible (1560) 1562  
THE EPISTLE OF PAUL TO THE EPHESIANS.

Bishops' Bible (1568) 1602  
THE EPISTLE OF SAINT PAUL THE APOSTLE  
UNTO THE EPHESIANS.

Rheims 1582  
THE EPISTLE OF PAUL TO THE EPHESIANS.

King James Version (1611) 1873  
THE EPISTLE OF PAUL THE APOSTLE  
TO THE EPHESIANS.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO THE EPHESIANS

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO THE EPHESIANS

## TYNDALE (1525) 1535

1 Paul an Apostle of Jesu Christ, by the will of God.  
To the Saynctes, which are at Ephesus, and to them which beleve on Jesus Christ.

<sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

<sup>3</sup> Blessed be God the father of oure Lorde Jesus Christ, which hath blessed us with all maner of spirituall blessinges in hevenly thinges by Christ, <sup>4</sup> accordynge as he had chosen us in him, before the foundation of the worlde was layde, that we shuld be saintes, and without blame before him, thorow love. <sup>5</sup> And ordeyned us before thorow Jesus Christ to be heyres unto him selfe, accordynge to the pleasure of his will <sup>6</sup> to the prayse of the glorie of his grace where with he hath made us accepted in the beloved.

<sup>7</sup> By whom we have redemption thorow his bloude, even the forgevenes of synnes, accordynge to the ryches of his grace, <sup>8</sup> which grace he shed on us abundantly in all wysdome, and percevaunce. <sup>9</sup> And hath opened unto us the mystery of his will accordynge to his pleasure, and purposed the same in him selfe, <sup>10</sup> to have it declared when the tyme were full come, that all thinges, bothe the thinges which are in heven, and also the thinges which are in erthe, shuld be gaddered to geder, even in Christ: <sup>11</sup> that is to saye, in him in whom we are made heyres, and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will: <sup>12</sup> that we which before beleved in Christ shuld be unto the prayse of his glory.

## RHEIMS 1582

1 Paul an Apostle of Jesus Christ by the wil of God: to al the saincts that are at Ephesus: and to the faithful in Christ Jesus. <sup>2</sup> Grace to you and peace from God our father, and our Lord Jesus Christ.

<sup>3</sup> Blessed be God and the Father of our Lord Jesus Christ, which hath blessed us in al spiritual blessing, in cœlestials, in Christ: <sup>4</sup> as he chose us in him before the constitution of the world, that we should be holy and immaculate in his sight in charitie. <sup>5</sup> Who hath predestinated us unto the adoption of sonnes, by Jesus Christ, unto him self: according to the purpose of his wil: <sup>6</sup> unto the praise of the glorie of his grace, wherein he hath gratified us in his beloved sonne. <sup>7</sup> In whom we have redemption by his blood (the remission of sinnes) according to the riches of his grace. <sup>8</sup> Which hath superabounded in us in al wisdom and prudence. <sup>9</sup> that he might make known unto us the sacrament of his wil, according to his good pleasure, which he purposed in him self, <sup>10</sup> in the dispensation of the fulnes of times, to perfite al things in Christ, that are in heaven and in earth, in him. <sup>11</sup> In whom we also are called by lot: predestinate according to the purpose of him that worketh al things, according to the counsel of his wil: <sup>12</sup> that we may be unto the praise of his glorie, which before have hoped

## GREAT BIBLE (1539) 1540

1 Paul an Apostle of Jesus Christ, by the wyll of God.  
To the saynctes which are at Ephesus, and to them which beleve on Jesus Christ <sup>2</sup> Grace be with you, and peace from God our father, and from the Lorde Jesus Christ. <sup>3</sup> Blessed be God the father of oure Lorde Jesus Christ, which hath blessed us with all maner of spirituall blessing in hevenly thinges by Christ <sup>4</sup> accordinge as he had chosen us in hym, before the foundations of the worlde were layde, that we shulde be holy, and without blame before hym, thorowe love. <sup>5</sup> Which ordeyned us before thorowe Jesus Christ to be heyres unto hym selfe, accordinge to the good pleasure of hys wyll, <sup>6</sup> to the prayse of the glory of hys grace, wherwith he hath made us accepted thorowe the beloved.

<sup>7</sup> By whome we have redempcyon thorowe his bloude, even the forgevenes of synnes, accordinge to the ryches of grace: <sup>8</sup> wherof he hath minystred unto us abundantlye in all wysdome and prudence. <sup>9</sup> And hath opened unto us the mystery of hys wyll, accordynge to hys good pleasure, which he had purposed in hym selfe, <sup>10</sup> to have it declared whan the tyme was full come, that he myght set up all thynges perfectly by Christ (both the thynges which are in heven, and the thynges which are in earth) even by hym <sup>11</sup> by whom we are made heyres, and were therto predestinate accordynge to the purpose of hym by whose power all thynges are wrought accordinge to the purpose of hys awne wyll: <sup>12</sup> that we (which before beleved in Christ) shuld be unto the prayse of hys glory.

## KJ (1611) 1873

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: <sup>2</sup> grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: <sup>4</sup> according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: <sup>7</sup> in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup> wherein he hath abounded toward us in all wisdom and prudence; <sup>9</sup> having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: <sup>10</sup> that in the dispensation of the fulness of times *he* might gather together in one all *things* in Christ, both which are in heaven, and which are on earth; *even* in him: <sup>11</sup> in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all *things* after the counsel of his own will: <sup>12</sup> that we should be to the praise of his glory, who

## GENEVA BIBLE (1560) 1562

1 Paul an Apostle of Jesus Christ, by the wil of God, to the Saintes, which are at Ephesus, and to the faithful in Christ Jesus: <sup>2</sup> Grace (be) with you and peace from God our Father, and (from) the Lord Jesus Christ. <sup>3</sup> Blessed (be) God even the Father of our Lords Jesus Christ, which hathe blessed us with all spiritual blessing in heavenlie things in Christ, <sup>4</sup> As he hathe chosen us in him, before the fundacion of the worlde, that we shulde be holie, and without blame before him in love: <sup>5</sup> Who hathe predestinate us, to be adopted through Jesus Christ unto him self, according to the good pleasure of his wil, <sup>6</sup> To the praise of the glorie of his grace, where with he hathe made us accepted in (his) beloved, <sup>7</sup> By whome we have redemption through his blood, (even) the forgiveness of sinnes, according to his riche grace: <sup>8</sup> Whereby he hathe bene abundant opened unto us the myserie of his wil according to his good pleasure, which he had purposed in him, <sup>10</sup> That in the dispensacion of the fulnes of the times he might gather to-toward us in all wisdom and understanding, <sup>9</sup> And hathe gether in one all things, bothe which are in heaven and which are in earth, (even) in Christ: <sup>11</sup> In whome also we are chosen when we were predestinate according to the purpose of him, which worketh al things after the counsel of his owne wil. <sup>12</sup> That we, which first trusted in Christ,

## (RV 1881) ASV 1901

1 Paul, an apostle of Christ Jesus through the will of God, to the saints that are <sup>a</sup>at Ephesus, and the faithful in Christ Jesus: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: <sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: <sup>5</sup> having fore-ordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: <sup>7</sup> in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>8</sup> which he made to abound toward us in all wisdom and prudence, <sup>9</sup> making known unto us the mystery of his will, according to his good pleasure which he purposed in him <sup>10</sup> unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, *I say*, <sup>11</sup> in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; <sup>12</sup> to the end that we should be unto the praise of his glory, we who had before hoped in Christ:

<sup>a</sup> Some very ancient authorities omit *at Ephesus*.

## BISHOPS' BIBLE (1568) 1602

1 Paul an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, <sup>2</sup> Grace *be* with you, and peace from God our father, and *from* the Lord Jesus Christ. <sup>3</sup> Blessed bee God the father of our Lorde Jesus Christ, which hath blessed us in all spirituall blessing in heavenly things by Christ: <sup>4</sup> According as hee had chosen us in him, before the foundation of the worlde, that wee should bee holy, and without blame before him through love. <sup>5</sup> Who hath predestinated us into the adoption of children by Jesus Christ unto himselfe, according to the good pleasure of his will: <sup>6</sup> To the prayse of the glory of his grace, wherein hee hath made us accepted in the beloved. <sup>7</sup> In whome we have redemption through his blood, the forgiveness of sinnes according to the riches of his grace. <sup>8</sup> Wherein he hath abounded toward us in all wisdom and prudence. <sup>9</sup> And hath opened unto us the myserie of his will, according to his good pleasure, which he had purposed in himself, <sup>10</sup> That in the dispensation of the fulnesse of the times, hee might gather together in one all things in Christ, both which are in heavens, and which are in earth, in him. <sup>11</sup> In whome also we are chosen, being predestinate according to the purpose of him who worketh all things after the counsell of his own will: <sup>12</sup> That wee should be unto the

## RSV (1946) 1960

1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are also faithful<sup>a</sup> in Christ Jesus: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. <sup>5</sup> He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace which he freely bestowed on us in the Beloved. <sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace <sup>8</sup> which he lavished upon us. <sup>9</sup> For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ <sup>10</sup> as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth.

<sup>11</sup> In him, according to the purpose of him who accomplishes all things according to the counsel of his will, <sup>12</sup> we who first hoped in Christ have been destined and appointed

<sup>a</sup> Other ancient authorities read *who are at Ephesus and faithful*

## TYNDALE (1525) 1535

<sup>13</sup>In whom also ye (after that ye hearde the worde of trueth, I meane the gospell of youre salvacion, wherin ye beleved) were sealed with the holy sprete of promes, <sup>14</sup>which is the ernest of oure inheritaunce, to redeme the purchased possession, and that unto the laude of his glory.

<sup>15</sup>Wherefore even I (after that I hearde of the fayth which ye have in the Lorde Jesu, and love unto all the saynctes) <sup>16</sup>cease not to geve thanks for you, makynge mencion of you in my prayers, <sup>17</sup>that the god of ourr lorde Jesus Christ and the father of glory, myght geve unto you the sprete of wysdome, and open to you the knowledge of him selfe, <sup>18</sup>and lyghten the eyes of youre myndes that ye myght knowe what that hope is, where unto he hath called you, and what the ryches of his glorious inheritaunce is apon the saynctes, <sup>19</sup>and what is the excedyng greatnes of his power to uswarde which beleve accordynge to the workynge of that his myghty power, <sup>20</sup>which he wrought in Christ when he raysted him from the deed, and set him on his ryght honde in heavenly thinges, <sup>21</sup>above all rule, power, and myght and dominacion, and above all names that are named, not in this worlde only, but also in the worlde to come: <sup>22</sup>and hath put all thinges under his fete, and hath made him above all thinges, the heed of the congregacion <sup>23</sup>which is his body and the fulnes of him that filleth all in all thinges.

## RHEIMS 1582

in Christ: <sup>13</sup>in whom you also, when you had heard the word of truth (the Gospel of your salvation:) in which also beleeving you were signed with the holy Spirit of promise, <sup>14</sup>which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glorie.

<sup>15</sup>Therefore I also hearing your faith that is in our Lord Jesus, and love toward al the saintes: <sup>16</sup>cease not to give thanks for you, making a memorie of you in my praiers. <sup>17</sup>that God of our Lord JESUS Christ, the father of glorie, give you the spirit of wisdom and of revelation, in the knowledge of him, <sup>18</sup>the eies of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the saintes, <sup>19</sup>and what is the passing greatnes of his power toward us that beleeve: according to the operation of the might of his power, <sup>20</sup>which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celestials, <sup>21</sup>above al Principalitie and Potestate and Power, and Domination, and every name that is named not only in this world, but also in that to come. <sup>22</sup>And he hath subdued al thinges under his feete: and hath made him head over al the CHURCH, <sup>23</sup>which is his body, the fulnes of him which is filled al in al.

## GREAT BIBLE (1539) 1540

<sup>13</sup>In whom also we beleve, for asmoche as we have hearde the worde of trueth, even the Gospell of youre salvacion: wherin, whan ye had beleved ye were sealed with the holy sprete of promes <sup>14</sup>which is the ernest of oure inheritaunce, for the recoveryng of the purchased possession, unto the prayse of hys glory.

<sup>15</sup>Wherefore I also, after that I hearde of the fayth, which ye have in the Lorde Jesu, and love unto all the saynctes) <sup>16</sup>cease not to geve thanks for you, makynge mencyon of you in my prayers: <sup>17</sup>that the God of oure Lorde Jesus Chryst, the father of glory, maye geve unto you the sprete of wysdome and revelacyon, by the knowledge of him selfe, <sup>18</sup>and lyghten the eyes of youre myndes, that ye maye knowe what the hope is, where unto he hath called you, and howe riche the glorye is of his inheritaunce upon the saynctes, <sup>19</sup>and what is the exceding greatnes of his power to us warde, which beleve accordynge to the workynge of that his mighty power, <sup>20</sup>which he wrought in Christ, when he raysted him from the deed, and set him on his ryght hande in heavenly thinges, <sup>21</sup>above all rule, and power, and myght and dominion, and above every name that is named, not in this worlde onely, but also in the worlde to come: and hath put all thynges under his fete, <sup>22</sup>and hath made him above all thinges the heed of the congregacyon, <sup>23</sup>which is his body and the fulnes of him, that fylleth all in all.

## KJ (1611) 1873

first trusted in Christ: <sup>13</sup>in whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with *that* holy Spirit of promise, <sup>14</sup>which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

<sup>15</sup>Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup>cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup>the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup>and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup>which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, <sup>21</sup>far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup>and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup>which is his body, the fulness of him that filleth

## GENEVA BIBLE (1560) 1562

shuld be unto the praise of his glorie: <sup>13</sup>In whome also ye (have trusted) after that ye heard the worde of trueth, (even) the Gospel of your salvacion, where in also after that ye beleved, ye were sealed with the holie Spirit of promes, <sup>14</sup>Which is the earnest of our inheritance, until the redemption of the possession purchased unto the praise of his glorie. <sup>15</sup>Therefore also after that I heard of the faith which ye have in the Lord Jesus, and love towarde all the Saintes, <sup>16</sup>I cease not to give thanks for you, making mention of you in my prayers. <sup>17</sup>That the God of our Lord Jesus Christ the Father of glorie, might give unto you the Spirit of wisdome, and revelation through the knowledge of him, <sup>18</sup>That the eyes of your understanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance (is) in the Saintes. <sup>19</sup>And what is the exceeding greatnes of hys power toward us, which beleve, according to the working of his mightie power. <sup>20</sup>Which he wrought in Christe, when he raised him from the dead, and set him at his right hand in the heavenlie (places,) <sup>21</sup>Farre above all principalitie, and power, and might, and domination, and everie Name, that is named, not in this worlde onely, but also in that that is to come. <sup>22</sup>And hath made all things subject under his fete, and hath appointed hym over all things (to be) the head to the Church. <sup>23</sup>Whiche is his bodie, (even) the fulnes of him that filleth all in all things.

## (RV 1881) ASV 1901

<sup>13</sup>in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, <sup>14</sup>which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

<sup>15</sup>For this cause I also, having heard of the faith in the Lord Jesus which is among you, and <sup>b</sup>the love which ye *show* toward all the saints, <sup>16</sup>cease not to give thanks for you, making mention of *you* in my prayers; <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; <sup>18</sup>having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, <sup>19</sup>and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might <sup>20</sup>which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, <sup>21</sup>far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup>and he put all things in subjection under his feet, and gave him to be head over all things to the church, <sup>23</sup>which is his body, the fulness of him that filleth all in all.

<sup>b</sup> Many ancient authorities omit *the love*.

## BISHOPS' BIBLE (1568) 1602

praise of his glory, which before beleved in Christ. <sup>13</sup>In whome also yee *hoped* after that yee heard the word of trueth, the Gospel of your salvation: wherein also after that ye beleved, yee were sealed with the holy spirit of promise, <sup>14</sup>Which is the earnest of our inheritance, unto the redemption of the purchased possession, unto the praise of his glory. <sup>15</sup>Wherefore I also, after that I heard of the faith which ye have in the Lord Jesus, and love unto all the saints, <sup>16</sup>Cease not to give thanks for you, making mention of you in my prayers, <sup>17</sup>That the God of our Lorde Jesus Christ, the father of glory, may give unto you the spirit of wisdome and revelation, in the knowledge of him, <sup>18</sup>The eyes of your minds being lightened: that yee may know what the hope is of his calling, and what the riches of the glory of his inheritance *is* in the saints: <sup>19</sup>And what is the exceeding greatnesse of his power to usward which beleve, according to the working of his mighty power, <sup>20</sup>Which he wrought in Christ, when he raised him from the dead, and set him on his right hand in heavenly *places*, <sup>21</sup>Farre above all rule, and power, and might, and dominion, and every name that is named, not onely in this world, but also in the world to come. <sup>22</sup>And hath put all things under his feete, and gave him *to be* the head over all things to the Church, <sup>23</sup>Which is his body, the fulnesse of him that filleth all in all.

## RSV (1946) 1960

to live for the praise of his glory. <sup>13</sup>In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, <sup>14</sup>which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

<sup>15</sup>For this reason, because I have heard of your faith in the Lord Jesus and your love<sup>c</sup> toward all the saints, <sup>16</sup>I do not cease to give thanks for you, remembering you in my prayers, <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, <sup>18</sup>having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, <sup>19</sup>and what is the immeasurable greatness of his power in us who believe, according to the working of his great might <sup>20</sup>which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, <sup>21</sup>far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; <sup>22</sup>and he has put all things under his feet and has made him the head over all things for the church, <sup>23</sup>which is his body, the fulness of him who fills all in all.

<sup>c</sup> Other ancient authorities omit *your love*.

## TYNDALE (1525) 1535

2 And you hath he quickened also that were deed in treaspasse and synne, <sup>2</sup> in the which in tyme passed ye walked, accordynge to the course of this worlde, and after the governer that ruleth in the ayer, the sprete that now worketh in the chyldren of unbeliefe, <sup>3</sup> amonge which we also had oure conversacion in tyme past, in the lustes of oure flesshe, and fulfilled the will of the flesshe and of the mynde: and were naturally the chyldren of wrath, even as well as other.

<sup>4</sup> But God which is ryche in mercy thorow his greate love wherwith he loved us, <sup>5</sup> even when we were deed by synne, hath quickened us to gether in Christ (for by grace are ye saved) <sup>6</sup> and hath raysted us up to gether and made us sytte to gether in hevenly thinges thorow Christ Jesu, <sup>7</sup> for to shewe in tymes to come the excedynge ryches of his grace, in kyndnes to us warde in Christ Jesu. <sup>8</sup> For by grace are ye made safe thorowe fayth, and that not of youre selves. For it is the gyfte of God, <sup>9</sup> and commeth not of workes, lest eny man shulde bost him selfe. <sup>10</sup> For we are his worckmanshype created in Christ Jesu unto good workes, unto the which God ordeyned us before, that we shulde walke in them.

<sup>11</sup> Wherefore remember that ye beyng in tyme passed gentyls in the flesshe, and were called uncircumcision to them which are called circumcision in the flesshe, which cir-

## RHEIMS 1582

2 And you when you were dead by your offenses and synnes, <sup>2</sup> wherein sometime you walked according to the course of this world, according to the prince of the power of this aire, of the spirit that now worketh on the children of diffidence, <sup>3</sup> in whom also we al conversed sometime in the desires of our flesh, doing the wil of the flesh and of thoughtes, and were by nature the children of wrath as also the rest: <sup>4</sup> but God (which is riche in mercie) for his exceding charitie wherwith he loved us, <sup>5</sup> even when we were dead by synnes, quickened us together in Christ, (by whose grace you are saved,) <sup>6</sup> and raised us up with him, and hath made us sit with him in the celestials in Christ JESUS, <sup>7</sup> that he might shew in the worldes succeeding, the abundant riches of his grace, in bountie upon us in Christ JESUS. <sup>8</sup> For by grace you are saved through faith (and that not of your selves, for it is the gift of God) <sup>9</sup> not of workes, that no man glorie <sup>10</sup> For we are his worke, created in Christ JESUS in good workes, which God hath prepared that we should walke in them.

<sup>11</sup> For the which cause be mindeful that sometime you were Gentils in the flesh, who were called prepuce, of that which is called circumcision in the flesh, made with hand:

## GREAT BIBLE (1539) 1540

2 And you hath he quickened where as ye were deed in trespasses and synnes, <sup>2</sup> in the which in tyme passed ye walked, accordynge to the course of this worlde, even after the governer that ruleth in the ayer, the sprete that now worketh in the chyldren of unbeliefe <sup>3</sup> amonge whom we all had oure conversacyon also in tyme past, in the lustes of oure flesshe, and fulfyllled the wyll of the flesshe and of the mynde: and were by nature the chyldren of wrath, even as well as other.

<sup>4</sup> But God which is riche in mercy (for his greate love wherwith he loved us, <sup>5</sup> even when we were deed by synnes) quyckened us together in Christ (by grace are ye saved) <sup>6</sup> and raysted us up together with hym and made us sytte together with him amonge them of heaven in Christ Jesu. <sup>7</sup> That in tymes to come, he myght shewe the excedynge, ryches of hys grace, in kyndnes to us warde thorowe Chryst Jesu. <sup>8</sup> For by grace are ye made safe thorow fayth, and that not of youre selves. It is the gyfte of God, <sup>9</sup> and commeth not of workes, lest eny man shulde boast him selfe <sup>10</sup> For we are his worckmanshype, created in Chryst Jesu unto good workes, whiche God ordeyned, that we shulde walke in them.

<sup>11</sup> Wherefore, remember that ye beyng in tyme passed gentyls in the flesshe, were called uncircumcisyon from that whych is called circumcisyon in the flesshe, which cir-

## KJ (1611) 1873

2 all in all. <sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins; <sup>2</sup> wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: <sup>3</sup> among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. <sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> even when we were dead in sins, hath quickened *us* together with Christ, (by grace ye are saved;) <sup>6</sup> and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: <sup>7</sup> that in the ages to come he might shew the exceeding riches of his grace in *his* kindness towards us through Christ Jesus. <sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it* is the gift of God: <sup>9</sup> not of works, lest any *man* should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

<sup>11</sup> Wherefore remember, that ye *being* in time passed Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by

## GENEVA BIBLE (1560) 1562

2 And you (hath he quickened,) that were dead in trespasses and sinnes. <sup>2</sup> Wherein, in time past ye walked, according to the course of this worlde, and after the a prince that ruleth in the aire, (even) the spirit, that now worketh in the children of disobedience. <sup>3</sup> Among whome we also had our conversation in time past, in the lustes of our fleshe in fulfilling the wil of the flesh, and of the minde, and were by nature the children of wrath, as wel as others. <sup>4</sup> But God whiche is riche in mercie, through his great love wherewith he loved us. <sup>5</sup> Even when we were dead by sinnes, hath quickened us together in Christ, (by whose) grace ye are saved. <sup>6</sup> And hath raised us up together, and made us sit together in the heavenlie (places) in Christ Jesus. <sup>7</sup> That he might shew in the age to come the exceding riches of his grace, through his kindnes towarde us in Christ Jesus. <sup>8</sup> For by grace are ye saved through faith, and that not of your selves: it (is) the gifte of God. <sup>9</sup> Not of workes, lest any man shulde boaste him self. <sup>10</sup> For we are his workmanship created in Christ Jesus unto good workes, which God hath ordeined, that we shulde walke in them. <sup>11</sup> Wherefore remember that ye being in time past Gentiles in the fleshe, (and) called uncircumcision of them, whiche are called circumcision in

## (RV 1881) ASV 1901

2 And you *did he make alive*, when ye were dead through your trespasses and sins, <sup>2</sup> wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; <sup>3</sup> among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—<sup>4</sup> but God, being rich in mercy, for his great love wherewith he loved us, <sup>5</sup> even when we were dead through our trespasses, made us alive together <sup>6</sup>with Christ (by grace have ye been saved), <sup>6</sup> and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: <sup>7</sup> that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: <sup>8</sup> for by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God; <sup>9</sup> not of works, that no man should glory. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

<sup>11</sup> Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is

## BISHOPS' BIBLE (1568) 1602

2 And *hee quickened* you that were dead in trespasses and sinnes: <sup>2</sup> In the which in time passed ye walked, according to the course of this world, after the governour that ruleth in the ayre, the spirit that now worketh in the children of disobedience. <sup>3</sup> Among whome we all had our conversation also in time past in the lusts of our flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, even as other: <sup>4</sup> But God which is rich in mercie, for his great love wherewith he loved us, <sup>5</sup> Even when we were dead by sinnes, hath quickened us together with Christ, by *whose* grace ye are saved, <sup>6</sup> And hath raised *us* up together, and made *us* sit together in heavenly things in Christ Jesus, <sup>7</sup> That in ages to come he might shewe the exceeding riches of his grace, in *his* kindnesse to usward, through Christ Jesus. <sup>8</sup> For by grace are yee made safe through faith, and that not of your selves: it is the gift of God, <sup>9</sup> Not of workes, least any man should boast himselfe: <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good workes, which God hath before ordained, that wee should walke in them. <sup>11</sup> Wherefore remember that yee beeing in time past Gentiles in the flesh, called uncircumcision of that which is called circum-

## RSV (1946) 1960

2 And you he made alive, when you were dead through the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. <sup>3</sup> Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind. <sup>4</sup> But God, who is rich in mercy, out of the great love with which he loved us, <sup>5</sup> even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, <sup>7</sup> that in the coming ages he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—<sup>9</sup> not because of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

<sup>11</sup> Therefore remember that at one time you Gentiles in the flesh, called the uncircumcision by what is called the

° Some ancient authorities read *in Christ*.

## TYNDALE (1525) 1535

cumcision is made by hondes: <sup>12</sup> Remember I saye, that ye were at that tyme with out Christ, and were reputed aliantes from the comen welth of Israel, and were straungers from the testaments of promes, and had no hope, and were with out God in this worlde. <sup>13</sup> But now in Christ Jesu, ye which a whyle agoe were farre of, are made nye by the bloude of Christ.

<sup>14</sup> For he is oure peace, which hath made of both one, and hath broken doune the wall that was a stoppe bitwene us, <sup>15</sup> and hath also put away thorow his flesshe, the cause of hatred (that is to saye, the lawe of commaundementes containyd in the lawe written) for to make of twayne one newe man in him selfe, so makinge peace: <sup>16</sup> and to reconcile both unto God in one body thorow his crosse, and slewe hatred therby: <sup>17</sup> and came and preached peace to you which were a farre of, and to them that were nye. <sup>18</sup> For thorow him we both have an open waye in, in one sprete unto the father.

<sup>19</sup> Now therfore ye are no moare straungers and foreners: but cytesins with the saynctes, and of the housholde of God: <sup>20</sup> and are bylt upon the foundation of the Apostles and Prophetes, Jesus Christ beyng the heed corner stone, <sup>21</sup> in whom every byldinge coupled to gether groweth unto an holy temple in the Lorde, <sup>22</sup> in whom ye also are bilt to gether, and made an habitacion for God in the sprete.

## RHEIMS 1582

<sup>12</sup> who were at that time without Christ, alienated from the conversation of Israel, and strangers of the testaments, having no hope of the promis, and without God in this world. <sup>13</sup> But now in Christ JESUS, you that sometime were farre of, are made nigh in the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and dissolving the middle wall of the partition, the enmities in his flesh: <sup>15</sup> evacuating the law of commaundements in decrees: that he may create the two in him self into one new man, making peace, <sup>16</sup> and may reconcile both in one body to God by the crosse, killing the enmities in him self.

<sup>17</sup> And comming he evangelized peace to you that were farre of, and peace to them that were nigh. <sup>18</sup> For by him we have accesse both in one Spirit to the Father. <sup>19</sup> Now then you are not strangers and forreiners: but you are citizens of the sainctes, and the domesticals of God, <sup>20</sup> built upon the foundation of the Apostles and Prophets, JESUS Christ him self being the highest corner stone: <sup>21</sup> in whom al building framed together, groweth into an holy temple in our Lord, <sup>22</sup> in whom you also are built together into an habitation of God in the Holy Ghost.

## GREAT BIBLE (1539) 1540

cumcision is made by handes: <sup>12</sup> remember (I saye) that at that tyme ye were without Chryst, beyng aliauntes from the comen welth of Israel, and straungers from the testaments of the promes havynge no hope, and beyng with out God in this worlde. <sup>13</sup> But nowe by the meanes of Christ Jesu, ye which somtyme were farre of, are made nye by the bloude of Chryst.

<sup>14</sup> For he is oure peace, which hath made of both one, and hath broken doune the wall that was a stoppe betwene us, <sup>15</sup> and hath also put away thorowe his flesshe, the cause of hatred, even the lawe of commaundementes containyd in the lawe wrytten, for to make of twayne one newe man in hym selfe, so makynge peace, <sup>16</sup> and to reconcile both unto God in one body thorowe the crosse, and slewe hatred therby: <sup>17</sup> and came, and preached peace to you which were a farre of, and to them that were nye. <sup>18</sup> For thorowe hym we both have an inтраunce, in one sprete unto the father.

<sup>19</sup> Now therfore, ye are not straungers, and foreyners: but citesyns with the sayntes and of the housholde of God: <sup>20</sup> and are buylt upon the foundacyon of the Apostles and Prophetes, Jesus Chryst him self beyng the heed corner stone, <sup>21</sup> in whom what buyldynge soever is coupled together, it groweth unto an holy temple in the Lorde, <sup>22</sup> in whom ye also are buylt together, to be an habitacion of God thorowe the (*holy*) ghost.

## KJ (1611) 1873

hands; <sup>12</sup> that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup> but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*: <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> and *that* he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> and came and preached peace to you which were afar off, and to them that were nigh; <sup>18</sup> for through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup> and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; <sup>21</sup> in whom all the building fitly framed together groweth unto a holy temple in the Lord: <sup>22</sup> in whom you also are builded together for a habitation of God through the Spirit.

## GENEVA BIBLE (1560) 1562

the flesh, made with hands, <sup>12</sup> That ye were, (I say,) at that time without Christ, and were aliantes from the commune welth of Israel, and were strangers from the covenants of promes, and had no hope, and (were) without God in the worlde. <sup>13</sup> But now in Christ JESUS, ye which once were farre of, are made nere by the blood of Christ. <sup>14</sup> For he is our peace, which hathe made of bothe one, and hathe broken the stoppe of the particion wall, <sup>15</sup> In abrogating through his flesh the hatred, (that is) the Law of commandements (which standeth) in ordinances, for to make of twaine one newe man in him self, (so) making peace. <sup>16</sup> And that he might reconcile bothe unto God in one bodie by (his) crosse, and slaye hatred thereby, <sup>17</sup> And came, and preached peace to you which were a farre of, and to them that were nere. <sup>18</sup> For through him we bothe have an entrance unto the Father by one Spirit. <sup>19</sup> Now therefore ye are no more strangers and forenes: but citizens with the Saintes, and of the housholde of God, <sup>20</sup> And are buylt upon the fundacion of the Apostles and Prophetes, Jesus Christ him self being the chief corner stone, <sup>21</sup> In whome all the buylding coupled together, groweth unto an holie Temple in the Lord, <sup>22</sup> In whome ye also are buylt together to be the habitation of God by the Spirit.

## (RV 1881) ASV 1901

called Circumcision, in the flesh, made by hands; <sup>12</sup> that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. <sup>14</sup> For he is our peace, who made both one, and brake down the middle wall of partition, <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace; <sup>16</sup> and might reconcile them both in one body unto God through the cross, having slain the enmity thereby; <sup>17</sup> and he came and preached peace to you that were far off, and peace to them that were nigh; <sup>18</sup> for through him we both have our access in one Spirit unto the Father. <sup>19</sup> So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, <sup>20</sup> being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; <sup>21</sup> in whom each several building, fitly framed together, groweth into a holy temple in the Lord; <sup>22</sup> in whom ye also are builded together for a habitation of God in the Spirit.

## BISHOPS' BIBLE (1568) 1602

cision in the flesh, made by hands: <sup>12</sup> That at that time ye were without Christ, being aliants from the common wealth of Israel, and strangers from the Testaments of promise, having no hope, and without God in this world. <sup>13</sup> But now in Christ Jesus, ye which sometime were farre off, are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, which hath made both one: and hath broken downe the middle wall that was a stop betweene us, <sup>15</sup> Taking away in his flesh the hatred, *even* the law of commandements *contained* in ordinances, for to make of twaine one new man in himselfe, so making peace: <sup>16</sup> And that hee might reconcile both unto God in one body through *his* crosse, and slew hatred thereby: <sup>17</sup> And came and preached the glad tidings of peace to you *which were* afarre off, and to them that were nigh. <sup>18</sup> For through him wee have both an entrance in one spirit unto the father. <sup>19</sup> Now therefore, ye are no more strangers and forreiners: but fellowe citizens with the saints, and of the houshold of God, <sup>20</sup> And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone, <sup>21</sup> In whom all the building coupled together, groweth unto an holy temple in the Lord. <sup>22</sup> In whom also ye are builded together for an habitation of God through the spirit.

## RSV (1946) 1960

circumcision, which is made in the flesh by hands—<sup>12</sup> remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. <sup>14</sup> For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, <sup>15</sup> by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, <sup>16</sup> and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. <sup>17</sup> And he came and preached peace to you who were far off and peace to those who were near; <sup>18</sup> for through him we both have access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup> built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup> in whom the whole structure is joined together and grows into a holy temple in the Lord; <sup>22</sup> in whom you also are built into it for a dwelling place of God in the Spirit.

## TYNDALE (1525) 1535

3 For this cause I Paul am in the bondes of Jesus Christ for youre sakes which are hethen: <sup>2</sup> Yf ye have hearde of the ministracion of the grace of God which is geven me to you warde. <sup>3</sup> For by revelacion shewed he this mistery unto me, as I wrote above in feawe wordes, <sup>4</sup> wherby when ye rede, ye maye knowe myne understandinge in the mistery of Christ, <sup>5</sup> which mistery in tymes passed was opened unto the sonnes of men, as it is now declared unto his holy Apostles and Prophetes by the sprete: <sup>6</sup> that the Gentylys shulde be in heritours also, and of the same body, and partetakers of his promes that is in Christ, by the meanes of the gospell, <sup>7</sup> wherof I am made a minister, by the gyfte of the grace of God geven unto me thorow the workinge of his power.

<sup>8</sup> Unto me the lest of all saynctes is this grace geven, that I shulde preache amonge the gentyls the unsearchable ryches of Christ, <sup>9</sup> and to make all men se what the felyshippe of the mistery is, which from the beginninge of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ, <sup>10</sup> to the intent, that now unto the rulers and powers in heaven myght be known by the congregacion, the manyfolde wysdome of God, <sup>11</sup> accordinge to the eternall purpose, which he purposed in Christ Jesu oure Lorde, <sup>12</sup> by whom we are bolde to drawe nye in that trust, which we have by fayth on him. <sup>13</sup> Wherfore I desyre that ye faynt not because of my tribulacions for youre sakes: which is youre prayse.

## RHEIMS 1582

3 For this cause, I Paul the prisoner of JESUS Christ, for you Gentiles: <sup>2</sup> if yet you have heard the dispensation of the grace of God, which is given me toward you, <sup>3</sup> because according to revelation the sacrament was made known to me, as I have written before in breife: <sup>4</sup> according as you reading may understand my wisdom in the mysterie of Christ, <sup>5</sup> which unto other generations was not known to the sonnes of men, as now it is revealed to his holy Apostles and Prophets in the Spirit. <sup>6</sup> The Gentils to be coheires and concorporat and comparticipant of his promys in Christ JESUS by the Gospel: <sup>7</sup> wherof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his power. <sup>8</sup> To me the least of al the sainctes is given this grace, among the Gentils to evangelize the unsearcheable riches of Christ, <sup>9</sup> and to illuminate al men what is the dispensation of the sacrament hidden from worlde in God, who created al things: <sup>10</sup> that the manifold wisdom of God, may be notified to the Princes and Potestats in the celestials by the Church, <sup>11</sup> according to the prefinition of worldes, which he made in Christ JESUS our Lord. <sup>12</sup> In whom we have affiance and accesse in confidence, by the faith of him. <sup>13</sup> For the which cause I desire that you faint not in my tribulations for you, which is your glorie.

## GREAT BIBLE (1539) 1540

3 For this cause, I Paul am a presoner of Jesus Chryst for you Hethen: <sup>2</sup> If ye have hearde of the ministracyon of the grace of God which is geven me to you warde. <sup>3</sup> For by revelacion shewed he the mistery unto me, as I wrote afore in feawe wordes <sup>4</sup> wherby when ye reade, ye maye understand my knowledge in the mistery of Christ, <sup>5</sup> which mistery in tymes passed was not opened unto the sonnes of men, as it is now declared unto hys holy Apostles and Prophetes by the sprete: <sup>6</sup> that the Gentylys shulde be inheritours also, and of the same body, and partetakers of hys promes in Christ, by the meanes of the Gospell, <sup>7</sup> wherof I am made a mynyster, accordinge to the gyfte of the grace of God which is geven unto me after the workynge of hys power.

<sup>8</sup> Unto me the least of all saynctes is this grace geven, that I shulde preache amonge the Gentylys the unsearcheable riches of Christ <sup>9</sup> and to make all men se, what the felyshyppe of the mystery is, which from the begynnyng of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ: <sup>10</sup> to the intent, that now unto the rulers and powers in heavenly thinges, myght be known by the congregacion, the manyfolde wysdome of God, <sup>11</sup> accordynge to the eternall purpose, which he wrought in Christ Jesu oure Lord, <sup>12</sup> by whom we have boldnesse and entraunce with the confidence which is by the fayth of hym. <sup>13</sup> Wherfore I desyre, that ye faynt not because of my tribulacions that I suffre for youre sakes: which is youre prayse.

## KJ (1611) 1873

3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup> if ye have heard of the dispensation of the grace of God which is given me to you-ward: <sup>3</sup> how that by revelation he made known unto me the mystery; (as I wrote afore in few words, <sup>4</sup> whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup> which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; <sup>6</sup> that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: <sup>7</sup> whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup> Unto me, *who am* less than the least of all saints, is this grace given, that *I* should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup> and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all *things* by Jesus Christ: <sup>10</sup> to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, <sup>11</sup> according to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup> in whom we have boldness and access with confidence by the faith of him. <sup>13</sup> Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

## GENEVA BIBLE (1560) 1562

3 For this cause, I Paul (am) the prisoner of Jesus Christ for you Gentiles, <sup>2</sup> If ye have heard of the dispensation of the grace of GOD, which is given me to you warde, <sup>3</sup> (That is,) that (God) by revelation hathe shewed this myserie unto me [as I wrote above in fewe wordes, <sup>4</sup> Whereby when ye read, ye may know mine understanding in the myserie of Christ] <sup>5</sup> Which in other ages was not opened unto the sonnes of men, as it is now reveiled unto his holie Apostles and Prophetes by the Spirit, <sup>6</sup> That the Gentiles shulde be inheritors also, and of the same bodie, and partakers of his promes in Christ by the Gospel, <sup>7</sup> Whereof I am made a minister by the gifte of the grace of God given unto me through the working of his power. <sup>8</sup> Even unto me the least of all Saintes is this grace given, that I shulde preache among the Gentiles the unsearcheable riches of Christ, <sup>9</sup> And to make cleare unto all men what the felowship of the myserie is, which from the beginning of the worlde hathe bene hid in God, who hathe created all things by Jesus Christ, <sup>10</sup> To the intent, that now unto principalities and powers in heavenlie (places) might be known by the Church the manifolde wisdom of God, <sup>11</sup> According to the eternal purpose, which he wrought in Christ Jesus our Lord. <sup>12</sup> By whome we have boldnes and entrance with confidence, by faith in him. <sup>13</sup> Wherefore I desire that ye faint not at my tribulations for your sakes,

## (RV 1881) ASV 1901

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—<sup>2</sup> if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; <sup>3</sup> how that by revelation was made known unto me the mystery, as I wrote before in few words, <sup>4</sup> whereby, when ye read, ye can perceive my understanding in the mystery of Christ; <sup>5</sup> which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; <sup>6</sup> to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, <sup>7</sup> whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. <sup>8</sup> Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; <sup>9</sup> and to <sup>4</sup> make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; <sup>10</sup> to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, <sup>11</sup> according to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup> in whom we have boldness and access in confidence through our faith in him. <sup>13</sup> Wherefore I ask that ye may not faint at my tribulations for you, which are your glory.

<sup>4</sup> Some ancient authorities read *bring to light what is*.

## BISHOPS' BIBLE (1568) 1602

3 For this cause I Paul *am* a prisoner of Jesus Christ for you heathen; <sup>2</sup> If yee have heard of the dispensation of the grace of God, which is given me to youwards: <sup>3</sup> For by revelation shewed *God* the myserie unto me (as I wrote afore in few words, <sup>4</sup> Whereby when yee reade, yee may understand my knowledge in the myserie of Christ.) <sup>5</sup> Which *mysterie* in other ages was not opened unto the sonnes of men, as it is nowe revealed unto his holy Apostles and Prophets by the spirit: <sup>6</sup> *That* the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel: <sup>7</sup> Wherefore I was made a minister, according to the gift of the grace of God, which is given unto mee after the working of his power. <sup>8</sup> Unto me which am lesse then the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, <sup>9</sup> And bring to light to all men what the fellowship of the mystery is, which from the beginning of the world hath bene hid in God, which made all things through Jesus Christ: <sup>10</sup> To the intent that now unto the rulers and powers in heavenly *things* might be known by the Church, the very manifold wisdom of God, <sup>11</sup> According to the eternall purpose which he wrought in Christ Jesus our Lord: <sup>12</sup> By whom we have boldnesse and entrance in the confidence by faith of him. <sup>13</sup> Wherefore I desire that ye faint not for my tribulations

## RSV (1946) 1960

3 For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles—<sup>2</sup> assuming that you have heard of the stewardship of God's grace that was given to me for you, <sup>3</sup> how the mystery was made known to me by revelation, as I have written briefly. <sup>4</sup> When you read this you can perceive my insight into the mystery of Christ, <sup>5</sup> which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit; <sup>6</sup> that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

<sup>7</sup> Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power. <sup>8</sup> To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to make all men see what is the plan of the mystery hidden for ages in God who created all things; <sup>10</sup> that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. <sup>11</sup> This was according to the eternal purpose which he has realized in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and confidence of access through our faith in him. <sup>13</sup> So I ask you not to lose heart over what I am suffering for you, which is your glory.

## TYNDALE (1525) 1535

<sup>14</sup>For this cause I bowe my knees unto the father of oure Lorde Jesus Christ, <sup>15</sup>which is father over all that is called father in heaven and in erth, <sup>16</sup>that he wolde graunt you accordinge to the riches of his glorye, that ye maye be strenghted with myght by his sprete in the inner man <sup>17</sup>that Christ maye dwell in youre hertes by fayth, that ye beinge roted and grounded in love, <sup>18</sup>myght be able to comprehend with all saynctes, what is that bredth and length, depth and heyth: <sup>19</sup>and to knowe what is the love of Christ, which love passeth knowledge: that ye myght be fulfilled with all maner of fulnes which commeth of God.

<sup>20</sup>Unto him that is able to do exceedinge abundantly above all that we axe or thinke according to the power that worketh in us <sup>21</sup>be prayse in the congregacion by Jesus Christ, thorowout all generacions from tyme to tyme. Amen

**4** I therfore which am in bondes for the Lordes sake, exhorte you, that ye walke worthy of the vocacion wherwith ye are called, <sup>2</sup>in all humblenes of mynde, and meknes, and longe sufferinge, forbearinge one another thorowe love, <sup>3</sup>and that ye be diligent to kepe the unities of the sprete in the bonde of peace, <sup>4</sup>beynge one body, and one sprete, even as ye are called in one hope of youre callinge. <sup>5</sup>Let ther be but one Lorde, one fayth, one baptime: <sup>6</sup>one God and father of all, which is above all, thorow all and in you all.

<sup>7</sup>Unto every one of us is geven grace accordinge to the

## RHEIMS 1582

<sup>14</sup>For this cause I bowe my knees to the Father of our Lord JESUS Christ, <sup>15</sup>of whom al paternitie in the heavens and in earth is named, <sup>16</sup>that he give you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. <sup>17</sup>Christ to dwel by faith in your hartes, rooted and founded in charitie, <sup>18</sup>that you may be able to comprehend with al the sainctes, what is the bredth, and length, and height, and depth, <sup>19</sup>to know also the charitie of Christ, surpassing knowledge, that you may be filled unto al the fulnes of God. <sup>20</sup>And to him that is able to doe al things more abundantly then we desire or understand, according to the power that worketh in us: <sup>21</sup>to him be glorie in the CHURCH, and in Christ JESUS, unto al generations world without end. Amen.

**4** I therefore prisoner in our Lord, beseeche you, that you walke worthy of the vocation in which you are called, <sup>2</sup>with al humilitie and mildenes, with patience, supporting one an other in charitie, <sup>3</sup>careful to keepe the unity of the spirit in the bond of peace. <sup>4</sup>One body and one spirit: as you are called in one hope of your vocation. <sup>5</sup>One Lord, one faith, one baptism. <sup>6</sup>One God and Father of al, which is over al, and by al, and in al us. <sup>7</sup>But to every one of us is given grace according to the measure of

## GREAT BIBLE (1539) 1540

<sup>14</sup>For this cause I bowe my knees unto the father of oure Lorde Jesus Christ, <sup>15</sup>which is father over all that is called father in heaven and in erth, <sup>16</sup>that he wolde graunt you accordynge to the ryches of hys glorye, that ye maye be strenghted with might by his sprete in the inner man, <sup>17</sup>that Christ maye dwell in youre hertes by fayth, that ye beyng roted and grounded in love, <sup>18</sup>myght be able to comprehend with all saynctes, what is that bredth and length, depth and heyghth: <sup>19</sup>and to knowe the excellent love of the knowledge of Christ that ye myght be fulfilled with all fulnes, which commeth of God.

<sup>20</sup>Unto hym that is able to do exceedynge abundantly above all that we aske or thynke accordynge to the power that worketh in us. <sup>21</sup>be prayse in the congregacyon by Christ Jesus, thorowe out all ages worlde without ende. Amen.

**4** I therfore (which am a presonner of the Lordes) exhorte you, that ye walke worthy of the vocacyon wherwith ye are called, <sup>2</sup>with all lowlynnes and mekenesse, with humblenes of mynde, forbearynge one another thorowe love, <sup>3</sup>and be diligent to kepe the unities of the sprete thorowe the bonde of peace, <sup>4</sup>beynge one body, and one sprete, even as ye are called in one hope of your callinge. <sup>5</sup>One Lorde, one fayth, one baptime <sup>6</sup>one God and father of all, which is above all and thorowe all, and in you all.

<sup>7</sup>Unto every one of us is geven grace, accordynge to

## KJ (1611) 1873

<sup>14</sup>For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup>of whom the whole family in heaven and earth is named, <sup>16</sup>that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; <sup>17</sup>that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup>may be able to comprehend with all saints what is the breadth, and length, and depth, and height; <sup>19</sup>and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. <sup>20</sup>Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup>unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**4** I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup>with all lowliness and meekness, with long-suffering, forbearing one another in love; <sup>3</sup>endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup>one Lord, one faith, one baptism. <sup>6</sup>one God and Father of all, who is above all, and through all, and in you all. <sup>7</sup>But unto every one of us is given grace ac-

## GENEVA BIBLE (1560) 1562

which is your glorie. <sup>14</sup>For this cause I bowe my knees unto the Father of our Lord Jesus Christ, <sup>15</sup>[Of whome is named the whole familie in heaven and in earth] <sup>16</sup>That he might grante you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man, <sup>17</sup>That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, <sup>18</sup>May be able to comprehend with all Saintes, what is the breadth, and length, and depth, and height: <sup>19</sup>And to knowe the love of Christ, which passeth knowledge, that ye may be filled with all fulnes of God. <sup>20</sup>Unto him therefore that is able to do exceeding abundantly above all that we aske or thinke, according to the power that worketh in us, <sup>21</sup>(Be) praise in the Church by Christ Jesus, throughout all generations for ever, Amen,

4 I therefore, being prisoner in the Lord, praye you that ye walke worthie of the vocation whereunto ye are called, <sup>2</sup>With all humblenes of minde, and mekenes, with long suffring, supporting one another through love. <sup>3</sup>Endevoring to kepe the unitie of the Spirit in the bonde of peace. <sup>4</sup>There (is) one bodie, and one Spirit, even as ye are called in one hope of your vocation. <sup>5</sup>(There is) one Lord, one Faith, one Baptisme, <sup>6</sup>One God and Father of all, which is above all, and through al, and in you all. <sup>7</sup>But unto everie one of us is given grace, according to the

## (RV 1881) ASV 1901

<sup>14</sup>For this cause I bow my knees unto the Father, <sup>15</sup>from whom every family in heaven and on earth is named, <sup>16</sup>that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; <sup>17</sup>that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, <sup>18</sup>may be strong to apprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup>and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

<sup>20</sup>Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup>unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

4 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, <sup>2</sup>with all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup>giving diligence to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, even as also ye were called in one hope of your calling; <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is over all, and through all, and in all. <sup>7</sup>But unto each one of us was the grace given according to the measure of the gift of Christ.

## BISHOPS' BIBLE (1568) 1602

for you, which is your glory. <sup>14</sup>For this cause I bow my knees unto the father of our Lord Jesus Christ, <sup>15</sup>Of whome all the familie in heaven and earth is named: <sup>16</sup>That he would grant you according to the riches of his glory, to bee strengthened with might by his spirit in the inner man, <sup>17</sup>That Christ may dwell in your hearts by faith: that yee being rooted and grounded in love, <sup>18</sup>Might bee able to comprehend with all saints, what is the breadth, and length, and depth, and height: <sup>19</sup>And to know the love of Christ, which excelleth *al* knowledge, that ye might be filled with all fulnesse of God. <sup>20</sup>Unto him that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us, <sup>21</sup>Bee glory in the Church by Christ Jesus throughout all ages, worlde without end, Amen.

4 I therefore a prisoner in the Lord exhort you, that ye walke worthy of the vocation wherewith yee are called, <sup>2</sup>With all lowlinesse and meeknesse, with long suffering, forbearing one another in love, <sup>3</sup>Endeavouring to keepe the unity of the spirit in the bond of peace. <sup>4</sup>One body, and one spirit, even as ye are called in one hope of your calling. <sup>5</sup>One Lord, one faith, one baptisme. <sup>6</sup>One God and father of all, which is above all, and through all, and in you all. <sup>7</sup>But unto every one of us is given grace,

## RSV (1946) 1960

<sup>14</sup>For this reason I bow my knees before the Father, <sup>15</sup>from whom every family in heaven and on earth is named, <sup>16</sup>that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, <sup>17</sup>and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, <sup>18</sup>may have power to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup>and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God.

<sup>20</sup>Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, <sup>21</sup>to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

4 I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, <sup>2</sup>with all lowliness and meekness, with patience, forbearing one another in love, <sup>3</sup>eager to maintain the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit, just as you were called to the one hope that belongs to your call, <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of us all, who is above all and through all and in all. <sup>7</sup>But grace was given to each of us according to the

## TYNDALE (1525) 1535

measure of the gyft of Christ. <sup>8</sup> Wherefore he sayth: He is gone up an hye and hath ledde captivitie captive, and hath geven gyftes unto men. <sup>9</sup> That he ascended: what meaneth it, but that he also descended fyrst into the lowest parties of the erth? <sup>10</sup> He that descended, is even the same also that ascended up, even above all heavens, to fulfill all thynges.

<sup>11</sup> And the very same made some Apostles, some Prophetes, some Evangelistes, some Sheperdes, and some Teachers: <sup>12</sup> that the saynctes myght have all thynges necessarie to worke and minister with all, to the edifyinge of the body of Christ, <sup>13</sup> tyll we every one (in the unitie of fayth, and knowledge of the sonne of god) growe up unto a parfayte man, after the measure of age of the fulnes of Christ. <sup>14</sup> That we hence forth be no moare chyldren, waveringe and caryed with every wynde of doctrine, by the wylynes of men and craftynes, wherby they laye a wayte for us to deceave us.

<sup>15</sup> But let us folowe the trueth in love, and in all thynges growe in him which is the heed, that is to saye Christ, <sup>16</sup> in whom all the body ys coupled and knet to gether in every joynt wherwith one ministrETH to another (accordinge to the operacion as every parte hath his measure) and increaseth the body, unto the edifyinge of it selfe in love.

<sup>17</sup> This I saye therfore and testifie in the Lorde, that ye hence forth walke not as other gentyls walke, in vanitie of their mynde, <sup>18</sup> blinded in their understandinge, beyng straungers from the lyfe which is in God thorow the ignorancy that is in them, because of the blindnes of their

## RHEIMS 1582

the donation of Christ. <sup>8</sup> For the which he saith, *Ascending on high, he ledde captivitie captive: he gave giftes to men.* (<sup>9</sup> And that he ascended, what is it, but because he descended also first into the inferiour partes of the earth? <sup>10</sup> He that descended, the same is also he that is ascended above al the heavens, that he might fill al thynges.) <sup>11</sup> And he gave, some Apostles, and some Prophets, and othersome Evangelists, and othersome pastors and doctors, <sup>12</sup> to the consummation of the sainctes, unto the worke of the ministerie, unto the edifyinge of the body of Christ: <sup>13</sup> until we meete al into the unitie of faith and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: <sup>14</sup> that now we be not children wavering, and caryed about with every winde of doctrine in the wickednes of men, in craftynes to the circumvention of errour. <sup>15</sup> But doing the truth in charitie, let us in al thynges grow in him, which is the head, Christ: <sup>16</sup> of whom the whole body being compacte and knit together by al juncture of subministration, according to the operation in the measure of every member, maketh the increase of the body unto the edifyinge of it self in charitie.

<sup>17</sup> This therfore I say and testifie in our Lord: that now you walke not as also the Gentiles walke in the vanitie of their sense, <sup>18</sup> having their understanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart,

## GREAT BIBLE (1539) 1540

the measure of the gyfte of Chryst. <sup>8</sup> Wherefore he sayth: whan he went up an hye, he ledde captivitey captiue, and gave gyftes unto men. <sup>9</sup> That he ascended: what meaneth it? but that he also descended fyrst into the lowest partes of the erth? <sup>10</sup> He that descended, is even the same also that ascended up, above all heavens, to fulfill all thynges.

<sup>11</sup> And the very same made some Apostles, some Prophetes, some Evangelistes, some Sheperdes and Teachers: <sup>12</sup> to the edifyenge of the saynctes, to the worke and ministracyon, even to the edifyinge of the body of Chryst, <sup>13</sup> tyll we all come to the unitey of fayth, and knowledge of the sonne of God, unto a perfecte man, unto the measure of the full perfecte age of Chryst <sup>14</sup> That we hence forth shulde be nomore chyldren, waverynge and caryed aboute with every wynde of doctrine, by the wylynes of men, thorowe craftynes, wherby they laye a wayte for us to deceave us. <sup>15</sup> But let us folowe the trueth in love, and in all thynges growe in hym, which is the heed, even Christ, <sup>16</sup> in whom yf all the body be coupled and knet together thorow out every joynt wherwith one ministrETH to another (accordynge to the operacyon as every parte hath hys measure) he increaseth the body, unto the edifyinge of it selfe thorowe love.

<sup>17</sup> This I saye therfore, and testifye thorowe the Lorde, that ye hence forth walke not, as other Gentyls walke, in vanite of theyr minde, <sup>18</sup> whyle they are blinded in their understandynge, beyng farre from a godly lyfe, by the meanes of the ignorancy that is in them, and because of

## KJ (1611) 1873

cording to the measure of the gift of Christ. <sup>8</sup> Wherefore *he* saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup> but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: <sup>16</sup> from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, <sup>18</sup> having the understanding darkened, being alienated from the life of God through the ignorance that

## GENEVA BIBLE (1560) 1562

measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on hie, he led captivite captive, and gave giftes unto men. <sup>9</sup> [Now, in that he ascended, what is it but that he had also descended first into the louest partes of the earth? <sup>10</sup> He that descended, is even the same that ascended, farre above all heavens, that he might fill all things] <sup>11</sup> He therefore gave some (to be) Apostles, and some Prophetes, and some Evangelistes and some Pastours, and Teachers. <sup>12</sup> For the gathering together of the Saintes for the worke of the ministerie, (and) for the edification of the bodie of Christ. <sup>13</sup> Till we all mete together (in the unitie of faith and knowledge of the Sonne of God) unto a perfitte man, and unto the measure of the age of the fulnes of Christ. <sup>14</sup> That we hence forth be no more children, waveringe and caryed about with everie winde of doctrine, by the deceit of men, and with craftines, wherby the laye in waite to deceive. <sup>15</sup> But let us followe the trueth in love, and in all things growe up into him, whiche is the head, (that is) Christ. <sup>16</sup> By whome all the bodie being coupled and knit together by everie joynt, for the furniture (thereof) [according to the effectuall power, (whiche is) in the measure of everie parte] receiveth increase of the bodie, unto the edifying of it self in love. <sup>17</sup> This I say therefore and testifie in the Lord, that ye henceforthe walke not as other Gentiles walke, in vanitie of their minde. <sup>18</sup> Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardenes of

## (RV 1881) ASV 1901

<sup>8</sup> Wherefore he saith,

When he ascended on high, he led captivity captive,  
And gave gifts unto men.

<sup>9</sup> (Now this, He ascended, what is it but that he also descended <sup>6</sup>into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended far above all the heavens, that he might fill all things.) <sup>11</sup> And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: <sup>13</sup> till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; <sup>15</sup> but speaking truth in love, may grow up in all things into him, who is the head, *even* Christ; <sup>16</sup> from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, <sup>18</sup> being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart;

<sup>6</sup> Some ancient authorities insert *first*

## BISHOPS' BIBLE (1568) 1602

according to the measure of the gift of Christ. <sup>8</sup> Wherefore he sayth, When he went up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (But that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended, is even the same also that ascended up farre above all heavens, to fulfill all things.) <sup>11</sup> And he gave some Apostles, and some Prophets, and some Evangelists, and some shepherds, and teachers, <sup>12</sup> To the gathering together of the saints, into the worke of the ministration, into the edifying of the body of Christ: <sup>13</sup> Till wee all meete together into the unity of faith and knowledge of the sonne of God, unto a perfect man, unto the measure of the age of the fulnesse of Christ: <sup>14</sup> That we henceforth be no more children, wavering and caried about with every winde of doctrine, and in the wilnesse of men, in craftinesse, to the laying waite of deceit. <sup>15</sup> But following trueth in love, let us grow up into him in all things which is the head, *even* Christ: <sup>16</sup> In whom all the bodie being conveniently coupled, and knit together by every joynt, yeelding nourishment according to the effectuall power in the measure of every part, maketh increase of the body, unto the edifying of it selfe in love. <sup>17</sup> This I say therefore, and testifie in the Lorde, that yee hencefoorth walke not as other Gentiles walke in vanitie of their minde: <sup>18</sup> Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them by the blind-

## RSV (1946) 1960

measure of Christ's gift. <sup>8</sup> Therefore it is said,

"When he ascended on high he led a host of captives,  
and he gave gifts to men."

<sup>9</sup> (In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? <sup>10</sup> He who descended is he who also ascended far above all the heavens, that he might fill all things.) <sup>11</sup> And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, <sup>12</sup> for the equipment of the saints, for the work of ministry, for building up the body of Christ, <sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; <sup>14</sup> so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. <sup>15</sup> Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup> from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

<sup>17</sup> Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; <sup>18</sup> they are darkened in their understanding, alienated from the life of God because of the ignorance that

## TYNDALE (1525) 1535

hertes: <sup>19</sup> which beyng past repentaunce, have geuen them selves unto wantannes, to worke all manner of unclennes, even with gredines. <sup>20</sup> But ye have not so learned Christ, <sup>21</sup> yf so be ye have hearde of him, and are taught in him, even as the trueth is in Jesu. <sup>22</sup> So then as concerninge the conversacion in tyme past, laye from you that olde man, which is corrupte thorow the deceavable lustes, <sup>23</sup> and be ye renued in the sprete of youre mindes, <sup>24</sup> and put on that newe man, which after the ymage of God is shapen in ryghtewesnes and true holynes. <sup>25</sup> Wherefore put away lyinge, and speake every man truth unto his neyghbour, for as moche as we are members one of another. <sup>26</sup> Be angrye but synne not: let not the sonne go doune upon youre wrath, <sup>27</sup> nether geve place unto the back byter. <sup>28</sup> Let him that stole, steale no moare, but let him rather labour with his hondes some good thinge, that he maye have to geve unto him that nedeth.

<sup>29</sup> Let no filthy comunicacion procede out of youre mouthes: but that which is good to edifie with all, when nede is: that it maye have faveour with the hearers. <sup>30</sup> And greve not the holy sprete of God, by whom ye are sealed unto the daye of redempcion. <sup>31</sup> Let all bitternes, fearsnes and wrath, roringe and cursyd speakinge, be put away from you, with all maliciousnes. <sup>32</sup> Be ye courteouse one to another, and mercifull, forgevinge one another, even as God for Christes sake fogave you.

## RHEIMS 1582

<sup>19</sup> who despairing, have given up them selves to impudicite, unto the operation of al uncleannes, unto avarice. <sup>20</sup> But you have not so learned Christ: <sup>21</sup> if yet you have heard him, and have been taught in him, (as the truth is in Jesus.) <sup>22</sup> Lay you away, according to the old conversation the old man, which is corrupted according to the desires of errour. <sup>23</sup> And be renewed in the spirit of your minde: <sup>24</sup> and put on the new man which according to God is created in justice, and holinesse of the truth. <sup>25</sup> For the which cause laying away lying, speake ye truth every one with his neighbour, because we are members one of an other.

<sup>26</sup> Be angrie and sinne not. let not the sonne goe doune upon your anger. <sup>27</sup> Give not place to the Devil. <sup>28</sup> He that stole, let him now not steale: but rather let him labour in working with his handes that which is good, that he may have whence to give unto him that suffereth necessitie. <sup>29</sup> Al naughtie speache let it not procede out of your mouth: but if there be any good to the edifying of the faith, that it may give grace to the hearers. <sup>30</sup> And contristate not the holy Spirit of God: in which you are signed unto the day of redemption. <sup>31</sup> Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice. <sup>32</sup> And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

## GREAT BIBLE (1539) 1540

the blyndnes of their hertes: <sup>19</sup> which beyng past repent-aunce, have geuen them selves over unto wantannes, to worke all manner of unclennes, even with gredines. <sup>20</sup> But ye have not so learned Christ. <sup>21</sup> If so be that ye have hearde of him, and have bene taught in him, as the trueth is in Jesu: <sup>22</sup> (as concernynge the conversacyon in tyme past) to laye from you that olde man, which is corrupte, accordynge to the deceavable lustes. <sup>23</sup> To be renued also in the sprete of youre mynde, <sup>24</sup> and to put on that newe man, which after God is shapen in ryghtewesnes and true holynes.

<sup>25</sup> Wherefore, put away lyinge, and speake every man truth unto his neyghboure, for as moche as we are members one of another.

<sup>26</sup> Be angrye, and synne not: let not the sunne go doune upon youre wrath, <sup>27</sup> nether geve place unto the backbyter. <sup>28</sup> Let hym that stole, steale nomore but let him rather labour with his handes the thyng which is good, that he maye geve unto him that nedeth.

<sup>29</sup> Let no fylthy comunicacion procede out of youre mouth: but that which is good to edifye with all, as oft as nede is: that it maye minister grace unto the hearers. <sup>30</sup> And greve not ye the holy sprete of God by whom ye are sealed unto the daye of redempcyon. <sup>31</sup> Let all bitternes and fearsnes and wrath and rorynge and cursyd speakynge, be put away from you, with all maliciousnes. <sup>32</sup> Be ye courteouse one to another, mercifull, forgevyng one another, even as God for Christes sake hath forgiven you.

## KJ (1611) 1873

is in them, because of the blindness of their heart: <sup>19</sup> who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. <sup>20</sup> But ye have not so learned Christ; <sup>21</sup> if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> and be renewed in the spirit of your mind; <sup>24</sup> and that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your wrath: <sup>27</sup> neither give place to the devil. <sup>28</sup> Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. <sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup> and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

## GENEVA BIBLE (1560) 1562

their heart: <sup>19</sup> Which being past feling have given them selves unto wantonnes, to worke all unclennes, (even) with griedines. <sup>20</sup> But ye have not so learned Christ. <sup>21</sup> If so be ye have heard him, and have bene taught by him, as the trueth is in Jesus. <sup>22</sup> (That is,) that ye cast of, concernyng the conversation in time past, the olde man, whiche is corrupt through deceiveable lustes. <sup>23</sup> And be renewed in the spirit of your minde. <sup>24</sup> And put on the new man, whiche after God is created in righteousnes, and true holines, <sup>25</sup> Wherefore cast of lying, and speake everie man trueth unto his neighbour: for we are members one of another. <sup>26</sup> Be angry, but sinne not: let not the sunne go downe upon your wrath. <sup>27</sup> Nether give place to the devil. <sup>28</sup> Let hym that stole, steale no more: but let him rather labour and worke with hys hands the thing which is good, that he may have to give unto him that nedeth. <sup>29</sup> Let no corrupt communication procede out of your mouth: but that whiche is good, to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holie Spirit of God by whome ye are sealed unto the day of redemption. <sup>31</sup> Let all bitternes, and angre, and wrath, crying, and evil speaking be put away from you with all maliciousnes. <sup>32</sup> Be ye courteous one to another, and tender hearted, forgiving one another, even as God for Christs sake forgave you.

## (RV 1881) ASV 1901

<sup>19</sup> who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. <sup>20</sup> But ye did not so learn Christ; <sup>21</sup> if so be that ye heard him, and were taught in him, even as truth is in Jesus: <sup>22</sup> that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; <sup>23</sup> and that ye be renewed in the spirit of your mind, <sup>24</sup> and put on the new man, that after God hath been created in righteousness and holiness of truth.

<sup>25</sup> Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your wrath: <sup>27</sup> neither give place to the devil. <sup>28</sup> Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. <sup>29</sup> Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. <sup>30</sup> And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: <sup>32</sup> and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave <sup>f</sup> you.

<sup>f</sup> Many ancient authorities read *us*.

## BISHOPS' BIBLE (1568) 1602

nesse of their hearts. <sup>19</sup> Which being past feeling, have given themselves over unto wantonnesse, to worke all uncleannesse with greedinesse. <sup>20</sup> But ye have not so learned Christ. <sup>21</sup> If so bee that yee have heard him, and have beene taught in him, as the trueth is in Jesus, <sup>22</sup> To lay downe according to the former conversation, the old man, which is corrupt according to the lustes of error: <sup>23</sup> To be renued in the spirit of your minde, <sup>24</sup> And to put on that new man, which after God is shapen in righteousness, and holinesse of trueth. <sup>25</sup> Wherefore, putting away lying, speake every man trueth unto his neighbour: forasmuch as we are members one of another. <sup>26</sup> Be ye angrie, and sinne not: let not the sunne goe downe upon your wrath. <sup>27</sup> Neither give place to the devill. <sup>28</sup> Let him that stole, steale no more: but let him rather labour, working with his hands the thing which is good, that he may give unto him that needeth. <sup>29</sup> Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy spirit of God, by whom yee are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and fiercenesse, and wrath and crying, and evil speaking, be put away from you, with all naughtinesse. <sup>32</sup> Be ye curteous one to another, mercifull, forgiving one another, even as God for Christs sake hath forgiven you.

## RSV (1946) 1960

is in them, due to their hardness of heart; <sup>19</sup> they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness. <sup>20</sup> You did not so learn Christ!—<sup>21</sup> assuming that you have heard about him and were taught in him, as the truth is in Jesus. <sup>22</sup> Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, <sup>23</sup> and be renewed in the spirit of your minds, <sup>24</sup> and put on the new nature, created after the likeness of God in true righteousness and holiness.

<sup>25</sup> Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another. <sup>26</sup> Be angry but do not sin; do not let the sun go down on your anger, <sup>27</sup> and give no opportunity to the devil. <sup>28</sup> Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need. <sup>29</sup> Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. <sup>30</sup> And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, <sup>32</sup> and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

## TYNDALE (1525) 1535

**5** Be ye folowers of God as dere chyldren, <sup>2</sup>and walke in love even as Christ loved us, and gave him selfe for us, an offeringe and a sacrifice of a swete saver to God. <sup>3</sup>So that fornicacion and all unclennes, or coveteousnes be not once named amonge you as it becommeth saynctes: <sup>4</sup>nether filthynes, nether folysshe talkinge, nether gestinge which are not comly: but rather gevinge of thanks. <sup>5</sup>For this ye knowe that no whormonger, ether unclene person, or coveteous person, which is the worshyper of ymages, hath eny inheritaunce in the kyngdome of Christ and of God.

<sup>6</sup>Let no man deceave you with vayne wordes. For thorow soche thinges commeth the wrath of God upon the chyldren of unbelefe. <sup>7</sup>Be not therfore companions with them. <sup>8</sup>Ye were once dercknes, but are now lyght in the Lorde.

Walke as chyldren of light. <sup>9</sup>For the frute of the sprete is in all goodnes, rightewesnes and trueth. <sup>10</sup>Accept that which is pleasinge to the Lorde: <sup>11</sup>and have no fellyshippe with the unfruitfull workes of dercknes: but rather rebuke them. <sup>12</sup>For it is shame even to name those things which are done of them in secrete: <sup>13</sup>but all thinges, when they are rebuked of the light, are manifest. For whatsoever is manifest, that same is lyght. <sup>14</sup>Wherefore he sayth: awake thou that slepest, and stonde up from deeth, and Christ shall geve the lyght.

## RHEIMS 1582

**5** Be ye therfore folowers of God, as most deere children: <sup>2</sup>and walke in love, as Christ also loved us, and delivered him self for us an oblation and host to God in an odour of sweteness. <sup>3</sup>But fornication and al uncleannes, or avarice, let it not so much as be named among you, as it becommeth sainctes: <sup>4</sup>or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giving of thanks. <sup>5</sup>For understanding know you this, that no fornicatour, or uncleane, or covetous person (which is the service of Idols) hath inheritance in the kingdom of Christ and of God.

<sup>6</sup>Let no man seduce you with vaine wordes. For, for these things commeth the anger of God upon the children of diffidence. <sup>7</sup>Become not therfore partakers with them. <sup>8</sup>For you were sometime darkenes, but now light in our Lord. Walke as children of the light, (<sup>9</sup>for the fruite of the light is in al goodnes, and justice, and veritie) <sup>10</sup>proving what is wel pleasing to God: <sup>11</sup>and communicate not with the unfruitfull workes of darkenes, but rather reprove them. <sup>12</sup>For the things that are done of them in secrete, it is shame even to speake. <sup>13</sup>But al things that are reprov'd, are manifested by the light. for al that is manifested, is light. <sup>14</sup>for the which cause he saith: *Rise thou that sleepest, and arise from the dead: and Christ wil illuminate*

## GREAT BIBLE (1539) 1540

**5** Be ye therfore folowers of God as deare chyldren, <sup>2</sup>and walke ye in love even as Christ loved us, and gave him selfe for us an offeringe and a sacrifice of a swete saver to God <sup>3</sup>As for fornicacyon and all unclennes, or coveteousnes let it not be once named amonge you, as it be commeth saynctes: <sup>4</sup>or fylthines or folysshe talkyng, or jestinge, which are not comly: but rather gevyng of thanks. <sup>5</sup>For thys ye knowe that no whormonger, ether uncleane person, or coveteous person, (which is a worshyper of ymages) hath eny inheritaunce in the kyngdome of Chryst and of God.

<sup>6</sup>Let no man deceave you with vayne wordes. For because of soche thynges commeth the wrath of God, upon the chyldren of disobedience. <sup>7</sup>Be not ye therfore companions of them. <sup>8</sup>Ye were somtyme darcknes, but nowe are ye lyght in the Lorde.

Walke as children of lyght <sup>9</sup>(For the frute of the sprete consysteth in all goodnes, and ryghtewesnes and trueth.) <sup>10</sup>Searchyng what is acceptable unto the Lorde. <sup>11</sup>And have no fellyshippe with the unfruitfull workes of darcknes: but rather rebuke them. <sup>12</sup>For it is shame even to name those thynges which are done of them in secrete: <sup>13</sup>but all thynges, when they are brought forth by the lyght, are manifeste. For whatsoever is manifeste, that same is lyght. <sup>14</sup>Wherefore he sayth: awake thou that slepest, and stonde up from deeth, and Chryst shall geve the lyght.

## KJ (1611) 1873

**5** Be ye therefore followers of God, as dear children; <sup>2</sup>and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. <sup>3</sup>But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; <sup>4</sup>neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. <sup>5</sup>For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. <sup>6</sup>Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. <sup>7</sup>Be not ye therefore partakers with them. <sup>8</sup>For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: <sup>9</sup>(for the fruit of the Spirit is in all goodness and righteousness and truth;) <sup>10</sup>proving what is acceptable unto the Lord. <sup>11</sup>And have no fellowship with the unfruitful works of darkness, but rather reprove them. <sup>12</sup>For it is a shame even to speak of those things which are done of them in secret. <sup>13</sup>But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. <sup>14</sup>Wherefore he saith, Awake thou that sleepest, and arise from the dead, and

## GENEVA BIBLE (1560) 1562

5 Be ye therefore followers of God, as dere children,  
 2 And walke in love, even as Christe, hathe loved us,  
 and hathe given him self for us, (to be) an offering and a  
 sacrifice of a swete smelling savour to God. 3 But fornication,  
 and all unclennes, or covetousnes, let it not be once  
 named among you as it becometh Saintes. 4 Nether filthines,  
 nether foolish talking, nether jesting, which are thing not  
 comelie, but rather giving of thanks. 5 For this ye knowe,  
 that no whoremonger, nether uncleane persone, nor cove-  
 tous persone, which is an idolater, hathe any inheritance in  
 the kingdom of Christ, and of God. 6 Let no man deceive  
 you with vaine wordes: for suche things commeth the  
 wrath of God upon the children of disobedience. 7 Be not  
 therefore companions with them. 8 For ye were once darke-  
 nes, but are now light in the Lord: walke as children of  
 light. 9 [For the frute of the Spirite (is) in all goodnes, and  
 righteousnes, and trueth] 10 Approvyng that whiche is pleas-  
 ing to the Lord. 11 And have no fellowship with the un-  
 fruteful workes of darkenes, but even reprove them rather.  
 12 For it is shame even to speake of the things whiche are  
 done of them in secret. 13 But all things when they are  
 reprov'd of the light, are manifest: for it is light, that  
 maketh all things manifest. 14 Wherefore he saith, Awake  
 thou that sleepest, and stand up from the dead, and Christe

## (RV 1881) ASV 1901

5 Be ye therefore imitators of God, as beloved chil-  
 dren; 2 and walk in love, even as Christ also loved  
 you, and gave himself up for <sup>9</sup>us, an offering and a sacri-  
 fice to God for an odor of a sweet smell.  
 3 But fornication, and all uncleanness, or covetousness,  
 let it not even be named among you, as becometh saints;  
 4 nor filthiness, nor foolish talking, or jesting, which are  
 not befitting; but rather giving of thanks. 5 For this ye  
 know of a surety, that no fornicator, nor unclean person,  
 nor covetous man, who is an idolater, hath any inheritance  
 in the kingdom of Christ and God. 6 Let no man deceive  
 you with empty words: for because of these things cometh  
 the wrath of God upon the sons of disobedience. 7 Be not  
 ye therefore partakers with them; 8 for ye were once dark-  
 ness, but are now light in the Lord: walk as children of  
 light 9 (for the fruit of the light is in all goodness and  
 righteousness and truth), 10 proving what is well-pleasing  
 unto the Lord; 11 and have no fellowship with the unfruit-  
 ful works of darkness, but rather even reprove them; 12 for  
 the things which are done by them in secret it is a shame  
 even to speak of. 13 But all things when they are reprov'd  
 are made manifest by the light: for everything that is made  
 manifest is light. 14 Wherefore *he* saith, Awake, thou that  
 sleepest, and arise from the dead, and Christ shall shine  
 upon thee.

<sup>9</sup> Some ancient authorities read *you*.

## BISHOPS' BIBLE (1568) 1602

5 Be ye therefore followers of God, as deare children.  
 2 And walke yee in love, even as Christ hath loved  
 us, and hath given himselfe for us, an offering and a sacri-  
 fice of a sweete smelling savour to God. 3 But fornication,  
 and all uncleannesse or covetousnesse, let it not be once  
 named among you, as it becommeth saints: 4 Neither filthi-  
 nesse, neither foolish talking, neither jesting which are not  
 comely: but rather giving of thanks. 5 For this ye know,  
 that no whoremonger, neither uncleane person, nor cove-  
 tous person, which is a worshipper of images, hath any in-  
 heritance in the kingdome of Christ, and of God. 6 Let no  
 man deceive you with vaine wordes: For because of such  
 things commeth the wrath of God upon the children of  
 disobedience. 7 Be not ye therefore companions of them.  
 8 For yee were sometimes darkenesse, but now are ye light  
 in the Lord: walke as children of light. 9 (For the fruit of  
 the spirit *is* in all goodnes, and righteousnesse, and trueth,  
 10 Approving what is acceptable unto the Lord.) 11 And  
 have no fellowship with the unfruitfull workes of darke-  
 nesse, but rather even rebuke them. 12 For it is shame even  
 to name those things which are done of them in secret.  
 13 But all things when they are rebuked, are made manifest  
 of the light: For al that which doeth make manifest, is  
 light. 14 Wherefore hee sayth, Awake thou that sleepest,  
 and stand up from the dead: and Christ shall give thee

## RSV (1946) 1960

5 Therefore be imitators of God, as beloved children.  
 2 And walk in love, as Christ loved us and gave him-  
 self up for us, a fragrant offering and sacrifice to God.  
 3 But immorality and all impurity or covetousness must  
 not even be named among you, as is fitting among saints.  
 4 Let there be no filthiness, nor silly talk, nor levity, which  
 are not fitting; but instead let there be thanksgiving. 5 Be  
 sure of this, that no immoral or impure man, or one who is  
 covetous (that is, an idolater), has any inheritance in the  
 kingdom of Christ and of God. 6 Let no one deceive you  
 with empty words, for it is because of these things that the  
 wrath of God comes upon the sons of disobedience. 7 There-  
 fore do not associate with them, 8 for once you were dark-  
 ness, but now you are light in the Lord; walk as children  
 of light 9 (for the fruit of light is found in all that is good  
 and right and true), 10 and try to learn what is pleasing to  
 the Lord. 11 Take no part in the unfruitful works of dark-  
 ness, but instead expose them. 12 For it is a shame even to  
 speak of the things that they do in secret; 13 but when any-  
 thing is exposed by the light it becomes visible, for any-  
 thing that becomes visible is light. 14 Therefore it is said,  
 "Awake, O sleeper, and arise from the dead,  
 and Christ shall give you light."

## TYNDALE (1525) 1535

<sup>15</sup> Take hede therfore that ye walke circumspectly: not as foles: but as wyse <sup>16</sup> redeminge the tyme: for the dayes are evyll. <sup>17</sup> Wherefore, be ye not unwyse, but understonde what the will of the Lorde is, <sup>18</sup> and be not droncke with wyne, wherein is excesse: but be fulfilled with the sprete, <sup>19</sup> speakinge unto youre selves in psalmes and ymnes, and spretuall songes, singinge and making melodie to the Lorde in youre hertes, <sup>20</sup> givinge thanks all wayes for all thynges unto God the father, in the name of oure Lorde Jesus Christ: <sup>21</sup> submittinge youre selves one to another in the feare of God.

<sup>22</sup> Wemen submit youre selves unto youre awne husbendes, as unto the Lorde. <sup>23</sup> For the husbende is the wyves heed, even as Christ is the heed of the congregacion, and the same is the saveoure of the body. <sup>24</sup> Therefore as the congregacion is in subjeccion to Christ, lykewyse let the wyves be in subjeccion to their husbendes in all thynges. <sup>25</sup> Husbendes love youre wives, even as Christ loved the congregacion, and gave him selfe for it, <sup>26</sup> to sanctifie it, and clensed it in the fountayne of water thorow the worde, <sup>27</sup> to make it unto him selfe, a glorious congregacion with out spot or wrinkle, or eny soche thyng: but that it shuld be holy and with out blame.

<sup>28</sup> So ought men to love their wyves, as their awne bodyes. He that loveth his wyfe, loveth him selfe. <sup>29</sup> For no man ever yet hated his awne flesshe: but norisseth and cherisseth it, even as the Lorde doth the congregacion.

## RHEIMS 1582

*thee.* <sup>15</sup> See therfore, brethren, how you walke warily. not as unwise, but as wise: <sup>16</sup> redeeming the time, because the daies are evil. <sup>17</sup> Therefore become not unwise, but understanding what is the wil of God. <sup>18</sup> And be not drunke with wine wherein is rioteousnes, but be filled with the Spirit, <sup>19</sup> speaking to your selves in psalmes and hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord: <sup>20</sup> giving thanks alwaies for al things, in the name of our Lord JESUS Christ to God and the Father. <sup>21</sup> Subject one to an other in the feare of Christ.

<sup>22</sup> Let women be subject to their husbendes, as to our Lord: <sup>23</sup> because the man is the head of the woman: as Christ is the head of the CHURCH. Him self, the saviour of his body. <sup>24</sup> But as the CHURCH is subject to Christ, so also the women to their husbands in al things. <sup>25</sup> Husbands, love your wives, as Christ also loved the CHURCH, and delivered him self for it: <sup>26</sup> that he might sanctifie it, cleansing it by the laver of water in the word, <sup>27</sup> that he might present to him self a glorious CHURCH, not having spot, or wrinkle, or any such thing, but that it may be holy and unspotted. <sup>28</sup> So also men ought to love their wives as their owne bodies. He that loveth his wife, loveth him self. <sup>29</sup> For no man ever bated his owne flesh: but he nourisheth and

## GREAT BIBLE (1539) 1540

<sup>15</sup> Take hede therfore howe ye walke circumspectly: not as unwyse, but as wyse men: <sup>16</sup> wynnynge occasyon, because the dayes are evyll. <sup>17</sup> Wherefore, be ye not unwyse, but understande what the wyll of the Lorde is, <sup>18</sup> and be not droncke with wyne wherein is excesse: but be fylled with the sprete, <sup>19</sup> speakynge unto youre selves in psalmes and hymnes, and spretuall songes, synginge and makynge melodie to the Lorde in youre hertes, <sup>20</sup> gyvynge thanks allwayes for all thynges, unto God the father in the name of oure Lorde Jesus Chryst, <sup>21</sup> submittynge youre selves one to another in the feare of God.

<sup>22</sup> Ye women, submit youre selves unto youre awne husbendes, as unto the Lorde. <sup>23</sup> For the husbende is the wyves heed, even as Chryst is the heed of the congregacyon, and the same is he that ministreth salvacion unto the body. <sup>24</sup> Therefore, as the congregacyon is in subjeccyon to Chryst, lykewyse let the wyves also be in subjeccyon to theyr husbendes in all thynges. <sup>25</sup> Ye husbendes, love youre wyves, even as Chryst also loved the congregacyon, and gave hym selfe for it, <sup>26</sup> to sanctifye it, and clensed it in the fountayne of water thorow the worde, <sup>27</sup> to make it unto him selfe a glorious congregacyon, without spot or wrynckle, or eny soche thyng: but that it shulde be holy, and without blame. <sup>28</sup> So ought men to love theyr wyves, as their awne bodyes. He that loveth hys wyfe, loveth hym selfe. <sup>29</sup> For no man ever yet hated hys awne flesshe: but noryssheth and cherisseth it, even as the Lorde doth the

## KJ (1611) 1873

Christ shall give thee light. <sup>15</sup> See then that ye walk circumspectly, not as fools, but as wise, <sup>16</sup> redeeming the time, because the days are evil. <sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord is. <sup>18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit; <sup>19</sup> speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; <sup>20</sup> giving thanks always for all *things* unto God and the Father in the name of our Lord Jesus Christ; <sup>21</sup> submitting yourselves one to another in the fear of God.

<sup>22</sup> Wives, submit yourselves unto your own husbands, as unto the Lord. <sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. <sup>24</sup> Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every *thing*. <sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> that he might sanctify and cleanse *it* with the washing of water by the word, <sup>27</sup> that he might present it to himself a glorious church, not having spot, or wrinkle, or any such *thing*; but that it should be holy and without blemish. <sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no *man* ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord

## GENEVA BIBLE (1560) 1562

shall give thee light. <sup>15</sup> Take hede therefore that ye walke circumspectly, not as fooles, but as wise. <sup>16</sup> Redemyng the time: for the dayes, are evil. <sup>17</sup> Wherefore, be ye not unwyse, but understand what the will of the Lord is. <sup>18</sup> And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit. <sup>19</sup> Speaking unto your selves in psalmes, and hymnes, and spiritual songs, singing, and making melodie to the Lord in your hearts. <sup>20</sup> Giving thankes alwayes for all things unto God even the Father, in the Name of our Lord Jesus Christ. <sup>21</sup> Submitting your selves one to another in the feare of God.

<sup>22</sup> Wives, submit your selves unto your housbands, as unto the Lord. <sup>23</sup> For the housband is the wives head, even as Christ is the head of the Church, and the same is the saviour of (his) bodie. <sup>24</sup> Therefore as the Churche is in subjection to Christ, even so (let) the wives (be) to their housbands in everie thing,

<sup>25</sup> Housbands, love your wives, even as Christ loved the Churche, and gave him self for it. <sup>26</sup> That he might sanctifie it and clense it by the washing of water through the worde. <sup>27</sup> That he might make it unto him self a glorious Church, not having spot or wrinkle, or anie suche thing: but that it shulde be holie and without blame. <sup>28</sup> So ought men to love their wives, as their owne bodies: he that loveth his wife, loveth him self. <sup>29</sup> For no man ever yet hated his owne flesh, but nourisheth and cherisheth it, even

## (RV 1881) ASV 1901

<sup>15</sup> Look therefore carefully how ye walk, not as unwise, but as wise; <sup>16</sup> redeeming the time, because the days are evil. <sup>17</sup> Wherefore be ye not foolish, but understand what the will of the Lord is. <sup>18</sup> And be not drunken with wine, wherein is riot, but be filled with the Spirit; <sup>19</sup> speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; <sup>20</sup> giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; <sup>21</sup> subjecting yourselves one to another in the fear of Christ.

<sup>22</sup> Wives, *be in subjection* unto your own husbands, as unto the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. <sup>24</sup> But as the church is subject to Christ, so *let* the wives also *be* to their husbands in everything. <sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; <sup>26</sup> that he might sanctify it, having cleansed it by the washing of water with the word, <sup>27</sup> that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. <sup>28</sup> Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: <sup>29</sup> for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the

## BISHOPS' BIBLE (1568) 1602

light. <sup>15</sup> Take heed therefore that ye walke circumspectly: not as unwise, but as wise, <sup>16</sup> Redeeming the time, because the daies are evill. <sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord is. <sup>18</sup> And be not drunke with wine, wherein is excesse: but be filled with the spirit, <sup>19</sup> Speaking unto your selves in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts: <sup>20</sup> Giving thankes alwayes for all things unto God and the Father, in the name of our Lord Jesus Christ: <sup>21</sup> Submitting your selves one to another in the feare of God. <sup>22</sup> Wives, submit your selves unto your owne husbands, as unto the Lord: <sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the Church, and he is the saviour of the body. <sup>24</sup> But as the Church is subject unto Christ, likewise the wives to their owne husbands in all things. <sup>25</sup> Ye husbands love your wives, even as Christ also loved the Church, and gave himselfe for it, <sup>26</sup> To sanctifie it, when hee had cleansed *it* in the fountaine of water in the word: <sup>27</sup> That he might present it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy, and without blame. <sup>28</sup> So ought men to love their wives, as their owne bodies: hee that loveth his wife, loveth himselfe. <sup>29</sup> For no man ever yet hated his owne flesh: but nourisheth

## RSV (1946) 1960

<sup>15</sup> Look carefully then how you walk, not as unwise men but as wise, <sup>16</sup> making the most of the time, because the days are evil. <sup>17</sup> Therefore do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, <sup>19</sup> addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, <sup>20</sup> always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

<sup>21</sup> Be subject to one another out of reverence for Christ. <sup>22</sup> Wives, be subject to your husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. <sup>24</sup> As the church is subject to Christ, so let wives also be subject in everything to their husbands. <sup>25</sup> Husbands, love your wives, as Christ loved the church and gave himself up for her, <sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. <sup>28</sup> Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup> For no man ever hates his own flesh, but nourishes and

## TYNDALE (1525) 1535

<sup>30</sup> For we are members of his body, of his flesshe, and of his bones. <sup>31</sup> For this cause shall a man leave father and mother, and shall continue with his wyfe, and two shalbe made one flesshe. <sup>32</sup> This is a great secrete, but I speake bitwene Christ and the congregacion. <sup>33</sup> Neverthelesse do ye so that every one of you love his wyfe truely even as him selfe. And let the wyfe se that she feare her husbände.

**6** Chyldren obey youre fathers and mothers in the Lorde: for so is it right. <sup>2</sup> Honoure thy father and mother, that is the fyrst commaundement that hath eny promes, <sup>3</sup> that thou mayst be in good estate, and lyve longe on the erthe. <sup>4</sup> And ye fathers move not youre chyldren to wrath: but brynge them up with the norter and informacion of the Lorde. <sup>5</sup> Servauntes be obedient unto youre carnall masters, with feare and tremblinge, in singlenes of youre hertes, as unto Christ: <sup>6</sup> not with service in the eye sight, as men pleasers: but as the servauntes of Christ, doynge the will of God from the herte <sup>7</sup> with good will, servinge the Lorde, and not men. <sup>8</sup> And remember that whatsoever good thinge eny man doeth that shall he receave agayne of the Lorde, whether he be bonde or fre. <sup>9</sup> And ye masters, do even the same thinges unto them, puttinge away threateninges: and remember that even youre master also is in heaven, nether is ther eny respecte of person with him.

## RHEIMS 1582

cherisheth it, as also Christ the CHURCH: <sup>30</sup> because we be the members of his body, of his flesh and of his bones. <sup>31</sup> *For this cause shal man leave his father and mother: and shal cleave to his wife, and they shalbe two in one flesh.* <sup>32</sup> This is a great sacrament. but I speake in Christ and in the CHURCH <sup>33</sup> Nevertheles you also every one, let eche love his wife as him self: and let the wife feare her husband.

**6** Children, obey your parents in our Lord. for this is just. <sup>2</sup> *Honour thy father and thy mother* (which is the first commaundement in the promis.) <sup>3</sup> *that it may be wel with thee, and thou maiest be long-lived upon the earth.* <sup>4</sup> And you fathers, provoke not your children to anger: but bring them up in the discipline and correption of our Lord.

<sup>5</sup> Servants, be obedient to your lordes according to the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: <sup>6</sup> not serving to the eie, as it were pleasing men, but as the servants of Christ, doing the wil of God from the hart, <sup>7</sup> with a good wil serving, as to our Lord and not to men. <sup>8</sup> Knowing that every one what good soever he shal doe, that shal he receive of our Lord, whether he be bond, or free. <sup>9</sup> And you maisters, doe the same things to them, remitting threatenings: knowing that both their Lord and yours, is in heaven: and acception of persons is not with him.

## GREAT BIBLE (1539) 1540

congregacyon. <sup>30</sup> For we are members of his body, of his flesshe, and of hys bones. <sup>31</sup> For thys cause shall a man leave father and mother, and shall be joynd unto his wyfe, and of two shalbe made one flesshe. <sup>32</sup> Thys is a greate secrete, but I speake of Chryst and of the congregacyon. <sup>33</sup> Neverthelesse, do ye so, that every one love hys wyfe even as hym selfe, and let the wyfe reverence her husbände.

**6** Chyldren, obey youre fathers and mothers in the Lorde: for that is ryght <sup>2</sup> Honoure thy father and mother, (the same is the fyrst commaundement in the promes) <sup>3</sup> that thou mayst prospere, and lyve longe on the erth. <sup>4</sup> Ye fathers move not youre chyldren to wrath: but brynge them up thorowe the doctryne and informacyon of the Lorde. <sup>5</sup> Ye servauntes, obeye them that are youre bodely masters, with feare and tremblynge, even with the synglenes of youre herte, as unto Christ: <sup>6</sup> not doynge service unto the eye, as they that go about to please men: but as the servauntes of Christ, doynge the wyll of God from the herte <sup>7</sup> with good wyll, servynge the Lorde, and not men. <sup>8</sup> Knowynge thys, that whatsoever good thyng eny man doeth, the same shall he receave agayne of God, whether he be bonde or fre. <sup>9</sup> And ye masters, do even the same thynges unto them, puttinge away threatenynge: Knowynge, that youre master also is in heaven, nether is ther eny respecte of person with hym.

## KJ (1611) 1873

the church: <sup>30</sup> for we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

**6** Children, obey your parents in the Lord: for this is right. <sup>2</sup> Honour thy father and mother; (which is the first commandment with promise;) <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth. <sup>4</sup> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

<sup>5</sup> Servants, be obedient to *them that are your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup> not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; <sup>7</sup> with good will doing service, as to the Lord, and not to men: <sup>8</sup> knowing that whatsoever good *thing* any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. <sup>9</sup> And, ye masters, do the same *things* unto them, forbearing threatening: knowing that <sup>10</sup> your Master also is in heaven; neither is there respect of persons with him.

|| Some read, *both your and their Master*.

## GENEVA BIBLE (1560) 1562

as the Lord (doeth) the Church. <sup>30</sup> For we are members of his bodie, of his flesh, and of his bones. <sup>31</sup> For this cause shal a man leave father and mother, and shal cleave to his wife, and they twaine shalbe one flesh. <sup>32</sup> This is a great secret, but I speake concerning Christ, and concerning the Churche. <sup>33</sup> Therefore everie one of you, (do ye so:) let everie one love his wife. even as him self, and (let) the wife (se) that she feare her housband.

**6** Children, obey your parents in the Lord for this is right.

<sup>2</sup> Honour thy father and mother [whiche is the first commandment with promes] <sup>3</sup> That it may be wel with thee, and that thou maist live long on earth. <sup>4</sup> And ye, fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord. <sup>5</sup> Servants, be obedient unto them that are (your) masters, according to the flesh, with feare and trembling in singleness of your hearts as unto Christ. <sup>6</sup> Not with service to the eye, as men pleasers, but as the servants of Christ, doying the will of God from the heart. <sup>7</sup> With good will serving the Lord, and not men. <sup>8</sup> And know ye that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether (he be) bonde or fre. <sup>9</sup> And ye masters, do the same things unto them, putting away threatning: and knowe that even your maister also is in heaven, nether respect of persone with hym.

## (RV 1881) ASV 1901

church; <sup>30</sup> because we are members of his body. <sup>31</sup> For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. <sup>32</sup> This mystery is great: but I speak in regard of Christ and of the church. <sup>33</sup> Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife see that she fear her husband.

**6** Children, obey your parents in the Lord: for this is right. <sup>2</sup> Honor thy father and mother (which is the first commandment with promise), <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth. <sup>4</sup> And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

<sup>5</sup> Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup> not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; <sup>7</sup> with good will doing service, as unto the Lord, and not unto men: <sup>8</sup> knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. <sup>9</sup> And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

## BISHOPS' BIBLE (1568) 1602

and cherisheth it, even as the Lord the Church: <sup>30</sup> For wee are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave father and mother, and shalbe joined unto his wife, and two shall be made one flesh. <sup>32</sup> This is a great secret: but I speake of Christ and of the Church. <sup>33</sup> Therefore every one of you *doe ye so*: Let every one of you love his wife even as himselfe, and *let* the wife reverence her husband.

**6** Children, obey your parents in the Lord: for this is right. <sup>2</sup> Honour thy father and mother, (which is the first commaundement in promise,) <sup>3</sup> That thou mayest prosper, and live long on earth. <sup>4</sup> Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord. <sup>5</sup> Servants, obey them that are *your* bodily masters with feare and trembling, in singleness of your heart, as unto Christ. <sup>6</sup> Not with service unto the eye, as men pleasers: but as the servants of Christ, doing the will of God from the heart, <sup>7</sup> With good will serving the Lord, and not men: <sup>8</sup> Knowing that whatsoever good thing any man doeth, that shall be receive againe of the Lord, whether *he be* bond or free. <sup>9</sup> And ye masters, doe the same things unto them, putting away threatnings: knowing that your master also is in heaven, neither is re-

## RSV (1946) 1960

cherishes it, as Christ does the church. <sup>30</sup> because we are members of his body. <sup>31</sup> "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." <sup>32</sup> This is a great mystery, and I take it to mean Christ and the church; <sup>33</sup> however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

**6** Children, obey your parents in the Lord, for this is right.

<sup>2</sup> "Honor your father and mother" (this is the first commandment with a promise), <sup>3</sup> "that it may be well with you and that you may live long on the earth." <sup>4</sup> Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

<sup>5</sup> Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; <sup>6</sup> not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, <sup>7</sup> rendering service with a good will as to the Lord and not to men, <sup>8</sup> knowing that whatever good any one does, he will receive the same again from the Lord, whether he is a slave or free. <sup>9</sup> Masters, do the same to them, and forbear threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.

## TYNDALE (1525) 1535

<sup>10</sup> Finally my brethren, be stronge in the Lorde, and in the power of his might. <sup>11</sup> Put on the armour of God, that ye maye stonde stedfast agaynst the crafty assautes of the devyll. <sup>12</sup> For we wrestle not agaynst flesshe and bloud: but agaynstrule, agaynst power, and agaynst worldly rulers of the dercknes of this worlde, agaynst spretuall wickednes, for heavenly thinges.

<sup>13</sup> For this cause take unto you the armour of God, that ye maye beable to resist in the evyll daye, and stonde perfect in all thinges.

<sup>14</sup> Stonde therfore, and youre loynes gyrd about with veritie, haveinge on the brest plate of rightewesnes, <sup>15</sup> and shood with showes prepared by the gospell of peace. <sup>16</sup> Above all take to you the shelde of fayth, wherwith ye maye quenche all the fyrie dartes of the wicked. <sup>17</sup> And take the helmet of salvacion, and the swearde of the sprete, which is the worde of God. <sup>18</sup> And praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch therunto with all instance and supplicacion for all saynctes <sup>19</sup> and for me, that uttraunce maye be geven unto me, that I maye open my mouth boldly, to utter the secretes of the gospell, <sup>20</sup> wherof I am messenger in bondes, that therin I maye speake frely, as it becommeth me to speake.

## RHEIMS 1582

<sup>10</sup> Hence forth brethren, be strengthened in our Lord, and in the might of his power. <sup>11</sup> Put you on the armour of God, that you may stand against the deceites of the Devil. <sup>12</sup> For our wrestling is not against flesh and bloud: but against Princes and Potestats, against the rectors of the world of this darkenes, against the spirituals of wickednes in the celestials. <sup>13</sup> Therefore take the armour of God, that you may resist in the evil day, and stand in al things perfect. <sup>14</sup> Stand therefore having your loines girded in truth, and clothed with the breast-plate of justice, <sup>15</sup> and having your feete shod to the preparation of the Gospel of peace: <sup>16</sup> in al things taking the shield of faith, wherewith you may extinguish al the fire dartes of the most wicked one. <sup>17</sup> and take unto you the helmet of salvation: and the sword of the spirit (which is the word of God) <sup>18</sup> in al praier and supplication praying at al time in spirit: and in the same watching in al instance and supplication for al the sainctes: <sup>19</sup> and for me, that speache may be given me in the opening of my mouth with confidence, to make knownen the mysterie of the Gospel, <sup>20</sup> for the which I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

## GREAT BIBLE (1539) 1540

<sup>10</sup> Finally my brethren, be stronge thorowe the Lorde and thorowe the power of his myght. <sup>11</sup> Put on all the armour of God, that ye maye stande agaynst the assautes of the devyll. <sup>12</sup> For we wrestle not agaynst bloude and flesshe: but agaynst rule, agaynst power, agaynst worldly rulers, even governors of the darcknes of thys worlde, agaynst spretuall craftynes in heavenly thynges.

<sup>13</sup> Wherefore take unto you the whole armour of God, that ye maye be able to resyste in the evyll daye, and stande perfecte in all thinges:

<sup>14</sup> Stande therfore, and youre loynes gyrd with the trueth, haveinge on the brest plate of ryghtewesnes, <sup>15</sup> and haveinge shoes on youre fete, that ye maye be prepared for the Gospell of peace. <sup>16</sup> Above all, take to you the shyld of fayth, wherwith ye maye quenche all the fyrie dartes of the wycked. <sup>17</sup> And take the helmet of salvacyon, and the swearde of the sprete, which is the worde of God. <sup>18</sup> And praye all wayes with all maner of prayer and supplicacyon in the sprete: and watch ther unto with all instance and supplicacyon for all saynctes <sup>19</sup> and for me, that utteraunce maye be geven unto me that I maye open my mouth frely, to utter the secretes of my Gospell <sup>20</sup> (wherof I am messenger in bondes) that therin I maye speake frely, as I ought to speake.

## KJ (1611) 1873

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might. <sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. <sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; <sup>15</sup> and your feet shod with the preparation of the gospel of peace; <sup>16</sup> above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; <sup>19</sup> and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, <sup>20</sup> for which I am ambassador in bonds: that therein I may speak boldly, as I ought to speak.

## GENEVA BIBLE (1560) 1562

<sup>10</sup> Finally, my brethren, be strong in the Lord is there and in the power of his might. <sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the assaults of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, (and) against the wordlie governours, (the princes of the darkenes of this worlde, against spiritual wickednesses, (whiche are) in the hie places. <sup>13</sup> For this cause take unto you the whole armour of God, that ye may be able to resist in the evil daye, and having finished al things, stand fast. <sup>14</sup> Stand therefore, and your loines girde about with veritie, and having on the brest plate of righteousness. <sup>15</sup> And your fete shod with the preparation of the Gospel of peace. <sup>16</sup> Above al, take the shielde of faith, wherewith ye may quenche all the fyrie dartes of the wicked. <sup>17</sup> And take the helmet of salvation, and the sworde of the Spirit, which is the worde of God. <sup>18</sup> And pray alwise with all maner prayer and supplication in the Spirit: and watch thereunto with al perseverance and supplication for all Saintes. <sup>19</sup> And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel. <sup>20</sup> Whereof I am the ambassadour in bondes, that therin I may speake boldly, as I ought to speake.

## (RV 1881) ASV 1901

<sup>10</sup> Finally, be strong in the Lord, and in the strength of his might. <sup>11</sup> Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. <sup>13</sup> Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. <sup>14</sup> Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, <sup>19</sup> and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

## BISHOPS' BIBLE (1568) 1602

spect of person with him. <sup>10</sup> Finally, my brethren, bee strong in the Lord, and in the power of his might. <sup>11</sup> Put on all the armour of God, that yee may stand against the assaults of the devill. <sup>12</sup> For wee wrestle not against blood and flesh, but against rulers, against powers, against worldly governours of the darkenesse of this world, against spirituall wickednesse in heavenly *places*. <sup>13</sup> Wherefore take unto you the whole armour of God, that yee may be able to resist in the evill day, and having finished all things, to stand fast. <sup>14</sup> Stand therefore, having your loynes girt about with the trueth, and having on the brestplate of righteousness: <sup>15</sup> And your feete shod in the preparation of the Gospel of peace. <sup>16</sup> Above all, taking the shield of faith, wherewith yee may quench all the fiery dartes of the wicked. <sup>17</sup> And take the helmet of salvation, and the sword of the spirite, which is the worde of God: <sup>18</sup> Praying alwayes in all prayer and supplication in the spirit, and watching for the same purpose with all instance and supplication for all saints: <sup>19</sup> And for me, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the Gospel, <sup>20</sup> Whereof I am a messenger in bondes, that therein I may speake freely, as I ought

## RSV (1946) 1960

<sup>10</sup> Finally, be strong in the Lord and in the strength of his might. <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil. <sup>12</sup> For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. <sup>13</sup> Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the equipment of the gospel of peace; <sup>16</sup> above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God. <sup>18</sup> Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, <sup>19</sup> and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak.

## TYNDALE (1525) 1535

<sup>21</sup> But that ye maye also knowe what condicion I am in and what I do, Tichicus my deare brother and faythfull minister in the Lorde, shall shewe you of all thinges, <sup>22</sup> whom I sent unto you for the same purpose, that ye myght knowe what case I stonde in, and that he myght comfort youre hertes.

<sup>23</sup> Peace be with the brethren, and love with fayth, from God the father and from the Lorde Jesu Christ. <sup>24</sup> Grace be with all them which love oure Lorde Jesus Christ in purenes. Amen

## RHEIMS 1582

<sup>21</sup> And that you also may know the things about me, what I doe: Tychicus my dearest brother and faithful minister in our Lord, wil make you understand al things: <sup>22</sup> whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort your hartes. <sup>23</sup> Peace to the brethren and charitie with faith from God the Father, and our Lord JESUS Christ. <sup>24</sup> Grace with al that love our Lord JESUS Christ in incorruption. Amen.

## GREAT BIBLE (1539) 1540

<sup>21</sup> But that ye maye also knowe what condicyon I am in, and what I do, Tichicus the deare brother and faythfull mynyster in the Lorde, shall shewe you of all thynges, <sup>22</sup> whom I have sent unto you for the same purpose, that ye myght knowe what case we stande in, and that he myght comforte youre hertes. <sup>23</sup> Peace be unto the brethren and love with fayth, from God the father and from the Lorde Jesus Chryst. <sup>24</sup> Grace be with all them which love oure Lorde Jesus Chryst sincerely. Amen.

## KJ (1611) 1873

<sup>21</sup> But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all *things*: <sup>22</sup> whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts. <sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

## GENEVA BIBLE (1560) 1562

<sup>21</sup> But that ye may also knowe mine affaires (and) what I do, Tychicus (my) deare brother and faithfull minister in the Lorde, shall shewe you of all things. <sup>22</sup> Whome I have sent unto you for the same purpose, that ye might knowe mine affaires and that ye might comfort your hearts. <sup>23</sup> Peace (be) with the brethren, and love with faith from God the Father, and (frome) the Lord Jesus Christ. <sup>24</sup> Grace (be) with all them whiche love our Lord Jesus Christe, to (their) immortalitie. Amen.

## (RV 1881) ASV 1901

<sup>21</sup> But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: <sup>22</sup> whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all them that love our Lord Jesus Christ with a *love* incorruptible.

## BISHOPS' BIBLE (1568) 1602

to speake. <sup>21</sup> But that yee also may know my affaires, and what I doe, Tychicus a deare brother and a faithfull minister in the Lorde, shall shewe you all things: <sup>22</sup> Whome I have sent unto you for the same purpose, that ye might know of our affaires, and that he might comfort your hearts. <sup>23</sup> Peace *be unto you* brethren, and love with faith from God the Father, and from the Lorde Jesus Christ. <sup>24</sup> Grace *bee* with all them which love our Lord Jesus Christ in sinceritie. Amen.

## RSV (1946) 1960

<sup>21</sup> Now that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything. <sup>22</sup> I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all who love our Lord Jesus Christ with love undying.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL THE APOSTLE  
UNTO THE PHILIPPIANS.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNT PAUL THE APOSTLE  
UNTO THE PHILIPPYANS.

Geneva Bible (1560) 1562  
THE EPISTLE OF PAUL TO THE PHILIPPIANS.

Bishops' Bible (1568) 1602  
THE EPISTLE OF THE APOSTLE SAINT PAUL  
TO THE PHILIPPIANS.

Rheims 1582  
THE EPISTLE OF PAUL TO THE PHILIPPIANS.

King James Version (1611) 1873  
THE EPISTLE OF PAUL THE APOSTLE  
TO THE PHILIPPIANS.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO THE PHILIPPIANS

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO THE PHILIPPIANS

## TYNDALE (1525) 1535

1 Paul and Timotheus the servauntes of Jesu Christ. To all the Saynctes in Christ Jesu, which are at Philippos, with the Bisshops and Deacons.

<sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

<sup>3</sup> I thanke my God with all remembraunce of you, <sup>4</sup> all wayes in all my prayers for you, and praye with gladnes, <sup>5</sup> because of the fellowshyp which ye have in the gospell from the fyrst daye unto now: <sup>6</sup> and am suerly certified of this, that he which beganne a good worke in you, shall go forth with it untill the daye of Jesus Christ, <sup>7</sup> as it becometh me so to judge of you all, because I have you in my herte, and have you also every one companions of grace with me, even in my bondes, as I defende and stablysshe the gospell.

<sup>8</sup> For God beareth me recorde how greatly I longe after you all from the very herte rote in Jesus Christ. <sup>9</sup> And this I praye, that youre love maye increace more and more in knowledge, and in all feelinge, <sup>10</sup> that ye myght accepte thinges most excellent, that ye myght be pure and soche as shulde hurte no mannes conscience, untill the daye of Christ, <sup>11</sup> filled with the frutes of ryghtewesnes, which frutes come by Jesus Christ unto the glory and laude of God.

<sup>12</sup> I wolde ye understode brethren that my busynes is happened unto the greate furtheringe of the gospell. <sup>13</sup> So that my bondes in Christ, are manifest thorow out all the

## RHEIMS 1582

1 Paul and Timothee the servants of JESUS Christ: to al the sainctes in Christ JESUS that are at Philippi, with the Bishops and Deacons. <sup>2</sup> Grace to you and peace from God our father, and our Lord JESUS Christ.

<sup>3</sup> I give thanks to my God in al memorie of you (<sup>4</sup> alwaies in al my praier for al you, with joy making petition) <sup>5</sup> for your communicating in the Gospel of Christ from the first day until now. <sup>6</sup> trusting this same thing, that he which hath begonne in you a good worke, wil perfit it unto the day of Christ JESUS. <sup>7</sup> as it is reason for me, this to thinke for al you, for that I have you in hart, and in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my joy. <sup>8</sup> For God is my witnes, how I covet you al in the bowels of Jesus Christ. <sup>9</sup> And this I pray, that your charitie may more and more abound in knowledge and in al understanding: <sup>10</sup> that you may approve the better things, that you may be sincere and without offence unto the day of Christ, <sup>11</sup> replenished with the fruite of justice by Jesus Christ, unto the glorie and praise of God.

<sup>12</sup> And I wil have you know brethren, that the things about me are come to the more furtherance of the Gospel: <sup>13</sup> so that my bandes were made manifest in Christ in al

## GREAT BIBLE (1539) 1540

1 Paul and Tymothe the servauntes of Jesu Chryst. To all the saynctes in Chryst Jesu, which are at Philippos with the Bisshops and Deacons.

<sup>2</sup> Grace be unto you and peace from God oure father, and from the Lorde Jesus Chryst.

<sup>3</sup> I thanke my God with all remembraunce of you <sup>4</sup> all wayes in all my prayers for you, and praye with gladnes: <sup>5</sup> because ye are come into the fellowshyppe of the Gospell from the fyrst daye unto nowe <sup>6</sup> and am suerly certyfied of thys, that he which hath begonne a good worke in you, shall perfourme it untill the daye of Jesus Chryst, <sup>7</sup> as it becommeth me, so judge I of you all, because I have you in my herte: for asmoche as ye all are companyons of grace with me, even in my bondes, and in the defendynge and stablissynge of the Gospell.

<sup>8</sup> For God is my recorde, howe greatly I longe after you all, from the very herte rote in Jesus Chryst. <sup>9</sup> And thys I praye, that youre love maye increace yet more and more in knowledge, and in all understandynge, <sup>10</sup> that ye maye accepte the thynges that are most excellent, that ye maye be pure, and soche, as offende no man untill the daye of Christ: <sup>11</sup> beyng fy lled with the frute of ryghtewesnes, which cometh by Jesus Christ unto the glory and prayse of God.

<sup>12</sup> I wolde ye shulde understonde (brethren) that the thynges which happened unto me, chaunced unto the greate furtheraunce of the Gospell: <sup>13</sup> So that my bandes in Christ, are manifeste thorowe out all the judgement hall

## KJ (1611) 1873

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: <sup>2</sup> grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>3</sup> I thank my God upon every remembrance of you, <sup>4</sup> always in every prayer of mine for you all making request with joy. <sup>5</sup> for your fellowship in the gospel from the first day until now; <sup>6</sup> being confident of this very *thing*, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: <sup>7</sup> even as it is meet for me to think this of you all, because I have you in *my* heart; inasmuch as both in my bonds, and *in* the defence and confirmation of the gospel, ye all are partakers of my grace. <sup>8</sup> For God is my record, how *greatly* I long after you all in the bowels of Jesus Christ. <sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; <sup>10</sup> that ye may approve *things* that are excellent; that ye may be sincere and without offence till the day of Christ; <sup>11</sup> being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

<sup>12</sup> But I would ye should understand, brethren, that the *things which happened* unto me have fallen out rather unto the furtherance of the gospel; <sup>13</sup> so that my bonds in Christ

## GENEVA BIBLE (1560) 1562

**1** Paul and Timotheus the servants of Jesus Christe, to all the Saintes in Christe Jesus whiche are at Philippi, with the Bishops, and Deacons: <sup>2</sup> Grace (be) with you, and peace from God our Father, and (from) the Lord Jesus Christ. <sup>3</sup> I thanke my God (having) you in perfect memorie. <sup>4</sup> [Alwaise in all my prayers for all you, praying with gladnes] <sup>5</sup> Because of the fellowship whiche ye have in the Gospel, from the first day unto now. <sup>6</sup> And I am perswaded of this same thing that he that hathe begone (this) good worke in you, wil performe it until the day of Jesus Christ. <sup>7</sup> As it becometh me so to judge of you al because I have you in remembrance that both in my bandes, and in (my) defense, and confirmation of the Gospell you all were partakers of my grace. <sup>8</sup> For God is my recorde, how I long after you al from the verie heart rote in Jesus Christ. <sup>9</sup> And this I pray, that your love may abunde, yet more and more in knowledge, and in all judgement. <sup>10</sup> That ye may discerne things that differ (one from another,) that ye may be pure, and with out offence, untill the day of Christ. <sup>11</sup> Filled with the frutes of righteousnes whiche are by Jesus Christe unto the glorie and praise of God.

<sup>12</sup> I wolde ye understode, brethren, that the things which (have come) unto me, are turned rather to the furthering of the Gospel. <sup>13</sup> So that my bandes in Christe are famous throughout all the judgement hall, and in all other (places.)

## (RV 1881) ASV 1901

**1** Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> I thank my God upon all my remembrance of you, <sup>4</sup> always in every supplication of mine on behalf of you all making my supplication with joy, <sup>5</sup> for your fellowship in furtherance of the gospel from the first day until now; <sup>6</sup> being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: <sup>7</sup> even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. <sup>8</sup> For God is my witness, how I long after you all in the tender mercies of Christ Jesus. <sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and all discernment; <sup>10</sup> so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; <sup>11</sup> being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

<sup>12</sup> Now I would have you know, brethren, that the things which *happened* unto me have fallen out rather unto the progress of the gospel; <sup>13</sup> so that my bonds became manifest in Christ throughout the whole prætorian

## BISHOPS' BIBLE (1568) 1602

**1** Paul and Timotheus the servants of Jesus Christ, to all the Saintes in Christ Jesus, which are at Philippos, with the Bishops and Deacons: <sup>2</sup> Grace *be* unto you, and peace from God the Father, and *from* the Lord Jesus Christ. <sup>3</sup> I thanke my God with all remembrance of you: <sup>4</sup> (Alwayes in all my prayers for all you, making prayer with gladnesse:) <sup>5</sup> For your fellowship in the Gospel, from the first day untill now: <sup>6</sup> Beeing perswaded of the same thing, that hee which hath begonne a good worke in you, will performe it untill the day of Jesus Christ: <sup>7</sup> As it becommeth mee to judge this of you all, because I have you in my heart, and in my bondes, in the defence and confirmation of the Gospel, you all beeing partakers of my grace. <sup>8</sup> For God is my record, howe greatly I long after you all in the bowels of Jesus Christ. <sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge, and in all understanding: <sup>10</sup> That ye may discerne things that differ: that ye may be pure and without offence till the day of Christ, <sup>11</sup> Being filled with the frutes of righteousness, which *are* by Jesus Christ, unto the glory and praise of God. <sup>12</sup> But I would yee should understand, brethren, that the things which *came* unto mee, have come rather unto the furtherance of the Gospel. <sup>13</sup> So that my bondes in Christ are manifest thorowout all the judgement hall, and in all other

## RSV (1946) 1960

**1** Paul and Timothy, servants of Christ Jesus,  
To all the saints in Christ Jesus who are at Philippi, with the bishops and deacons:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup> always in every prayer of mine for you all making my prayer with joy, <sup>5</sup> thankful for your partnership in the gospel from the first day until now. <sup>6</sup> And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ. <sup>7</sup> It is right for me to feel thus about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. <sup>8</sup> For God is my witness, how I yearn for you all with the affection of Christ Jesus. <sup>9</sup> And it is my prayer that your love may abound more and more, with knowledge and all discernment, <sup>10</sup> so that you may approve what is excellent, and may be pure and blameless for the day of Christ, <sup>11</sup> filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.

<sup>12</sup> I want you to know, brethren, that what has happened to me has really served to advance the gospel, <sup>13</sup> so that it has become known throughout the whole prætorian guard and to all the rest that my imprisonment is for Christ;

TYNDALE (1525) 1535

judgement hall and in all other places: <sup>14</sup>In so moche that many of the brethren in the Lorde are boldned thorow my bondes and dare more largely speake the worde with out feare. <sup>15</sup>Some ther are which preache Christ of envie and stryfe, and some of good will. <sup>16</sup>The one parte preacheth Christ of stryfe and not purely, supposinge to adde more adversitie to my bondes. <sup>17</sup>The otherparte of love, because they se that I am set to defend the gossell.

<sup>18</sup>What then? So that Christ be preached all maner wayes, whether it be by occasion, or of true meaninge, I therin joye: ye and will joye. <sup>19</sup>For I knowe that this shall chaunce to my salvacion, thorow youre prayer and ministring of the sprete of Jesu Christ, <sup>20</sup>as I hertely loke for and hope that in nothinge I shalbe ashamed: but that with all confidence, as all wayes in tymes past, even so now Christ shall be magnified in my body whether it be thorowe lyfe, or els deeth. <sup>21</sup>For Christ is to me lyfe, and deeth is to me avauntage.

<sup>22</sup>Yf it chaunce me to live in the flesshe, that is to me frutefull forto worke, and what to chose I wote not. <sup>23</sup>I am constrayned of two thinges: I desyre to be lowsed and to be with Christ, which thinge is best of all. <sup>24</sup>Neverthesse to abyde in the flesshe is moare nedfull for you. <sup>25</sup>And this am I sure of, that I shall abyde, and with you all continue, for the furtheraunce and joye of youre fayth, <sup>26</sup>that ye maye moare abundantly rejoyce in Jesus Christ thorow me, by my comminge to you agayne.

RHEIMS 1582

the court, and in al the rest, <sup>14</sup>that many of our brethren in our Lord, having confidence in my bandes, were bold more abundantly without feare to speake the word of God. <sup>15</sup>Some in deede even for envie and contention: but some also for good wil preache Christ. <sup>16</sup>Some of charitie: knowing that I am set unto the defense of the Gospel. <sup>17</sup>And some of contention preache Christ not sincerely: supposing that they raise affliction to my bandes. <sup>18</sup>But what? So that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I rejoyce, yea and wil rejoyce. <sup>19</sup>For I know that this shal fail out to me unto salvation by your praier and the subministration of the Spirit of JESUS Christ, <sup>20</sup>according to my expectation and hope, because in nothing shal I be confounded, but in al confidence as alwaies, now also shal Christ be magnified in my body, whether it be by life, or by death. <sup>21</sup>For unto me, to live is Christ: and to die is gaine. <sup>22</sup>And if to live in the flesh, this unto me be the fruit of the worke, and what I shal choose I know not. <sup>23</sup>And I am straitened of the two: having desire to be dissolved and to be with Christ, a thing much more better. but to abide in the flesh, necessarie for you. <sup>24</sup>And trusting this, I know that I shal abide and continue with you al, unto your furtherance and joy of the faith: <sup>25</sup>that your gratulation may abound in Christ JESUS in me, by my comming againe to you.

GREAT BIBLE (1539) 1540

and in all other places: <sup>14</sup>In so moche that many of the brethren in the Lorde beyng encouraged thorowe my bandes, dare more boldly speake the worde without feare. <sup>15</sup>Some preache Chryst of envie and stryfe, and some of good wyll, <sup>16</sup>The one parte preache Chryst of stryfe and not sincerely, supposynge to adde more adversytie to my bandes. <sup>17</sup>Agayne the other parte preache of love, because they knowe, that I am set to defende the Gospell.

<sup>18</sup>What then? So that Chryst be preached anye maner of waye, whether it be by occasyon, or of true meaninge, I am glad therof, ye and wyll be glad. <sup>19</sup>For I knowe, that this shall chaunce to my salvacyon, thorowe youre prayer and ministryng of the sprete of Jesu Chryst <sup>20</sup>accordinge to my expectacion, and hope, that in nothinge I shalbe ashamed: but that wyth all boldnesse, (as all wayes even so nowe also) Christ shall be magnified in my body, whether it be thorowe lyfe, or thorowe deeth. <sup>21</sup>For Christ is to me lyfe, and deeth is to me avauntage.

<sup>22</sup>If it chaunce me to lyve in the flesshe, that thinge is to me frutefull for the worcke, and what I shall chose I wote not. <sup>23</sup>For I am constrayned of these two thinges. I desyre to be loosed, and to be with Christ which is moche and far better. <sup>24</sup>Neverthesse, to abyde in the flesshe is more nedfull for you, <sup>25</sup>And thys am I sure of, that I shall abyde, and continue with you all, for youre furtheraunce and joye of youre fayth, <sup>26</sup>that youre rejoysinge maye be the more abundant thorowe Jesus Christ in me, by my commynge to you agayne.

KJ (1611) 1873

are manifest in all the palace, and *in all other places*; <sup>14</sup>and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. <sup>15</sup>Some indeed preach Christ even of envy and strife; and some also of good will: <sup>16</sup>the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: <sup>17</sup>but the other of love, knowing that I am set for the defence of the gospel. <sup>18</sup>What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. <sup>19</sup>For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, <sup>20</sup>according to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. <sup>21</sup>For to me to live *is* Christ, and to die *is* gain. <sup>22</sup>But if *I* live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. <sup>23</sup>For I am in a strait betwixt two, having a desire to depart, and to be with Christ; *which is* far better: <sup>24</sup>nevertheless to abide in the flesh *is* more needful for you. <sup>25</sup>And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; <sup>26</sup>that your rejoicing may be *more* abundant in Jesus Christ for me by my coming to you again.

## GENEVA BIBLE (1560) 1562

<sup>14</sup>In so much that manie of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the worde. <sup>15</sup>Some preache Christ even through envie and strife, and some also of good wil. <sup>16</sup>The one parte preacheth Christ of contention (and) not purely, supposing to adde more affliction to my bandes. <sup>17</sup>But the others of love, knowing that I am set for the defense of the Gospel. <sup>18</sup>What then? yet Christ is preached all maner wayes, whether (it) (be) under a pretence, or sincerely: and I therein joye: yea, and will joye. <sup>19</sup>For I knowe that this shal turne to my salvation, through your prayer, and by the helpe of the Spirit of Jesus Christ. <sup>20</sup>As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so nowe Christ shalbe magnified in my bodie, whether (it be) by life or by death. <sup>21</sup>For Christ (is) to me bothe in lyfe, and in death advantage. <sup>22</sup>And whether to lyve in the fleshe (were) profitable for me, and what to chose I know not. <sup>23</sup>For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, whiche is beste of all. <sup>24</sup>Nevertheles, to abide in the flesh (is) more nedeful for you. <sup>25</sup>And this am I sure of, that I shal abide, and with you all continue, for your furtherance and joye of (your) faith. <sup>26</sup>That ye maye more abundantly rejoyce in Jesus Christ for me, by my commyng

## (RV 1881) ASV 1901

guard, and to all the rest; <sup>14</sup>and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. <sup>15</sup>Some indeed preach Christ even of envy and strife; and some also of good will: <sup>16</sup>the one *do it* of love, knowing that I am set for the defence of the gospel; <sup>17</sup>but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. <sup>18</sup>What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. <sup>19</sup>For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, <sup>20</sup>according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. <sup>21</sup>For to me to live is Christ, and to die is gain. <sup>22</sup>But if to live in the flesh,—*if* this shall bring fruit from my work, then what I shall choose I know not. <sup>23</sup>But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: <sup>24</sup>yet to abide in the flesh is more needful for your sake. <sup>25</sup>And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; <sup>26</sup>that your glorying may abound in Christ Jesus in me through my

## BISHOPS' BIBLE (1568) 1602

places. <sup>14</sup>And many of the brethren in the Lord, being encouraged through my bonds, dare more plentifully speake the word without feare. <sup>15</sup>Some preach Christ of envie and strife, and some of good will: <sup>16</sup>The one preach Christ of strife, not sincerely, supposing to adde more affliction to my bondes: <sup>17</sup>But the others of love, knowing that I am set to the defence of the Gospel. <sup>18</sup>What then? so that Christ be preached any maner of way, whether it be by pretence, or by trueth, I joy therein, and will joy. <sup>19</sup>For I know that this shal turne to my salvation through your prayer, and ministring of the spirit of Jesus Christ, <sup>20</sup>According to my earnest expectation and my hope, that in nothing I shal be ashamed: but that with all boldnesse, as alwayes, *so* now also Christ shalbe magnified in my bodie, whether it be by life or by death. <sup>21</sup>For Christ *is* to me life, and death is to me advantage. <sup>22</sup>But whether to live in the flesh, this *be* the fruit of my labour, and what I shall chuse, I wote not. <sup>23</sup>For I am in a straite betwixt two, having a desire to depart, and to be with Christ, which is much farre better. <sup>24</sup>Neverthelesse, to abide in the flesh, *is* more needfull for you. <sup>25</sup>And this I am sure of, that I shall abide and continue with you all, for your furtherance and joy of faith: <sup>26</sup>That your rejoycing may be the more abundant in Jesus Christ for me, by my comming to you

## RSV (1946) 1960

<sup>14</sup>and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear.

<sup>15</sup>Some indeed preach Christ from envy and rivalry, but others from good will. <sup>16</sup>The latter do it out of love, knowing that I am put here for the defense of the gospel; <sup>17</sup>the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment. <sup>18</sup>What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice.

<sup>19</sup>Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, <sup>20</sup>as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. <sup>21</sup>For to me to live is Christ, and to die is gain. <sup>22</sup>If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. <sup>23</sup>I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. <sup>24</sup>But to remain in the flesh is more necessary on your account. <sup>25</sup>Convinced of this, I know that I shall remain and continue with you all, for your progress and joy in the faith, <sup>26</sup>so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

TYNDALE (1525) 1535

<sup>27</sup> Only let youre conversacion be, as it be commeth the gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of you that ye continue in one sprete, and in one soule, labouringe as we do, to mayntayne the fayth of the gospell, <sup>28</sup> and in nothinge fearinge youre adversaries: which is to them a token of perdition, and to you of salvacion and that of God. <sup>29</sup> For unto you it is geven that not only ye shulde beleve on Christ: but also suffre for his sake, <sup>30</sup> and have even the same fight which ye sawe me have and now heare of me.

**2** If ther be amonge you eny consolacion in Christ, yf ther be eny comfortable love, yf ther be eny fellyshippe of the sprete, yf ther be eny compassion or mercy: <sup>2</sup> fulfill my joye, that ye drawe one waye, havinge one love, beyng of one accorde, and of one mynde, <sup>3</sup> that nothinge be done thorow stryfe or vayne glory, but that in mekenes of mynde every man esteme other better then him selfe, <sup>4</sup> and loke not every man on his awne thinges, but every man on the thinges of other men.

<sup>5</sup> Let the same mynde be in you that was in Christ Jesu: <sup>6</sup> which beinge in the shape of God, and thought it not robbery to be equall with God. <sup>7</sup> Neverthelesse he made him selfe of no reputacion, and toke on him the shape of a servaunte, and became lyke unto men, <sup>8</sup> and was founde in his apparell as a man. He humbled him selfe and became obedient unto

RHEIMS 1582

<sup>26</sup> Only converse ye worthie of the Gospel of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one minde labouring together to the faith of the Gospel. <sup>27</sup> And in nothing be ye terrified of the adversaries, which to them is cause of perdition: but to you of salvation, and this of God: <sup>28</sup> for to you it is given for Christ, not only that you beleve in him, but also that you suffer for him, <sup>29</sup> having the same combat like as you have seen in me, and now have heard of me.

**2** If therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration: <sup>2</sup> fulfil my joy, that you be of one meaning, having the same charitie, of one minde, agreeing in one. <sup>3</sup> nothing by contention, neither by vaine glorie: but in humilitie, eche counting other better then them selves: <sup>4</sup> every one not considering the things that are their owne, but those that are other mens. <sup>5</sup> For this thinke in your selves, which also in Christ JESUS, <sup>6</sup> who when he was in the forme of God, thought it no robbery, him self to be equal to God, <sup>7</sup> but he exinanited him self, taking the forme of a servant, made into the similitude of men, and in shape found as man. <sup>8</sup> He humbled him self, made

GREAT BIBLE (1539) 1540

<sup>27</sup> Onely let youre conversacyon be, as it be commeth the Gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of youre condicyon, that ye contynue in one sprete, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, <sup>28</sup> and in nothinge fearynge youre adversaryes, which is to them a cause of perdition, but to you of salvacyon, and that of God: <sup>29</sup> for unto you it is geven for Chryst, that not onely ye shulde beleve on hym: but also that ye shulde suffre for hys sake, <sup>30</sup> havynge even soche a fyght, as ye sawe in me, and nowe heare of me.

**2** If ther be therfore eny consolacyon in Christ, yf ther be eny comforte of love, yf ther by eny fellyshippe of the sprete, yf ther be eny compassion and mercy: <sup>2</sup> full fyll ye my joye, that ye be lyke mynded, havinge one love, beyng of one accorde, and of one mynde, <sup>3</sup> that nothinge be done thorowe stryfe or of vayne glory, but in mekenes of mynde, let every man esteme another better then hym selfe. <sup>4</sup> Loke not ye every man on hys awne thinges, but every man on the thinges that are other mens. <sup>5</sup> Let the same mynde be in you, that was also in Christ Jesu: <sup>6</sup> which whan he was in the shape of God, thought it no robbery to be equall with God <sup>7</sup> Neverthelesse he made hym selfe of no reputacion, takynge on hym the shape of a servaunte, and became lyke unto men, <sup>8</sup> and was founde in his apparell as a man. He humbled him selfe, and became obedient unto the deeth, even the deeth

KJ (1611) 1873

<sup>27</sup> Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or *else* be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> and in nothing terrified by *your* adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. <sup>29</sup> For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; <sup>30</sup> having the same conflict which ye saw in me, and now hear *to be* in me. <sup>1</sup> *If there be* there-

**2** fore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup> fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. <sup>3</sup> *Let nothing be done* through strife or vainglory; but in lowliness of mind *let* each esteem other better than themselves. <sup>4</sup> Look not every man on his own *things*, but every man also on the *things* of others. <sup>5</sup> Let this mind be in you, which *was* also in Christ Jesus: <sup>6</sup> who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> but made himself of no reputation, and took *upon him* the form of a servant, and was made in the likeness of men: <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the

## GENEVA BIBLE (1560) 1562

to you againe. <sup>27</sup> Onely let your conversation be, as it becometh the Gospel of Christ, that whether I come and see you, or els be absent. I may heare of your matters that ye continue in one Spirite. (and) in one minde fightyng together through the faith of the Gospel. <sup>28</sup> And in nothing feare your adversaries, whiche is to them a token of perdition, and to you of salvation, and that of God. <sup>29</sup> For unto you it is given for Christe, that not onely ye shulde beleve in hym, but also suffer for his sake. <sup>30</sup> Havyng the same fight, whiche ye sawe in me, and now heare (to be) in me.

**2** If (there be) therefore anie consolation in Christ, if anie comforte of love, if anie fellowship of the Spirit, if anie compassion and mercie, <sup>2</sup> Fulfill my joye, that ye be lyke minded, having the same love, being of one accorde, and of one judgement. <sup>3</sup> That nothing (be done) through contention or vaine glorie, but that in mekenes of minde everye man esteeme other better then him self. <sup>4</sup> Loke not everie man on hys owne thynges, but everie man also on the thyngs of other men. <sup>5</sup> Let the same minde be in you that was even in Christ Jesus. <sup>6</sup> Who being in the forme of God, thought it no robbery to be equal with God. <sup>7</sup> But he made him self of no reputation, and toke on hym the forme of a servaunt, and was made like unto men, and was founde in shape as a man. <sup>8</sup> He humbled hym selfe, and became obedient unto the death, even the death of the

## (RV 1881) ASV 1901

presence with you again. <sup>27</sup> Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; <sup>28</sup> and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; <sup>29</sup> because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: <sup>30</sup> having the same conflict which ye saw in me, and now hear to be in me.

**2** If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, <sup>2</sup> make full my joy, that ye be of the same mind, having the same love, being of one accord, <sup>a</sup> of one mind; <sup>3</sup> *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; <sup>4</sup> not looking each of you to his own things, but each of you also to the things of others. <sup>5</sup> Have this mind in you, which was also in Christ Jesus: <sup>6</sup> who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, <sup>7</sup> but emptied himself, taking the form of a servant, being made in the likeness of men; <sup>8</sup> and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.

<sup>a</sup> Some ancient authorities read *of the same mind*.

## BISHOPS' BIBLE (1568) 1602

again. <sup>27</sup> Onely let your conversation be as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirit, in one soule, holding together in defence of the faith of the Gospel, <sup>28</sup> And in nothing fearing your adversaries, which is to them a token of perdition: but to you of salvation, and that of God. <sup>29</sup> For unto you it is given for Christ, not onely this, to beleve on him: but also this, to suffer for his sake, <sup>30</sup> Having the same fight which ye sawe in me, and now heare in me.

**2** If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any compassion and mercie: <sup>2</sup> Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. <sup>3</sup> Let nothing *be done* through strife or vain glory, but in meekenesse every man esteeme one the other better then himselfe. <sup>4</sup> Looke not every man on his own things, but every man also on the things of others. <sup>5</sup> Let the same minde be in you, which was in Christ Jesus: <sup>6</sup> Who being in the forme of God, thought it no robbery to be equall with God: <sup>7</sup> But made himselfe of no reputation, taking on him the forme of a servant, and made in the likenesse of men, and found in figure as a man: <sup>8</sup> He humbled himselfe, made obedient unto death, even the

## RSV (1946) 1960

<sup>27</sup> Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, <sup>28</sup> and not frightened in anything by your opponents. This is a clear omen to them of their destruction, but of your salvation, and that from God. <sup>29</sup> For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, <sup>30</sup> engaged in the same conflict which you saw and now hear to be mine.

**2** So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, <sup>2</sup> complete my joy by being of the same mind, having the same love, being in full accord and of one mind. <sup>3</sup> Do nothing from selfishness or conceit, but in humility count others better than yourselves. <sup>4</sup> Let each of you look not only to his own interests, but also to the interests of others. <sup>5</sup> Have this mind among yourselves, which you have in Christ Jesus, <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup> but emptied himself, taking the form of a servant, being born in the likeness of men. <sup>8</sup> And being found in human form he humbled himself and became

## TYNDALE (1525) 1535

the deeth, even the deeth of the crosse. <sup>9</sup> Wherefore God hath exalted him, and geven him a name above all names: <sup>10</sup> that in the name of Jesus shulde every knee bowe, bothe of thinges in heaven and thinges in erth and thinges under the erth, <sup>11</sup> and that all tonges shulde confesse that Jesus Christ is the Lorde, unto the prayse of God the father.

<sup>12</sup> Wherefore my dearly beloved, as ye have alwayes obeyed, not when I was present only, but now moche more in myne absence, even so worke out youre awne salvacion with feare and trembling. <sup>13</sup> For it is god which worketh in you, both the will and also the dede even of good will.

<sup>14</sup> Do all thinge with out murmuringe and disputinge, <sup>15</sup> that ye maye be fautesse and pure, and the sonnes of God without rebuke in the middes of a croked and perverse nacion, amonge which se that ye shyne as lyghtes in the worlde, <sup>16</sup> holdinge faste the worde of lyfe, unto my rejoycinge in the daye of Christ, that I have not runne in vayne, nether have labored in vayne. <sup>17</sup> Yee and though I be offered up upon the offeringe and sacrifice of youre fayth: I rejoyce, and rejoyce with you all. <sup>18</sup> For the same cause also, rejoyce ye, and rejoyce ye with me.

<sup>19</sup> I trust in the Lorde Jesus for to sende Timotheus shortly unto you, that I also maye be of good comforte,

## RHEIMS 1582

obedient unto death: even the death of the crosse. <sup>9</sup> For the which thing God also hath exalted him, and hath given him a name which is above al names: <sup>10</sup> that in the name of Jesus every knee bowe of the celestials, terrestrials, and infernals: <sup>11</sup> and every tongue confesse that our Lord JESUS Christ is in the glorie of God the Father.

<sup>12</sup> Therefore my deerest, (as you have alwaies obeied) not as in the presence of me only, but much more now in my absence, with feare and trembling worke your salvation. <sup>13</sup> For it is God that worketh in you both to wil and to accomplish, according to his good wil. <sup>14</sup> And doe ye al things without murmurings and staggerings: <sup>15</sup> that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and perverse generation, among whom you shine as lightes in the world: <sup>16</sup> containing the word of life to my glorie in the daie of Christ, because I have not runne in vaine, nor in vaine laboured. <sup>17</sup> But and if I be immolated, upon the sacrifice and service of your faith, I rejoyce and congratulate with you al. <sup>18</sup> And the self same thing doe you also rejoyce, and congratulate with me.

<sup>19</sup> And I hope in our Lord JESUS, to send Timothee unto you quickly, that I also may be of good comfort, when I

## GREAT BIBLE (1539) 1540

of the crosse. <sup>9</sup> Wherefore, God also hath exalted him on hye, and geven him a name which is above all names: <sup>10</sup> that in the name of Jesus every knee shulde bowe, both of thinges in heaven and thynges in erth and thynges under the erth, <sup>11</sup> and that all tonges shulde confesse, that Jesus Christ is the Lorde, unto the prayse of God the father.

<sup>12</sup> Wherefore (my dearly beloved) as ye have alwayes obeyed, not when I was present onely, but nowe moche more in myne absence, even so worcke out youre awne salvacion with feare and tremblyng. <sup>13</sup> For it is God, which worketh in you, both the wyll and also the dede, even of good wyll.

<sup>14</sup> Do all thyng with out murmuringe, and dysputyng, <sup>15</sup> that ye maye be soche as no man came complayne on: and unfayned sonnes of God without rebuke, in the myddes of a croked and perverse nacyon: amonge whom se that ye shyne as lyghtes in the worlde, <sup>16</sup> holdyng faste the worde of lyfe, that I maye rejoyce in the daye of Chryst, howe that I have not runne in vayne, nether have laboured in vayne.

<sup>17</sup> Yee and though I be offered up upon the offeringe and sacrifice of youre fayth: I rejoyce and rejoyce with you all. <sup>18</sup> For the same cause also do ye rejoyce, and rejoyce with me.

<sup>19</sup> I trust in the Lorde Jesus, for to sende Timotheus shortly unto you, that I also maye be of good comforte,

## KJ (1611) 1873

cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. <sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure. <sup>14</sup> Do all *things* without murmurings and disputings: <sup>15</sup> that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup> holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. <sup>17</sup> Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. <sup>18</sup> For the same *cause* also do ye joy, and rejoice with me.

<sup>19</sup> But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when

## GENEVA BIBLE (1560) 1562

crosse. <sup>9</sup> Wherefore God hathe also hyghly exalted hym, and given hym a Name above everye name. <sup>10</sup> That at the Name of Jesus shulde everie knee bowe (bothe) of things in heaven and things in earth, and things under the earth. <sup>11</sup> And that everie tongue shulde confesse that Jesus Christ (is) the Lord, unto the glorie of God the Father. <sup>12</sup> Wherefore my beloved, as ye have alwise obeyed, not as in my presence onelye, but nowe muche more in myne absence, (so) make an end of your owne salvation with feare and trembling. <sup>13</sup> For it is God which worketh in you, bothe the will and the dede, (even) of (hys) good pleasure. <sup>14</sup> Do all things without murmuring and reasonings. <sup>15</sup> That ye maye be blameles, and pure, (and) the sonnes of God wythout rebuke in the middes of a naughtie and croked nation among whom ye shine as lights in the world. <sup>16</sup> Holding forth the worde of life, that I may rejoyce in the day of Christ, that I have not runne in vaine, nether have labored in vaine. <sup>17</sup> Yea, and thogh I be offered up upon the sacrifice, and service of your faith, I am glad, and rejoyce with you all. <sup>18</sup> For the same cause also be ye glad, and rejoyce with me. <sup>19</sup> And I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of

## (RV 1881) ASV 1901

<sup>9</sup> Wherefore also God highly exalted him, and gave unto him the name which is above every name; <sup>10</sup> that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup> So then, my beloved, even as ye have always obeyed, not <sup>b</sup>as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; <sup>13</sup> for it is God who worketh in you both to will and to work, for his good pleasure. <sup>14</sup> Do all things without murmurings and questionings; <sup>15</sup> that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, <sup>16</sup> holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. <sup>17</sup> Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: <sup>18</sup> and in the same manner do ye also joy, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I

## BISHOPS' BIBLE (1568) 1602

death of the crosse. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name, which is above every name: <sup>10</sup> That in the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth: <sup>11</sup> And that every tongue should confesse that the Lord is Jesus Christ, to the glory of God the father. <sup>12</sup> Wherefore, my dearly beloved, as yee have alwayes obeyed, not as in my presence only, but now much more in my absence, worke out your owne salvation with feare and trembling. <sup>13</sup> For it is God which worketh in you, both to will and to doe, of good will. <sup>14</sup> Doe all things without murmuring and disputing: <sup>15</sup> That ye may be blamelesse and pure, the sonnes of God, without rebuke, in the middes of a crooked and perverse nation, among whom shine ye as lights in the world, <sup>16</sup> Holding fast the word of life, to my rejoycing in the day of Christ, that I have not runne in vaine, neither laboured in vaine. <sup>17</sup> Yea, and though I be offered up upon the sacrifice and service of your faith, I rejoyce, and rejoyce with you all. <sup>18</sup> For the same cause also doe ye rejoyce, and rejoyce with me. <sup>19</sup> But I trust in the Lord Jesus, to sende Timotheus shortly unto you, that I also may be of good com-

## RSV (1946) 1960

obedient unto death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name which is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup> Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; <sup>13</sup> for God is at work in you, both to will and to work for his good pleasure.

<sup>14</sup> Do all things without grumbling or questioning, <sup>15</sup> that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, <sup>16</sup> holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. <sup>17</sup> Even if I am to be poured as a libation upon the sacrificial offering of your faith, I am glad and rejoice with you all. <sup>18</sup> Likewise you also should be glad and rejoice with me.

<sup>19</sup> I hope in the Lord Jesus to send Timothy to you soon,

<sup>b</sup> Some ancient authorities omit *as*.

TYNDALE (1525) 1535

when I knowe what case ye stonde in. <sup>20</sup> For I have noman that is so lyke mynded to me, which with so pure affeccion careth for youre matters. <sup>21</sup> For all other seke their awne, and not that which is Jesus Christes. <sup>22</sup> Ye knowe the proffe of him, how that as a sonne with the father, so with me bestowed he his labour upon the gospell. <sup>23</sup> Him I hope to sende assone as I knowe how it will go with me. <sup>24</sup> I trust in the Lorde, that I also my selfe shall come shortly.

<sup>25</sup> I supposed it necessary to sende brother Epaphroditus unto you, my companion in laboure and felowe souldier, youre Apostel and my minister at my nedes. <sup>26</sup> For he longed after you, and was full of hevines, because that ye had hearde saye that he shulde be sicke. <sup>27</sup> And no doute he was sicke, and that nye unto deeth. But god had mercy on him: not on him only, but on me also lest I shuld have sorowe upon sorowe.

<sup>28</sup> I sent him therfore the diligentliar, that when ye shuld se him, ye myght rejoyce agayne, and I myght be the lesse sorowfull. <sup>29</sup> Receave him therfore in the Lorde with all gladnes, and make moche of soche: <sup>30</sup> because that for the worke of Christ he went so farre, that he was nye unto deeth, and regarded not his lyfe, to fulfill that service which was lackinge on youre parte towarde me.

3 Moreover, my brethren rejoyce in the Lorde. It greveth me not to write one thinge often to you. For

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know the things pertaining to you. <sup>20</sup> For I have no man so of one minde that with sincere affection is careful for you. <sup>21</sup> For al seeke the things that are their owne: not the things that are JESUS Christes. <sup>22</sup> And know ye an experiment of him, that as a sonne the father, so hath he served with me in the Gospel. <sup>23</sup> This man therfore I hope to send unto you, immediatly as I shal see the things that concerne me. <sup>24</sup> And I trust in our Lord that my self also shal come to you quickly. <sup>25</sup> But I have thought it necessarie to send to you Epaphroditus my brother and coadjutor and fellow souldiar, but your Apostle, and minister of my necessitie. <sup>26</sup> Because in deede he had a desire toward you al: and was pensife, for that you had heard that he was sicke. <sup>27</sup> For in deede he was sicke even to death: but God had mercie on him: and not only on him, but on me also, lest I should have sorow upon sorow. <sup>28</sup> Therefore I sent him the more spedily: that seeing him, you may rejoyce againe, and I may be without sorow. <sup>29</sup> Receive him therfore with al joy in our Lord: and such intreate with honour. <sup>30</sup> because for the worke of Christ, he came to the point of death: yelding his life, that he might fulfil that which on your part wanted toward my service.

3 From hence forth my brethren, rejoyce in our Lord. To write the same things unto you, to me surely it is

GREAT BIBLE (1539) 1540

when I knowe what case ye stande in. <sup>20</sup> For I have no man that is so lyke mynded to me, which with so pure affeccyon wyll care for youre matters. <sup>21</sup> For all other seke theyr awne, and not the thynges which are Jesus Christes. <sup>22</sup> ye knowe the proffe of hym, howe that as a sonne with the father, so hath he with me bestowed hys service in the Gospell. <sup>23</sup> Hym therfore I hope to sende, assone as I knowe howe it wyll go with me. <sup>24</sup> I trust in the Lord, that I also my selfe shall come shortly.

<sup>25</sup> But I supposed it necessary to sende brother Epaphroditus unto you, my companion in laboure and felowe souldier, youre Apostell, which also ministrerth unto me at nede. <sup>26</sup> For he longed after you all, and was full of hevynes, because that ye had hearde saye, that he had bene sycke. <sup>27</sup> And no doute he was sicke, in somoch that he was nye unto deeth. But God had mercy on him: and not on him onely, but on me also, lest I shulde have sorowe upon sorowe. <sup>28</sup> I sent hym therfore the more diligently: that when ye se hym, ye maye rejoyce agayne, and that I maye be the lesse sorowfull. <sup>29</sup> Receave him therfore in the Lorde with all gladnes, and make moche of soche: <sup>30</sup> because that for the worke of Chryst he went so farre, that he was nye unto deeth, and regarded not hys lyfe: to fullfyll that, which was lackynge on youre parte towarde me.

3 Moreover, (brethren) rejoyce ye in the Lorde. It greveth me not to wryte one thyng often to you:

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I know your state. <sup>20</sup> For I have no *man* likeminded, who will naturally care for your state. <sup>21</sup> For all seek their own, not the *things which are* Jesus Christ's. <sup>22</sup> But ye know the proof of him, that, as a son *with the* father, he hath served with me in the gospel. <sup>23</sup> Him therefore I hope to send presently, so soon as I shall see how it will go with me. <sup>24</sup> But I trust in the Lord that I also myself shall come shortly. <sup>25</sup> Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. <sup>26</sup> For he longed after you all, and *was* full of heaviness, because that ye had heard that he had been sick. <sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and *that* I may be the less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all gladness; and hold such in reputation: <sup>30</sup> because for the work of Christ he was nigh unto death, not regarding *his* life, to supply your lack of service toward me.

3 Finally, my brethren, rejoice in the Lord. To write the same *things* to you, to me indeed *is* not grievous,

## GENEVA BIBLE (1560) 1562

good comforte, when I knowe you state. <sup>20</sup> For I have no man lyke minded, who will faithfully care for your matters. <sup>21</sup> For all seke their owne, (and) not that which is Jesus Christs. <sup>22</sup> But ye knowe the profe of hym, that as a sonne with the father, he hath served with me in the Gospel. <sup>23</sup> Hym therefore I hope to send assone as I knowe how it wil go with me. <sup>24</sup> And trust in the Lord, that I also my self shal come shortly. <sup>25</sup> But I supposed it necessarie to send (my) brother Epaphroditus unto you, my companion in labour, and fellowe souldier, even your messenger, and he that ministred unto me suche things as I wanted. <sup>26</sup> For he longed after all you, and was full of heavines, because ye had heard, that he had bene sicke. <sup>27</sup> And no doute he was sicke, verie nere unto death: but God had mercie on hym, and not on him onely, but on me also, lest I shuld have sorowe upon sorowe. <sup>28</sup> I sent him therefore the more diligently, that when ye shulde se hym againe, ye myght rejoyce, and I might be the lesse sorrowful. <sup>29</sup> Receive him therefore in the Lord with all gladnes, and make muche of suche. <sup>30</sup> Because that for the worke of Christ he was nere unto death, and regarded not hys life, to fulfil that service which was lacking on your parte toward me.

3 Moreover, my brethren, rejoyce in the Lorde. It grieveth me not to write the same thyngs to you, and

## (RV 1881) ASV 1901

know your state. <sup>20</sup> For I have no man likeminded, who will care truly for your state. <sup>21</sup> For they all seek their own, not the things of Jesus Christ. <sup>22</sup> But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. <sup>23</sup> Him therefore I hope to send forthwith, so soon as I shall see how it will go with me; <sup>24</sup> but I trust in the Lord that I myself also shall come shortly. <sup>25</sup> But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; <sup>26</sup> since he longed <sup>c</sup>after you all, and was sore troubled, because ye had heard that he was sick; <sup>27</sup> for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. <sup>28</sup> I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all joy; and hold such in honor: <sup>30</sup> because for the work of <sup>d</sup>Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome,

## BISHOPS' BIBLE (1568) 1602

fort, when I know your state. <sup>20</sup> For I have no man like minded, who will naturally care for your state. <sup>21</sup> For all seeke their owne, not the things which are Jesus Christs. <sup>22</sup> Ye know the prooffe of him, that as a sonne with the father, hee hath served with me in the Gospel. <sup>23</sup> Him therefore I hope to send, as soone as I know my state. <sup>24</sup> But I trust in the Lord, that I also my selfe shall come shortly. <sup>25</sup> But I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellow souldier, but your Apostle, and the minister of my neede. <sup>26</sup> For he longed after you all, and was full of heavinesse, because that ye had heard that he had bene sicke. <sup>27</sup> And no doubt he was sick nigh unto death, but God had mercie on him: and not on him onely, but on me also: least I should have sorow upon sorow. <sup>28</sup> I sent him therefore the more diligently, that when ye see him againe, ye may rejoyce, and that I may be the lesse sorowfull. <sup>29</sup> Receive him therefore in the Lord with al gladnesse, and make much of such: <sup>30</sup> Because for the worke of Christ hee was nigh unto death, not regarding his life, to fulfill your lacke of service toward me.

3 Moreover, my brethren, rejoyce in the Lord. It grieveth me not to write the same thinges often to

## RSV (1946) 1960

so that I may be cheered by news of you. <sup>20</sup> I have no one like him, who will be genuinely anxious for your welfare. <sup>21</sup> They all look after their own interests, not those of Jesus Christ. <sup>22</sup> But Timothy's worth you know, how as a son with a father he has served with me in the gospel. <sup>23</sup> I hope therefore to send him just as soon as I see how it will go with me; <sup>24</sup> and I trust in the Lord that shortly I myself shall come also.

<sup>25</sup> I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need, <sup>26</sup> for he has been longing for you all, and has been distressed because you heard that he was ill. <sup>27</sup> Indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious. <sup>29</sup> So receive him in the Lord with all joy; and honor such men, <sup>30</sup> for he nearly died for the work of Christ, risking his life to complete your service to me.

3 Finally, my brethren, rejoice in the Lord. To write the same things to you is not irksome to me, and is safe for you.

<sup>c</sup> Many ancient authorities read *to see you all*.  
<sup>d</sup> Many ancient authorities read *the Lord*.

TYNDALE (1525) 1535

to you it is a sure thinge. <sup>2</sup> Beware of dogges, beware of evyll workers. Beware of dissencion. <sup>3</sup> For we are circumciscion which worship God in the sprete, and rejoyce in Christ Jesu, and have no confidence in the flesshe: <sup>4</sup> though I have wherof I myght rejoyce in the flesshe. Yf eny other man thinketh that he hath wherof he myght trust in the flesshe: moche moare I: <sup>5</sup> circumcised the eyght daye, of the kinred of Israel, of the tribe of Benjamin, an Ebrue borne of the Ebrues: as concerninge the lawe, a Pharisaye, <sup>6</sup> and as concerninge ferventnes, I persecuted the congregacion, and as touchinge the rightewesnes which is in the lawe, I was unrebukable.

<sup>7</sup> But the thinges that were vauntage unto me, I counted losse for Christes sake. <sup>8</sup> Ye I thinke all thinges but losse for that excellent knowledges sake of Christ Jesu my Lorde. For whom I have counted all thinge losse, and do judge them but donge, that I myght wyne Christ, <sup>9</sup> and myght be founde in him, not havinge myne awne ryghtewesnes which is of the lawe: but that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which commeth of God thorowe fayth <sup>10</sup> in knowinge him and the vertue of the resurreccion, and the fellowshippe of his passions, that I myght be conformable unto his (deeth) <sup>11</sup> yf by eny meanes I myght attayne unto the resurreccion of the deed.

<sup>12</sup> Not as though I had all redy attayned to it, ether were all redy perfect: but I folowe, yf that I maye comprehende

RHEIMS 1582

not tedious, and to you it is necessarie. <sup>2</sup> See the dogges, see the evil workers, see the concision. <sup>3</sup> For we are the circumcision, which in spirit serve God: and we glorie in Christ JESUS, and not having confidence in the flesh, <sup>4</sup> albeit I also have confidence in the flesh. <sup>5</sup> If any other man seeme to have confidence in the flesh, I more, circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebrew of Hebrewes: according to the Law, a Pharisee: <sup>6</sup> according to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame. <sup>7</sup> But the things that were gaines to me, those have I esteemed for Christ, detriments. <sup>8</sup> Yea but I esteeme al things to be detriment for the passing knowledge of JESUS Christ my Lord: for whom I have made al things as detriment, and do esteeme them as dung, that I may gaine Christ: <sup>9</sup> and may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of God justice in faith: <sup>10</sup> to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, <sup>11</sup> if by any meanes I may come to the resurrection which is from the dead. <sup>12</sup> Not that now I have received, or now am perfect: but I pursue, if I may comprehend wherein I am also

GREAT BIBLE (1539) 1540

For to you it is a sure thyng. <sup>2</sup> Beware of dogges, beware of evyll workers. Beware of dissensyon. <sup>3</sup> For we are circumcisyon, which serve God in the sprete, and rejoyce in Chryst Jesu, and have no confydence in the flesshe: <sup>4</sup> though I myght also rejoyce in the flesshe. If eny other man thynketh that he hath wherof he might trust in the flesshe: I have more: <sup>5</sup> beyng circumcysed the eyght daye, of the kynred of Israel, of the trybe of Benjamin an Ebrue borne of the Ebrues as concernynge the lawe, a Pharisaye: <sup>6</sup> as concernynge ferventnes, I persecuted the congregacyon, as touchynge the ryghtewesnes which is in the lawe, I was unrebukable.

<sup>7</sup> But the thynges that were vauntage unto me, those I counted losse for Chrystes sake. <sup>8</sup> ye I thynke all thynges but losse for the excellencye of the knowledge of Chryst Jesu my Lorde. For whom I have counted all thyng losse, and do judge them but vyle, that I maye wyne Chryst, <sup>9</sup> and be founde in him not havynge myne awne ryghtewesnes of the lawe: but that which is thorow the fayth of Chryst: even the ryghtewesnes which commeth of God thorowe fayth: <sup>10</sup> that I maye knowe hym and the vertue of hys resurrecyon, and the fellowshyppe of hys passyons, whyle I am conformable unto hys (deeth) <sup>11</sup> yf by eny meanes I myght attayne unto the resurreccyon of the deed.

<sup>12</sup> Not that I have attayned unto it all ready, or that I am all ready perfecte: but I folowe, yf that I maye comprehende that, wherin I am comprehended of Chryst Jesu.

KJ (1611) 1873

but for you *it is* safe. <sup>2</sup> Beware of dogs, beware of evil workers, beware of the concision. <sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Though *I might* also have confidence in the flesh. If any other *man* thinketh that *he hath whereof he* might trust in the flesh, I more: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; <sup>6</sup> concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. <sup>7</sup> But what *things* were gain to me, those I counted loss for Christ. <sup>8</sup> Yea doubtless, and I count all *things but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all *things*, and do count *them but* dung, that I may win Christ, <sup>9</sup> and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> that *I* may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead. <sup>12</sup> Not as though I had already attained, either were already perfect: but I follow *after*, if that I may apprehend *that*

## GENEVA BIBLE (1560) 1562

for you it is a sure thyng. <sup>2</sup>Beware of dogges: beware of evil workers: beware of the concision. <sup>3</sup>For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh: <sup>4</sup>Thogh I might also have confidence in the fleshe. If anie other man thinketh that he hathe whereof he might trust in the fleshe, muche more I: <sup>5</sup>Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, an Ebrew of the Ebrewes, by the law a Pharise. <sup>6</sup>Concerning zeale, I persecuted the Church: touching the ryghteousnes whiche is in the Law, I was unrebukeable. <sup>7</sup>But the thyngs that were vantage unto me, the same I counted losse for Christs sake. <sup>8</sup>Yea, doutles I thinke all things but losse for the excellent knowledge sake of Christ Jesus my Lorde, for whome I have counted all thyngs losse, and do judge (them) to be dongue, that I might winne Christ. <sup>9</sup>And might be founde in him, (that is,) not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, (even) the righteousness which is of God through faith. <sup>10</sup>That I maye knowe him, and the vertue of hys resurrection, and the fellowship of hys afflictions, and be made conformable unto his death. <sup>11</sup>If by anie meanes I might atteyne unto the resurrection of the dead: <sup>12</sup>Not as thogh I had alreadie attained (to it.) ether were alreadie perfect: but I followe, if that I maye comprehend (that) for whose sake also I am comprehended of Christe Jesus.

## (RV 1881) ASV 1901

but for you it is safe. <sup>2</sup>Beware of the dogs, beware of the evil workers, beware of the concision: <sup>3</sup>for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: <sup>4</sup>though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: <sup>5</sup>circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; <sup>6</sup>as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. <sup>7</sup>Howbeit what things were gain to me, these have I counted loss for Christ. <sup>8</sup>Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, <sup>9</sup>and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: <sup>10</sup>that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; <sup>11</sup>if by any means I may attain unto the resurrection from the dead. <sup>12</sup>Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

## BISHOPS' BIBLE (1568) 1602

you, for to you it is a sure thing. <sup>2</sup>Beware of dogs, beware of evill workers, beware of concision. <sup>3</sup>For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh. <sup>4</sup>Though I might also have confidence in the flesh. If any other man thinketh that hee hath whereof he might trust in the flesh, I more: <sup>5</sup>Circumcised the eight day. of the kinred of Israel, of the tribe of Benjamin, an Hebrue of the Hebrues, after the law a Pharisee. <sup>6</sup>Concerning ferventnesse, persecuting the Church: touching the righteousness which is in the law, I was blamelesse. <sup>7</sup>But the things that were vantage unto me, those I counted losse for Christs sake. <sup>8</sup>Yea, I thinke all things but losse for the excellencie of the knowledge of Christ Jesus my Lord: for whose sake I have lost all thinges, and doe judge them but dounge, that I may win Christ, <sup>9</sup>And bee found in him, not having mine owne righteousness, which is of the law: but that which is through the faith of Christ, the righteousness which commeth of God through faith: <sup>10</sup>That I may know him, and the power of his resurrection, and the fellowship of his passions, being made conformable unto his death, <sup>11</sup>If by any meanes I might atteine unto the resurrection of the dead, <sup>12</sup>Not as though I had already attained, either were alreadie perfect: but I follow, if that I may comprehend.

## RSV (1946) 1960

<sup>2</sup>Look out for the dogs, look out for the evil-workers, look out for those who mutilate the flesh. <sup>3</sup>For we are the true circumcision, who worship God in spirit,<sup>e</sup> and glory in Christ Jesus, and put no confidence in the flesh. <sup>4</sup>Though I myself have reason for confidence in the flesh also. If any other man thinks he has reason for confidence in the flesh, I have more: <sup>5</sup>circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, <sup>6</sup>as to zeal a persecutor of the church, as to righteousness under the law blameless. <sup>7</sup>But whatever gain I had, I counted as loss for the sake of Christ. <sup>8</sup>Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ <sup>9</sup>and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith: <sup>10</sup>that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, <sup>11</sup>that if possible I may attain the resurrection from the dead.

<sup>12</sup>Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ

<sup>e</sup> Other ancient authorities read *worship by the Spirit of God*

TYNDALE (1525) 1535

that, wherein I am comprehended of Christ Jesu. <sup>13</sup> Brethren I counte not my selfe that I have gotten it: but one thinge I saye: I forget that which is behinde and stretche my selfe unto that which is before <sup>14</sup> and preace unto that marke apoynted, to obtayne the rewarde of the hye callinge of God in Christ Jesu. <sup>15</sup> Let us therfore as many as be perfect, be thus wyse minded; and yf ye be other wyse minded, I praye God open even this unto you. <sup>16</sup> Neverthelesse in that wher unto we are come, let us procede by one rule, that we maye be of one accorde.

<sup>17</sup> Brethren be folowers of me, and loke on them which walke even so, as ye have us for an ensample. <sup>18</sup> For many walke (of whom I have tolde you often (and now tell you wepyng) that they are the enemyes of the crosse of Christ, <sup>19</sup> whose ende is dampnacion whose god is their bely, and whose glory is to their shame, which are worldly mynded. <sup>20</sup> But oure conversacion is in heaven, from whence we loke for a saveour, even the Lorde Jesus Christ, <sup>21</sup> which shall chaunge oure vyle bodyes, that they maye be fassioned lyke unto his glorious body, according to the workinge, wherby he is able to subdue all thinges unto him selfe.

**4** Herfore my brethren dearly beloved and longed for, my joye and crowne, so continue in the Lorde ye beloved. <sup>2</sup> I praye Euodias, and beseche Sintiches that they be

RHEIMS 1582

comprehended of Christ JESUS. <sup>13</sup> Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behinde, but stretching forth my self to those that are before, <sup>14</sup> I pursue to the marke, to the price of the supernal vocation of God in Christ JESUS. <sup>15</sup> Let us therfore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. <sup>16</sup> Neverthelesse whereunto we are come, that we be of the same minde, let us continue in the same rule.

<sup>17</sup> Be folowers of me brethren: and observe them that walke so as you have our forme. <sup>18</sup> For many walke whom often I told you of (and now weeping also I tel you) the enemies of the crosse of Christ: <sup>19</sup> whose end is destruction: whose God, is the belly: and their glorie in their confusion, which minde worldly things. <sup>20</sup> But our conversation is in heaven? whence also we expect the Saviour, our Lord JESUS Christ, <sup>21</sup> who wil reforme the body of our humilitie, configured to the body of his glorie, according to the operation whereby also he is able to subdue al things to him self.

**4** Therefore, my dearest brethren and most desired, my joy and my crowne: so stand in our Lord, my dearest. <sup>2</sup> Euchodia I desire and Syntyche I beseeche to be of

GREAT BIBLE (1539) 1540

<sup>13</sup> Brethren, I counte not my selfe that I have gotten it as yet, but this one thyng I saye: I forget those thinges which are behinde, and endeouere my selfe unto those thinges which are before, and (accordinge to the marke apoynted) <sup>14</sup> I preace to the rewarde of the hye callinge of God thorowe Chryst Jesu. <sup>15</sup> Let us therfore as many as be perfect, be thus wyse mynded, and yf ye be other wyse mynded, God shall open the same also unto you. <sup>16</sup> Neverthelesse unto that which we have attayned unto, lett us proceade by one rule, that we maye be of one accorde.

<sup>17</sup> Brethren, be folowers together of me, and loke on them which walke even so, as ye have us for an ensample. <sup>18</sup> For many walke (of whom I have tolde you often and nowe tell you wepyng) that they are the enemies of the crosse of Christ, <sup>19</sup> whose ende is damnacion, whose God is theyr belly and glory to theyr shame, which are worldly mynded. <sup>20</sup> But oure conversacyon is in heaven, from whence we loke for the saveoure, even the Lorde Jesus Chryst, <sup>21</sup> which shall chaunge oure vyle bodie, that he maye make it lyke unto hys glorious body, accordynge to the workynge, wherby he is able also to subdue all thynges unto him selfe.

**4** Therfore my brethren (dearly beloved and longed for) my joye and crowne, so continue in the Lorde ye beloved. <sup>2</sup> I praye Euodias, and beseche Sintiches, that

KJ (1611) 1873

for which also I am apprehended of Christ Jesus. <sup>13</sup> Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those *things which are* behind, and reaching forth unto those *things which are* before, <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as *be* perfect, be thus minded: and if in any *thing* ye be otherwise minded, God shall reveal even this unto you. <sup>16</sup> Nevertheless, whereto we have *already* attained, *let us* walk by the same rule, *let us* mind the same *thing*.

<sup>17</sup> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. <sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: <sup>19</sup> whose end *is* destruction, whose God *is* their belly, and whose glory *is* in their shame, who mind earthly *things*.) <sup>20</sup> For our conversation *is* in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: <sup>21</sup> who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all *things* unto himself.

**4** Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. <sup>2</sup> I beseech Euodias, and beseech Syntyche,

## GENEVA BIBLE (1560) 1562

<sup>13</sup> Brethren, I counte not my selfe, that I have attained (to it,) but one thing (I do:) I forget that which is behind, and endeouvre my self unto that which is before. <sup>14</sup> And followe hard towarde the marke, for the prise of the hie calling of God in Christ Jesus. <sup>15</sup> Let us therefore as manie as be perfecte, be thus mynded: and if ye be otherwyse minded, God shall reveile even the same unto you. <sup>16</sup> Nevertheless, (in that) whereunto we are come, let us procede by one rule, that we may minde one thing. <sup>17</sup> Brethren, be folowers of me, and loke on them, whiche walke so, as ye have us for an ensample. <sup>18</sup> For manie walke, of whome I have tolde you often, and nowe tell you wepyng, (that they are) the enemyes of the Crosse of Christ. <sup>19</sup> Whose end (is) damnation, whose God (is their) belie, and (whose) glorie (is) their shame, which minde earthlie things. <sup>20</sup> But our conversacion is in heaven, from whence also we loke for the Saviour, (even) the Lord Jesus Christ. <sup>21</sup> Who shall chaunge our vile bodie, that it may be facioned lyke unto his glorious bodie, according to the working, wherby he is able even to subdue all things unto him self.

4 Therefore, my brethren, beloved and longed for, (my) joy and my crowne, so continue in the Lord, ye beloved. <sup>2</sup> I pray Euodias, and beseche Syntyche, that they

## (RV 1881) ASV 1901

<sup>13</sup> Brethren, I count not myself <sup>e</sup>yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, <sup>14</sup> I press on toward the goal unto the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: <sup>16</sup> only, whereunto we have attained, by that same *rule* let us walk.

<sup>17</sup> Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. <sup>18</sup> For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: <sup>19</sup> whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. <sup>20</sup> For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: <sup>21</sup> who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

<sup>2</sup> I exhort Euodia, and I exhort Syntyche, to be of the

## BISHOPS' BIBLE (1568) 1602

wherein also I am comprehended of Christ Jesus. <sup>13</sup> Brethren, I count not my selfe as yet that I have attained: but this one thing *I say*, I forget those things which are behinde, and endeavour my selfe unto those things which are before. <sup>14</sup> And I preasse towarde the marke, for the price of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reveale the same also unto you. <sup>16</sup> Nevertheless, unto that which we have attained unto, let us procede by one rule, that we may be of one accord. <sup>17</sup> Brethren, be folowers together of me, and looke on them, which walke so as ye have us for an ensample. <sup>18</sup> For many walke, of whom I have told you often, and now tell you weeping, *that they are* the enemies of the crosse of Christ: <sup>19</sup> Whose ende *is* damnation, whose God *is their* belly, and glory to their shame, which mind earthly things. <sup>20</sup> But our conversation is in heaven, from whence also we looke for the saviour, the Lord Jesus Christ: <sup>21</sup> Who shall change our vile bodie, that it may be fashioned like unto his glorious body, according to the working whereby hee is able to subdue all things unto himselfe.

4 Therefore, my brethren, dearly beloved and longed for, my joy, and crowne, so continue in the Lord, my dearly beloved. <sup>2</sup> I pray Euodias, and beseech Syn-

## RSV (1946) 1960

Jesus has made me his own. <sup>13</sup> Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup> Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. <sup>16</sup> Only let us hold true to what we have attained.

<sup>17</sup> Brethren, join in imitating me, and mark those who so live as you have an example in us. <sup>18</sup> For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. <sup>19</sup> Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. <sup>20</sup> But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, <sup>21</sup> who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself.

4 Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

<sup>2</sup> I entreat Euodia and I entreat Syntyche to agree in the

<sup>e</sup> Many ancient authorities omit *yet*.

TYNDALE (1525) 1535

of one accorde in the Lorde. <sup>3</sup> Yee and I beseche the faythfull yockfelowe, helpe the wemen which labored with me in the gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe. <sup>4</sup> Rejoyce in the Lorde alwaye, and agayne I saye rejoyce. <sup>5</sup> Let youre softenes be knowen unto all men. The Lorde is even at honde. <sup>6</sup> Be not carefull: but in all thinges shewe youre petition unto God in prayer and supplicacion with gevinge of thanks. <sup>7</sup> And the peace of God which passeth all understandinge, kepe youre hertes and myndes in Christ Jesu.

<sup>8</sup> Furthermore brethren, whatsoever thinges are true, whatsoever thinges are honest, whatsoever thinges are just, whatsoever thinges are pure, whatsoever thinges pertayne to love, whatsoever thinges are of honest reporte: yf ther be eny verteous thinge, yf ther be eny laudable thinge, those same have ye in youre mynde, <sup>9</sup> which ye have both learned and receaved, herde and also sene in me: those thinges do, and the God of peace shalbe with you. <sup>10</sup> I rejoyse in the Lorde greatly, that now at the last ye are revived agayne to care for me, in that wherin ye were also carefull, but ye lacked oportunitie. <sup>11</sup> I speake not because of necessitie. For I have learned in whatsoever estate I am, therwith to be content. <sup>12</sup> I can both cast doune my selfe, I can also excede. Every where and in all thinges I am instructed, both to be full, and to be hongry: to have plenty, and to suffre nede. <sup>13</sup> I can do all thinges thorow the helpe of Christ

RHEIMS 1582

one minde in our Lord. <sup>3</sup> Yea and I beseeche thee my sincere companion, helpe those women that have laboured with me in the Gospel with Clement, and the rest my coadjutors, whose names are in the booke of life. <sup>4</sup> Rejoyce in our Lord alwaies: againe I say rejoyce. <sup>5</sup> Let your modestie be known to al men. Our Lord is nigh. <sup>6</sup> Be nothing careful: but in every thing by praier and supplication with thankesgiving let your petitions be known with God. <sup>7</sup> And the peace of God which passeth al understanding, keepe your hartes and intelligences in Christ JESUS.

<sup>8</sup> For the rest brethren, what things so ever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any vertue, if any praise of discipline, these things thinke upon. <sup>9</sup> Which you have both learned, and received, and heard, and seen in me: these things doe ye, and the God of peace shall be with you. <sup>10</sup> And I rejoiced in our Lord exceedingly, that once at the length you have reflowered to care for me, as you did also care: but you were occupied. <sup>11</sup> I speake not as it were for penurie. for I have learned, to be content with the things that I have. <sup>12</sup> I know both to be brought low, I know also to abound: (every where, and in al things I am instructed) both to be full, and to be hungrie, both to abound, and to suffer penurie. <sup>13</sup> I can al things in

GREAT BIBLE (1539) 1540

they be of one accorde in the Lord. <sup>3</sup> Yee and I beseche the faythfull yockefelowe, helpe the wemen which laboured with me in the Gospell, and with Clement also, and with other my laboure felowes whose names are in the boke of lyfe. <sup>4</sup> Rejoyce in the Lord alwaye and agayne I saye rejoyce. <sup>5</sup> Let youre softenes be knowen unto all men: The Lorde is even at hande. <sup>6</sup> Be carefull for nothyng: but in all prayer and supplicacyon let youre peticyons be manifeste unto God with gevyng of thanks. <sup>7</sup> And the peace of God (which passeth all understandyng) kepe youre hertes and myndes thorowe Christ Jesu.

<sup>8</sup> Furthermore, brethren, whatsoever thinges are true, whatsoever thynges are honeste, whatsoever thinges are just, whatsoever thynges are pure, whatsoever thynges are convenient, whatsoever thinges are of honeste reporte: Yf ther be eny vertue, yf ther be eny prayse, (of lernynge) those same have ye in youre mynde, <sup>9</sup> which ye have bothe learned and receaved, hearde also and sene in me those thinges do, and the God of peace shalbe with you. <sup>10</sup> I rejoyce in the Lord greatly, that nowe at the last youre care is revyved agayne for me in that wherin ye were also carefull, but ye lacked oportunitie. <sup>11</sup> I speake not because of necessite. For I have learned in whatsoever estate I am, therwith to be content. <sup>12</sup> I knowe howe to be lowe and I knowe howe to excede. Every where and in all thinges I am instructed, both to be full and to be hongrye, both to have plenty and to suffre nede. <sup>13</sup> I can do all

KJ (1611) 1873

that *they* be of the same mind in the Lord. <sup>3</sup> And I intreat thee also, true yokefellow, help those *women* which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

<sup>4</sup> Rejoice in the Lord alway: *and* again I say, Rejoice. <sup>5</sup> Let your moderation be known unto all men. The Lord *is* at hand. <sup>6</sup> Be careful for nothing; but in every *thing* by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. <sup>8</sup> Finally, brethren, whatsoever *things* are true, whatsoever *things* are honest, whatsoever *things* are just, whatsoever *things* are pure, whatsoever *things* are lovely, whatsoever *things* are of good report; if *there be* any virtue, and if *there be* any praise, think on these *things*. <sup>9</sup> Those *things*, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. <sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever *state* I am, *therewith* to be content. <sup>12</sup> I know both *how* to be abased, and I know *how* to abound: every where and in all *things* I am instructed both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup> I can do all *things*

## GENEVA BIBLE (1560) 1562

be of one accorde in the Lord. <sup>3</sup> Yea, and I beseche thee, faithful yoke fellow, helpe those (women,) which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names (are) in the boke of life. <sup>4</sup> Rejoyce in the Lorde alway, againe I say rejoyce. <sup>5</sup> Let your patient minde be knowne unto all men. The Lord (is) at hand. <sup>6</sup> Be nothyng carefull, but in all thyngs let your requestes be shewed unto God in prayer, and supplicacion with giving of thanks. <sup>7</sup> And the peace of God whiche passeth al understanding, shall preserve your hearts and mindes in Christ Jesus. <sup>8</sup> Furthermore, brethren, whatsoever things are true, whatsoever thynges (are) honeste, whatsoever thyngs (are) iuste, whatsoever things (are) pure, whatsoever things pertaine to love, whatsoever things (are) of good reporte, if there (be) anie vertue, or if there (be) anie praise, thinke on these things. <sup>9</sup> Which ye have bothe learned and received, and heard, and sene in me: those thyngs do, and the God of peace shalbe with you. <sup>10</sup> Now I rejoyce also in the Lord greatly, that nowe at the last ye are revived againe to care for me, wherin not withstanding ye were careful, but ye lacked opportunitie. <sup>11</sup> I speake not because of want: for I have learned in whatsoever state I am, therewith to be content. <sup>12</sup> And I can be abased, and I can abunde: everie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to have want. <sup>13</sup> I am able to (do) all things through

## (RV 1881) ASV 1901

same mind in the Lord. <sup>3</sup> Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always: again I will say, Rejoice. <sup>5</sup> Let your forbearance be known unto all men. The Lord is at hand. <sup>6</sup> In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup> And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. <sup>9</sup> The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

<sup>10</sup> But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. <sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. <sup>12</sup> I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. <sup>13</sup> I can

## BISHOPS' BIBLE (1568) 1602

liches, that they be of one accord in the Lord. <sup>3</sup> Yea, and I beseech thee also faithful yokefellow, helpe those *women* which laboured with me in the Gospel, and with Clement also, and with other my labour fellowes, whose names are in the booke of life. <sup>4</sup> Rejoyce in the Lord alway: and againe I will say rejoyce. <sup>5</sup> Let your patient mind be knowne unto all men. The Lord is at hand. <sup>6</sup> Be carefull for nothing: but in all things let your petition be manifest unto God, in praier and supplication, with giving of thanks. <sup>7</sup> And the peace of God which passeth all understanding, shall keepe your hearts and minds through Christ Jesus. <sup>8</sup> Furthermore, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things pertaine to love, whatsoever things *are* of honest report: if there be any vertue, and if there be any praise, thinke on these things: <sup>9</sup> Which ye have both learned, and received, and heard, and scene in me, those things do: and the God of peace shall be with you. <sup>10</sup> But I rejoyce in the Lord greatly, that now at the last ye are revived againe to care for me, in that wherein ye were also carefull, but ye lacked opportunitie. <sup>11</sup> I speake not because of necessitie: for I have learned, in whatsoever estate I am, therewith to be content. <sup>12</sup> I know how to be low, and I know how to exceede: every where and in all things I am instructed both to be full, and to be hungry, both to have plentie, and to suffer neede. <sup>13</sup> I can do all things through Christ,

## RSV (1946) 1960

Lord. <sup>3</sup> And I ask you also, true yokefellow, help these women, for they have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always; again I will say, Rejoice. <sup>5</sup> Let all men know your forbearance. The Lord is at hand. <sup>6</sup> Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. <sup>9</sup> What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

<sup>10</sup> I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity. <sup>11</sup> Not that I complain of want; for I have learned, in whatever state I am, to be content. <sup>12</sup> I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. <sup>13</sup> I can do all things in him who strengthens me.

## TYNDALE (1525) 1535

which strengthneth me. <sup>14</sup> Not witstondinge ye have well done, that ye bare parte with me in my tribulacion.

<sup>15</sup> Ye of Philippos knowe that in the begynninge of the gospels, when I departed from Macedonia, no congregacion bare parte with me as concerninge gevinge and receavinge, but ye only. <sup>16</sup> For when I was in Tessalonica, ye sent once and afterwarde agayne unto my nedes: <sup>17</sup> not that I desyre gyftes: but I desyre abundant frute on youre parte. <sup>18</sup> I receaved all, and have plentie. I was even filled after that I had receaved of Epaphroditus, that which came from you, an odour that smelleth swete, a sacrifice accepted and plesaunt to God. <sup>19</sup> My God fulfill all youre nedes thorow his glorious riches in Jesu Christ. <sup>20</sup> Unto God and oure father be prayse for ever more. Amen. <sup>21</sup> Salute all the saynctes in Christ Jesu. The brethren which are with me, grete you. <sup>22</sup> All the saynctes salute you: and most of all they which are of the Emperours housholde. <sup>23</sup> The grace of oure Lorde Jesu Christ be with you all. Amen.

## RHEIMS 1582

him that strengtheneth me. <sup>14</sup> Neverthelesse you have done wel, communicating to my tribulation.

<sup>15</sup> And you also know o Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated unto me in the account of gift and receite, but you only: <sup>16</sup> for unto Thessalonica also, once and twice you sent to my use. <sup>17</sup> Not that I seeke the gift, but I seeke the fruite abounding in your account. <sup>18</sup> But I have al things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetenes, an acceptable host, pleasing God. <sup>19</sup> And my God supply al your lacke according to his riches in glorie, in Christ JESUS. <sup>20</sup> And to God and our father be glorie world without end. Amen.

<sup>21</sup> Salute ye every saincte in Christ JESUS. The brethren that are with me, salute you. Al the saintes salute you: but especially they that are of Cæsars house. <sup>22</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

## GREAT BIBLE (1539) 1540

things thorowe Christ which strengtheneth me. <sup>14</sup> Not withstandyng ye have well done, that ye bare parte with me in my tribulacion.

<sup>15</sup> Ye of Philippos knowe also that in the begynnynge of the Gospels, when I departed from Macedonia, no congregacyon bare parte with me, as concernynge gevyng and receavinge, but ye onely. <sup>16</sup> For when I was in Thessalonica, ye sent once and afterward agayne unto my necessite: <sup>17</sup> not that I desire gyftes: but I desyre abundant frute on youre parte. Nevertheles I receaved all, and have plentie. <sup>18</sup> I was even fylled after that I receaved of Epaphroditus the thinges, which were sent from you, an odoure of a swete smell a sacrifice accepted and pleasant to God. <sup>19</sup> My God shall supplye all youre nede thorow his gloryous riches by Jesu Christ. <sup>20</sup> Unto God and oure father be prayse for evermore. Amen. <sup>21</sup> Salute all the saynctes in Christ Jesu. The brethren which are with me, grete you. <sup>22</sup> All the saynctes salute you, most of all they which are of the emperours housholde. <sup>23</sup> The grace of oure Lord Jesu Christ be with you all. Amen.

## KJ (1611) 1873

through Christ which strengtheneth me. <sup>14</sup> Notwithstanding ye have well done, that ye did communicate with my affliction. <sup>15</sup> Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. <sup>16</sup> For even in Thessalonica ye sent once and again unto my necessity. <sup>17</sup> Not because I desire a gift: but I desire fruit that *may* abound to your account. <sup>18</sup> But I have all, and abound: I am full, having received of Epaphroditus the *things which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. <sup>19</sup> But my God shall supply all your need according to his riches in glory by Christ Jesus. <sup>20</sup> Now unto God and our Father *be* glory for ever and ever. Amen.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren which are with me greet you. <sup>22</sup> All the saints salute you, chiefly they that are of Cesar's household. <sup>23</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

## GENEVA BIBLE (1560) 1562

the helpe of Christ, which strengtheneth me. <sup>14</sup> Notwithstanding ye have wel done, that ye did communicate to mine affliction. <sup>15</sup> And ye Philippians knowe also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the matter of giving and receiving, but ye onely. <sup>16</sup> For even (when I was) in Thessalonica, ye sent once, and afterwarde againe for my necessitie. <sup>17</sup> Not that I desire a gift: but I desire the frute which may further your reckening. <sup>18</sup> Nowe I have received all, and have plentie: I was even filled, after that I had received of Epaphroditus that which (came) from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God. <sup>19</sup> And my God shall fulfil all your necessities through his riches with glorie in Jesus Christ. <sup>20</sup> Unto God even our Father (be) praise for evermore. Amen. <sup>21</sup> Salute all the Saintes in Christ Jesus. The brethren, which are with me, grete you. <sup>22</sup> All the Saintes salute you, and moste of all they which are of Cesars housholde. <sup>23</sup> The grace of our Lord Jesus Christ (be) with you all, Amen.

## (RV 1881) ASV 1901

do all things in him that strengtheneth me. <sup>14</sup> Howbeit ye did well that ye had fellowship with my affliction. <sup>15</sup> And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; <sup>16</sup> for even in Thessalonica ye sent once and again unto my need. <sup>17</sup> Not that I seek for the gift; but I seek for the fruit that increaseth to your account. <sup>18</sup> But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. <sup>19</sup> And my God shall supply every need of yours according to his riches in glory in Christ Jesus. <sup>20</sup> Now unto our God and Father *be* the glory for ever and ever. Amen.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren that are with me salute you. <sup>22</sup> All the saints salute you, especially they that are of Cæsar's household.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

## BISHOPS' BIBLE (1568) 1602

which strengtheneth me. <sup>14</sup> Notwithstanding, ye have wel done, that ye did communicate to my affliction. <sup>15</sup> Yee Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated to me, as concerning giving and receiving, but ye onely. <sup>16</sup> For even in Thessalonica ye sent once, and againe unto my necessitie. <sup>17</sup> Not that I desire a gift: but I desire fruit abounding to your account. <sup>18</sup> But I have received all, and have plenty: I was even filled after that I had received of Epaphroditus the things *which were sent* from you, an odour of a sweete smell, a sacrifice acceptable, pleasant to God. <sup>19</sup> My God shall supply all your neede through his riches in glory, in Christ Jesus. <sup>20</sup> Unto God and our father *be* glory for evermore. <sup>21</sup> Salute al the saints in Christ Jesus: The brethren which are with me, greete you. <sup>22</sup> All the saints salute you, most of all they that are of Cesars houshold. <sup>23</sup> The grace of our Lorde Jesus Christ *be* with you all. Amen.

## RSV (1946) 1960

<sup>14</sup> Yet it was kind of you to share my trouble. <sup>15</sup> And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving except you only; <sup>16</sup> for even in Thessalonica you sent me help/ once and again. <sup>17</sup> Not that I seek the gift; but I seek the fruit which increases to your credit. <sup>18</sup> I have received full payment, and more; I am filled, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. <sup>19</sup> And my God will supply every need of yours according to his riches in glory in Christ Jesus. <sup>20</sup> To our God and Father *be* glory for ever and ever. Amen.

<sup>21</sup> Greet every saint in Christ Jesus. The brethren who are with me greet you. <sup>22</sup> All the saints greet you, especially those of Caesar's household.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

<sup>1</sup> Other ancient authorities read *money for my needs*



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE COLOSSYANS.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNT PAUL THE APOSTLE  
TO THE COLLOSSYANS.

Geneva Bible (1560) 1562  
THE EPISTLE OF PAUL TO THE COLLOSSIANS

Bishops' Bible (1568) 1602  
THE EPISTLE OF SAINT PAUL THE APOSTLE  
UNTO THE COLOSSIANS.

Rheims 1582  
THE EPISTLE OF PAUL TO THE COLOSSIANS.

King James Version (1611) 1873  
THE EPISTLE OF PAUL THE APOSTLE  
TO THE COLOSSIANS.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO THE COLOSSIANS

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO THE COLOSSIANS

## TYNDALE (1525) 1535

1 Paul an Apostle of Jesu Christ by the will of God, and brother Timotheus

<sup>2</sup>To the saynctes which are at Colossa, and brethren that beleve in Christ.

Grace be with you and peace from God oure father, and from the Lorde Jesu Christ.

<sup>3</sup>We geve thanks to God the father of oure Lorde Jesus Christ, alwayes prayenge for you <sup>4</sup>sence we hearde of youre fayth which ye have in Christ Jesu, and of the love which ye beare to all saynctes <sup>5</sup>for the hopes sake which is layde up in store for you in heven, of which hope ye have herde before by the true worde of the Gospell, <sup>6</sup>which is come unto you, even as it is into all the worlde, and is frutefull, as it is amonge you, from the fyrst daye in the which ye herde of it, and had experience in the grace of God in the trueth, <sup>7</sup>as ye learned of Epaphra oure deare feloweservant, which is for you a faythfull minister of Christ, <sup>8</sup>which also declared unto us youre love which ye have in the sprete.

<sup>9</sup>For this cause we also, sence the daye we herde of it, have not ceasyd prayinge for you, and desyringe that ye myght be fulfilled with the knowledge of his will, in all wysdome and spretuall understandyng, <sup>10</sup>that ye myght walk worthy of the Lorde in all thinges that please beyng frutfull in all good workes and encreasyng in the knowledge of God, <sup>11</sup>strengthened with all myght, thorowe his glorious power, unto all pacience and longe sufferynge with

## RHEIMS 1582

1 Paul an Apostle of Jesus Christ by the wil of God, and brother Timothee: <sup>2</sup>to them that are at Colossa sainctes and faithful brethren in Christ Jesus. <sup>3</sup>Grace to you and peace from God our Father and our Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ alwaies for you, praying: <sup>4</sup>hearing your faith in Christ Jesus, and the love which you have toward al the sainctes, <sup>5</sup>for the hope that is laid up for you in heaven, which you have heard in the word of the truth of the Gospel, <sup>6</sup>that is come to you, as also in the whole world it is, and fructifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth, <sup>7</sup>as you learned of Epaphras our dearest fellow-servant, who is a faithful minister of Jesus Christ for you, <sup>8</sup>who also hath manifested to us your love in spirit. <sup>9</sup>Therefore we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his wil, in al wisdom, and spiritual understanding: <sup>10</sup>that you may walke worthie of God, in al things pleasing: Fructifying in al good worke, and increasing in the knowledge of God: <sup>11</sup>in al power strengthened according to the might of his glorie, in al patience and longanimitie with

## GREAT BIBLE (1539) 1540

1 Paul an Apostle of Jesu Chryst by the wyll of God, and brother Timotheus.

<sup>2</sup>To the saynctes which are at Colossa, and brethren that beleve in Chryst. Grace be unto you and peace from God oure father, and from the Lorde Jesu Christ.

<sup>3</sup>We geve thanks to God the father of oure Lorde Jesus Christ alwayes for you in oure prayers. <sup>4</sup>For we have hearde of your fayth in Christ Jesu, and of the love which ye beare to all saynctes, <sup>5</sup>for the hopes sake which is layd up in store for you in heaven, of which hope, ye herde before by the true worde of the Gospell, <sup>6</sup>which is come unto you: even as it, is frutefull (*and groweth*) as it is also amonge you, from the daye in the which ye hearde of it, and had experience in the grace of God thorowe the trueth, <sup>7</sup>as ye learned of Epaphra oure deare felowe servant, which is for you a faythfull minister of Chryst, <sup>8</sup>which also declared unto us youre love which ye have in the sprete.

<sup>9</sup>For this cause we also, sence the daye we herde of it, have not ceasyd to praye for you, and to desyre, that ye myght be fulfilled with the knowledge of hys wyll, in all wysdome and spretuall understandyng, <sup>10</sup>that ye myght walke worthy of the Lorde that in all thinges ye maye please beyng frutefull in all good workes, and encreasyng in the knowledge of God, <sup>11</sup>strengthened with all myght, thorowe hys glorious power, unto all pacience and

## KJ (1611) 1873

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, <sup>2</sup>to the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup>We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>since we heard of your faith in Christ Jesus, and of the love which *ye have* to all the saints, <sup>5</sup>for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; <sup>6</sup>which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth: <sup>7</sup>as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; <sup>8</sup>who also declared unto us your love in the Spirit.

<sup>9</sup>For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled *with* the knowledge of his will in all wisdom and spiritual understanding; <sup>10</sup>that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; <sup>11</sup>strengthened with all might, according to his glorious power, unto

## GENEVA BIBLE (1560) 1562

1 Paul an Apostle of JESUS Christ, by the wil of God, and Timotheus (our) brother. <sup>2</sup>To them, which are at Coloce Saintes and faithful brethren in Christe: Grace (be) with you, and peace from God our Father, and (from) the Lord Jesus Christ. <sup>3</sup>We give thanks to God even the Father of our Lorde Jesus Christ, alwayes praying for you: <sup>4</sup>Since we heard of your faith in Christ Jesus, and of (your) love towarde all Saintes. <sup>5</sup>For the hopes sake, whyche is layd up for you in heaven, whereof ye have hearde before by the worde of trueth, (which is) the Gospel. <sup>6</sup>Which is come unto you, even as (it is) unto all the worlde, and is fruteful, as (it is) also among you, from the daye that ye heard and truly knewe the grace of God. <sup>7</sup>As ye also learned of Epaphras our deare felowe servaunt, whiche is for you a faithfull minister of Christ. <sup>8</sup>Who hathe also declared unto us your love, (which ye have) by the Spirit. <sup>9</sup>For thys cause we also, sinne the daye we heard (of it,) cease not to praye for you, and to desire that ye myght be fulfilled wyth knowledge of his will, in all wisdom, and spiritual understanding. <sup>10</sup>That ye might walke worthie of the Lord and please (him) in all things, beyng frutefull in all good workes, and increasing in the knowledge of God. <sup>11</sup>Strenghtned with all might through his glorious power, unto all pacience, and long suffering with

(RV 1881) ASV 1901

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, <sup>2</sup>to the saints and faithful brethren in Christ *that are at Colossæ*: Grace to you and peace from God our Father.

<sup>3</sup>We give thanks to God the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, <sup>5</sup>because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, <sup>6</sup>which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth; <sup>7</sup>even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on <sup>a</sup>our behalf, <sup>8</sup>who also declared unto us your love in the Spirit.

<sup>9</sup>For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup>to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; <sup>11</sup>strengthened with all power, according to the might of his glory, unto all

<sup>a</sup> Many ancient authorities read *your*.

## BISHOPS' BIBLE (1568) 1602

1 Paul an Apostle of Jesus Christ, by the wil of God, and Timotheus the brother, <sup>2</sup>To the saints and faithful brethren in Christ, which are at Colossa, grace be unto you, and peace from God our father, and the Lord Jesus Christ. <sup>3</sup>We give thanks to God, and the father of our Lorde Jesus Christ alwayes for you, praying: <sup>4</sup>Since we hearde of your faith in Christ Jesus, and of the love which yee have to all Saints: <sup>5</sup>For the hopes sake which is laid up for you in heaven, of which *hope* ye heard before in the word of trueth of the Gospel. <sup>6</sup>Which is come unto you even as *it is* in al the world, and is fruitfull, as it is also in you, from the day ye heard *of it*, and knewe the grace of God in trueth. <sup>7</sup>As yee also learned of Epaphras our deare fellow servant, which is for you a faithful minister of Christ: <sup>8</sup>Who also declared unto us your love in the spirit. <sup>9</sup>For this cause wee also since the day we heard it, doe not cease to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisdom and spiritual understanding: <sup>10</sup>That yee might walke worthy of the Lord in all pleasing, being fruitfull in all good workes, and encreasing in the knowledge of God: <sup>11</sup>Strengthened with all might, through his glorious power, unto all patience

RSV (1946) 1960

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,  
<sup>2</sup>To the saints and faithful brethren in Christ at Colossæ:  
Grace to you and peace from God our Father.

<sup>3</sup>We always thank God, the Father of our Lord Jesus Christ, when we pray for you, <sup>4</sup>because we have heard of your faith in Christ Jesus and of the love which you have for all the saints, <sup>5</sup>because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel <sup>6</sup>which has come to you, as indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth, <sup>7</sup>as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our <sup>a</sup>behalf <sup>8</sup>and has made known to us your love in the Spirit.

<sup>9</sup>And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup>to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. <sup>11</sup>May you be strengthened with all power, according to his glorious might, for all endurance

<sup>a</sup> Other ancient authorities read *your*.

## TYNDALE (1525) 1535

joyfulnes <sup>12</sup>gevyng thanks unto the father which hath made us mete to be part takers of the enheritaunce of saynctes in lyght.

<sup>13</sup>Which hath delivered us from the power of derknes, and hath translated us into the kyndome of his dere sone, <sup>14</sup>in whom we have redempcion thorow his bloud, that is to saye the forgevens of synnes <sup>15</sup>which is the ymage of the invisible God, fyrst begotten of all creatures. <sup>16</sup>For by him were all thynges created, that are in heven, and things that are in erth: thynges visible and thynges invisible, whether they be majeste or lordshippe, ether rule or power. All thynges are creatyd by him, and in him <sup>17</sup>and he is before all thynges, and in him all thynges have their beyng.

<sup>18</sup>And he is the heed of the body, that is to wit of the congregacion: he is the begynnyng and fyrst begotten of the deed, that in all thynges he myght have the preeminence. <sup>19</sup>For it pleased the father that in him shuld all fulnes dwell, <sup>20</sup>and by him to reconcile all thynges unto him selfe, and to set at peace by him thorow the bloud of his crosse, both thynges in heven and thynges in erth.

<sup>21</sup>And you (which were in tymes past straungers and enymes, because youre myndes were set in evyll workes) hath he now reconciled \* <sup>22</sup>in the body of his flesshe thorowe deeth, to make you holy, unblameable and with

## RHEIMS 1582

joy <sup>12</sup>giving thanks to God and the Father, who hath made us worthy unto the part of the lot of the sainctes in the light: <sup>13</sup>who hath delivered us from the power of darkenes, and hath translated us into the kingdom of the sonne of his love, <sup>14</sup>in whom we have redemption, the remission of sinnes: <sup>15</sup>who is the image of the invisible God, the first-borne of al creature: <sup>16</sup>because in him were created al things in heaven, and in earth, visible, and invisible, whether Thrones, or Dominations, or Principalities, or Potestates: <sup>17</sup>al by him, and in him were created: and he is before al, and al consist in him. <sup>18</sup>And he is the head of the body, the CHURCH, who is the beginning, first-borne of the dead: that he may be in al things holding the primacie: <sup>19</sup>because in him it hath wel pleased, al fulnes to inhabite: <sup>20</sup>and by him to reconcile al things unto him self, pacifying by the bloud of his crosse, whether the things in earth, or the things that are in heaven.

<sup>21</sup>And you, whereas you were sometime alienated and enemies in sense, in evil workes: <sup>22</sup>yet now he hath reconciled in the body of his flesh by death, to present you holy

## GREAT BIBLE (1539) 1540

longe sufferyng with joyfulnes <sup>12</sup>gevyng thanks unto the father, which hath made us mete to be partakers of the inheritance of saynctes in lyght,

<sup>13</sup>Which hath delyvered us from the power of derknes, and hath translated us into the kyngdome of hys dere sone <sup>14</sup>by whom we have redempcion thorowe his bloude even the forgevenes of sinnes <sup>15</sup>which is the ymage of the invisble God, fyrst begotten of all creatures. <sup>16</sup>For by him were all thynges created, that are in heven, and that are in erth: visyble and invisble, whether they be majeste or lordeshyppe, ether rule or power. All thynges were creatyd by hym and for hym, <sup>17</sup>and he is before all thynges, and by him all thynges have theyr beyng.

<sup>18</sup>And he is the heed of the body, even of the congregacyon: he is the begynnyng and fyrst begotten of the deed, that in all thynges he myght have the preeminence. <sup>19</sup>For it pleased the father, that in him shulde all fulness dwell, and by him to reconcyte all thynges unto him selfe, <sup>20</sup>and to set at peace by hym thorowe the bloude of hys crosse, both thynges in heaven and thynges in erth.

<sup>21</sup>And you which were somtyme farre of and enemyes, because youre myndes were set in evyll workes hath he nowe yet reconcyed <sup>22</sup>in the body of hys flesshe thorowe deeth, to make you holy, and unblameable, and with out

## KJ (1611) 1873

all patience and longsuffering with joyfulness; <sup>12</sup>giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: <sup>13</sup>who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: <sup>14</sup>in whom we have redemption through his blood, *even* the forgiveness of sins: <sup>15</sup>who is the image of the invisible God, the firstborn of every creature: <sup>16</sup>for by him were all *things* created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all *things* were created by him, and for him: <sup>17</sup>and he is before all *things*, and by him all *things* consist. <sup>18</sup>And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. <sup>19</sup>For it pleased *the Father* that in him should all fulness dwell; <sup>20</sup>and, having made peace through the blood of his cross, by him to reconcile all *things* unto himself; by him, *I say*, whether *they be things* in earth, or *things* in heaven.

<sup>21</sup>And you, that were sometimes alienated and enemies in *your* mind by wicked works, yet now hath he reconciled <sup>22</sup>in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

## GENEVA BIBLE (1560) 1562

joyfulnes. <sup>12</sup> Gyving thankes unto the Father, whiche hathe made us mete to be partakers of the inheritance of the Saintes in light. <sup>13</sup> Who hathe delivered us from the power of darkenes, and hathe translated us into the kingdome of his deare Sonne. <sup>14</sup> In whom we have redemption through his bloode, (that is,) the forgiveness of sinnes. <sup>15</sup> Who is the image of the invisible God, the first borne of everie creature. <sup>16</sup> For by him were all things created, which are in heaven, and which are in earth, things visible and invisible: whether (they be) Thrones, or Dominions, or Principalities, or Powers, all thynges were created by hym and for hym. <sup>17</sup> And he is before all thynges, and in hym all things consist. <sup>18</sup> And he is the head of the bodie of the Church: he is the beginning, (and) the first borne of the dead, that in all things he might have the preeminence. <sup>19</sup> For it pleased (the Father,) that in hym shulde all fulnes dwell. <sup>20</sup> And by him to reconcile all thynges unto hym selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heaven. <sup>21</sup> And you whiche were in times past strangers and enemyes, because (your) mindes (were set) in evil workes, hathe he now also reconciled. <sup>22</sup> In the bodie of his flesh through death, to make you holie, and unblameable and without

## (RV 1881) ASV 1901

patience and longsuffering with joy; <sup>12</sup> giving thanks unto the Father, who made <sup>b</sup>us meet to be partakers of the inheritance of the saints in light; <sup>13</sup> who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; <sup>14</sup> in whom we have our redemption, the forgiveness of our sins; <sup>15</sup> who is the image of the invisible God, the firstborn of all creation; <sup>16</sup> for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; <sup>17</sup> and he is before all things, and in him all things consist. <sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. <sup>19</sup> For it was the good pleasure of the Father that in him should all the fulness dwell; <sup>20</sup> and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. <sup>21</sup> And you, being in time past alienated and enemies in your mind in your evil works, <sup>22</sup> yet now <sup>c</sup>hath he reconciled in the body of his flesh through death, to present you holy and without blem-

## BISHOPS' BIBLE (1568) 1602

and long suffering with joyfulness, <sup>12</sup> Giving thanks unto the father, which hath made us meete to be partakers of the inheritance of the saints in light: <sup>13</sup> Who hath delivered us from the power of darkenesse, and hath translated us into the kingdome of his deare sonne: <sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sinnes: <sup>15</sup> Who is the image of the invisible God, the first borne of all creatures. <sup>16</sup> For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they bee* majesties or Lordships, either rules or powers: all things were created by him, and for him. <sup>17</sup> And he is before all things, and in him all things consist. <sup>18</sup> And hee is the head of the body of the Church: who is the beginning, the first borne from the dead, that in all things he might have the preeminence: <sup>19</sup> For it pleased *the father* that in him should all fulnesse dwell, <sup>20</sup> And by him to reconcile all things unto himselfe, since hee hath set at peace through the blood of his crosse by him, both the things in earth, and things in heaven. <sup>21</sup> And you which were sometime strangers, and enemies by cogitation in evill workes, hath he now yet reconciled, <sup>22</sup> In the body of his flesh through death, to preserve you

## RSV (1946) 1960

and patience with joy, <sup>12</sup> giving thanks to the Father, who has qualified us<sup>b</sup> to share in the inheritance of the saints in light. <sup>13</sup> He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

<sup>15</sup> He is the image of the invisible God, the first-born of all creation; <sup>16</sup> for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. <sup>17</sup> He is before all things, and in him all things hold together. <sup>18</sup> He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. <sup>19</sup> For in him all the fulness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

<sup>21</sup> And you, who once were estranged and hostile in mind, doing evil deeds, <sup>22</sup> he has now reconciled in his body of flesh by his death, in order to present you holy and blameless

<sup>b</sup> Some ancient authorities read *you*.

<sup>c</sup> Some ancient authorities read *ye have been reconciled*.

<sup>b</sup> Other ancient authorities read *you*

## TYNDALE (1525) 1535

out faut in his awne syght, <sup>23</sup> yf ye continue grounded and stablysshed in the fayth, and be not moved awaye from the hope of the Gospell, wher of ye have herde, howe that it is preached amonge all creatures which are under heven, wher of I Paul am made a minister.

<sup>24</sup> Nowe joye I in my soferynge which I suffre for you, and fulfill that which is behynde of the passions of Christ in my flesshe for his bodyes sake, which is the congregacion, <sup>25</sup> wher of I am made a minister accordynge to the ordinaunce of God, which ordinaunce was geven me unto you warde, to fulfill the worde of God <sup>26</sup> that mystery hyd sence the worlde beganne, and sence the begynnyng of generations: but now is opened to his saynctes, <sup>27</sup> to whom God wolde make knowen the glorious ryches of this mystery amonge the Gentylys, which ryches is Christ in you, the hope of glory, <sup>28</sup> whom we preach, warnynge all men, and teachynge all men in all wysdome, to make all men perfect in Christ Jesu. <sup>29</sup> Wherin I also laboure and stryve, even as farforth as his workynge worketh in me myghtely.

2 I wolde ye knewe what fyghtynge I have for youre sakes and for them of Laodicia, and for as many as have not sene my parson in the flesshe, <sup>2</sup> that their hertes myght be comforted and knet to geder in love, and in all ryches of full understandynge, for to knowe the mystery of God the father and of Christ, <sup>3</sup> in whom are hyd all the treasures of wysdome and knowledge. <sup>4</sup> This I saye lest eny

## RHEIMS 1582

and immaculate, and blameles before him: <sup>23</sup> if yet ye continue in the faith, grounded and stable, and unmoveable from the hope of the Gospel which you have heard, which is preached among al creatures that are under heaven, whereof I Paul am made a minister. <sup>24</sup> Who now rejoyce in suffering for you, and do accomplish those things that want of the passions of Christ, in my flesh for his body, which is the CHURCH: <sup>25</sup> whereof I am made a minister according to the dispensation of God, which is given me toward you, that I may fulfil the word of God, <sup>26</sup> the mysterie that hath been hidden from worldes and generations, but now is manifested to his sainctes, <sup>27</sup> to whom God would make knowen the riches of the glorie of this sacrament in the Gentiles, which is Christ, in you the hope of glorie, <sup>28</sup> whom we preache, admonishing every man, and teaching every man in al wisdom, that we may present every man perfect in Christ JESUS. <sup>29</sup> Wherein also I labour striving according to his operation which he worketh in me in power.

2 For I wil have you know brethren, what maner of care I have for you and for them that are at Laodicia, and whosoever have not seen my face in the flesh: <sup>2</sup> that their hartes may be comforted, instructed in charitie, and unto al the riches of the fulnes of understanding, unto the knowledge of the mysterie of God the Father of Christ JESUS, <sup>3</sup> in whom be al the treasures of wisdom and knowledge hidde. <sup>4</sup> But this I say that no man deceive you in

## GREAT BIBLE (1539) 1540

faut in hys awne syght, <sup>23</sup> yf ye contynue grounded and stablysshed in the fayth, and be not moved awaye from the hope of the Gospell, wherof ye have herde, howe that it is preached amonge all creatures which are under heaven, wherof I Paul am made a mynyster.

<sup>24</sup> Nowe joye I in my sufferinges for you and fulfyll that which is behynde of the passyons of Christ in my flesshe, for hys bodies sake, which is the congregacyon: <sup>25</sup> wherof I am made a mynister, accordynge to the ordinaunce of God, which ordinaunce was geven me unto you warde to fulfill the worde of God, <sup>26</sup> that mistery which hath bene hyd sence the worlde beganne, and sence the begynnyng of generacyons: but nowe is opened to his saynctes, <sup>27</sup> to whom God wolde make knowen what the gloryous ryches of thys mystery is amonge the Gentylys, which ryches is Chryst in you, the hope of glory, <sup>28</sup> whom we preache, warnynge all men, and teachynge all men in all wysdome, to make all men perfecte in Christ Jesu. <sup>29</sup> Wherin I also laboure and stryve, even as farforth as his strength worketh in me myghtely.

2 For I wolde that ye knewe howe greate care that I have for you and for them that are at Laodicia, and for as many as have not sene my parson in the flesshe, <sup>2</sup> that theyr hertes myght be comforted whan they are knet together in love, and in all ryches of full understandynge, for to knowe the mistery of God the father, and of Chryst, <sup>3</sup> in whom are hyd all the treasures of wysdome and knowledge. <sup>4</sup> Thys I saye, lest eny man shulde begyle you with

## KJ (1611) 1873

<sup>23</sup> if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; <sup>24</sup> who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: <sup>25</sup> whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup> *even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup> to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>28</sup> whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: <sup>29</sup> whereunto I also labour, striving according to his working, which worketh in me mightily.

2 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; <sup>2</sup> that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God and of the Father, and of Christ; <sup>3</sup> in whom are hid all the treasures of wisdom and knowledge. <sup>4</sup> And this I say, lest any *man*

## GENEVA BIBLE (1560) 1562

faute in his sight. <sup>23</sup>If ye continue, grounded and stablished in the fayth, and be not moved awaye from the hope of the Gospell, whereof ye have heard, and whiche hathe bene preached to everie creature which is under heaven wherof I Paul am a minister. <sup>24</sup>Nowe rejoyce I in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church. <sup>25</sup>Whereof I am a minister, accordynge to the dispensation of GOD, whiche is given me unto you warde, to fulfill the worde of God. <sup>26</sup>(Whiche is) the myserie hyd since the worlde began, and from (all) ages, but now is made manifest to his Saintes. <sup>27</sup>To whome GOD woulde make knowen what is the riches of this glorious myserie among the Gentiles, which (riches) is Christ in you, the hope of glorie. <sup>28</sup>Whome we preache, admonishyng everie man, and teaching everie man in al wisdom, that we may present everie man perfecte in Christ Jesus. <sup>29</sup>Whereunto I also labour and strive, accordyng to his working which worketh in me myghtly.

2 For I wolde ye knowe what greate fighting I have for your sakes, and for them of Laodicea, and for as many as have not sene my persone in the flesh. <sup>2</sup>That their hearts myght be comforted and they knit together in love, and in all ryches of the full assurance of understandynge, to knowe the myserie of God even the Father, and of christ: <sup>3</sup>In whom are hid al the treasures of wisdom and knowledge. <sup>4</sup>And this I saye, lest anie man shulde beguile

## (RV 1881) ASV 1901

ish and unreproueable before him: <sup>23</sup>if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

<sup>24</sup>Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; <sup>25</sup>whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfill the word of God, <sup>26</sup>*even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, <sup>27</sup>to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles. which is Christ in you, the hope of glory: <sup>28</sup>whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; <sup>29</sup>whereunto I labor also, striving according to his working, which worketh in me mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; <sup>2</sup>that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, *even* Christ, <sup>3</sup>in whom are all the treasures of wisdom and knowledge hidden. <sup>4</sup>This I say, that no one may delude you with persuasiveness of

## BISHOPS' BIBLE (1568) 1602

holy and unblameable, and without fault in his sight. <sup>23</sup>If ye continue grounded and stablished in the faith, and bee not mooved away from the hope of the Gospel, which ye have heard how it was preached to every creature which is under heaven, whereof I Paul am made a minister. <sup>24</sup>Now rejoyce I in my sufferings for you, and fulfil that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church, <sup>25</sup>Whereof I am made a minister, according to the dispensation of God, which is given to me to youward, to fulfill the word of God: <sup>26</sup>*Even* the myserie which hath bene hid since the world beganne, and *since the beginning of generations*: but nowe is opened to his saints, <sup>27</sup>To whome God would make knowen what is the riches of the glorie of this myserie among the Gentiles, which is Christ in you, the hope of glory: <sup>28</sup>Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. <sup>29</sup>Whereunto I also labour, striving according to his working which worketh in mee mightily.

2 For I would that yee knew what great fight I have for you, and for them that *are* at Laodicea, and for as many as have not seene my face in the flesh: <sup>2</sup>That their hearts might be comforted, being knit together in love, and in all riches of certaintie of understanding, to know the myserie of God, and of the Father, and of Christ: <sup>3</sup>In whom are hid all the treasures of wisdom and knowledge. <sup>4</sup>This I say, lest any man should beguile you with per-

## RSV (1946) 1960

and irreproachable before him, <sup>23</sup>provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard, which has been preached to every creature under heaven, and of which I, Paul, became a minister.

<sup>24</sup>Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church, <sup>25</sup>of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known, <sup>26</sup>the mystery hidden for ages and generations but now made manifest to his saints. <sup>27</sup>To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. <sup>28</sup>Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. <sup>29</sup>For this I toil, striving with all the energy which he mightily inspires within me.

2 For I want you to know how greatly I strive for you, and for those at Laodicea, and for all who have not seen my face, <sup>2</sup>that their hearts may be encouraged as they are knit together in love, to have all the riches of assured understanding and the knowledge of God's mystery, of Christ, <sup>3</sup>in whom are hid all the treasures of wisdom and knowledge. <sup>4</sup>I say this in order that no one may delude

## TYNDALE (1525) 1535

man shuld begyle you with entysinge wordes. <sup>5</sup> For though I be absent in the flesshe, yet am I present with you in the sprete, joyinge and beholdynge the order that ye kepe, and youre stedfast fayth in Christ. <sup>6</sup> As ye have therfore receaved Christ Jesu the Lorde, even so walke, <sup>7</sup> roted and bylt in him and stedfaste in the fayth, as ye have learned: and therein be plenteous in gevyng thanks.

<sup>8</sup> Beware lest eny man come and spoyle you thorow philosophy and disceatfull vanitie, thorow the tradicions of men, and ordinaunces after the worlde, and not after Christ. <sup>9</sup> For in him dwelleth all the fulnes of the Godheed bodyly, <sup>10</sup> and ye are complete in him which is the heed of all rule and power, <sup>11</sup> in whom also ye are circumcised with circumcision made without hondes, by puttyng of the sinfull body of the flesshe thorow the circumcision that is in Christ, <sup>12</sup> in that ye are buried with him thorow baptim, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacion of God which raysed him from deeth.

<sup>13</sup> And ye which weare deed in synne thorow the uncircumcision of youre flesshe, hath he quykened with him and hath forgiven us all oure trespasses <sup>14</sup> and hath put out the handwritting that was agaynst us, contayned in the lawe written, and that hath he taken out of the waye and hath fastened it to his crosse, <sup>15</sup> and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed over them in his awne person.

## RHEIMS 1582

loftines of wordes. <sup>5</sup> For although I be absent in body, yet in spirit I am with you: rejoycing, and seeing your order, and the constancie of that your faith which is in Christ. <sup>6</sup> Therefore as you have received JESUS Christ our Lord, walke in him, <sup>7</sup> rooted and built in him, and confirmed in the faith, as also you have learned, abounding in him in thanks-giving.

<sup>8</sup> Beware lest any man deceive you by philosophie, and vaine fallacie: according to the tradition of men, according to the elements of the world, and not according to Christ. <sup>9</sup> For in him dwelleth al the fulnesse of the Godhead corporally: <sup>10</sup> and you are in him replenished, who is the head in al Principalitie and Power: <sup>11</sup> in whom al you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, <sup>12</sup> buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him up from the dead. <sup>13</sup> And you when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him: pardoning you al offenses, <sup>14</sup> wyiping out the hand writing of decree that was against us, which was contrarie to us, and the same he hath taken out of the way, fastening it to the crosse: <sup>15</sup> and spoiling the Principalities and Potestats, hath ledde them confidently

## GREAT BIBLE (1539) 1540

entysynge wordes. <sup>5</sup> For though I be absent in the flesshe, yet am I with you in the sprete, joyinge and beholdynge youre order, and youre stedfast fayth in Chryst <sup>6</sup> As ye have therfore receaved Christ Jesu the Lorde even so walke ye in hym, <sup>7</sup> so that ye be rotyd and buylte in hym, and stablysshed thorow fayth, as ye have learned: and therein be plenteous with gevyng thanks.

<sup>8</sup> Beware, lest eny man spoyle you thorowe philosophy and disceatfull vanitie, after the tradicyon of men, and after the ordinaunces of the worlde, and not after Christ. <sup>9</sup> For in hym dwelleth all the fulnes of the God heed bodely, <sup>10</sup> and ye are complete in him: which is the heed of all rule and power, <sup>11</sup> by whom also ye are circumcised with circumcisyon which is done with out handes, for as moche as ye have put of the synfull body of the flesshe thorowe the circumcisyon that is in Christ, <sup>12</sup> in that ye are buried with hym thorowe baptime in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacyon of God which raysed him from deeth.

<sup>13</sup> And ye whanye weare deed thorowe synne and thorowe the uncircumcisyon of youre flesshe, hath he quykned with him, <sup>14</sup> and hath forgiven us all oure trespasses and hath put out the hande wrytyng that was agaynst us, contayned in the lawe written: and that hath he taken out of the waye, and hath fastened it to hys crosse, <sup>15</sup> and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed over them in his awne person.

## KJ (1611) 1873

should beguile you with enticing words. <sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. <sup>6</sup> As ye have therefore received Christ Jesus the Lord, so walk ye in him: <sup>7</sup> rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

<sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup> And ye are complete in him, which is the head of all principality and power: <sup>11</sup> in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: <sup>12</sup> buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. <sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup> blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; <sup>15</sup> and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

## GENEVA BIBLE (1560) 1562

you with entising workes. <sup>5</sup>For thogh I be absent in the flesh, yet am I with you in the spirite rejoycing, and beholding your ordre, and your stedfast fayth in Christ. <sup>6</sup>As ye have therefore received Christ Jesus the Lord, (so) walke in him, <sup>7</sup>Roted and buylt in him, and stablished in the fayth, as ye have bene taught, abundyng therein with thankes giving. <sup>8</sup>Beware lest there be anye man that spoile you through philosophie, and vayne deceit, through the traditions of men, accordyng to the rudiments of the worlde, and not after Christ. <sup>9</sup>For in hym dwelleth all the fulnes of the Godhead bodely. <sup>10</sup>And ye are compleate in him, whiche is the head of all Principalitie and Power: <sup>11</sup>In whome also ye are circumeised with circumcision made without hands, by puttyng of the sinful bodie of the fleshe, through the circumcision of Christ. <sup>12</sup>In that ye are buried wyth hym through Baptisme, in whome ye are also raysed up together through the fayth of the operation of God whiche raised hym from the dead. <sup>13</sup>And ye whiche were dead in sinnes, and in the uncircumcision of your flesh, hathe he quickened together with hym, forgiving you all (your) trespasses. <sup>14</sup>And putting out the hande writing of ordinances that was againste us, whiche was contrarie to us, he even toke it out of the way, and fastened it upon the crosse. <sup>15</sup>And hathe spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed

## (RV 1881) ASV 1901

speech. <sup>5</sup>For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

<sup>6</sup>As therefore ye received Christ Jesus the Lord, *so* walk in him, <sup>7</sup>rooted and builded up in him, and established in your faith, even as ye were taught, abounding <sup>d</sup>in thanksgiving.

<sup>8</sup>Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: <sup>9</sup>for in him dwelleth all the fulness of the Godhead bodily, <sup>10</sup>and in him ye are made full, who is the head of all principality and power: <sup>11</sup>in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; <sup>12</sup>having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. <sup>13</sup>And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he make alive together with him, having forgiven us all our trespasses; <sup>14</sup>having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; <sup>15</sup>having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.

<sup>d</sup> Some ancient authorities insert *in it*.

## BISHOPS' BIBLE (1568) 1602

swasion of words. <sup>5</sup>For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and your stedfast faith in Christ. <sup>6</sup>As ye have therefore received Christ Jesus the Lord, *so* walke ye in him: <sup>7</sup>Rooted and built in him, and stablished in the faith, as ye have bene taught, abounding therein with thanksgiving. <sup>8</sup>Beware lest any man spoyle you through philosophie and vaine deceite, after the tradition of men, and after the rudiments of the world, and not after Christ: <sup>9</sup>For in him dwelleth all the fulnesse of the Godhead bodily: <sup>10</sup>And ye are complete in him, which is the head of all principalitie and power. <sup>11</sup>In whom also ye are circumsised with circumcision made without hands, by putting off the bodie of the flesh subject to sinne, by the circumcision of Christ: <sup>12</sup>Buried with him in baptisme, in whom ye are also risen againe through the faith of the operation of God, who hath raised him from the dead. <sup>13</sup>And ye being dead in your sinnes, and the uncircumcision of your flesh, hath hee quickened with him, having forgiven all your trespasses, <sup>14</sup>And when he had blotted out the hand writing of ordinances that was against us, and that was contrary to us, even that hath he taken out of the way, having fastened it to his crosse: <sup>15</sup>And having spoyled all principalities and powers, hath made a shew of them openly, triumphing over

## RSV (1946) 1960

you with beguiling speech. <sup>5</sup>For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.

<sup>6</sup>As therefore you received Christ Jesus the Lord, *so* live in him, <sup>7</sup>rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

<sup>8</sup>See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. <sup>9</sup>For in him the whole fulness of deity dwells bodily, <sup>10</sup>and you have come to fulness of life in him, who is the head of all rule and authority. <sup>11</sup>In him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; <sup>12</sup>and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. <sup>13</sup>And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, <sup>14</sup>having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross. <sup>15</sup>He disarmed the principalities and powers and made a public example of them, triumphing over them in him.

## TYNDALE (1525) 1535

<sup>16</sup> Let noman therfore trouble youre consciences aboute meate and drinke or for a pece of an holydaye, as the holydaye of the newe mone, or of the Saboth dayes, <sup>17</sup> which are nothinge but shaddowes of thinges to come: but the body is in Christ. <sup>18</sup> Let no man make you shote at a wronge marke which after his awne ymaginacion walketh in the humblenes and holynes of angels, thinges which he never sawe: causlesse puffed up with his fleshly mynde, <sup>19</sup> and holdeth not the heed, wherof all the body by joyntes and couples receaveth norisshment, and is knet to geder, and encreaseth with the increasyng that commeth of God.

<sup>20</sup> Wherefore yf ye be deed with Christ from ordinaunces of the worlde, why as though ye yet lived in the worlde, are ye ledde with tradicions of them that saye? <sup>21</sup> Touche not, tast not, handell not: <sup>22</sup> which all perisshe with the usynge of them and are after the commaundmentes and doctryns of men: <sup>23</sup> which thinges have the similitude of wysdome in chosen holynes and humblenes, and in that they spare not the body, and do the flesshe no worshippe unto his nede.

**3** If ye be then rysen agayne with Christ, seke those thinges which are above, where Christ sitteth on the ryght honde of God. <sup>2</sup> Set youre affection on thinges that are above, and not on thinges which are on the erth. <sup>3</sup> For ye are deed, and youre lyfe is hid with Christ in God. <sup>4</sup> When Christ which is oure lyfe, shall shewe him selfe, then shall ye also appere with him in glory.

## RHEIMS 1582

in open shew, triumphing them in him self. <sup>16</sup> Let no man therfore judge you in meate or in drinke, or in part of a festival day, or of the New-moone, or of Sabbath: <sup>17</sup> which are a shadow of things to come, but the body Christs.

<sup>18</sup> Let no man seduce you, willing in the humilitie and religion of Angels, walking in the things which he hath not seen, in vaine puffed up by the sense of his flesh, <sup>19</sup> and not holding the head, whereof the whole body by joyntes and bandes being served and compacted, groweth to the increase of God. <sup>20</sup> If then you be dead with Christ, from the elements of this world: why do you yet decree as living in the world? <sup>21</sup> Touch not, tast not, handle not: <sup>22</sup> which things are al unto destruction by the very use, according to the precepts and doctrynes of men. <sup>23</sup> which are in deede having a shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

**3** Therefore if you be risen with Christ, seeke the things that are above: where Christ is sitting on the right hand of God. <sup>2</sup> Minde the things that are above, not the things that are upon the earth. <sup>3</sup> For you are dead: and your life is hidde with Christ in God. <sup>4</sup> When Christ shal appeare, your life: then you also shal appeare with him in glorie.

## GREAT BIBLE (1539) 1540

<sup>16</sup> Let no man therfore trouble youre conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe mone, or of the Sabbath dayes, <sup>17</sup> which are shaddowes of thinges to come: but the body is in Chryst. <sup>18</sup> Let not man make you shote at a wronge marke, by the humblenes and holynes of angels, in the thynges which he never sawe, beyng causelesse puffed up with his fleshly mynde, <sup>19</sup> and holdeth not the heed, wherof all the body by joyntes and couples receaveth norisshment and is knet together, and encreaseth with the increasyng that commeth of God.

<sup>20</sup> Wherefore, yf ye be deed with Chryst from the ordinaunces of the worlde, why as though ye yet lyved in the worlde, are ye led with tradicions? <sup>21</sup> Touch not, tast not, handell not: <sup>22</sup> which all perisshe thorowe the very abuse: after the commaundmentes and doctrynes of men: <sup>23</sup> which thynges out wardly have the similitude of wysdome by supersticion and humblenes of mynde, and by hurtyng of the body, and in that they do the flesshe no worshippe unto the nede therof.

**3** If ye be then rysen agayne with Chryst, seke those thynges which are above, where Chryst sitteth on the ryght hande of God. <sup>2</sup> Set youre affeccyon on heavenly thynges, and not on erthy thynges. <sup>3</sup> For ye are deed, and youre lyfe is hid with Chryst in God. <sup>4</sup> When soever Chryst (which is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory.

## KJ (1611) 1873

<sup>16</sup> Let no *man* therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: <sup>17</sup> which are a shadow of *things* to come; but the body *is* of Christ. <sup>18</sup> Let no *man* beguile you of your reward in a voluntary humility and worshipping of angels, intruding into *those things* which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth *with* the increase of God. <sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup> (touch not; taste not; handle not; <sup>22</sup> which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> which *things* have indeed a shew of wisdom in will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

**3** If ye then be risen with Christ, seek those *things* which are above, where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on *things* above, not on *things* on the earth. <sup>3</sup> For ye are dead, and your life is hid with Christ in God. <sup>4</sup> When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

## GENEVA BIBLE (1560) 1562

over them in the same (crosse.) <sup>16</sup> Let no man therefore condemne you in meat and drynke, or in respect of an holye daye, or of the newe moone, or of the Sabbath (dayes.) <sup>17</sup> Whiche are (but) a shaddowe of thyngs to come: but the bodie is in Christ, <sup>18</sup> Let no man at his pleasure beare rule over you by humblenes of minde, and worshiping of Angels, advancing him self those things whiche he never sawe, rashly put up with his fleshlie minde. <sup>19</sup> And holdeth not the head, whereof all the bodie furnished and knit together by jointes, and bandes, encreaseth with the increasing of God. <sup>20</sup> Wherefore if ye (be) dead with Christ from the ordinances of the worlde, why, as thogh ye lived in the worlde, are ye burdened with traditions? <sup>21</sup> (As,) Touche not, Taste not, Handel not. <sup>22</sup> Which al perish with the using, (and are) after the commandements and doctrines of men. <sup>23</sup> Which things have in deed a shewe of wisdom, in voluntarie religion and humblenes of minde, and in not sparyng the bodie: nether have they it anie estimation to satisfie the flesh.

**3** If ye then be risen with Christ, seke those things which are above, where Christ sitteth at the right hand of God. <sup>2</sup> Set your affections on things whiche are above, (and) not on things, whiche are on the earth. <sup>3</sup> For ye are dead, and your lyfe is hid with Christ in God. <sup>4</sup> When Christ which is our lif, shal appeare, then shall ye also

## (RV 1881) ASV 1901

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: <sup>17</sup> which are a shadow of the things to come; but the body is Christ's. <sup>18</sup> Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath <sup>e</sup>seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

<sup>20</sup> If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, <sup>21</sup> Handle not, nor taste, nor touch <sup>22</sup> (all which things are to perish with the using), after the precepts and doctrines of men? <sup>23</sup> Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any value against the indulgence of the flesh.

**3** If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. <sup>2</sup> Set your mind on the things that are above, not on the things that are upon the earth. <sup>3</sup> For ye died, and your life is hid with Christ in God. <sup>4</sup> When Christ, *who is* <sup>f</sup>our life, shall be manifested, then shall ye also with him be manifested in glory.

<sup>e</sup> Many authorities, some ancient, insert *not*.  
<sup>f</sup> Many ancient authorities read *your*.

## BISHOPS' BIBLE (1568) 1602

them in himselfe. <sup>16</sup> Let no man therefore judge you in meate or in drinke, or in part of an holy day, or of the new Moone, or of the Sabbath *dayes*: <sup>17</sup> Which are shadowes of things to come, but the body *is* of Christ. <sup>18</sup> Let no man beguile you of victorie, in the humblenesse and worshiping of angels, intruding *himselfe* into those things which hee hath not seene, causelesse puffed up with his fleshly mind: <sup>19</sup> And holdeth not the head, whereof all the body by joyntes and bandes, having nourishment ministred, and knit together, increaseth with the increase of God. <sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world: why, as though living in the world, are ye led with traditions. <sup>21</sup> Touch not, taste not, handle not? <sup>22</sup> Which all be in corruption, in abusing after the commaundements and doctrines of men: <sup>23</sup> Which things have a shew of wisdom in voluntarie religion and humblenesse of minde, and in not sparing of the bodie, not in any honor to the satisfying of the flesh.

**3** If yee then be risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God: <sup>2</sup> Set your affection on things above, not on things on the earth. <sup>3</sup> For ye are dead, and your life is hid with Christ in God. <sup>4</sup> Whonsoever Christ which is our life shall appeare, then shall ye also appeare with him in glory.

## RSV (1946) 1960

<sup>16</sup> Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath. <sup>17</sup> These are only a shadow of what is to come; but the substance belongs to Christ. <sup>18</sup> Let no one disqualify you, insisting on self-abasement and worship of angels, taking his stand on visions, puffed up without reason by his sensuous mind, <sup>19</sup> and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.

<sup>20</sup> If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world? Why do you submit to regulations, <sup>21</sup> "Do not handle, Do not taste, Do not touch" <sup>22</sup> (referring to things which all perish as they are used), according to human precepts and doctrines? <sup>23</sup> These have indeed an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgence of the flesh.

**3** If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your minds on things that are above, not on things that are on earth. <sup>3</sup> For you have died, and your life is hid with Christ in God. <sup>4</sup> When Christ who is our life appears, then you also will appear with him in glory.

## TYNDALE (1525) 1535

<sup>5</sup> Mortifie therfore youre membres which are on the erth, fornicacion, unclennes, unnaturall lust, evyll concupiscence, and coveteousnes which is worshippinge of ydoles: <sup>6</sup> for which thinges sakes the wrath of God cometh on the chyl-dren of unbelieve. <sup>7</sup> In which thinges ye walked once, when ye lyved in them.

<sup>8</sup> But now put ye also awaye from you all thinges: wrath, fearsnes, maliciousnes, cursed speakynge, filthy speakynge out of youre mouthes. <sup>9</sup> Lye not one to another, that the olde man with his workes be put of, <sup>10</sup> and the new put on, which is renued in knowledge after the ymage of him that made him, <sup>11</sup> where is nether Gentile ner Jewe, circumcision nor uncircumcision, Barbarous or Sythian, bonde or fre: but Christe is all in all thinges.

<sup>12</sup> Now therfore as electe of God, holy and beloved, put on tender mercie, kyndnes, humblenes of myndes, meknes, longe sufferynge, <sup>13</sup> forbearynge one another and forgevynge one another, yf eny man have a quarell to a nother, even as Christ forgave you, even so do ye. <sup>14</sup> Above all these thinges put on love, which is the bonde of parfectnes. <sup>15</sup> And the peace of God rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull. <sup>16</sup> Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhorte youre awne selves, in psalmes, and hymnes, and spretuall songes which have favour with them, syngynge in youre hertes to the Lorde.

## RHEIMS 1582

<sup>5</sup> Mortifie therfore your members that are upon the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is the service of Idols. <sup>6</sup> for which things the wrath of God commeth upon the children of incredulitie. <sup>7</sup> in which you also walked sometime, when you lived in them. <sup>8</sup> But now lay you also al away: anger, indignation, malice, blasphemie, filthie talke out of your mouth. <sup>9</sup> Lie not one to an other: spoiling your selves of the old man with his actes, <sup>10</sup> and doing on the new, him that is renewed unto knowledge, according to the image of him that created him. <sup>11</sup> where there is not, Gentile and Jewe, circumcision and prepuce, Barbarous and Scythian, bonde and free: but al, and in al Christ.

<sup>12</sup> Put ye on therfore as the elect of God, holy, and beloved, the bowels of mercie, benigntie, humilitie, modestie, patience, <sup>13</sup> supporting one an other: and pardoning one an other, if any have a quarrel against any man. as also our Lord hath pardoned us: so you also. <sup>14</sup> But above al these things have charitie, which is the band of perfection: <sup>15</sup> and let the peace of Christ exult in your hartes, wherein also you are called in one body: and be thankful. <sup>16</sup> Let the word of Christ dwel in you abundantly, in al wisdom: teaching and admonishing your owne selves, with psalmes, hymnes, and spiritual canticles, in grace singing

## GREAT BIBLE (1539) 1540

<sup>5</sup> Mortifye therfore youre erthy membres: fornicacyon, unclennes, unnaturall lust, evyll concupiscence, and coveteousnes, which is worshyppynge of ydoles: <sup>6</sup> for which thynges sake the wrath of God useth to come on the disobedyent chyl dren <sup>7</sup> amonge whom ye walked somtyme, when ye lyved in them.

<sup>8</sup> But nowe put ye also awaye from you all soch thinges: wrath, fearsnes, maliciousnes, cursed speakynge, fylthy communicacyon out of your mouth. <sup>9</sup> Lye not one to another, seing that ye have put of the olde man with hys workes, <sup>10</sup> and have put on the newe man which is renued into the knowledge and ymage of him that made hym, <sup>11</sup> where is nether Gentyle nor Jewe, circumcisyon nor uncircumcisyon, Barbarous or Sythian, bonde or fre: but Christ is all in all thinges.

<sup>12</sup> Therfore as electe of God, holy and beloved, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffrynge, <sup>13</sup> forbearynge one another, and forgevynge one another, yf any man have a quarell agaynst another: as Christ forgave you, even so do ye. <sup>14</sup> Above all these thinges put on love which is the bonde of perfectnes. <sup>15</sup> And the peace of God rule in youre hertes: to the which peace ye are called in one body. And se that ye be thankfull. <sup>16</sup> Let the worde of Chryst dwell in you plenteously with all wysdome. Teache and exhorte youre awne selves, in Psalmes, and hymnes, and spirituall songes syngynge

## KJ (1611) 1873

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: <sup>6</sup> for which *things*' sake the wrath of God cometh on the children of disobedience: <sup>7</sup> in the which ye also walked sometime, when ye lived in them. <sup>8</sup> But now you also put off all *these*; anger, wrath, malice, blasphemy, filthy communication out of your mouth. <sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds; <sup>10</sup> and have put on the new *man*, which is renewed in knowledge after the image of him that created him: <sup>11</sup> where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. <sup>12</sup> Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; <sup>13</sup> forbearing one another, and forgiving one another, if any *man* have a quarrel against any: even as Christ forgave you, so also *do* ye. <sup>14</sup> And above all these *things* put on charity, which is the bond of perfectness. <sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs,

## GENEVA BIBLE (1560) 1562

appeare wyth hym in glorie. <sup>5</sup> Mortifie therefore your members which are on the earth, fornication, uncleannes, the inordinate affection, evill concupiscence, and covetousnes which is idolatrie. <sup>6</sup> For the whiche thinges sakes the wrath of God cometh on the children of disobedience. <sup>7</sup> Wherein ye also walked once, when ye lived in them. <sup>8</sup> But now put ye away even all these things, wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth. <sup>9</sup> Lie not one to another, seyng that ye have put of the olde man with his workes. <sup>10</sup> And have put on the newe, whiche is renewed in knowledge after the image of him that created him. <sup>11</sup> Where is nether Grecian nor Jewe, circumcision nor uncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things. <sup>12</sup> Now therefore as the elect of God holye and beloved, put on tender mercie, kindnes, humblenes of mind, mekenes, long suffring: <sup>13</sup> Forbearing one another, and forgiving one another, if anie man have a quarell to another: even as Christ forgave you, even so do ye. <sup>14</sup> And above all these thinges (put on) love, which is the bonde of perfectnes. <sup>15</sup> And let the peace of GOD rule in your heartes, to the whiche ye are called in one bodie, and be ye amiable. <sup>16</sup> Let the worde of Christ dwell in you plenteously in all wisdome, teaching and admonishing your owne selves, in psalmes, and hymnes, and spirituall songs,

## (RV 1881) ASV 1901

<sup>5</sup> Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; <sup>6</sup> for which things' sake cometh the wrath of God <sup>a</sup>upon the sons of disobedience: <sup>7</sup> wherein ye also once walked, when ye lived in these things; <sup>8</sup> but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: <sup>9</sup> lie not one to another; seeing that ye have put off the old man with his doings, <sup>10</sup> and have put on the new man, that is being renewed unto knowledge after the image of him that created him: <sup>11</sup> where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

<sup>12</sup> Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; <sup>13</sup> forbearing one another, and forgiving each other, if any man have a complaint against any; even as <sup>b</sup>the Lord forgave you, so also do ye: <sup>14</sup> and above all these things *put on* love, which is the bond of perfectness. <sup>15</sup> And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. <sup>16</sup> Let the word of <sup>c</sup>Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your

<sup>a</sup> Some ancient authorities omit *upon the sons of disobedience*.

<sup>b</sup> Many ancient authorities read *Christ*.

<sup>c</sup> Some ancient authorities read *the Lord*; others, *God*.

## BISHOPS' BIBLE (1568) 1602

<sup>5</sup> Mortifie therefore your members which are upon the earth: fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is worshipping of images: <sup>6</sup> For which things sake, the wrath of God cometh on the children of disobedience. <sup>7</sup> In the which ye also walked sometime, when ye lived in them. <sup>8</sup> But now put ye off also all wrath, flercenesse, maliciousnesse, blasphemie, filthy communication out of your mouth. <sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his workes: <sup>10</sup> And have put on the new man, which is renued into knowledge, after the image of him that made him, <sup>11</sup> Where is neither Greeke nor Jew, circumcision nor uncircumcision: Barbarian, Scythian, bond, free: but Christ is all, and in all. <sup>12</sup> Put on therefore (as the elect of God, holy and beloved) bowels of mercie, kindnesse, humbleness of mind, meeknesse, long suffering, <sup>13</sup> Forbearing one another, and forgiving one another, if any man have a quarell against any: even as Christ forgave you, so also *doe* ye. <sup>14</sup> And above al things *put on* charity, which is the bond of perfectnesse. <sup>15</sup> And let the peace of God have the victorie in your hearts, to the which also wee are called in one bodie: and see that yee be thankfull. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing your owne selves, in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the

## RSV (1946) 1960

<sup>5</sup> Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup> On account of these the wrath of God is coming.<sup>f</sup> <sup>7</sup> In these you once walked, when you lived in them. <sup>8</sup> But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. <sup>9</sup> Do not lie to one another, seeing that you have put off the old nature with its practices <sup>10</sup> and have put on the new nature, which is being renewed in knowledge after the image of its creator. <sup>11</sup> Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

<sup>12</sup> Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, <sup>13</sup> forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup> And above all these put on love, which binds everything together in perfect harmony. <sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. <sup>16</sup> Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thank-

<sup>f</sup> Other ancient authorities add *upon the sons of disobedience*

## TYNDALE (1525) 1535

<sup>17</sup> And all thinges (whatsoever ye do in worde or dede) do in the name of Lorde the Jesu, gevyng thanks to God the father by him.

<sup>18</sup> Wyves, submit youre selves unto youre awne husbandes, as it is comly in the Lorde. <sup>19</sup> Husbandes love youre wyves and be not bitter unto them. <sup>20</sup> Chlydren, obey youre fathers and mothers, in all thinges, for that is well pleasyng unto the Lorde. <sup>21</sup> Fathers, rate not youre chyl dren, lest they be of a desperate mynde. <sup>22</sup> Servauntes, be obedient unto youre bodyly masters in all thinges: not with eye service as men pleasers, but in synglenes of herte, fearyng God. <sup>23</sup> And whatsover ye do, do it hertely as though ye dyd it to the Lorde, and not unto men: <sup>24</sup> for as moche as ye knowe that of the Lorde ye shall receive the rewarde of inheritaunce, for ye serve the lorde Christ. <sup>25</sup> But he that doth wronge shall receive for the wronge that he hath done: for there is no respect of persons with god. <sup>1</sup> Ye masters do unto youre servauntes that which is just and equall, seinge ye knowe that ye also have a master in heven.

**4** <sup>2</sup> Continue in prayer and watch in the same with thanks gevyng, <sup>3</sup> prayenge also for us, that God open unto us the dore of utteraunce, that we maye speake the mystery of Christ (wherfore I am also in bondes) <sup>4</sup> that I maye utter it, as it becommeth me to speake. <sup>5</sup> Walke wysely to them that are with out, and redeme the tyme.

## RHEIMS 1582

in your hartes to God. <sup>17</sup> Al whatsoever you doe in word or in worke, al things in the name of our Lord JESUS Christ, giving thanks to God and the Father by him.

<sup>18</sup> Women be subject to your husbands, as it behoveth in our Lord. <sup>19</sup> Men, love your wives: and be not bitter toward them. <sup>20</sup> Children obey your parents in al things: for that is wel pleasing to our Lord. <sup>21</sup> Fathers, provoke not your children to indignation: that they become not discouraged. <sup>22</sup> Servants, obey in al things, your maisters according to the flesh, not serving to the eie, as pleasing men, but in simplicitie of hart, fearing God. <sup>23</sup> Whatsoever you doe, worke it from the hart as to our Lord, and not to men: <sup>24</sup> knowing that you shal receive of our Lord the retribution of inheritance. Serve our Lord Christ. <sup>25</sup> For he that doeth injurie, shal receive that which he hath done unjustly: and there is not acception of persons with God.

**4** You Maisters, that which is just and equal, doe to your servants: knowing that you also have a Maister in heven. <sup>2</sup> Be instant in praier: watching in it in thanks giving, <sup>3</sup> praying withal for us also, that God may open unto us the doore of speache to speake the mysterie of Christ (for the which also I am bound) <sup>4</sup> that I may manifest it, so as I ought to speake. <sup>5</sup> Walke with wisdom to-

## GREAT BIBLE (1539) 1540

with grace in youre hertes to the Lorde <sup>17</sup> And whatsoever ye do (in worde or dede) do all in the name of the Lord Jesu, gevyng thanks to God the father by hym.

<sup>18</sup> Ye wyves, submyt youre selves unto youre awne husbandes, as it is comly in the Lorde: <sup>19</sup> Ye husbandes, love youre wyves and be not bytter unto them. <sup>20</sup> Ye chyl dren, obey youre fathers and mothers in all thinges, for that is well pleasyng unto the Lorde. <sup>21</sup> Ye fathers, provoke not youre chyl dren, (*to anger*) lest they be of a desperate mynde. <sup>22</sup> Ye servauntes be obedient unto them that are youre bodyly masters in all thinges: not with eye service as men pleasers, but in synglenes of herte, fearyng God. <sup>23</sup> And whatsoever ye do, do it hertely, as though ye dyd it to the Lord, and not unto men: <sup>24</sup> knowynge, that of the Lord ye shall receive the rewarde of inheritaunce, for ye serve the Lorde Christ. <sup>25</sup> But he that doth synne, shall receive for hys synne. Nether is ther any respect of persones (*with God*.)

**4** Masters, do unto youre servauntes that which is just and equall knowynge, that ye also have a master in heaven.

<sup>2</sup> Continue in prayer, and watch in the same with thanks gevyng, <sup>3</sup> prayenge also for us that God maye open unto us the dore of utteraunce, that we maye speake the mystery of Christ (wherfore I am also in bondes) <sup>4</sup> that I maye utter it, as it becommeth me to speake. <sup>5</sup> Walke wysely towarde them that are without, and lose no

## KJ (1611) 1873

singing with grace in your hearts to the Lord. <sup>17</sup> And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

<sup>18</sup> Wives, submit yourselves unto your own husbands, as it is fit in the Lord. <sup>19</sup> Husbands, love *your* wives, and be not bitter against them. <sup>20</sup> Children, obey *your* parents in all *things*: for this is well pleasing unto the Lord. <sup>21</sup> Fathers, provoke not your children *to anger*, lest they be discouraged. <sup>22</sup> Servants, obey in all *things* *your* masters according to the flesh; not with eyeservice, as men-pleasers: but in singleness of heart, fearing God: <sup>23</sup> and whatsoever ye do, do *it* heartily, as to the Lord, and not unto men: <sup>24</sup> knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. <sup>25</sup> But he that doeth wrong shall receive *for* the wrong which he hath done: and there is no respect of persons.

**4** <sup>1</sup> Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

<sup>2</sup> Continue in prayer, and watch in the same with thanksgiving; <sup>3</sup> withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: <sup>4</sup> that I may make it manifest, as I ought to speak. <sup>5</sup> Walk in wisdom toward them that are without, redeeming the time.

## GENEVA BIBLE (1560) 1562

singing with a grace in your hearts to the Lord. <sup>17</sup> And whatsoever ye shall do, in worde or dede, (do) all in the Name of the Lord Jesus, giving thanks to God even the Father by him.

<sup>18</sup> Wives, submitte your selves unto your housbands, as it is comelie in the Lord. <sup>19</sup> Housbands, love your wives, and be not bitter unto them.

<sup>20</sup> Children, obey your parents in all things: for that is well pleasing unto the Lord. <sup>21</sup> Fathers, provoke not your children to anger, lest they be discouraged.

<sup>22</sup> Servants, be obedient unto them that are (your) masters accordyng to the fleshe in all things, not with eye service as men pleasers, but in singlenes of heart, fearing God. <sup>23</sup> And whatsoever ye do, do it heartily, as to the Lord, and not unto men. <sup>24</sup> Knowing that of the Lorde ye shall receyve the rewarde of the inheritance: for ye serve the Lord Christ. <sup>25</sup> But he that doeth wrong, shall receive for the wrong that he hath done, and there is no respect of persones.

**4** Ye masters, do unto your servauntes, that which is juste, and equal, knowing that ye also have a master in heaven. <sup>2</sup> Continue in prayer, and watch in the same with thanksgiving. <sup>3</sup> Praying also for us, that God maye open unto us the dore of utterance, to speake the mysterie of Christ: wherefore I am also in bondes. <sup>4</sup> That I maye utter it, as it becometh me to speake.

<sup>5</sup> Walke wiselye towarde them that are without, and

## (RV 1881) ASV 1901

hearts unto God. <sup>17</sup> And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup> Wives, be in subjection to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your wives, and be not bitter against them. <sup>20</sup> Children, obey your parents in all things, for this is well-pleasing in the Lord. <sup>21</sup> Fathers, provoke not your children, that they be not discouraged. <sup>22</sup> Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: <sup>23</sup> whatsoever ye do, work heartily, as unto the Lord, and not unto men; <sup>24</sup> knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. <sup>25</sup> For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons. <sup>1</sup> Masters, render unto your servants that which

**4** is just and equal; knowing that ye also have a Master in heaven.

<sup>2</sup> Continue stedfastly in prayer, watching therein with thanksgiving; <sup>3</sup> withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; <sup>4</sup> that I may make it manifest, as I ought to speak. <sup>5</sup> Walk in wisdom toward

## BISHOPS' BIBLE (1568) 1602

Lord. <sup>17</sup> And whatsoever ye doe in word or deede, *doe* all in the name of the Lord Jesus, giving thanks to God and the father by him. <sup>18</sup> Wives, submit your selves unto your owne husbands, as it is comely in the Lord. <sup>19</sup> Husbands, love your wives, and be not bitter against them. <sup>20</sup> Children, obey your parents in all things, for that is well pleasing unto the Lord. <sup>21</sup> Fathers, provoke not your children to *anger*, lest they be discouraged. <sup>22</sup> Servants, obey in all things your bodily masters: not with eie service as men pleasers, but in singlenesse of heart, fearing God. <sup>23</sup> And whatsoever ye doe, doe it heartily, as to the Lord, and not unto men: <sup>24</sup> Knowing, that of the Lord yee shall receive the reward of inheritance: for ye serve the Lord Christ. <sup>25</sup> But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

**4** Masters, doe unto your servaunts that which is just and equal: knowing that ye also have a master in heaven. <sup>2</sup> Continue in prayer, and watch in the same with thanksgiving: <sup>3</sup> Praying also for us, that God may open unto us the doore of utterance, to speake the mysterie of Christ, wherefore I am also in bondes: <sup>4</sup> That I may utter it as I ought to speake. <sup>5</sup> Walke in wisdom towarde them

## RSV (1946) 1960

fulness in your hearts to God. <sup>17</sup> And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup> Wives, be subject to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your wives, and do not be harsh with them. <sup>20</sup> Children, obey your parents in everything, for this pleases the Lord. <sup>21</sup> Fathers, do not provoke your children, lest they become discouraged. <sup>22</sup> Slaves, obey in everything those who are your earthly masters, not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord. <sup>23</sup> Whatever your task, work heartily, as serving the Lord and not men, <sup>24</sup> knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ. <sup>25</sup> For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

**4** Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven.

<sup>2</sup> Continue steadfastly in prayer, being watchful in it with thanksgiving; <sup>3</sup> and pray for us also, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison, <sup>4</sup> that I may make it clear, as I ought to speak.

<sup>5</sup> Conduct yourselves wisely toward outsiders, making the

## TYNDALE (1525) 1535

<sup>6</sup> Let youre speache be all wayes well favoured and powdred with salt, that ye maye know how to answer every man.

<sup>7</sup> The deare brother Tichicos shall tell you of all my busynes, which is a faythfull minister and felowe servaunt in the Lorde, <sup>8</sup> whom I have sent unto you for the same purpose, that he myght knowe how ye do, and myght comfort youre hertes, <sup>9</sup> with one Onesimus a faythfull and a beloved brother, which is one of you. They shall shewe you of all thynges which are adoyne here.

<sup>10</sup> Aristarchus my preson felowe saluteth you, and Marcus Barnabas systers sonne: touchinge whom, ye receaved commaundementes. If he come unto you, receave him: <sup>11</sup> and Jesus which is called Justus, which are of the circumcision. These only are my workefelowes unto the kyngdome of God, which were unto my consolacion. <sup>12</sup> Epaphras the servaunt of Christ, which is one of you, saluteth you, and allwayes laboreth fervently for you in prayers, that ye maye stonde perfect and full in all that is the will of God. <sup>13</sup> I beare him recorde that he hath a fervent mynde towarde you and towarde them of Laodicia and them of Hierapolis. <sup>14</sup> Deare Lucas the Phisicion greteth you, and Demas. <sup>15</sup> Salute the brethren which are of Laodicia, and salute Nymphas and the congregacion,

## RHEIMS 1582

ward them that be without: redeeming the time. <sup>6</sup> Your talke alwaies, in grace let it be seasoned with salte: that you may know how you ought to answer every man.

<sup>7</sup> The things that are about me, Tychicus our dearest brother, and faithful minister, and fellow-servant in our Lord, will make you understand al, <sup>8</sup> whom I have sent to you for this same purpose, that he may know the things that concerne you, and may comfort your hartes, <sup>9</sup> with Onesimus the most deere and faithful brother who is of you. Al things that are done here, shal they doe you to understand.

<sup>10</sup> Aristarchus my fellow-prisoner saluteth you, and Marke the cosin-german of Barnabas (concerning whom you have received commaundements, If he come to you, receive him) <sup>11</sup> and Jesus that is called Justus: who are of the Circumcision, these only are my coadjutors in the kingdom of God: which have been a comfort to me. <sup>12</sup> Epaphras saluteth you who is of you, the servant of Christ JESUS, alwaies careful for you in praiers, that you may stand perfect and ful in al the wil of God. <sup>13</sup> For I give him testimonie that he hath much labour for you, and for them that be at Laodicia, and that are at Hierapolis. <sup>14</sup> Luke the most deere physicion saluteth you: and Demas. <sup>15</sup> Salute the brethren that are at Laodicia: and Nymphas and

## GREAT BIBLE (1539) 1540

oportunitie. <sup>6</sup> Let youre speache be alwayes well savored and powdred with salt, that ye maye knowe, howe ye ought to answer every man.

<sup>7</sup> Of all my busynes shal ye be certified by Tichicus, the beloved brother and faythful mynyster and felowe servaunt in the Lord, <sup>8</sup> whom I have sent unto you for the same purpose, that he myght knowe whath ye do, and that he myght comfort youre hertes, <sup>9</sup> wyth one Onesymus a faythfull and beloved brother, which is one of you. They shall shewe you of all thynges, which are a doinge here.

<sup>10</sup> Aristarchus my preson felowe saluteth you, and Marcus Barnabas systers sonne: touchynge whom, ye receaved commaundementes. If he come unto you, receave hym: <sup>11</sup> and Jesus which is called Justus, whych are of the circumcisyon. These only are my worke felowes unto the kyngdome of God, which have bene unto my consolacyon. <sup>12</sup> Epaphras the servaunt of Chryst, (which is one of you) saluteth you, and all wayes laboureth fervently for you in prayers, that ye maye stande perfect and full, in all the wyll of God. <sup>13</sup> For I beare hym recorde, that he hath a fervent mynde for you and them that are of Laodicia and them that are of Hierapolis. <sup>14</sup> Deare Lucas the Phisycion greteth you, and Demas. <sup>15</sup> Salute the brethren whych are of Laodicia, and salute Nymphas, and the congregacyon,

## KJ (1611) 1873

<sup>6</sup> Let your speech *be* alway with grace, seasoned with salt, that *you* may know how ye ought to answer every man.

<sup>7</sup> All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord: <sup>8</sup> whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; <sup>9</sup> with Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all *things* which *are done* here. <sup>10</sup> Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) <sup>11</sup> and Jesus, which is called Justus, who are of the circumcision. These only *are my fellowworkers* unto the kingdom of God, which have been a comfort unto me. <sup>12</sup> Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. <sup>13</sup> For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. <sup>14</sup> Luke, the beloved physician, and Demas, greet you. <sup>15</sup> Salute the brethren which are in Laodicea, and Nymphas, and the

## GENEVA BIBLE (1560) 1562

redeme the time. <sup>6</sup> (Let) your speache (be) gracious al-  
ways, and powdred with salt, that ye may know how to  
answer everie man.

<sup>7</sup> Tychicus (our) beloved brother, and faithful minister,  
and felowe servant in the Lord, shal declare unto you my  
whole state. <sup>8</sup> Whome I have sent unto you for the same pur-  
pose that he might know your state, and might comforte  
your hearts. <sup>9</sup> With Onesimus a faithfull and beloved  
brother, who is one of you. They shal shewe you of all  
things here. <sup>10</sup> Aristarchus my prison fellowe saluteth you  
and Marcus, and Barnabas sisters sonne [touching whome  
ye receive hym] <sup>11</sup> And Jesus whiche is called Justus, whiche  
are of the circumcision. These onely are my worke fellowes  
unto the kingdome of God, which have bene unto my con-  
solation.

<sup>12</sup> Epaphras the servant of Christe, whiche is one of you,  
saluteth you, and alwaies striveth for you in prayers, that ye  
may stande perfite, and ful in al the wil of God. <sup>13</sup> For I  
beare him recorde, that he hath a great zeale for you, and  
for them of Laodicea, and them of Hierapolis. <sup>14</sup> Luke the  
beloved physition greteth you, and Demas. <sup>15</sup> Salute the  
brethren which are of Laodicea, and Nymphas, and the

## (RV 1881) ASV 1901

them that are without, redeeming the time. <sup>6</sup> Let your  
speech be always with grace, seasoned with salt, that ye  
may know how ye ought to answer each one.

<sup>7</sup> All my affairs shall Tychicus make known unto you,  
the beloved brother and faithful minister and fellow-ser-  
vant in the Lord: <sup>8</sup> whom I have sent unto you for this  
very purpose, that ye may know our state, and that he  
may comfort your hearts; <sup>9</sup> together with Onesimus, the  
faithful and beloved brother, who is one of you. They shall  
make known unto you all things that *are done* here.

<sup>10</sup> Aristarchus my fellow-prisoner saluteth you, and  
Mark, the cousin of Barnabas (touching whom ye re-  
ceived commandments; if he come unto you, receive him).

<sup>11</sup> and Jesus that is called Justus, who are of the circum-  
cision: these only *are my* fellow-workers unto the kingdom  
of God, men that have been a comfort unto me. <sup>12</sup> Epa-  
phras, who is one of you, a servant of Christ Jesus, sa-  
luteth you, always striving for you in his prayers, that ye  
may stand perfect and fully assured in all the will of God.

<sup>13</sup> For I bear him witness, that he hath much labor for you,  
and for them in Laodicea, and for them in Hierapolis.

<sup>14</sup> Luke, the beloved physician, and Demas salute you.

<sup>15</sup> Salute the brethren that are in Laodicea, and Nymphas,

## BISHOPS' BIBLE (1568) 1602

that are without, redeeming the time. <sup>6</sup> Let your speech  
be alway in grace, powdered with salt, to know how ye  
ought to answer every man. <sup>7</sup> All my state shall Tychicus  
declare unto you, *who is* a dearely beloved brother, and a  
faithfull minister, and fellow servant in the Lord: <sup>8</sup> Whom  
I have sent unto you for the same thing, that he might  
know your state, and comfort your hearts: <sup>9</sup> With Onesi-  
mus a faithful and dearely beloved brother, which is of  
you. They shall shew you of all things which *are* done  
here. <sup>10</sup> Aristarchus my prison fellow saluteth you, and  
Marcus Barnabas sisters sonne, (touching whom yee re-  
ceived commandments:) If he come unto you, receive  
him, <sup>11</sup> And Jesus, which is called Justus, which are of the  
circumcision. These onely are my workfellowes unto the  
kingdome of God, which have bene unto my consolation.  
<sup>12</sup> Epaphras which is of you, a servant of Christ, saluteth  
you, alwaies laboring fervently for you in prayers, that ye  
may stand perfect, and filled in all the will of God. <sup>13</sup> For  
I beare him record that hee hath a great zeale for you, and  
them that are in Laodicea, and them *that are* in Hierapolis.  
<sup>14</sup> Deare Lucas the Physician, and Demas greeteth you.  
<sup>15</sup> Salute the brethren which are in Laodicea, and Nymphas,

## RSV (1946) 1960

most of the time. <sup>6</sup> Let your speech always be gracious,  
seasoned with salt, so that you may know how you ought  
to answer every one.

<sup>7</sup> Tychicus will tell you all about my affairs; he is a be-  
loved brother and faithful minister and fellow servant in  
the Lord. <sup>8</sup> I have sent him to you for this very purpose, that  
you may know how we are and that he may encourage  
your hearts, <sup>9</sup> and with him Onesimus, the faithful and  
beloved brother, who is one of yourselves. They will tell  
you of everything that has taken place here.

<sup>10</sup> Aristarchus my fellow prisoner greets you, and Mark  
the cousin of Barnabas (concerning whom you have re-  
ceived instructions—if he comes to you, receive him),  
<sup>11</sup> and Jesus who is called Justus. These are the only men  
of the circumcision among my fellow workers for the king-  
dom of God, and they have been a comfort to me.

<sup>12</sup> Epaphras, who is one of yourselves, a servant of Christ  
Jesus, greets you, always remembering you earnestly in his  
prayers, that you may stand mature and fully assured in all  
the will of God. <sup>13</sup> For I bear him witness that he has worked  
hard for you and for those in Laodicea and in Hierapolis.

<sup>14</sup> Luke the beloved physician and Demas greet you. <sup>15</sup> Give  
my greetings to the brethren at Laodicea, and to Nympha

## TYNDALE (1525) 1535

which is in housse. <sup>16</sup> And when the pistle is reed of you, make that it be reed in the congregacion of the Laodicyans also: and that ye lykewyse reade the epistle of Laodicia. <sup>17</sup> And saye to Archippus: take hede to the office that thou hast receaved in the Lorde, that thou fulfill it. <sup>18</sup> The salutacion by the honde of me Paul. Remember my bondes. Grace be with you: Amen.

## RHEIMS 1582

the Church that is in his house. <sup>16</sup> And when the epistle shal be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. <sup>17</sup> And say to Archippus, See the ministerie which thou hast received of our Lord, that thou fulfil it. <sup>18</sup> The salutation: with mine owne hand, Paules. Be mindeful of my bandes. Grace be with you. Amen.

## GREAT BIBLE (1539) 1540

whych is in hys house, <sup>16</sup> And when the Epystle is reed of you, make that it be reed also in the congregacyon of the Laodicians: and that ye lykewyse reade the Epistle of Laodicia. <sup>17</sup> And saye to Archyppus: take hede to the offyce that thou hast receaved in the Lord, that thou fulfill it. <sup>18</sup> The salutacion by the hande of me Paul Remember my bondes, the grace (*of oure Lorde Jesu Chryst*) be wyth you. Amen.

## KJ (1611) 1873

church which is in his house. <sup>16</sup> And when *this* epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. <sup>17</sup> And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. <sup>18</sup> The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

GENEVA BIBLE (1560) 1562

Church whiche is in his house. <sup>16</sup> And when this epistle is red of you, cause that it be red in the Churche of the Laodiceans also, and that ye likewise read the epistles (written) from Laodicea. <sup>17</sup> And say to Archippus, Take hede to the ministerie, that thou hast received in the Lord, that thou fulfill it. <sup>18</sup> The salutation by the hand of me Paul. Remember my bandes Grace (be) with you. Amen.

(RV 1881) ASV 1901

and the church that is in <sup>j</sup>their house. <sup>16</sup> And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. <sup>17</sup> And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

<sup>18</sup> The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

BISHOPS' BIBLE (1568) 1602

and the Church which is in his house. <sup>16</sup> And when the Epistle is read of you, cause that it be read also in the Church of the Laodiceans: and that ye likewise read the Epistle from Laodicea. <sup>17</sup> And say to Archippus, Take heede to the ministerie that thou hast received in the Lord, that thou fulfill it. <sup>18</sup> The salutation by the hand of me Paul, Remember my bondes. Grace be with you, Amen.

RSV (1946) 1960

and the church in her house. <sup>16</sup> And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. <sup>17</sup> And say to Archippus, "See that you fulfil the ministry which you have received in the Lord."

<sup>18</sup> I, Paul, write this greeting with my own hand. Remember my fetters. Grace be with you.

<sup>j</sup> Some ancient authorities read *her*.



Tyndale (1525) 1535  
THE FYRST EPISTLE OF SAYNCT PAUL  
UNTO THE THESSALONYANS.

The Great Bible (1539) 1540  
THE FYRST EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE THESSALONYANS.

Geneva Bible (1560) 1562  
THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

Bishops' Bible (1568) 1602  
THE FIRST EPISTLE OF SAINT PAUL THE APOSTLE  
TO THE THESSALONIANS.

Rheims 1582  
THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

King James Version (1611) 1873  
THE FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE THESSALONIANS.

American Standard Version (1881) 1901  
THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

Revised Standard Version (1946) 1960  
THE FIRST LETTER OF PAUL TO THE THESSALONIANS

## TYNDALE (1525) 1535

1 Paul, Sylvanus and Timotheus.  
Unto the congregacion of the Thessalonyans, in God the father, and in the Lorde Jesus Christ.

Grace be with you, and peace from God oure father, and from the Lorde Jesus Christ.

<sup>2</sup>We geve God thanks all waye for you all, makynge mension of you in oure prayers <sup>3</sup>without ceasyng, and call to remembraunce youre worke in the fayth, and labour in love and perseveraunce in the hope of oure Lorde Jesus Christ, in the syght of God oure father: <sup>4</sup>because we knowe brethren beloved of God, how that ye are electe. <sup>5</sup>For oure Gospell came not unto you in worde only, but also in power, and also in the holy goost and in moche certayntie, as ye knowe after what maner we be-haved oure selves amonge you, for youre sakes.

<sup>6</sup>And ye became folowers of us and of the lorde, and receaved the worde in moche affliction, with joye of the holy goost: <sup>7</sup>so that ye were an ensample to all that beleve in Macedonia and Achaia. <sup>8</sup>For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia only: but youre fayth also which ye have unto God, spred her selfe abroade in all quartars, so greatly that it nedeth not us to speake eny thinge at all. <sup>9</sup>For they them selves shewe of you what maner of entrynge in we had unto you and how ye tourned to God from ymages, for to serve the lyvinge and true God, <sup>10</sup>and for to loke for his sonne from heaven, whom he rayseed from deeth: I mean Jesus which delivereth us from wrath to come.

## RHEIMS 1582

1 Paul and Silvanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord Jesus Christ. Grace to you and peace.

<sup>2</sup>We give thanks to God alwaies for al you: making a memorie of you in our praiers without intermission, <sup>3</sup>mindeful of the worke of your faith and labour, and of the charitie, and of the enduring of the hope of our Lord Jesus Christ, before God and our father: <sup>4</sup>knowing brethren beloved of God, your election: <sup>5</sup>that our Gospel hath not been to you in word only, but in power and the holy Ghost, and in much fulnesse, as you know what maner of men we have been among you for your sakes. <sup>6</sup>And you became folowers of us, and of our Lord: receiving the word in much tribulation, with joy of the holy Ghost: <sup>7</sup>so that you were made a paterne to al that beleve in Macedonia and in Achaia. <sup>8</sup>For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but in every place, your faith which is to God ward, is proceeded, so that it is not necessarie for us to speake any thing. <sup>9</sup>For they them selves report of us what maner of entering we had to you: and how you are turned to God from Idols, to serve the living and true God, <sup>10</sup>and to expect his Sonne from heaven (whom he raised up from the dead) JESUS, who hath delivered us from the wrath to come.

## GREAT BIBLE (1539) 1540

1 Paul and Sylvanus and Timothe. Unto the congrega-cyon of the Thessalonyans, in God the father, and in the Lorde Jesus Christ.

Grace be unto you, and peace from God our father, and from the Lorde Jesus Christ.

<sup>2</sup>We geve god thanks alwaye for you all: makynge mencyon of you in our prayers <sup>3</sup>without ceasyng, and call you to remembraunce because of the worke of your fayth, and labour in love, and because ye have contynued in the hope of oure Lorde Jesus Christ, in the syght of God our father. <sup>4</sup>We knowe brethren (beloved of God) how that ye are electe. <sup>5</sup>For oure Gospel came not unto you by worde onely, but also by power, and by the holy goost, and by moch certayntye, as ye knowe, after what maner we be haved oure selves amonge you, for your sake. <sup>6</sup>And ye became folowers of us and of the Lorde, receavyng the worde with moch affliccyon, with joye of the holy goost: <sup>7</sup>so that ye were an ensample to all that beleve in Macedonia and Achaia. <sup>8</sup>For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also which ye have unto God, spred her selfe abroade in all quartars, so that it nedeth not us to speake eny thyng at al. <sup>9</sup>For they them selves shewe of you, what maner of entring in we had unto you and how ye tourned to God from ymages, for to serve the livyng and true God, <sup>10</sup>and for to loke for hys sonne from heaven, whom he rayseed from deeth: even Jesus, whych delyvereth us from the wrath to come.

## KJ (1611) 1873

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>2</sup>We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup>remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; <sup>4</sup>knowing, brethren beloved, your election of God. <sup>5</sup>For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of *men* we were among you for your sake. <sup>6</sup>And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: <sup>7</sup>so that ye were ensamples to all that believe in Macedonia and Achaia. <sup>8</sup>For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any *thing*. <sup>9</sup>For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

## GENEVA BIBLE (1560) 1562

**1** Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians, (which is) in God the Father, and in the Lord Jesus Christe: Grace (be) with you, and peace from God our Father, and (from) the Lord Jesus Christ. <sup>2</sup>We give God thanks alwayes for you al, making mention of you in our prayers. <sup>3</sup>Without ceasing, remembryng your effectual faith, and diligent love and the patience of (your) hope in our Lord Jesus Christ in the sight of God even our Father. <sup>4</sup>Knowing, beloved brethren, that ye are elect of God. <sup>5</sup>For our Gospel was not unto you in word onely, but also in power, and in the holie Gost, and in much assurance, as ye know after what maner we were among you for your sakes. <sup>6</sup>And ye became followers of us, and of the Lord, and received the worde in much affliction, with joye of the holie Gost. <sup>7</sup>So that ye were as ensamples to all that beleve in Macedonia and Achaia. <sup>8</sup>For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only: but your faith also whiche is towarde God, spread abroade in all quarters, that we nede not to speake any thing. <sup>9</sup>For they them selves shewe of you what maner of entring in we had unto you, and how ye turned to God from idoles, to serve the livyng and true God. <sup>10</sup>And to loke for his Sonne frome heaven, whome he raised from the dead (even) Jesus which delivereth us from the wrath to come

## (RV 1881) ASV 1901

**1** Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

<sup>2</sup>We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup>remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; <sup>4</sup>knowing, brethren beloved of God, your election, <sup>5</sup>how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. <sup>6</sup>And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; <sup>7</sup>so that ye became an ensample to all that believe in Macedonia and in Achaia. <sup>8</sup>For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. <sup>9</sup>For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

## BISHOPS' BIBLE (1568) 1602

**1** Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians *which is* in God the father, and in the Lord Jesus Christ, Grace *be* unto you, and peace from God our father, and the Lord Jesus Christ. <sup>2</sup>We give thanks to God alwayes for all you, making mention of you in our prayers <sup>3</sup>Without ceasing, calling to remembrance the worke of your faith, and labour of love, and patient abiding in the hope of our Lord Jesus Christ, in the sight of God and our father, <sup>4</sup>Knowing, brethren beloved, your election of God. <sup>5</sup>For our Gospel came not unto you in worde onely, but also in power, and in the holy Ghost, and in much certaintie, as ye knowe after what manner wee were among you for your sake. <sup>6</sup>And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghost: <sup>7</sup>So that ye were an ensample to all that beleeve in Macedonia and Achaia. <sup>8</sup>For from you sounded out the worde of the Lord, not onely in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we neede not to speake any thing. <sup>9</sup>For they themselves shew of you, what maner of entring in we had unto you, and how ye turned to God from images, to serve the living and true God: <sup>10</sup>And to tarry for his sonne from heaven, whom he raised from the dead, *even* Jesus which delivered us from the wrath to come.

## RSV (1946) 1960

**1** Paul, Silvanus, and Timothy,  
To the church of the Thessalonians in God the Father and the Lord Jesus Christ:  
Grace to you and peace.

<sup>2</sup>We give thanks to God always for you all, constantly mentioning you in our prayers. <sup>3</sup>remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. <sup>4</sup>For we know, brethren beloved by God, that he has chosen you: <sup>5</sup>for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. <sup>6</sup>And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit; <sup>7</sup>so that you became an example to all the believers in Macedonia and in Achaia. <sup>8</sup>For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. <sup>9</sup>For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

## TYNDALE (1525) 1535

2 For ye youre selves knowe brethren of oure entraunce in unto you, how that it was not in vayne: <sup>2</sup>but even after that we had suffered before and were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake unto you the Gospell of God, with moche stryvynge. <sup>3</sup>Oure exhortacion was not to bringe you to erreure, nor yet to unclennes, nether was it with gyle: <sup>4</sup>but as we were alowed of God, that the Gospell shuld be committed unto us: even so we speake, not as though we entended to please men, but God, which tryeth oure hertes.

<sup>5</sup>Nether was oure conversacion at eny tyme with flatteryng wordes, as ye well knowe nether in cloked coveteousnes, God is recorde: <sup>6</sup>nether sought we prayse of men, nether of you, nor yet of eny other, when we myght have bene chargeable, as the Apostles of Christ <sup>7</sup>but we were tender amonge you, even as a norssse cheressheth her chyl dren, <sup>8</sup>so was oure affeccion towarde you, oure good will was to have dealte unto you, not the Gospell of God only: but also oure awne soules, because ye were deare unto us.

<sup>9</sup>Ye remember brethren oure laboure, and travayle. For we laboured daye and nyght because we wolde not be grevous unto eny of you, and preached unto you the Gospell of God. <sup>10</sup>Ye are witnesses, and so is God, how holyly and justly and unblameable we behaved oure selves

## RHEIMS 1582

2 For your selves know, brethren, our entrance unto you, that it was not vaine: <sup>2</sup>but having suffered before and been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speake unto you the Gospel of God in much carefulnes. <sup>3</sup>For our exhortation was not of errour, nor of uncleanness, nor in deceite: <sup>4</sup>but as we were approved of God that the Gospel should be committed to us, so we speake: not as pleasing men, but God, who proveth our hartes. <sup>5</sup>For neither have we been at any time in the word of adulation, as you know: nor in occasion of avarice, God is witnes: <sup>6</sup>nor seeking glorie of men, neither of you, nor of others. <sup>7</sup>Whereas we might have been a burden to you, as the Apostles of Christ: but we became children in the middes of you, as if a nource should cherish her children: <sup>8</sup>so having a desire to you, we would gladly deliver unto you not only the Gospel of God, but also our owne soules: because you are become most deere unto us. <sup>9</sup>For you are mindeful, brethren, of our labour and toile, day and night working, lest we should charge any of you, we preached among you the Gospel of God. <sup>10</sup>You are witnesses and God, how holily and justly and without blame, we have been to you that did beleve.

## GREAT BIBLE (1539) 1540

2 For ye youre selves (brethren) knowe of oure entraunce in unto you, how that it was not in vayne: <sup>2</sup>but even after that we had suffred before, and were shamfully entreated at Phillippos (as ye knowe) then were we bolde in oure God, to speake unto you the Gospell of God, in moch stryvynge. <sup>3</sup>For oure exhortacyon was not to brynge you to erreure, nor yet to unclennes, nether was it wyth gyle: <sup>4</sup>but as we were alowed of God, that the Gospell sholde be commytted unto us: even so we speake, not as they that please men, but God, whych tryeth oure hertes.

<sup>5</sup>Nether led we oure conversacyon at eny tyme with flatteryng wordes, as ye knowe: nether by occasyon of coveteousnes. God is recorde: <sup>6</sup>nether sought we prayse of men nether of you, nor yet of eny other, when we myght have bene in auctorite, as the Apostles of Christ, <sup>7</sup>but we were tender amonge you, even as a norssse cheryssheth her chyl dren, <sup>8</sup>so were we affeccioned towarde you: our good wyll was to have dealte unto you, not the Gospell of God onely: but also oure awne soules, because ye were deare unto us.

<sup>9</sup>Ye remember brethren oure laboure, and travayle. For we laboured daye and nyght because we wolde not be chargeable unto eny of you, and preached unto you the Gospell of God. <sup>10</sup>Ye are witnesses, and so is God how holyly and justly and unblameably we behaved oure selves

## KJ (1611) 1873

2 For yourselves, brethren, know our entrance in unto you, that it was not in vain: <sup>2</sup>but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. <sup>3</sup>For our exhortation was not of deceit, nor of uncleanness, nor in guile: <sup>4</sup>but as we were allowed of God to be put in trust with the gospel, *even* so we speak; not as pleasing men, but God, which trieth our hearts. <sup>5</sup>For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; <sup>6</sup>God *is* witness: nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as *the* apostles of Christ. <sup>7</sup>But we were gentle among you, *even* as a nurse cherisheth her children: <sup>8</sup>so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. <sup>9</sup>For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. <sup>10</sup>*Ye are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that

## GENEVA BIBLE (1560) 1562

2 For ye your selves knowe, brethren, that our entrance in unto you was not in vaine <sup>2</sup> But even after that we had suffered before, and were shamefully entreated at, Philippi [as ye knowe] we were bolde in our God, to speake unto you the Gospell of God with muche strivng. <sup>3</sup> For our exhortation was not by deceit, nor by unclennes, nor by guile. <sup>4</sup> But as we were allowed of God, that the Gospell shulde be committed (unto us,) so we speake, not as they that please men, but God, which trieth our hearts. <sup>5</sup> Nether yet did we ever use flattering wordes, as ye knowe, nor colored covetousnes, God (is) recorde. <sup>6</sup> Nether soght we praise of men, nether of you, nor of others, <sup>7</sup> When we might have bene chargeable, as the Apostles of Christ: but we were gentle among you, even as a nource cherisheth her children. <sup>8</sup> Thus being affectioned towarde you, our good wil was to have dealt unto you, not the Gospel of God onely, but also our owne soules, because ye were dere unto us. <sup>9</sup> For ye remember, brethren, our labour and travail: for we laboured day and night, because we wolde not be chargeable unto anie of you, and preached unto you the Gospel of God. <sup>10</sup> Ye (are) witnesses, and God (also) how holily, and justly, and unblameably we

## (RV 1881) ASV 1901

2 For yourselves, brethren, know our entering in unto you, that it hath not been found vain: <sup>2</sup> but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. <sup>3</sup> For our exhortation is not of error, nor of uncleanness, nor in guile: <sup>4</sup> but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts. <sup>5</sup> For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; <sup>6</sup> nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. <sup>7</sup> But we were <sup>a</sup>gentle in the midst of you, as when a nurse cherisheth her own children: <sup>8</sup> even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. <sup>9</sup> For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. <sup>10</sup> Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved our-

<sup>a</sup> Most of the ancient authorities read *babes*.

## BISHOPS' BIBLE (1568) 1602

2 For ye your selves, brethren, know our entrance in unto you, that it was not in vaine. <sup>2</sup> But even after that we had suffered before, and were shamefully entreated as ye know at Philippos, we were bold in our God, to speake unto you the Gospel of God, in much striving. <sup>3</sup> For our exhortation was not of deceit, neither of uncleannesse, neither in guile: <sup>4</sup> But as we were allowed of God to be put in credit with the Gospel, even so we speake, not as pleasing men, but God, which tryeth our hearts. <sup>5</sup> For neither at any time used we flattering words, as ye knowe, neither cloke of covetousnesse, God *is* record, <sup>6</sup> Neither sought we prayse of men, neither of you, nor yet of others: <sup>7</sup> When wee might have beene in authoritie, as the Apostles of Christ, but were tender among you, even as a nurse cherisheth her children. <sup>8</sup> So, being tenderly affected toward you, our good will was to have dealt unto you, not the Gospel of God only, but also our own soules: because ye were deare unto us. <sup>9</sup> For ye remember, brethren, our labour and travaile: for we labouring night and day, because we would not be chargeable unto any of you, preached unto you the Gospel of God. <sup>10</sup> Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably, we

## RSV (1946) 1960

2 For you yourselves know, brethren, that our visit to you was not in vain; <sup>2</sup> but though we had already suffered and been shamefully treated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition. <sup>3</sup> For our appeal does not spring from error or uncleanness, nor is it made with guile; <sup>4</sup> but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. <sup>5</sup> For we never used either words of flattery, as you know, or a cloak for greed, as God is witness; <sup>6</sup> nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. <sup>7</sup> But we were gentle<sup>a</sup> among you, like a nurse taking care of her children. <sup>8</sup> So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us. <sup>9</sup> For you remember our labor and toil, brethren; we worked night and day, that we might not burden any of you, while we preached to you the gospel of God. <sup>10</sup> You are witnesses, and God *also*, how holy and righteous and

<sup>a</sup> Other ancient authorities read *babes*

## TYNDALE (1525) 1535

amonge you that beleve: <sup>11</sup>as ye knowe how that we exhorted and comforted and besought every one of you, as a father his chyl dren, <sup>12</sup>that ye wolde walke worthy of God, which hath called you unto his kyngdome and glory.

<sup>13</sup>For this cause thanke we God with out ceasyng, because that when ye receaved of us the worde wherwith God was preached, ye receaved it not as the worde of man: but even as it was in dede, the worde of God, which worketh in you that beleve. <sup>14</sup>For ye brethren became folowers of the congregacions of God which in Jewry are in Christ Jesu: for ye have suffered lyke thinges of youre kynsmen, as we oure selves have suffered of the Jewes. <sup>15</sup>Which as they kylled the Lorde Jesus and their awne Prophetes, even so have they persecuted us, and God they please not, and are contrary to all men <sup>16</sup>and forbyd us to preache unto the Gentylys, that they myght be saved, to fulfill their synnes all waye. For the wrath of God is come on them, even to the utmost.

<sup>17</sup>For as moch brethren as we are kept from you for a season, as concernynge the bodyly presence, but not in the herte, we enforced the more to se you personally with great desyre. <sup>18</sup>And therfore we wolde have come unto you, I paul once and agayne: but Satan withstode us. <sup>19</sup>For what is oure hope or joye, or croune of rejoy syng? are not ye it, in the presence of oure Lorde Jesus Christ at his commynge? <sup>20</sup>yes ye are oure glory and joye.

## RHEIMS 1582

<sup>11</sup>as you know in what maner we desiring and comforting you, have adjured every one of you (as a father his children) that you would walke worthie of God, who hath called you into his kingdom and glorie.

<sup>12</sup>Therefore we also give thanks to God without intermission: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is in deede) the word of God, who worketh in you that have beleved. <sup>13</sup>For you, brethren, are become folowers of the churches of God that be in Jewrie, in Christ JESUS: for you also have suffered the same things of your owne lineage, as they also of the Jewes, <sup>14</sup>who both killed our Lord JESUS, and the Prophets, and have persecuted us, and please not God, and are adversaries to al men, <sup>15</sup>prohibiting us to speake to the Gentiles that they may be saved, to make up their sinnes alwaies. for the wrath of God is come upon them even to the end. <sup>16</sup>But we, brethren, deprived of you for a short time, in sight, not in hart: have hastened the more abundantly to see your face with much desire. <sup>17</sup>For we would have come to you, I Paul certes, once and againe: but Satan hath hindered us. <sup>18</sup>For what is our hope, or joy, or crowne of glorie? Are not you before our Lord JESUS Christ in his comming? <sup>19</sup>For you are our glorie and joy.

## GREAT BIBLE (1539) 1540

amonge you that beleved, <sup>11</sup>as ye knowe, how that we bare soch affeccyon unto every one of you, as a father doth unto chyl dren, exhortynge, confortyng, and besechyng you, <sup>12</sup>that ye wolde walke worthy of God, whych hath called you unto his kyngdome and glorie.

<sup>13</sup>For this cause thanke we God also without ceassyng, because that when ye receaved of us the worde (wherwith ye learned to know God) ye receaved it not as the worde of man: but even as it was in dede, the worde of God, whych worketh also in you that beleve. <sup>14</sup>For ye brethren became folowers of the congregacyons of God whych in Jewry are in Christ Jesu: for ye have suffred lyke thynges of youre kynsmen, as we oure selves have suffered of the Jewes. <sup>15</sup>Whych as they kylled the Lorde Jesus, and their awne Prophetes, even so have they persecuted us: and God they please not, and are contrary to al men, <sup>16</sup>and hynder us, that we shuld not speake unto the Gentylys, that they myght be saved, to fulfyll their synnes alwaie. For the wrath of God is come on them, even to the utmost.

<sup>17</sup>For as moch brethren as we are kept from you for a season, as concernynge the bodyly presence (but not in the herte) we enforced the more to se you personally with great desyre. <sup>18</sup>And therfore we wold have come unto you, I Paul once and agayne: but Satan withstode us: <sup>19</sup>for what is oure hope of joye or crowne of rejoy syng? are not ye it in the presence of our Lord Jesus Christ at his commynge? <sup>20</sup>yes, ye are oure glory and joye.

## KJ (1611) 1873

believe: <sup>11</sup>as you know how we exhorted and comforted and charged every one of you, as a father *doth* his children, <sup>12</sup>that ye would walk worthy of God, who hath called you unto his kingdom and glory. <sup>13</sup>For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. <sup>14</sup>For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like *things* of your own countrymen, even as they *have* of the Jews: <sup>15</sup>who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: <sup>16</sup>forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

<sup>17</sup>But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. <sup>18</sup>Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. <sup>19</sup>For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? <sup>20</sup>For ye are our glory and joy.

## GENEVA BIBLE (1560) 1562

behaved our selves among you that beleve. <sup>11</sup> As ye knowe how that we exhorted you, and comforted, and besought everie one of you [as a father his children] <sup>12</sup> That ye wolde walke worthie of God, who hath called you unto his kingdome and glorie. <sup>13</sup> For this cause also thanke we God without ceasing, that when ye received of us the worde of the preaching of God, ye received it not as the worde of men, but as it is in dede the worde of God, which also worketh in you that beleve. <sup>14</sup> For brethren, ye are become followers of the Churches of God, which in Judea are in Christ Jesus, because ye have also suffred the same things of your owne countrey men, even as they (have) of the Jewes. <sup>15</sup> Who bothe killed the Lord Jesus and their owne Prophetes, and have persecuted us, and God they please not, and are contrarie to all men, <sup>16</sup> And forbid us to preache unto the Gentiles that they might be saved, to fulfil their sinnes alwais: for the wrath (of God) is come on them, to the utmost. <sup>17</sup> Forasmuche brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to se your face with great desire. <sup>18</sup> Therefore we wolde have come unto you [I Paul, at least once or twice] but Satan hindered us. <sup>19</sup> For what is our hope or joye, or crowne of rejoycing? are not even you it in the presence of our Lord Jesus Christ at his comming? <sup>20</sup> Yes, ye are our glorie and joye.

## (RV 1881) ASV 1901

selves toward you that believe: <sup>11</sup> as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, <sup>12</sup> to the end that ye should walk worthily of God, who <sup>b</sup> calleth you into his own kingdom and glory.

<sup>13</sup> And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted *it* not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. <sup>14</sup> For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; <sup>15</sup> who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; <sup>16</sup> forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost.

<sup>17</sup> But we, brethren, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire: <sup>18</sup> because we would fain have come unto you, I Paul once and again; and Satan hindered us. <sup>19</sup> For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? <sup>20</sup> For ye are our glory and our joy.

<sup>b</sup> Some ancient authorities read *called*.

## BISHOPS' BIBLE (1568) 1602

behaved our selves among you that beleve. <sup>11</sup> And ye know how that as a father his children, so have we exhorted, comforted, and besought every one of you, <sup>12</sup> That yee would walke worthie of God, who hath called you unto his kingdome and glorie. <sup>13</sup> For this cause thanke we God also without ceasing, because when yee had received the word of God which ye heard of us, ye received it not as the word of men, but (as it is indeede) the word of God, which effectuously worketh also in you that beleve. <sup>14</sup> For ye, brethren, became followers of the Churches of God, which in Jurie are in Christ Jesus: for ye also have suffered like thinges of your countrey men, as they have of the Jewes: <sup>15</sup> Who both killed the Lorde Jesus, and their owne prophets, and have persecuted us: and God they please not, and are contrarie to all men: <sup>16</sup> And hinder us to speake to the Gentiles, that they might be saved, to fulfill their sinnes alway. For the wrath of God is come on them to the uttermost. <sup>17</sup> Forasmuch, brethren, as we are kept from you for a short season, in person, not in heart, we enforced the more to see you personally with great desire. <sup>18</sup> And therefore we would have come unto you (even I Paul) once and againe: but Satan hindered us. <sup>19</sup> For what is our hope, or joy, or crowne of rejoycing? Are not ye it in the presence of our Lord Jesus Christ at his comming? <sup>20</sup> Yea, ye are our glory and joy.

## RSV (1946) 1960

blameless was our behavior to you believers; <sup>11</sup> for you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you <sup>12</sup> to lead a life worthy of God, who calls you into his own kingdom and glory.

<sup>13</sup> And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. <sup>14</sup> For you, brethren, became imitators of the churches of God in Christ Jesus which are in Judea; for you suffered the same things from your own countrymen as they did from the Jews, <sup>15</sup> who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all men <sup>16</sup> by hindering us from speaking to the Gentiles that they may be saved—so as always to fill up the measure of their sins. But God's wrath has come upon them at last!

<sup>17</sup> But since we were bereft of you, brethren, for a short time, in person not in heart, we endeavored the more eagerly and with great desire to see you face to face; <sup>18</sup> because we wanted to come to you—I, Paul, again and again—but Satan hindered us. <sup>19</sup> For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? <sup>20</sup> For you are our glory and joy.

## TYNDALE (1525) 1535

3 Wherefore sence we coulede no lenger forbear, it pleased us to remayne at Athens alone, <sup>2</sup>and sent Timotheus oure brother and minister of God, and oure laboure felowe in the Gospell of Christ, to stablysshe you and to comforte you over youre fayth, <sup>3</sup>that no man shulde be moved in these affliccions. For ye youre selves knowe that we are even apoynted there unto. <sup>4</sup>For verely when I was with you, I tolde you before that we shulde suffre tribulacion, even as it came to passe, and as ye knowe. <sup>5</sup>For this cause when I coulede no lenger forbear, I sent, that I myght have knowledge of youre fayth, lest haply the tempter had tempted you, and that oure laboure had bene bestowed in vayne.

<sup>6</sup>But now lately when Timotheus came from you unto us, and declared to us youre fayth and youre love and how that ye have good remembraunce of us all wayes, desyringe to se us as we desyre to se you. <sup>7</sup>Therefore brethren we had consolacion in you, in all oure adversite and necessite, through youre fayth. <sup>8</sup>For now are we alyve, yf ye stonde stedfast in the Lorde. <sup>9</sup>For what thanks can we recompence to God agayne for you, over all the joye that we joye for youre sakes before oure God <sup>10</sup>whyle we, nyght and daye praye exceedingly that we myght se you presently, and myght fulfill that which is lackynge in youre fayth.

## RHEIMS 1582

3 For the which cause forbearing no longer, it pleased us to remaine at Athens, alone. <sup>2</sup>And we sent Timothee our brother, and the minister of God in the Gospel of Christ, to confirme you and exhort you for your faith, <sup>3</sup>that no man be moved in these tribulations, for your selves know, that we are appointed to this. <sup>4</sup>For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to passe, and you know. <sup>5</sup>Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. <sup>6</sup>But now Timothee comming unto us from you, and reporting to us your faith and charitie, and that you have a good remembrance of us alwaies, desiring to see us, as we also you: <sup>7</sup>therefore we are comforted, brethren, in you, in al our necessitie and tribulation, by your faith, <sup>8</sup>because now we live, if you stand in our Lord. <sup>9</sup>For what thanks-giving can we render to God for you, in al joy wherewith we rejoyce for you before our God, <sup>10</sup>night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith.

## GREAT BIBLE (1539) 1540

3 Wherefore, sence we coulede no lenger forbear, we thought it good to remayne at Athens alone, <sup>2</sup>and sent Timothe oure brother and mynyster of God, and the helper forth of oure laboure in the Gospell of Christ, to stablisshe you: and to conforte you concernyng our fayth <sup>3</sup>that no man shulde be moved in these affliccyons, For ye your selves knowe, that we are even apoynted there unto.

<sup>4</sup>For when we were wyth you, we tolde you before, that we shude suffre tribulacyon, even as it came to passe, and as ye knowe. <sup>5</sup>For this cause when I coulede no lenger forbear, I sent that I myght have knowledge of youre fayth, lest by some meanes the tempter had tempted you, and lest oure laboure had bene bestowed in vayne.

<sup>6</sup>But now lately, when Timothe came from you unto us, and declared to us your faith and your love, and how that ye have good remembraunce of us allwayes, desyringe to se us as we also desyre to se you. <sup>7</sup>Therefore brethren we receaved consolacyon by you, in all our adversite and necessite, through your fayth. <sup>8</sup>For now are we alyve, yf ye stande stedfast in the Lorde. <sup>9</sup>For what thanks can we recompence to God agayne for you, over al the joye, that we joye for your sakes before our God: <sup>10</sup>praying nyght and daye exceedyngly, that we might se you presently, and myght fulfill the thynges which are lackynge unto youre fayth.

## KJ (1611) 1873

3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone: <sup>2</sup>and sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: <sup>3</sup>that no *man* should be moved by these afflictions: for yourselves know that we are appointed thereunto. <sup>4</sup>For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know. <sup>5</sup>For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. <sup>6</sup>But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: <sup>7</sup>therefore, brethren, we were comforted over you in all our affliction and distress, by your faith: <sup>8</sup>for now we live, if ye stand fast in the Lord. <sup>9</sup>For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; <sup>10</sup>night and day praying exceedingly that *we* might see your face, and

## GENEVA BIBLE (1560) 1562

3 Wherefore since we colde no longer forbear, we thought it good to remaine at Athens alone, <sup>2</sup> And have sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablsh you, and to comfort you touching your faith, <sup>3</sup> That no man shulde be moved with these afflictions: for ye your selves knowe, that we are appointed thereunto. <sup>4</sup> For verely when we were with you, we tolde you before that we shulde suffre tribulations, even as it came to passe, and ye knowe it. <sup>5</sup> Even for this cause, when I colde no longer for beare, I sent (him) that I might know of your faith, lest the tempter had tempted you in any sorte, and that our labour had bene in vaine. <sup>6</sup> But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us alwayes, desiring to se us, as we also (do) you, <sup>7</sup> Therefore, brethren, we had consolation in you, in all our affliction and necessitie throughe your faith. <sup>8</sup> For nowe are we alive, if ye stand faste in the Lord. <sup>9</sup> For what thanks can we recompense to God againe for you for al the joye wherewith we rejoyce for your sakes before our God. <sup>10</sup> Night and day praying exceedingly that we might se your face, and might accomlishe that which is lacking in your faith?

## (RV 1881) ASV 1901

3 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; <sup>2</sup> and sent Timothy, our brother and <sup>c</sup>God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; <sup>3</sup> that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. <sup>4</sup> For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. <sup>5</sup> For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter have tempted you, and our labor should be in vain. <sup>6</sup> But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see you*; <sup>7</sup> for this cause, brethren, we were comforted over you in all our distress and affliction through your faith; <sup>8</sup> for now we live, if ye stand fast in the Lord. <sup>9</sup> For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God: <sup>10</sup> night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

## BISHOPS' BIBLE (1568) 1602

3 Wherefore, since we could no longer forbear, we thought it good to remaine at Athens alone: <sup>2</sup> And sent Timotheus our brother and minister of God, and fellow labourer in the Gospel of Christ, to stablsh you, concerning your faith: <sup>3</sup> That no man should be mooved in these afflictions: for ye your selves know that we are appointed thereunto. <sup>4</sup> For verely when we were with you, we told you before, that wee should suffer tribulation: even as it came to passe, and *as ye know*. <sup>5</sup> For this cause when I could no longer forbear, I sent *him* to know your faith, lest by some meanes the tempter had tempted you, and our labour had bene vaine. <sup>6</sup> But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and charitie, and how that ye have good remembrance of us alwayes, desiring greatly to see us, as we also *to see you*: <sup>7</sup> Therefore, brethren, we were comforted over you in all our adversitie and necessitie, because of your faith: <sup>8</sup> For now we live, if yee stand fast in the Lord. <sup>9</sup> For what thanks can we recompence to God againe for you, for all the joy wherewith we joy for your sakes before our God, <sup>10</sup> Praying night and day exceedingly to see you personally, and repaire the wantings of

## RSV (1946) 1960

3 Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, <sup>2</sup> and we sent Timothy, our brother and God's servant in the gospel of Christ, to establish you in your faith and to exhort you, <sup>3</sup> that no one be moved by these afflictions. You yourselves know that this is to be our lot. <sup>4</sup> For when we were with you, we told you beforehand that we were to suffer affliction; just as it has come to pass, and as you know. <sup>5</sup> For this reason, when I could bear it no longer, I sent that I might know your faith, for fear that somehow the tempter had tempted you and that our labor would be in vain.

<sup>6</sup> But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you—<sup>7</sup> for this reason, brethren, in all our distress and affliction we have been comforted about you through your faith; <sup>8</sup> for now we live, if you stand fast in the Lord. <sup>9</sup> For what thanksgiving can we render to God for you, for all the joy which we feel for your sake before our God, <sup>10</sup> praying earnestly night and day that we may see you face to face and supply what is lacking in your faith?

<sup>c</sup> Some ancient authorities read *fellow-worker with God*.

## TYNDALE (1525) 1535

<sup>11</sup> God him self oure father, and oure Lorde Jesus Christ gyde oure jorney unto you: <sup>12</sup> and the Lorde increace you and make you flowe over in love one towarde a nother, and towarde all men, even as we do towarde you, <sup>13</sup> to make youre hertes stable and unblameable, in holynes before God oure father, at the commynge of oure Lorde Jesus Christ with all his saynctes.

**4** Furthermore we beseche you brethren, and exhorte you in the Lorde Jesus, that ye increace more and more, even as ye have receaved of us, how ye ought to walke and to please God. <sup>2</sup> Ye remember what commaundments we gave you in oure Lorde Jesus Christ <sup>3</sup> For this is the will of God, even that ye shuld be holy, <sup>4</sup> and that ye shuld abstayne from fornicacion, that every one of you shuld knowe how to kepe his vessell in holynes and honoure, <sup>5</sup> and not in the lust of concupiscence, as do the hethen which knowe not God, <sup>6</sup> that noman go to farre and defraude his brother in bargayning: because the Lorde is a venger of all suche thinges, as we tolde you before tyme and testified. <sup>7</sup> For God hath not called us unto unclennes: but unto holynes. <sup>8</sup> He therfore that despyseth, despyseth not man, but God, which hath sent his holy sprete amonge you.

<sup>9</sup> But as touchynge brotherly love, ye nede not that I wryte unto you. For ye are taught of God to love on \* another. <sup>10</sup> Ye and that thinge verely ye do unto all the brethren which are thorow oute all Macedonia. We beseche

## RHEIMS 1582

<sup>11</sup> And God him self and our Father, and our Lord JESUS Christ direct our way to you. <sup>12</sup> And our Lord multiplie you, and make your charitie abound one to an other, and toward al men: as we also in you, <sup>13</sup> to confirme your hartes without blame, in holinesse, before God and our Father, in the comming of our Lord JESUS Christ with al his Sainctes. Amen.

**4** For the rest therefore, brethren, we desire and beseeche you in our Lord JESUS, that as you have received of us how you ought to walke, and to please God, as also you doe walke, that you abounde more. <sup>2</sup> For you know what precepts I have given to you by our Lord JESUS. <sup>3</sup> For this is the wil of God, your sanctification: that you abstaine from fornication, <sup>4</sup> that every one may know to possesse his vessel in sanctification and honour: <sup>5</sup> not in the passion of lust, as also the Gentiles that know not God, <sup>6</sup> and that no man overgoe, nor circumvent his brother in businesse: because our Lord is revenger of al these things, as we have foretold you, and have testified. <sup>7</sup> For God hath not called us into uncleannesse: but into sanctification. <sup>8</sup> Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us.

<sup>9</sup> But concerning the charitie of the fraternitie, we have no neede to write to you: for your selves have learned of God to love one an other. <sup>10</sup> Yea and you doe it toward al the brethren in al Macedonia. But we desire you brethren,

## GREAT BIBLE (1539) 1540

<sup>11</sup> God him selfe oure father, and oure Lorde Jesus Christ shall gyde oure jorney unto you: <sup>12</sup> the Lord also shall increace you and make you flowe over in love one toward another, and towarde all men, even as we do toward you, <sup>13</sup> that he maye make youre hertes stable and unblameable, in holynes before God oure father, at the commynge of oure Lorde Jesus Christ with all saynctes.

**4** Furthermore, we beseche you (brethren) and exhorte you by the Lord Jesus, that ye increace more and more even as ye have receaved of us, how ye ought to walcke and to please God. <sup>2</sup> For ye knowe, what commaundementes we gave you by oure Lorde Jesu Christ. <sup>3</sup> For this is the wyll of God even youre holynes, that ye shuld abstayne from fornicacyon, <sup>4</sup> and that every one of you shuld knowe how to kepe his vessell in holynes and honoure, <sup>5</sup> and not in the lust of concupiscence as do the hethen which know not God, <sup>6</sup> that noman oppresse and defraude his brother in bargaynyng: because that the Lord is the avenger of all soch thinges, as we tolde you before, and testified. <sup>7</sup> Gor \* God hath not called us unto unclennes but unto holynes. <sup>8</sup> He therfore the despyseth, despyseth not man, but God, whych hath sent his holy sprete amonge you.

<sup>9</sup> But as touchynge brotherly love, ye nede not, that I wryte unto you. For ye are taught of God, to love one another. <sup>10</sup> Yee and that thyng verely ye do unto all the brethren which are in all Macedonia. We beseche you

## KJ (1611) 1873

might perfect that which is lacking in your faith? <sup>11</sup> Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. <sup>12</sup> And the Lord make you to increase and abound in love one towards another, and towards all *men*, even as we *do* towards you: <sup>13</sup> to the end *he* may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

**4** Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more *and more*. <sup>2</sup> For ye know what commandments we gave you by the Lord Jesus. <sup>3</sup> For this is the will of God, *even* your sanctification, that ye should abstain from fornication: <sup>4</sup> that every one of you should know how to possess his vessel in sanctification and honour; <sup>5</sup> not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup> that no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. <sup>7</sup> For God hath not called us unto uncleanness, but unto holiness. <sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

<sup>9</sup> But as touching brotherly love ye need not that *I* write unto you: for ye yourselves are taught of God to love one another. <sup>10</sup> And indeed ye do it towards all the brethren which are in all Macedonia: but we beseech

## GENEVA BIBLE (1560) 1562

<sup>11</sup>Nowe God hym selfe, even our Father, and our Lorde Jesus Christ, guide our jorney unto you. <sup>12</sup>And the Lorde increase you and make you abunde in love one towarde another, and towarde all men, even as we (do) toward you <sup>13</sup>To make your hearts stable and unblameable in holines before God even our Father, at the commying of our Lorde Jesus Christ with all his Saints.

**4** And furthermore we besече you, brethren, and exhorte you in the Lord Jesus that ye increase more and more, as ye have receyved of us, how ye ought to walke, and to please God. <sup>2</sup>For ye knowe what commandements we gave you by the Lord Jesus. <sup>3</sup>For this is the wil of God (even) your sanctification, (and) that ye shulde absteyne from fornication. <sup>4</sup>That everie one of you shulde know, how to possesse his vessel in holines and honour, <sup>5</sup>(And) not in the lust of concupiscence, even as the Gentiles which knowe not God: <sup>6</sup>That no man oppresse or defraude his brother in any matter: for the Lord (is) a venger of all suche things, as we also have tolde you before time and testified. <sup>7</sup>For God hathe not called us unto unclennes, but unto holines. <sup>8</sup>He therefore that despiseth (these things,) despiseth no man, but God who hathe even given you his holie Spirit. <sup>9</sup>But as touching brotherlie love, ye nede not that I write unto you: for ye are taught of God to love one another. <sup>10</sup>Yea, and that thing verely ye do unto all the brethren, which are throughout all Macedonia: but we besече you, brethren, that ye increase more and

## (RV 1881) ASV 1901

<sup>11</sup>Now may our God and Father himself, and our Lord Jesus, direct our way unto you: <sup>12</sup>and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; <sup>13</sup>to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.<sup>d</sup>

**4** Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. <sup>2</sup>For ye know what charge we gave you through the Lord Jesus. <sup>3</sup>For this is the will of God, *even* your sanctification, that ye abstain from fornication; <sup>4</sup>that each one of you know how to possess himself of his own vessel in sanctification and honor, <sup>5</sup>not in the passion of lust, even as the Gentiles who know not God; <sup>6</sup>that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. <sup>7</sup>For God called us not for uncleanness, but in sanctification. <sup>8</sup>Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

<sup>9</sup>But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; <sup>10</sup>for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you,

<sup>d</sup> Many ancient authorities add *Amen*.

## BISHOPS' BIBLE (1568) 1602

your faith? <sup>11</sup>Now God himselfe, and our father, and our Lord Jesus Christ, guide our way unto you. <sup>12</sup>And the Lord increase you, and make you abound in charitie one toward another, and toward all men, even as we also toward you: <sup>13</sup>To stablish your heartes unblameable in holinesse before God and our father, in the comming of our Lord Jesus Christ with all his saints.

**4** Furthermore wee beseech you, brethren, and exhort you by the Lord Jesus, that ye increase more and more, as ye have received of us, how ye ought to walke and to please God. <sup>2</sup>For ye know what commandements we gave you by the Lord Jesus. <sup>3</sup>For this is the will of God, *even* your holinesse, that ye should absteyne from fornication: <sup>4</sup>That every one of you should knowe how to possesse his vessell in holinesse and honour: <sup>5</sup>Not in the lust of concupiscence, even as the Gentiles which know not God. <sup>6</sup>That no man oppresse and defraud his brother in *any* matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. <sup>7</sup>For God hath not called us unto uncleannesse, but unto holinesse. <sup>8</sup>He therefore that despiseth, despiseth not man, but God, who hath also given to you his holy spirit. <sup>9</sup>But as touching brotherly love, ye need not that I write unto you: for ye are taught of God to love one another. <sup>10</sup>Yea, and that thing verily ye doe unto all the brethren, which are in all Macedonia: but we beseech you brethren, that ye in-

## RSV (1946) 1960

<sup>11</sup>Now may our God and Father himself, and our Lord Jesus, direct our way to you; <sup>12</sup>and may the Lord make you increase and abound in love to one another and to all men, as we do to you, <sup>13</sup>so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

**4** Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more. <sup>2</sup>For you know what instructions we gave you through the Lord Jesus. <sup>3</sup>For this is the will of God, your sanctification: that you abstain from immorality; <sup>4</sup>that each one of you know how to take a wife for himself in holiness and honor, <sup>5</sup>not in the passion of lust like heathen who do not know God: <sup>6</sup>that no man transgress, and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you. <sup>7</sup>For God has not called us for uncleanness, but in holiness. <sup>8</sup>Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

<sup>9</sup>But concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another; <sup>10</sup>and indeed you do love all the brethren throughout Macedonia. But

## TYNDALE (1525) 1535

you brethren that ye encrease more and more, <sup>11</sup> and that ye studye to be quyet, and to medle with youre awne busynes, and to worke with youre awne hondes, as we commaunded you: <sup>12</sup> that ye maye behave youre selves honestly towarde them that are with out, and that nothyng be lackynge unto you.

<sup>13</sup> I wolde not brethren have you ignoraunt concernynge them which are fallen a slepe, that ye sorowe not as other do which have no hope. <sup>14</sup> For yf we beleve that Jesus dyed and rose agayne: even so them also which slepe by Jesus, will God bringe agayne with him. <sup>15</sup> And this saye we unto you in the worde of the Lorde, that we which lyve and are remayninge in the comynge of the Lorde, shall not come yerre they which slepe. <sup>16</sup> For the Lorde him selfe shall descende from heaven with a showte and the voyce of the archangel and trompe of God. And the deed in Christe shall aryse fyrst: <sup>17</sup> then shall we which lyve and remayne, be caught up with them also in the cloudes, to mete the Lorde in the ayer. And so shall we ever be with the Lorde. <sup>18</sup> Wherefore comforte youre selves one another with these wordes.

**5** Of the tymes and seasons brethren ye have no nede that I wryte unto you: <sup>2</sup> for ye youre selves knowe perfectly, that the daye of the Lorde shall come even as a thefe in the nyght. <sup>3</sup> When they shall saye peace and no daunger then commeth on them soden destruccyon, as the travalyng of a woman with chylde, and they shall not

## RHEIMS 1582

that you abound more: <sup>11</sup> and that you employ your indeavour to be quiet, and that you doe your owne businesse, and worke with your owne handes, as we have commaunded you: <sup>12</sup> and that you walke honestly toward them that are without: and neede nothing of any mans.

<sup>13</sup> And we wil not have you ignorant, brethren, concerning them that sleepe, that you be not sorrowful, as also others that have no hope. <sup>14</sup> For if we beleeve that JESUS died and rose againe, so also God them that have slept by JESUS wil bring with him. <sup>15</sup> For this we say to you in the word of our Lord, that we which live, which are remaining in the advent of our Lord, shal not prevent them that have slept. <sup>16</sup> For our Lord him self in commaundement and in the voice of an Archangel and in the trumpet of God wil descend from heaven: and the dead that are in Christ, shal rise againe first. <sup>17</sup> Then we that live, that are left, withal shal be taken up with them in the cloudes to meete Christ, into the aire, and so alwaies we shal be with our Lord. <sup>18</sup> Therefore comfort ye one an other in these wordes.

**5** And of the times and momentes, brethren, you neede not that we write to you. <sup>2</sup> For your selves know perfectly that the day of our Lord shal so come, as a theefe in the night. <sup>3</sup> For when they shal say, peace and securitie: then shal sodaine destruction come upon them, as the paines to her that is with childe, and they shal not escape.

## GREAT BIBLE (1539) 1540

brethren, that ye encrease more and more, <sup>11</sup> and that ye studye to be quyet; and to medle with youre awne busynes, and to worke wyth youre awne handes, as we commaunded you: <sup>12</sup> that ye maye behave youre selves honestly towarde them that are wythout, and that nothyng be lackynge unto you.

<sup>13</sup> I wolde not brethren that ye shulde be ignoraunt concernynge them whych are fallen aslepe, that ye sorowe not as other do, whych have no hope. <sup>14</sup> For yf we beleve, that Jesus dyed, and rose agayne: even so them also which slepe by Jesus, wyll God brynge agayne with hym. <sup>15</sup> For thys saye we unto you in the worde of the Lorde, that we whych shall lyve, and shall remayne in the comynge of the Lorde, shall not come yer they whych slepe. <sup>16</sup> For the Lorde hym selfe shall descende from heaven with a showte and the voyce of the Archangell and trompe of God. And the deed in Christe shall aryse fyrst: <sup>17</sup> then we which shall lyve (even we which shall remayne) shall be caught up with them also in the cloudes, to mete the Lorde in the ayer. And so shall we ever be with the Lorde. <sup>18</sup> Wherefore, comforte your selves one another with these wordes.

**5** Finally of the tymes and seasons (brethren) it is no nede that I wryte unto you: <sup>2</sup> for ye your selves know perfectly, that the daye of the Lord shall come, even as a thefe in the nyght. <sup>3</sup> For when they shall saye, peace and all thynges are safe, then shall soden destruccyon come upon them (as sorowe commeth upon a woman travalyng)

## KJ (1611) 1873

you, brethren, that ye increase more *and more*; <sup>11</sup> and that ye study to be quiet, and to do your own *business*, and to work with your own hands, as we commanded you; <sup>12</sup> that ye may walk honestly toward them that are without, and *that* ye may have lack of *nothing*.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, *even* so them also which sleep in Jesus will God bring with him. <sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

**5** But of the times and the seasons, brethren, ye have no need that *I* write unto you. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. <sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a *woman* with child; and they shall not escape.

## GENEVA BIBLE (1560) 1562

more, <sup>11</sup> And that ye studie to be quiet, and to medle with your owne busines, and to worke with your owne hands, as we commanded you, <sup>12</sup> That ye may behave your selves honestly towarde them that are without, and that nothing be lacking unto you.

<sup>13</sup> I wolde not, brethren, have you ignorant concerning them which are aslepe, that ye sorowe not even as other which have no hope. <sup>14</sup> For if we beleve that Jesus is dead, and is risen even so them which slepe in Jesus, wil God bring with him. <sup>15</sup> For this say we unto you by the worde of the Lord, that we which live, and are remaining in the coming of the Lord, shal not prevent them which slepe. <sup>16</sup> For the Lord him self shal descend from heaven with a showte, (and) with the voyce of the Archangel and with the trumpet of God: and the dead in Christ shal rise first. <sup>17</sup> Then shal we which live and remaine, be caught up with them also in the cloudes, to mete the Lord in the ayer: and so shal we ever be with the Lord. <sup>18</sup> Wherefore, comfort your selves one another with these wordes.

**5** But of the times and seasons, brethren, ye have no nede that I write unto you. <sup>2</sup> For ye your selves knowe perfetly, that the day of the Lord shal come, even as a thefe in the night. <sup>3</sup> For when they shal say, Peace, and safetie, then shal come upon them sudden destruction, as the travail upon a woman with childe, and they shal not

## (RV 1881) ASV 1901

brethren, that ye abound more and more; <sup>11</sup> and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; <sup>12</sup> that ye may walk becomingly toward them that are without, and may have need of nothing.

<sup>13</sup> But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. <sup>15</sup> For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. <sup>16</sup> For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; <sup>17</sup> then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

**5** But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. <sup>3</sup> When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall

## BISHOPS' BIBLE (1568) 1602

crease more and more: <sup>11</sup> And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, as we commanded you: <sup>12</sup> That yee may walke honestly towarde them that are without, and that yee may have lacke of nothing. <sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which sleepe, that ye sorowe not, even as other which have no hope. <sup>14</sup> For if we beleve that Jesus died, and rose againe, even so them also which sleepe by Jesus, will God bring with him. <sup>15</sup> For this we say unto you in the word of the Lord, that we which live which remaine unto the comming of the Lord, shall not prevent them which sleepe. <sup>16</sup> For the Lord himselfe shall descend from heaven in a shout, and in the voyce of the Archangel, and in the trumpe of God: and the dead in Christ shall rise first. <sup>17</sup> Then we which live, which remaine, shal be caught up together with them in the cloudes, to meete the Lord in the aire: and so shall we ever be with the Lord. <sup>18</sup> Wherefore, comfort your selves one an other in these words.

**5** But of the times and seasons, brethren, ye have no need that I write unto you. <sup>2</sup> For ye your selves knowe perfectly that the day of the Lorde so commeth, even as a thiefe in the night. <sup>3</sup> For when they shall say, Peace and safety: then suddenly destruction commeth upon them, as sorow upon a woman with child, and they shall

## RSV (1946) 1960

we exhort you, brethren, to do so more and more, <sup>11</sup> to aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you; <sup>12</sup> so that you may command the respect of outsiders, and be dependent on nobody.

<sup>13</sup> But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. <sup>14</sup> For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. <sup>15</sup> For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; <sup>17</sup> then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words.

**5** But as to the times and the seasons, brethren, you have no need to have anything written to you. <sup>2</sup> For you yourselves know well that the day of the Lord will come like a thief in the night. <sup>3</sup> When people say, "There is peace and security," then sudden destruction will come upon them as travail comes upon a woman with child,

## TYNDALE (1525) 1535

scape. <sup>4</sup> But ye brethren are not in darknes, that that daye shuld come on you as it were a thefe. <sup>5</sup> Ye are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght nether of darknes.

<sup>6</sup> Therefore let us not slepe as do other: but let us watch and be sober. <sup>7</sup> For they that slepe slepe in the nyght: and they that be droncken, are droncken in the nyght. <sup>8</sup> But let us which are of the daye, be sober, armed with the brest plate of fayth and love, and with hope of salvacion as an helmet. <sup>9</sup> For God hath not apoynted us unto wrath: but to obtayne salvacion by the meanes of oure lorde Jesu Christ <sup>10</sup> which dyed for us: that whether we wake or slepe, we shuld lyve to geder with him.

<sup>11</sup> Wherefore comferte youre selves to geder, and edifie one another, even as ye do.

<sup>12</sup> We beseche you brethren, that ye knowe them which laboure amonge you and have the oversyght of you in the Lorde and geve you exhortacion, <sup>13</sup> that ye have them the more in love, for their workes sake, and be at peace with them.

<sup>14</sup> We desyre you brethren, warne them that are unruly, comferte the feble mynded, for beare the weake, have

## RHEIMS 1582

<sup>4</sup> But you brethren are not in darknesse: that the same day may as a theefe overtake you.

<sup>5</sup> For al you are the children of light, and children of the day: we are not of the night nor of darknesse. <sup>6</sup> Therefore let us not sleepe as also others: but let us watch and be sober. <sup>7</sup> For they that sleepe, sleepe in the night: and they that be drunke, be drunke in the night. <sup>8</sup> But we that are of the day, are sober, having on the breast-plate of faith and charitie, and a helmet, the hope of salvation. <sup>9</sup> For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord JESUS CHRIST, <sup>10</sup> who died for us: that whether we watch, or sleepe, we may live together with him. <sup>11</sup> For the which cause comfort one another: and edifie one another, as also you doe.

<sup>12</sup> And we beseeche you brethren, that you wil know them that labour among you, and that governe you in our Lord, and admonish you: <sup>13</sup> that you have them more aboundantly in charitie for their worke. have peace with them. <sup>14</sup> And we beseeche you brethren, admonish the unquiet, comfort the weake-minded, beare up the weake, be

## GREAT BIBLE (1539) 1540

with chylde) and they shall not scape: <sup>4</sup> But ye brethren are not in darcknes, that that daye shulde come on you as a thefe.

<sup>5</sup> Ye are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght nether of darknes.

<sup>6</sup> Therefore let us not slepe as do other: but let us wach,\* and be sober. <sup>7</sup> For they that slepe, slepe in the nyght: and they that be droncken, are droncken in the nyght. <sup>8</sup> But let us whych are of the daye, be sober armed wyth the brest plate of fayth and love, and with hope of salvacyon for an helmet. <sup>9</sup> For God hath not appoynted us to provoke wrath unto oure selves, but to obtayne salvacyon by the meanes of oure Lorde Jesu Christ <sup>10</sup> whych dyed for us: that whether we wake or slepe, we shulde lyve together wyth him.

<sup>11</sup> Wherefore, comferte your selves together, and edifye every one another, even as ye do.

<sup>12</sup> We beseche you brethren, that ye knowe them which laboure amonge you, and have the oversyght of you in the Lorde, and geve you exhortacyon, <sup>13</sup> that ye have them in hye reputacyon thorowe love, for theyr workes sake, and be at peace with them.

<sup>14</sup> We desyre you (brethren) warne them that are unruly, comferte the feble mynded, lyft up the weake, be pacient towarde all men.

## KJ (1611) 1873

<sup>4</sup> But ye, brethren, are not in darkness, that *that* day should overtake you as a thief. <sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as *do* others; but let us watch and be sober. <sup>7</sup> For they that sleep sleep in the night; and they that be drunken are drunken in the night. <sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. <sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, <sup>10</sup> who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Wherefore comfort yourselves together, and edify one another, even as also ye do.

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; <sup>13</sup> and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

<sup>14</sup> Now we exhort you, brethren, warn *them that are* unruly, comfort the feeble-minded, support the weak, be patient

## GENEVA BIBLE (1560) 1562

escape. <sup>4</sup> But ye, brethren, are not in darkenes, that that day shulde come on you, as (it were) a thefe. <sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night nether of darkenes. <sup>6</sup> Therefore let us not slepe as do other, but let us watch and be sober. <sup>7</sup> For they that slepe, slepe in the night, and they that be drunken, are drunken in the night. <sup>8</sup> But let us which are of the day, be sober, putting on the brest plate of faith and love, and of the hope of salvation for an helmet. <sup>9</sup> For God hath not appointed us unto wrath but to obtaine salvation by the meanes of our Lord Jesus Christ. <sup>10</sup> Which dyed for us, that whether we wake or slepe, we shulde live together with him. <sup>11</sup> Wherefore exhorte one another, and edifie one another. <sup>12</sup> Now we beseech you, brethren, that ye knowe them, which labour among you, and are over you in the Lord, and admonish you. <sup>13</sup> That ye have them in singular love for their workes sake. Be at peace among your selves. <sup>14</sup> We desire you, brethren, admonish them that are unruly, comforte the feble minded: beare with the weake: by pa-

## (RV 1881) ASV 1901

in no wise escape. <sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you <sup>e</sup>as a thief: <sup>5</sup> for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; <sup>6</sup> so then let us not sleep, as do the rest, but let us watch and be sober. <sup>7</sup> For they that sleep in the night; and they that are drunken are drunken in the night. <sup>8</sup> But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. <sup>9</sup> For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Wherefore exhort one another, and build each other up, even as also ye do.

<sup>12</sup> But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; <sup>13</sup> and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. <sup>14</sup> And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long-

## BISHOPS' BIBLE (1568) 1602

not escape in any wise. <sup>4</sup> But ye, brethren, are not in darknesse, lest that day should overtake you as a thiefe. <sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse. <sup>6</sup> Therefore let us not sleepe, as *doe* other: but let us watch, and be sober. <sup>7</sup> For they that sleepe, sleep in the night: and they that be drunken, are drunken in the night. <sup>8</sup> But let us which are of the day, be sober, putting on the breastplate of faith and charity, and a helmet, the hope of salvation. <sup>9</sup> For God hath not appointed us to wrath: but to obtaine salvation by our Lorde Jesus Christ, <sup>10</sup> Which died for us, that whether we wake or sleepe, we should live together with him. <sup>11</sup> Wherefore, comfort your selves together, and edifie every one another, even as ye doe. <sup>12</sup> And we beseech you, brethren, to knowe them which labour among you, and have the oversight of you in the Lord, and admonish you: <sup>13</sup> That yee have them in high reputation, in love for their worke: and be at peace among your selves. <sup>14</sup> We exhort you, brethren, warne them that are unruly, comfort the feeble minded, lift up the weake, be patient

## RSV (1946) 1960

and there will be no escape. <sup>4</sup> But you are not in darkness, brethren, for that day to surprise you like a thief. <sup>5</sup> For you are all sons of light and sons of the day; we are not of the night or of darkness. <sup>6</sup> So then let us not sleep, as others do, but let us keep awake and be sober. <sup>7</sup> For those who sleep sleep at night, and those who get drunk are drunk at night. <sup>8</sup> But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. <sup>9</sup> For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us so that whether we wake or sleep we might live with him. <sup>11</sup> Therefore encourage one another and build one another up, just as you are doing.

<sup>12</sup> But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, <sup>13</sup> and to esteem them very highly in love because of their work. Be at peace among yourselves. <sup>14</sup> And we exhort you, brethren, admonish the idle, encourage the fainthearted, help the weak, be patient with

<sup>e</sup> Some ancient authorities read *as thieves*.

## TYNDALE (1525) 1535

continuall pacience towarde all men. <sup>15</sup> Se that none recompence evyll for evyll unto any man: but ever folowe that which is good, both amonge youre selves, and to all men. <sup>16</sup> Rejoyce ever. <sup>17</sup> Praye continually. <sup>18</sup> In all thynges geve thankes. For this is the will of God in Christ Jesu towarde you.

<sup>19</sup> Quenche not the sprete. <sup>20</sup> Despyse not prophesynges. <sup>21</sup> Examen all thynges, and kepe that which is good. <sup>22</sup> Abstayne from all suspicious thynges. <sup>23</sup> The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete, soule \* and body, be kept faultlesse unto the commynge of oure Lorde Jesus Christ. <sup>24</sup> Faythfull is he which called you: which will also do it. <sup>25</sup> Brethren, praye for us. <sup>26</sup> Grete all the brethren with an holy kysse. <sup>27</sup> I charge you in the Lorde, that this pistle be reed unto all the holy brethren. <sup>28</sup> The grace of the Lorde Jesus Christ be with you: Amen.

## RHEIMS 1582

patient to al. <sup>15</sup> See that none render evil for evil to any man: but alwaies that which is good pursue towards eche other, and towards al. <sup>16</sup> Alwaies rejoyce. <sup>17</sup> Pray without intermission. <sup>18</sup> In al things give thankes. for this is the wil of God in Christ Jesus in al you. <sup>19</sup> The Spirit extinguish not. <sup>20</sup> Prophecies despise not. <sup>21</sup> But proove al things: hold that which is good. <sup>22</sup> From al appearance of evil refraine your selves.

<sup>23</sup> And the God of peace him self sanctifie you in al things: that your whole spirit, and soule and body without blame may be preserved in the coming of our Lord Jesus Christ. <sup>24</sup> He is faithful, that hath called you, who also will doe it. <sup>25</sup> Brethren pray for us. <sup>26</sup> Salute al the brethren in a holy kisse. <sup>27</sup> I adjure you by our Lord that this epistle be read to al the holy brethren. <sup>28</sup> The grace of our Lord Jesus Christ be with you. Amen.

## GREAT BIBLE (1539) 1540

<sup>15</sup> Se that none recompence evyll for evyll unto any man: but ever folowe that which is good, both amonge your selves, and to all men. <sup>16</sup> Rejoyce ever. <sup>17</sup> Praye continually. <sup>18</sup> In all thynges geve thankes. For this is the wyll of God thorowe Christ Jesu towarde you.

<sup>19</sup> Quenche not the sprete. <sup>20</sup> Despyse not prophesynges. <sup>21</sup> Examen all thynges, kepe that which is good. <sup>22</sup> Abstayne from all evell appearaunce. <sup>23</sup> The very God of peace sanctifie you thorowe out. And I praye God that youre whole sprete, and soule and body, maye be preserved: so that in nothyng ye maye be blamed in the commynge of oure Lorde Jesus Chryst.

<sup>24</sup> Faythfull is he which called you, which wyll also do it. <sup>25</sup> Brethren, praye for us. <sup>26</sup> Grete all the brethren wyth an holy kysse. <sup>27</sup> I charge you in the Lorde, that this Epistle be red unto all the holy brethren. <sup>28</sup> The grace of the Lorde Jesus Christ be wyth you. Amen.

## KJ (1611) 1873

toward all *men*. <sup>15</sup> See that none render evil for evil unto any *man*; but ever follow *that which is* good, both among yourselves, and to all *men*. <sup>16</sup> Rejoice evermore. <sup>17</sup> Pray without ceasing. <sup>18</sup> In every *thing* give thanks: for this *is* the will of God in Christ Jesus concerning you. <sup>19</sup> Quench not the Spirit. <sup>20</sup> Despise not prophesyings. <sup>21</sup> Prove all *things*; hold fast *that which is* good. <sup>22</sup> Abstain from all appearance of evil. <sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. <sup>24</sup> Faithful *is* he that calleth you, who also will do *it*.

<sup>25</sup> Brethren, pray for us. <sup>26</sup> Greet all the brethren with a holy kiss. <sup>27</sup> I charge you by the Lord that *this* epistle be read unto all the holy brethren. <sup>28</sup> The grace of our Lord Jesus Christ *be* with you. Amen.

## GENEVA BIBLE (1560) 1562

cient towarde all men. <sup>15</sup> Se that none recompense evil for evil unto any man: but ever followe that which is good, bothe towarde your selves, and towarde all men. <sup>16</sup> Rejoyce evermore. <sup>17</sup> Pray continually. <sup>18</sup> In all things give thanks: for this (is) the wil of God in Christ Jesus towarde you. <sup>19</sup> Quench not the Spirit. <sup>20</sup> Despise not prophecying. <sup>21</sup> Trye all things, (and) kepe that which is good. <sup>22</sup> Abstaine from all appearance of evil. <sup>23</sup> Now the verie God of peace sanctifie you throughout: and (I pray God) that your whole spirit and soule and bodie, may be kept blameles unto the comming of our Lord Jesus Christ. <sup>24</sup> Faithful (is he) which calleth you, which wil also do it. <sup>25</sup> Brethren, pray for us. <sup>26</sup> Grete all the brethren with and holie kisse. <sup>27</sup> I charge you in the Lord, that this epistle be red unto all the brethren the Saintes. <sup>28</sup> The grace of our Lord Jesus Christ (be) with you, Amen.

## (RV 1881) ASV 1901

suffering toward all. <sup>15</sup> See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. <sup>16</sup> Rejoice always; <sup>17</sup> pray without ceasing; <sup>18</sup> in everything give thanks: for this is the will of God in Christ Jesus to you-ward. <sup>19</sup> Quench not the Spirit; <sup>20</sup> despise not prophesyings; <sup>21</sup> <sup>f</sup>prove all things; hold fast that which is good; <sup>22</sup> abstain from every form of evil.

<sup>23</sup> And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is he that calleth you, who will also do it.

<sup>25</sup> Brethren, pray for us.<sup>g</sup>

<sup>26</sup> Salute all the brethren with a holy kiss. <sup>27</sup> I adjure you by the Lord that this epistle be read unto all the <sup>h</sup>brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

## BISHOPS' BIBLE (1568) 1602

toward all men. <sup>15</sup> See that none recompence evill for evil unto any man: but ever followe that which is good, both among your selves, and to all men. <sup>16</sup> Rejoyce ever. <sup>17</sup> Pray continually. <sup>18</sup> In all things give thanks: For this is the will of God in Christ Jesus toward you. <sup>19</sup> Quench not the spirit. <sup>20</sup> Despise not prophesyings. <sup>21</sup> Examine all things: hold fast that which is good. <sup>22</sup> Abstaine from all appearance of evill. <sup>23</sup> And the very God of peace sanctifie you throughout: *And I pray God* that your whole spirit, and soule, and body, may be preserved blamelesse in the coming of our Lord Jesus Christ. <sup>24</sup> Faithfull is he which called you, which will also doe it. <sup>25</sup> Brethren, pray for us. <sup>26</sup> Greete all the brethren in an holy kisse. <sup>27</sup> I charge you in the Lorde, that this Epistle be read unto all the holy brethren. <sup>28</sup> The grace of our Lorde Jesus Christ *be* with you, Amen.

## RSV (1946) 1960

them all. <sup>15</sup> See that none of you repays evil for evil, but always seek to do good to one another and to all. <sup>16</sup> Rejoice always, <sup>17</sup> pray constantly, <sup>18</sup> give thanks in all circumstances; for this is the will of God in Christ Jesus for you. <sup>19</sup> Do not quench the Spirit, <sup>20</sup> do not despise prophesying, <sup>21</sup> but test everything; hold fast what is good, <sup>22</sup> abstain from every form of evil.

<sup>23</sup> May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. <sup>24</sup> He who calls you is faithful, and he will do it.

<sup>25</sup> Brethren, pray for us.

<sup>26</sup> Greet all the brethren with a holy kiss.

<sup>27</sup> I adjure you by the Lord that this letter be read to all the brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

<sup>f</sup> Many ancient authorities insert *but*.  
<sup>g</sup> Some ancient authorities add *also*.  
<sup>h</sup> Many ancient authorities insert *holy*.



Tyndale (1525) 1535  
THE SECONDE EPISTLE OF S.PAUL THE APOSTLE  
UNTO THE THESSALONYANS.

Great Bible (1539) 1540  
THE SECONDE EPISTLE OF SAYNCT PAUL THE APOSTLE  
TO THE THESSALONYANS.

Geneva Bible (1560) 1562  
THE SECONDE EPISTLE TO THE THESSALONIANS.

Bishops' Bible (1568) 1602  
THE SECOND EPISTLE OF SAINT PAUL THE APOSTLE  
TO THE THESSALONIANS.

Rheims 1582  
THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

King James Version (1611) 1873  
THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE THESSALONIANS.

American Standard Version (1881) 1901  
THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

Revised Standard Version (1946) 1960  
THE SECOND LETTER OF PAUL TO THE THESSALONIANS

## TYNDALE (1525) 1535

**1** Paul, Sylvanus and Timotheus.  
Unto the congregacion of the Tesselonyans which are in God oure father, and in the Lorde Jesus Christ.

<sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

<sup>3</sup> We are bounde to thanke God all wayes for you brethren, as it is mete, because that youre fayth groweth exceedingly, and every one of you swymmeth in love towarde another betwene youre selves, <sup>4</sup> so that we oure selves rejoyce of you in the congregacions of God, over youre pacience and fayth in all youre persecucions and tribulacions that ye suffre, <sup>5</sup> which is a token of the ryghtewes judgement of God, that ye are counted worthy of the kyngdome of God, for which ye also suffre. <sup>6</sup> It is verely a rightewes thinge with God to recompence tribulacion to them that trouble you: <sup>7</sup> and to you which are troubled, rest with us when the lorde Jesus shall shewe him selfe from heaven with his myghty angels, <sup>8</sup> in flamynge fyre, rendringe vengeance unto them that knowe not God, and to them that obeye not unto the gospell of oure Lorde Jesus Christ, <sup>9</sup> which shalbe punisshed with everlastynge damnacion, from the presence of the Lorde, and from the glory of his power, <sup>10</sup> when he shall come to be glorified in his saynctes, and to be made marvelous in all them that beleve: because oure testimonye that we had to you, was beleved even the same daye that we

## RHEIMS 1582

**1** Paul and Silvanus and Timothee: to the church of the Thessalonians in God our Father and our Lord Jesus Christ. <sup>2</sup> Grace to you and peace from God our Father and our Lord Jesus Christ.

<sup>3</sup> We ought to give thanks alwaies to God for you brethren, so as meete is, because your faith increaseth exceedingly, and the charitie of every one of you aboundeth towards eche other: <sup>4</sup> so that we our selves also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, which you sustaine <sup>5</sup> for an example of the just judgement of God, that you may be counted worthie of the kingdom of God, for the which also you suffer. <sup>6</sup> if yet it be just with God to repay tribulation, to them that vex you: <sup>7</sup> and to you that are vexed, rest with us in the revelation of our Lord Jesus from heaven with the Angels of his power, <sup>8</sup> in flame of fire, giving revenge to them that know not God, and that obey not the Gospel of our Lord Jesus Christ. <sup>9</sup> who shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his power: <sup>10</sup> when he shal come to be glorified in his sainctes, and to be made marvelous in al them that have beleved, because our testimonie concerning you

## GREAT BIBLE (1539) 1540

**1** Paul and Sylvanus and Timotheus.  
Unto the congregacyon of the Thessalonyans in God oure father, and in the Lord Jesus Christ.

<sup>2</sup> Grace be unto you and peace from God oure father, and from the Lorde Jesus Chryst.

<sup>3</sup> We are bounde to thanke God allwayes for you brethren (as it is mete) because that youre fayth groweth exceedingly, and every one of you swymmeth in love towarde another betwene youre selves, <sup>4</sup> so that we oure selves boast of you in the congregacyons of God, over your pacyence and fayth in all your persecucyons and tribulacyons, that ye suffre, <sup>5</sup> whych is a token of the ryghtewes judgement of God, that ye are counted worthy of the kyngdome of God, for whych ye also suffre. <sup>6</sup> It is verely a rightewes thyng with God that he recompence tribulacyon to them that trouble you: <sup>7</sup> and to you whych are troubled, rest wyth us, when the Lorde Jesus shall shewe hym selfe from heaven with the Angels of hys power, <sup>8</sup> wyth flaminge fyre, whych shall rendre vengeance unto them that knowe not God, and that obeye not the Gospell of oure Lorde Jesus Christ <sup>9</sup> which shalbe punysshed wyth everlastynge damnacyon, from the presence of the Lorde, and from the glory of his power, <sup>10</sup> when he shall come to be glorified in his saynctes, and to be come marvelous in all them that beleve: because oure testimonie that we had to you, was be-

## KJ (1611) 1873

**1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: <sup>2</sup> grace unto you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth; <sup>4</sup> so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: <sup>5</sup> *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: <sup>6</sup> seeing *it is* a righteous *thing* with God to recompense tribulation to them that trouble you; <sup>7</sup> and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup> who shall be punished *with* everlasting destruction from the presence of the Lord, and from the glory of his power; <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

## GENEVA BIBLE (1560) 1562

**1** Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians, (whiche is) in GOD our Father, and in the Lord Jesus Christ. <sup>2</sup>Grace (be) with you, and peace from God our Father, and from the Lord Jesus Christ. <sup>3</sup>We ought to thanke God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the love of everie one of you toward another aboundeth. <sup>4</sup>So that we our selves rejoyce of you in the Churches of God, because of your pacience and faith in all your persecutions and tribulations that ye suffre. <sup>5</sup>(Whiche is) a token of the righteous judgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffre. <sup>6</sup>For it is a righteous thyng with God, to recompense tribulation to them that trouble you. <sup>7</sup>And to you which are troubled, rest with us when the Lord Jesus shall shewe him selfe from heaven with his mightie Angels, <sup>8</sup>In flamyng fyre, rendryng vengeance unto them, that do not knowe God, and whiche obey not unto the Gospel of our Lord Jesus Christ. <sup>9</sup>Which shalbe punished with everlastyng perdition, from the presence of the Lorde, and from the glorie of his power. <sup>10</sup>When he shall come to be glorified in hys Saintes, and to be made marvellous in al them that beleve [because our testimonie toward you was

## (RV 1881) ASV 1901

**1** Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; <sup>2</sup>Grace to you and peace from God the Father and the Lord Jesus Christ.

<sup>3</sup>We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; <sup>4</sup>so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; <sup>5</sup>which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: <sup>6</sup>if so be that it is a righteous thing with God to recompense affliction to them that afflict you, <sup>7</sup>and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, <sup>8</sup>rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: <sup>9</sup>who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, <sup>10</sup>when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was be-

## BISHOPS' BIBLE (1568) 1602

**1** Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians, in God our father, and the Lord Jesus Christ: <sup>2</sup>Grace unto you, and peace from God our father, and the Lord Jesus Christ. <sup>3</sup>We are bound to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of every one of you towards another aboundeth: <sup>4</sup>So that we our selves rejoyce in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye suffer. <sup>5</sup>Which is a token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer. <sup>6</sup>For it is a righteous thing with God, to recompence tribulation to them that trouble you: <sup>7</sup>And to you which are troubled, rest with us, in the revelation of the Lord Jesus from heaven, with the angels of his power. <sup>8</sup>In flaming fire, rendring vengeance unto them that know not God, and that obey not the Gospel of our Lord Jesus Christ, <sup>9</sup>Which shall be punished with everlasting damnation from the presence of the Lord, and from the glorie of his power: <sup>10</sup>When he shall come to be glorified in his saints, and to be made marvellous in all them that beleve (because our

## RSV (1946) 1960

**1** Paul, Silvanus, and Timothy,  
To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

<sup>2</sup>Grace to you and peace from God the Father and the Lord Jesus Christ.

<sup>3</sup>We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing. <sup>4</sup>Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring.

<sup>5</sup>This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering—<sup>6</sup>since indeed God deems it just to repay with affliction those who afflict you, <sup>7</sup>and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, <sup>8</sup>inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus. <sup>9</sup>They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might, <sup>10</sup>when he comes on that day to be glorified in his saints, and to be marveled at in all who have believed, because our testi-

## TYNDALE (1525) 1535

preached it. <sup>11</sup> Wherefore we praye all wayes for you that oure god make you worthy of the callinge, and fulfill all delectacion of goodnes and the worke of fayth, with power: <sup>12</sup> that the name of oure lorde Jesus Christ maye be glorified in you, and ye in him, thorowe the grace of oure God, and of the Lorde Jesus Christ.

**2** We beseche you brethren by the comynge of oure Lorde Jesu Christ, and in that we shall assemble unto him, <sup>2</sup> that ye be not sodenly moved from youre mynde and be not troubled nether by sprete, nether by wordes, nor yet by letter which shulde seme to come from us, as though the daye of Christ were at honde. <sup>3</sup> Let no man deceave you by eny meanes, for the Lorde commeth not, excepte ther come a departinge fyrst, and that that synfull man be opened, the sonne of perdition <sup>4</sup> which is an adversarie, and is exalted above all that is called God, or that is worshipped: so that he shall sit as God in the temple of God, and shew him selfe as God.

<sup>5</sup> Remember ye not, that when I was yet with you, I tolde you these thinges? <sup>6</sup> And now ye knowe what withholdeth: even that he might be uttered at his tyme. <sup>7</sup> (For the mistery of the iniquite doeth all readie worke: tyll he which now only letteth, be taken out of the waye.) <sup>8</sup> And then shall that wicked be uttered, whom the Lorde shall consume with the sprete of his mouth and shall de-

## RHEIMS 1582

was credited in that day. <sup>11</sup> Wherein also we pray alwaies for you, that our God make you worthie of his vocation, and accomplish al the good pleasure of his goodnesse and the worke of faith in power, <sup>12</sup> that the name of our Lord JESUS CHRIST may be glorified in you, and you in him, according to the grace of our God, and of our Lord JESUS CHRIST.

**2** And we desire you, brethren, by the coming of our Lord JESUS CHRIST, and of our congregation into him: <sup>2</sup> that you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our Lord were at hand. <sup>3</sup> Let no man seduce you by any meanes, for unlesse there come a revolt first, and the man of sinne be revealed, the sonne of perdition, <sup>4</sup> which is an adversarie and is extolled above al that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing him self as though he were God. <sup>5</sup> Remember you not, that when I was yet with you, I told you these thinges? <sup>6</sup> And now what letteth, you know: that he may be revealed in his time. (<sup>7</sup> For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, until he be taken out of the waye.) <sup>8</sup> And then that wicked one shal be revealed whom our Lord JESUS shal kil with the spirit of his mouth: and shal

## GREAT BIBLE (1539) 1540

leved even the same daye. <sup>11</sup> Wherefore, also we praye allwayes for you, that our God will make you worthy of this calling, and fulfill all delectacyon of goodnes and the worcke of fayth, with power: <sup>12</sup> that the name of oure Lorde Jesus Chryst maye be glorified by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Jesus Christ.

**2** We beseche you (brethren) by the comynge of oure Lorde Jesu Christ, and in that we shall assemble unto hym, <sup>2</sup> that ye be not sodenly moved from youre mynde, ner be troubled, nether by sprete, nether by wordes, nor yet by letter whych shulde seme to come from us, as though the daye of Christ were at hande. <sup>3</sup> Let no man deceave you by eny meanes, for the Lorde shall not come excepte ther come a departynge fyrst, and that that synfull man be opened, the sonne of perdition, <sup>4</sup> whych is an adversarye: and is exalted above all that is called God, or that is worshipped: so that he doth syt in the temple of God, boastynge him selfe to be God.

<sup>5</sup> Remember ye not, that when I was yet wyth you, I tolde you these thynges? <sup>6</sup> And now ye know what wythholdeth: even that he myght be uttered at hys tyme. <sup>7</sup> For the mistery of the iniquitie doeth all ready worcke: tyll he which now only letteth, be taken out of the waye. <sup>8</sup> And then shall that wycked be uttered, whom the Lorde shall consume with the sprete of his mouth, and shall de-

## KJ (1611) 1873

<sup>11</sup> Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: <sup>12</sup> that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

**2** Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, <sup>2</sup> that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. <sup>3</sup> Let no *man* deceive you by any means: for *that day shall not come*, except there come a falling away first, and *that* man of sin be revealed, the son of perdition; <sup>4</sup> who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. <sup>5</sup> Remember ye not, that, when I was yet with you, I told you these *things*? <sup>6</sup> And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. <sup>8</sup> And then shall *that* Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and

## GENEVA BIBLE (1560) 1562

beleved] in that day. <sup>11</sup> Wherefore, we also praye alwayes for you, that our God may make you worthie of (his) calling, and fulfill all the good pleasure of (his) goodnes, and the worke of faith with power. <sup>12</sup> That the Name of our Lorde Jesus Christe may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

**2** Now we beseeche you, brethren, by the comming of our Lord Jesus Christ, and by our assembling unto him. <sup>2</sup> That ye be not suddenly moved from (your) minde, nor troubled nether by spirit, nor by worde, nor by letter, as (it were) from us (as though the daye of Christ were at hand. <sup>3</sup> Let no man deceive you by any meanes for (that day shal not come,) except there come a departing first, and that that man of sinne be disclosed, (even) the sonne of perdition, <sup>4</sup> Which is an adversarie, and exalted him self against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God. <sup>5</sup> Remember ye not, that when I was yet with you, I tolde you these things? <sup>6</sup> And now ye knowe what with holdeth, that he might be reveiled in his time. <sup>7</sup> For the mysterie of iniquitie doeth alreadie worke: onely he which now with holdeth (shal let) til he be taken out of the waye. <sup>8</sup> And then shal the wicked man be reveiled, whome the Lord shal consume with the Spirit of his mouth,

## (RV 1881) ASV 1901

lieved) in that day. <sup>11</sup> To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; <sup>12</sup> that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

**2** Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; <sup>2</sup> to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; <sup>3</sup> let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of <sup>a</sup>sin be revealed, the son of perdition, <sup>4</sup> he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. <sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup> And now ye know that which restraineth, to the end that he may be revealed in his own season. <sup>7</sup> For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way. <sup>8</sup> And then shall be revealed the lawless one, whom the Lord <sup>b</sup>Jesus shall <sup>c</sup>slay with the breath of his mouth, and bring

<sup>a</sup> Many ancient authorities read *lawlessness*.

<sup>b</sup> Some ancient authorities omit *Jesus*.

<sup>c</sup> Some ancient authorities read *consume*.

## BISHOPS' BIBLE (1568) 1602

testimony toward you was beleaved) in that day. <sup>11</sup> Wherefore also we pray alwayes for you, that our God would make you worthy of the calling, and fulfill all good pleasure of goodnesse in the worke of faith in power: <sup>12</sup> That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

**2** Wee beseech you brethren, by the comming of our Lord Jesus Christ, and by our assembling unto him, <sup>2</sup> That ye be not suddenly moved from *your* mind, nor be troubled, neither by spirit, nor by word, nor yet by letter, as from us, as though the day of Christ were at hand. <sup>3</sup> Let no man deceive you by any meanes, for *the Lord shal not come*, except there come a falling away first, and that that man of sinne be revealed, the sonne of perdition. <sup>4</sup> Which is an adversarie, and is exalted above all that is called God, or that is worshipped: so that hee as God sitteth in the temple of God, shewing himselfe that he is God. <sup>5</sup> Remember ye not, that when I was yet with you, I told you these things? <sup>6</sup> And now you knowe what withholdeth, that he might be revealed in his time. <sup>7</sup> For the mysterie of iniquitie doth alreadie worke, onely he which now letteth *will let*, until he be taken out of the way. <sup>8</sup> And then shall that wicked bee revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the

## RSV (1946) 1960

mony to you was believed. <sup>11</sup> To this end we always pray for you, that our God may make you worthy of his call, and may fulfil every good resolve and work of faith by his power, <sup>12</sup> so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

**2** Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, <sup>2</sup> not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come. <sup>3</sup> Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness<sup>a</sup> is revealed, the son of perdition, <sup>4</sup> who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. <sup>5</sup> Do you not remember that when I was still with you I told you this? <sup>6</sup> And you know what is restraining him now so that he may be revealed in his time. <sup>7</sup> For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way. <sup>8</sup> And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and

<sup>a</sup> Other ancient authorities read *sin*

## TYNDALE (1525) 1535

stroye it with the aperaunce of his comminge, <sup>9</sup> even him whose comminge is by the workinge of Satan, with all lyinge power, signes and wonders: <sup>10</sup> and in all deceavablenes of unrightewesnes, amonge them that perysshe: because they receaved not the (love) of the truth, that they myght have bene saved. <sup>11</sup> And therfore God shall sende them stronge delusion, that they shulde beleve lyes: <sup>12</sup> that all they myght be damned which beleved not the trueth, but had pleasure in unrightewesnes.

<sup>13</sup> But we are bounde to geve thankes alwaye to God for you brethren beloved of the Lorde, for because that God hath from the beginninge chosen you to salvacion, thorow sanctifyinge of the sprete, and thorowe belevinge the trueth: <sup>14</sup> wherunto he called you by oure gospell, to obtayne the glorie that commeth of oure Lorde Jesu Christ.

<sup>15</sup> Therfore brethren stonde fast, and kepe the ordinaunces which ye have learned: whether it were by oure preachinge or by epistle. <sup>16</sup> Oure Lorde Jesu Christ him selfe, and God oure father which hath loved us, and hath geven us everlastinge consolacion and good hope thorow grace, <sup>17</sup> comforte youre hertes, and stablisshe you in all doctrine and good doynge.

## RHEIMS 1582

destroy with the manifestation of his advent, him, <sup>9</sup> whose comming is according to the operation of Satan, in al power, and lying signes and wonders, <sup>10</sup> and in al seducing of iniquitie to them that perish, for that they have not received the charitie of the truth that they might be saved. <sup>11</sup> Therefore God wil send them the operation of errour, to beleve lying: <sup>12</sup> that al may be judged which have not beleved the truth, but have consented to iniquitie.

<sup>13</sup> But we ought to give thanks to God alwaies for you, brethren beloved of God, that he hath chosen you first-fruits unto salvation, in sanctification of spirit and faith of the truth: <sup>14</sup> into the which also he hath called you by our Gospel, unto the purchasing of the glorie of our Lord JESUS Christ. <sup>15</sup> Therefore brethren stand: and hold the traditions which you have learned, whether it be by word, or by our epistle. <sup>16</sup> And our Lord JESUS Christ him self, and God and our father which hath loved us, and hath given eternal consolation, and good hope in grace, <sup>17</sup> exhort your hartes, and confirme you in every good worke and worde.

## GREAT BIBLE (1539) 1540

stroye wyth the appearaunce of hys commynge <sup>9</sup> even hym whose commynge is after the workynge of Satan, with all lyinge power sygnes and wonders <sup>10</sup> and with all deceavablenes of unryghtwesnes, amonge them that perysshe: because they receaved not the love of the trueth, that they myght be saved. <sup>11</sup> And therfore, God shall sende them stronge delusyon, that they shulde beleve lyes: <sup>12</sup> that all they myght be damned, whych beleved not the trueth: but had pleasure in unryghtewesnes.

<sup>13</sup> But we are bounde to geve thankes alway to God for you (brethren beloved of the Lorde) for because that God hath from the begynnyng chosen you to salvacyon, thorowe sanctifyinge of the sprete, and thorow beleving of the trueth, <sup>14</sup> wher unto he called you by oure Gospell, to obtayne the glorie of oure Lord Jesu Christ.

<sup>15</sup> Therefore brethren stande fast, and kepe the ordinaunces which ye have learned: whether it were by oure preachinge, or by Epistle. <sup>16</sup> Oure Lorde Jesu Christ hym selfe, and God and oure father (which hath loved us, and hath geven us everlastynge consolacyon, and good hope thorowe grace) <sup>17</sup> comforte your hertes and stablysshe you in all good sayenge and doynge.

## KJ (1611) 1873

shall destroy with the brightness of his coming: <sup>9</sup> *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup> that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup> Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle. <sup>16</sup> Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, <sup>17</sup> comfort your hearts, and stablish you in every good word and work.

## GENEVA BIBLE (1560) 1562

and shal abolish with the brightnes of his comming. <sup>9</sup> (Even him) whose comming is by the working of Satan, with all power and signes, and lying wonders. <sup>10</sup> And in all deceiveablenes of unrighteousnes, among them that perish, because they received not the love of the trueth, that thei might be saved. <sup>11</sup> And therfore God shal send them strong delusion, that they shulde beleve lyes, <sup>12</sup> That all they might be damned which beleved not the trueth, but had pleasure in unto righteousness. <sup>13</sup> But we ought to give thanks alway to God for you, brethren beleved of the Lord, because that God hathe from the beginning chosen you to salvacion, through sanetification of the Spirit, and the faith of trueth. <sup>14</sup> Whereunto he called you by our Gospel, to obtaine the glorie of our Lord JESUS Christ. <sup>15</sup> Therefore, brethren, stand fast and kepe the instructions, which ye have bene taught, ether by worde, or by our Epistle. <sup>16</sup> Now the same Jesus Christ our Lord and our God even the Father which hathe loved us, and hathe given us everlasting consolacion and good hope through grace, <sup>17</sup> Comforte your hearts, and stablish you in everie worde and good worke.

## (RV 1881) ASV 1901

to nought by the manifestation of his coming; <sup>9</sup> *even he*, whose coming is according to the working of Satan with all power and signs and lying wonders, <sup>10</sup> and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God sendeth them a working of error, that they should believe a lie: <sup>12</sup> that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you <sup>a</sup>from the beginning unto salvation in sanctification of the Spirit and belief of the truth: <sup>14</sup> whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup> So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

<sup>16</sup> Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, <sup>17</sup> comfort your hearts and establish them in every good work and word.

<sup>a</sup> Many ancient authorities read as *firstfruits*.

## BISHOPS' BIBLE (1568) 1602

brightnesse of his comming. <sup>9</sup> *Even him* whose comming is after the working of Satan, in all power and signes, and wonders of lying, <sup>10</sup> And in all deceiveablenesse of unrighteousnesse, in them that perish: because they received not the love of the truth, that they might be saved. <sup>11</sup> And therefore God shall send them strong delusion, that they should beleve lies: <sup>12</sup> That all they may be damned which beleved not the truth, but had pleasure in unrighteousnesse. <sup>13</sup> But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation, in sanctifying of the spirit, and *in* faith of the trueth. <sup>14</sup> Whereunto he called you by our Gospel, to the obtaining of the glorie of the Lord Jesus Christ. <sup>15</sup> Therefore, brethren, stand fast, and hold the ordinances which ye have bene taught, whether it were by our preaching, or by our Epistle. <sup>16</sup> Our Lord Jesus Christ, and God our father which hath loved us, and hath given us everlasting consolacion, and good hope in grace, <sup>17</sup> Comfort your hearts, and stablish you in all good saying and doing.

## RSV (1946) 1960

his coming. <sup>9</sup> The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, <sup>10</sup> and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. <sup>11</sup> Therefore God sends upon them a strong delusion, to make them believe what is false, <sup>12</sup> so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning<sup>b</sup> to be saved, through sanctification by the Spirit and belief in the truth. <sup>14</sup> To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. <sup>15</sup> So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter.

<sup>16</sup> Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, <sup>17</sup> comfort your hearts and establish them in every good work and word.

<sup>b</sup> Other ancient authorities read as *the first converts*

## TYNDALE (1525) 1535

**3** Furthermore brethren praye for us, that the worde of God maye have fre passage and be glorified, as it is with you: <sup>2</sup>and that we maye be delivered from unreasonable and evyll men. For all men have not fayth: <sup>3</sup>but the Lorde is faythfull, which shall stablysshe you, and kepe you from evyll. <sup>4</sup>We have confidence thorow the Lorde to you warde, that ye both do, and will do, that which we commaunde you. <sup>5</sup>And the Lorde gyde youre hertes to the love of God and pacience of Christ.

<sup>6</sup>We requyre you brethren in the name of oure Lorde Jesu Christ, that ye with drawe youre selves from every brother that walketh inordinatly, and not after the institution which ye received of us. <sup>7</sup>Ye youre selves knowe how ye ought to folowe us. For we behaved not oure selves inordinatly amonge you. <sup>8</sup>Nether toke we breed of eny man for nought: but wrought with laboure and travayle nyght and daye, because we wolde not be grevous to eny of you: <sup>9</sup>not but that we had auctoritie: but to make oure selves an ensample unto you, to folowe us. <sup>10</sup>For when we were with you, this we warned you of, that yf ther were eny which wold not worke, that the same shulde not eate.

## RHEIMS 1582

**3** For the rest, brethren, pray for us, that the word of God may have course and be glorified, as also with you: <sup>2</sup>and that we may be delivered from importunate and naughtie men. for al men have not faith. <sup>3</sup>But our Lord is faithful, who wil confirme and keepe you from evil. <sup>4</sup>And we have confidence of you in our Lord, that the things which we commaund, both you doe, and wil doe. <sup>5</sup>And our Lord direct your hartes in the charitie of God, and patience of Christ.

<sup>6</sup>And we denounce unto you, brethren, in the name of our Lord **JESUS** Christ, that you withdraw your selves from every brother walking inordinatly, and not according to the tradition which they have received of us. <sup>7</sup>For your selves know how you ought to imitate us: for we have not been unquiet among you: <sup>8</sup>neither have we eaten bread of any man gratis, but in labour and in toile night and day working, lest we should burden any of you. <sup>9</sup>Not as though we had not auctoritie: but that we might give our selves a paterne unto you for to imitate us. <sup>10</sup>For also when we were with you, this we denounced to you, that if any wil

## GREAT BIBLE (1539) 1540

**3** Furthermore brethren praye ye for us, that the worde of God maye have passage, and be glorified, as it is also with you: <sup>2</sup>and that we maye be delyvered from unreasonable and frowarde men. For all men have not fayth: <sup>3</sup>but the Lord is faythfull, whych shall stablysshe you, and preserve you from evyll. <sup>4</sup>We have confydence thorowe the Lord to you warde, that ye both do, and wyll do the thynges which we commaunde you. <sup>5</sup>And the Lord gyde youre hertes to the love of God and to the pacyente waytynge for Chryst.

<sup>6</sup>We require you brethren by the name of oure Lorde Jesu Christ that ye wythdrawe youre selves from every brother, that behaveth him selfe inordinatly, and not after the institution which he received of us. <sup>7</sup>For ye your selves know, howe ye ought to folowe us. For we behaved not oure selves inordinatly amonge you. <sup>8</sup>Nether toke we breed of eny man for naught: but wrought with laboure and sweate nyght and daye, because we wolde not be chargeable to eny of you: <sup>9</sup>not but that we had auctorite: but to make oure selves an ensample unto you to folowe us. <sup>10</sup>For when we were wyth you, this we warned you of, that yf eny wolde not worcke, the same shulde not eate.

## KJ (1611) 1873

**3** Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: <sup>2</sup>and that we may be delivered from unreasonable and wicked men: for all *men* have not faith. <sup>3</sup>But the Lord is faithful, who shall stablish you, and keep *you* from evil. <sup>4</sup>And we have confidence in the Lord touching you, that ye both do and will do *the things* which we command you. <sup>5</sup>And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

<sup>6</sup>Now we command you, brethren, in the name of our Lord **JESUS** Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. <sup>7</sup>For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; <sup>8</sup>neither did we eat any *man's* bread for nought; but wrought with labour and travail night and day, that *we* might not be chargeable to any of you: <sup>9</sup>not because we have not power, but to make ourselves an ensample unto you to follow us. <sup>10</sup>For even when we were with you, this we commanded you, that if any would not

## GENEVA BIBLE (1560) 1562

3 Furthermore, brethren, pray for us, that the worde of the Lord may have fre passage, and be glorified, even as (it is) with you. <sup>2</sup> And that we may be delivered from unreasonable and evill men: for all men have not faith. <sup>3</sup> But the Lorde is faithful, whiche wil stablish you, and kepe you from evil. <sup>4</sup> And we are persuaded of you through the Lord, that ye bothe do, and wil do the things whiche we commande you. <sup>5</sup> And the Lord guide your hearts to the love of God, and the weatyng for of Christ. <sup>6</sup> We commande you, brethren, in the Name of our Lord Jesus Christ, that ye withdrawe your seives from everie brother that walketh inordinately, and not after the instruction, whiche he received of us. <sup>7</sup> For ye your selves knowe how ye ought to folowe us: for we behaved not our selves inordinately among you. <sup>8</sup> Nether toke we bread of anie man for noght but we wrought with labour and travaile night and day, because we wolde not be chargeable to anie of you. <sup>9</sup> Not but that we had autoritie, but that we might make our selves an ensample unto you to folowe us. <sup>10</sup> For even when we were with you, this we warned you of, that if there were anie, whiche wold not worke, that he shuld

## (RV 1881) ASV 1901

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you; <sup>2</sup> and that we may be delivered from unreasonable and evil men: for all have not faith. <sup>3</sup> But the Lord is faithful, who shall establish you, and guard you from the evil *one*. <sup>4</sup> And we have confidence in the Lord touching you, that ye both do and will do the things which we command. <sup>5</sup> And the Lord direct your hearts into the love of God, and into the patience of Christ.

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which <sup>6</sup>they received of us. <sup>7</sup> For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; <sup>8</sup> neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: <sup>9</sup> not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. <sup>10</sup> For even when we were with you, this we commanded you, If

## BISHOPS' BIBLE (1568) 1602

3 Furthermore, brethren, pray ye for us, that the word of the Lord may have free passage, and be glorified. even as with you: <sup>2</sup> And that wee may be delivered from disordered and evill men: For all men have not faith. <sup>3</sup> But the Lord is faithfull, which shall stablish you, and keepe you from evill. <sup>4</sup> And wee have confidence in the Lorde to youward, that ye both do, and wil do the things which we command you. <sup>5</sup> And the Lord guid your hearts to the love of God, and to the patient waiting for Christ. <sup>6</sup> We command you, brethren, in the name of our Lord Jesus Christ, that yee withdrawe your selves from every brother that walketh inordinately, and not after the institution which he received of us. <sup>7</sup> For ye your selves know how ye ought to folow us: For we behaved not ourselves inordinately among you. <sup>8</sup> Neither tooke we bread of any man for nought: but wrought with labour and sweate night and day, because we would not be chargeable to any of you. <sup>9</sup> Not because we have not authoritie, but to make our selves an ensample unto you to follow us. <sup>10</sup> For when we were with you, this wee warned you of, that if any

## RSV (1946) 1960

3 Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you, <sup>2</sup> and that we may be delivered from wicked and evil men; for not all have faith. <sup>3</sup> But the Lord is faithful; he will strengthen you and guard you from evil. <sup>4</sup> And we have confidence in the Lord about you, that you are doing and will do the things which we command. <sup>5</sup> May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. <sup>7</sup> For you yourselves know how you ought to imitate us; we were not idle when we were with you, <sup>8</sup> we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. <sup>9</sup> It was not because we have not that right, but to give you in our conduct an example to imitate. <sup>10</sup> For even when we were with you, we gave you this command: If any one will not

\* Some ancient authorities read *ye*.

## TYNDALE (1525) 1535

<sup>11</sup> We have hearde saye no doute that ther are some which walke amonge you inordinatly, and worke not at all, but are besybodyes. <sup>12</sup> Them that are soche, we commaunde and exhorte by oure Lorde Jesu Christ, that they worke with quyetnes, and eate their awne breed. <sup>13</sup> Brethren be not wery in well doynge. <sup>14</sup> If eny man obey not oure sayinges, sende us worde of him by a letter: and have no companie with him, that he maye be ashamed. <sup>15</sup> And count him not as an enemy: but warne him as a brother.

<sup>16</sup> The very Lorde of peace geve you peace all wayes, by all meanes. The Lorde be with you all. <sup>17</sup> The salutacion of me Paul, with myne awne honde. This is the token in all pistles. So I write. <sup>18</sup> The grace of oure Lorde Jesus Christ be with you all. Amen.

## RHEIMS 1582

not worke, neither let him eate. <sup>11</sup> For we have heard of certaine among you that walke unquietly, working nothing, but curiously meddling. <sup>12</sup> And to them that be such we denounce, and beseeche them in our Lord JESUS Christ, that working with silence, they eate their owne bread.

<sup>13</sup> But you brethren fainte not wel-doing. <sup>14</sup> And if any obey not our word, note him by an epistle: <sup>15</sup> and do not companie with him, that he may be confounded: and do not esteeme him as an enemy, but admonish him as a brother. <sup>16</sup> And the Lord of peace him self give you everlasting peace in every place. Our Lord be with you al. <sup>17</sup> The salutation, with mine owne hand, Paules: which is a signe in every epistle. so I write. <sup>18</sup> The grace of our Lord JESUS Christ be with you al. Amen.

## GREAT BIBLE (1539) 1540

<sup>11</sup> For we have hearde saye that ther are some whych walke amonge you inordinatly, workynge not at all, but beyng busybodyes. <sup>12</sup> Them that are soch, we commaunde and exhorte, by oure Lorde Jesu Christ, that they woreke with quietnes, and eate theyr awne breed: <sup>13</sup> Brethren be not ye weery in well doynge. <sup>14</sup> If eny man obey not oure sayinge, sende us worde of him by a letter: and have no companie with him, that he maye be ashamed. <sup>15</sup> And count him not as an enemy: but warne him as a brother.

<sup>16</sup> The very Lorde of peace geve you peace allwayes, by all meanes. The Lord be with you all. <sup>17</sup> The salutaeyon of me Paul, with myne awne hande. This is the token in all Epistles. So I wryte. <sup>18</sup> The grace of oure Lorde Jesus Christ be wyth you all. Amen.

## KJ (1611) 1873

work, neither should he eat. <sup>11</sup> For we hear that *there are* some which walk among you disorderly, working not at all, but are busybodies. <sup>12</sup> Now *them that are* such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. <sup>13</sup> But ye, brethren, be not weary in well doing. <sup>14</sup> And if any *man* obey not our word by *this* epistle, note that *man*, and have no company with him, that he may be ashamed. <sup>15</sup> Yet count *him* not as an enemy, but admonish *him* as a brother. <sup>16</sup> Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

<sup>17</sup> The salutation of Paul with mine own hand, which is the token in every epistle: so I write. <sup>18</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

GENEVA BIBLE (1560) 1562

not eat. <sup>11</sup> For we heard, that there are some whiche walke among you inordinately, and worke not at all, but are busie bodies. <sup>12</sup> Therefore them that are suche, we commande and exhorte by our Lord Jesus Christ that thei worke with quietnes, and eat their owne bread. <sup>13</sup> And ye, brethren, be not wearie in wel doing <sup>14</sup> If anie man obey not our sayings, note hym by a lettre. and have no companie with him that he maie be ashamed. <sup>15</sup> Yet count him not as an enemy, but admonish him as a brother. <sup>16</sup> Now the Lord of peace give you peace alwaies by all meanes. The Lord (be) with you all. <sup>17</sup> The salutation of me Paul, with mine owne hand, which is the token in everie Epistle: so I write. <sup>18</sup> The grace of our Lorde Jesus Christe (be) with you all. Amen.

(RV 1881) ASV 1901

any will not work, neither let him eat. <sup>11</sup> For we hear of some that walk among you disorderly, that work not at all, but are busybodies. <sup>12</sup> Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. <sup>13</sup> But ye, brethren, be not weary in well-doing. <sup>14</sup> And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. <sup>15</sup> And yet count him not as an enemy, but admonish him as a brother. <sup>16</sup> Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. <sup>17</sup> The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. <sup>18</sup> The grace of our Lord Jesus Christ be with you all.

BISHOPS' BIBLE (1568) 1602

would not worke, the same should not eate. <sup>11</sup> For we heare that there are some which walke among you inordinately, working not at all, but be busiebodies. <sup>12</sup> Them that are such, we command, and exhort by our Lord Jesus Christ, that they working in quietnesse, eate their owne bread. <sup>13</sup> And ye. brethren, be not wearie in well doing. <sup>14</sup> If any man obey not our doctrine, signifie him by an Epistle, and have no company with him, that he may be ashamed. <sup>15</sup> Yet count him not as an enemy, but warne him as a brother. <sup>16</sup> Nowe the very Lord of peace, give you peace alwaies, by all meanes. The Lord be with you all. <sup>17</sup> The salutation of mee Paul, with mine owne hand, which is the token in every Epistle: So I write. <sup>18</sup> The grace of our Lorde Jesus Christ be with you all, Amen.

RSV (1946) 1960

work, let him not eat. <sup>11</sup> For we hear that some of you are living in idleness, mere busybodies, not doing any work. <sup>12</sup> Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. <sup>13</sup> Brethren, do not be weary in well-doing. <sup>14</sup> If any one refuses to obey what we say in this letter, note that man, and have nothing to do with him, that he may be ashamed. <sup>15</sup> Do not look on him as an enemy, but warn him as a brother. <sup>16</sup> Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. <sup>17</sup> I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. <sup>18</sup> The grace of our Lord Jesus Christ be with you all.



Tyndale (1525) 1535  
THE FYRST EPISTLE OF SAYNCT PAUL  
UNTO TIMOTHE.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT PAUL UNTO TIMOTHE.

Geneva Bible (1560) 1562  
THE FIRST EPISTLE OF PAUL TO TIMOTHEUS.

Bishops' Bible (1568) 1602  
THE FIRST EPISTLE OF SAINT PAUL THE APOSTLE  
UNTO TIMOTHIE.

Rheims 1582  
THE FIRST EPISTLE OF PAUL TO TIMOTHEE.

King James Version (1611) 1873  
THE FIRST EPISTLE OF PAUL THE APOSTLE  
TO TIMOTHY.

American Standard Version (1881) 1901  
THE FIRST EPISTLE OF PAUL TO TIMOTHY

Revised Standard Version (1946) 1960  
THE FIRST LETTER OF PAUL TO TIMOTHY

## TYNDALE (1525) 1535

1 Paul an Apostle of Jesus Christ, by the commaundement of God oure savioure, and Lorde Jesus Christ, which is oure hope.

2 Unto Timothe his naturall sonne in the fayth.

Grace, mercy and peace from God oure father and Lorde Jesus Christ oure Lorde.

3 As I besought the to abyde styll in Ephesus when I departed into Macedonia, even so do, that thou commaunde some that they teache no nother wyse: 4 nether geve hede to fables and genealogies which are endlesse, and brede doutes moare then godlye edyfyinge which is by fayth: 5 for the ende of the commaundement is love that cometh of a pure herte and of a good conscience, and of fayth unfayned: 6 from the which thinges some have erred, and have turned unto vayne jangelinge 7 because they wolde be doctours in the scripture, and yet understonde not what they speake, nether wherof they affirme.

8 We knowe that the lawe is good, yf a man use it lawfully, 9 understandinge this, how that the lawe is not geven unto a righteous man, but unto the unrighteous and disobedient to the ungodly and to synners, to unholy and unclean, to murtherers of fathers and murtherers of mothers, to mansleas 10 and whormongers: to them that defile them selves with mankynde: to menstealers: to lyars and to perjured, and so forth yf ther be eny other thinge that is contrary to holosome doctrine, 11 accordinge to the gospell of the glory of the blessed God, which gospell is committed unto me.

## RHEIMS 1582

1 Paul an Apostle of JESUS Christ according to the commaundement of God our saviour, and of Christ JESUS our hope: 2 to Timothee his beloved sonne in the faith. Grace, mercie, and peace from God the father, and from Christ JESUS our Lord.

3 As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine not to teache otherwise, 4 nor to attend to fables and genealogies having no ende: which minister questions rather then the edifying of God which is in faith. 5 But the ende of the precept is charitie from a pure hart, and a good conscience, and a faith not feined. 6 From the which things certaine straying, are turned into vaine talke, 7 desirous to be doctors of the Law, not understanding neither what things they speake, nor of what they affirme. 8 But we know that the Law is good, if a man use it lawfully: 9 knowing this that the Law is not made to the just man, but to the unjust, and disobedient, to the impious and sinners, to the wicked and contaminate, to killers of fathers and killers of mothers, to murderers, 10 to fornicatours, to lyers with mankinde, to man-stealers, to liars, to perjured persons, and what other thing soever is contrarie to sound doctrine, 11 which is according to the Gospel of the glorie of the blessed God, which is committed to me.

## GREAT BIBLE (1539) 1540

1 Paul an Apostle of Jesus Christ, by the commyssyon of God our savyour, and Lord Jesus Christ, which is our hope.

2 Unto Timothe hys naturall sonne in the fayth.

Grace mercy and peace from God oure father, and from the Lord Jesus Christ our Lorde.

3 As I besought the to abyde styll at Ephesus (when I departed into Macedonia) even so do, that thou commaunde some, that they folowe no straunge doctrine, 4 nether geve hede to fables and endles genealogyes which brede doubtes more then Godlye edyfyinge, which is by fayth. 5 for the ende of the commaundement is, love out of a pure herte, and of a good conscience, and of fayth unfayned: 6 from the whych thynges, because some have erred, they are turned unto vayne jangelinge, 7 because they wolde be doctours of the lawe, and yet understande not what they speake, nether wherof they affirme.

8 We knowe, that the lawe is good, yf a man use it lawfully: 9 knowynge thys, howe that the lawe is not geven unto a ryghteous man, but unto the unryghteous and disobedient, to the ungodly and to synners, to unholy and uncleane: to murtherers of fathers and murtherers of mothers, to mansleas, 10 to whormongers: to them that defyle them selves whyth mankynde: to manstealers: to lyars, to perjured, and yf ther be eny other thyng that is contrary to the holosome doctryne, 11 accordynge to the Gospell of the glory of the blessed God, whych Gospell is commytted unto me.

## KJ (1611) 1873

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope: 2 unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide *still* at Ephesus, when I went into Macedonia, that thou mightest charge some that *they* teach no other doctrine, 4 neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. 5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: 6 from which some having swerved have turned aside unto vain jangling; 7 desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 8 But we know that the law *is* good, if a man use it lawfully: 9 knowing this, that the law is not made for a righteous *man*, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, 10 for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured *persons*, and if *there be* any other *thing that* is contrary to sound doctrine: 11 according to the glorious gospel of

## GENEVA BIBLE (1560) 1562

1 Paul an Apostle of JESUS Christ, by the commandment of God our Saviour, and of (our) Lord Jesus Christ our hope, <sup>2</sup>Unto Timotheus (my) natural sonne in the fayth: Grace, mercie, and peace from God our Father, and (from) Christ Jesus our Lord. <sup>3</sup>As I besought thee to abide stil in Ephesus, when I departed into Macedonia, (so do) that thou maiest commande some, that thei teache none other doctrine. <sup>4</sup>Nether that they give hede to fables and genealogies, (which are) endles, which brede questiones rather then godlie edifying which is by faith. <sup>5</sup>For the end of the commandement is love out of a pure heart, and of a good conscience, and of faith unfained. <sup>6</sup>From the which things some have erred, and have turned unto vaine jangling. <sup>7</sup>They wolde be doctours of the Law, and yet understand not what they speake, nether whereof they affirme. <sup>8</sup>And we knowe, that the Law is good, if a man use it lawfully. <sup>9</sup>Knowing this, that the Law is not given unto a righteous man, but unto the lawles and disobedient, to the ungodlie, and to sinners to the unholie, and to the prophane, to murtherers of fathers and mothers, to manslayers. <sup>10</sup>To whoremongers, to buggerers, to men stealers, to liars, to the perjured, and if there be anie other thing, that is contrarie to wholesome doctrine. <sup>11</sup>(Whiche is) according to the glorious Gospel of the blessed God, whiche is committed

## (RV 1881) ASV 1901

1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; <sup>2</sup>unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup>As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, <sup>4</sup>neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; *so do I now*. <sup>5</sup>But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: <sup>6</sup>from which things some having swerved have turned aside unto vain talking; <sup>7</sup>desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. <sup>8</sup>But we know that the law is good, if a man use it lawfully, <sup>9</sup>as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup>for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; <sup>11</sup>according to the gospel of the glory of the blessed God, which was committed to my trust.

## BISHOPS' BIBLE (1568) 1602

1 Paul the Apostle of Jesus Christ, by the commission of God our saviour, and Lord Jesus Christ, *which is our hope*, <sup>2</sup>Unto Timothie a naturall sonne in the faith: Grace, mercie, and peace from God our father, and Jesus Christ our Lord. <sup>3</sup>As I besought thee to abide still at Ephesus, when I departed into Macedonia. *so doe*, that thou command some that they teach no other doctrine: <sup>4</sup>Neither give heede to fables, and endlesse genealogies, which breede questions, more then godly edifying, which is in faith. <sup>5</sup>But the ende of the commandement, is charitie out of a pure heart, and of a good conscience, and of faith unfained. <sup>6</sup>From the which things, some having erred, have turned unto vaine jangling: <sup>7</sup>Coveting to be doctours of the lawe, not understanding what they speake, neither whereof they affirme. <sup>8</sup>But we knowe that the law is good, if a man use it lawfully: <sup>9</sup>Knowing this, that the law is not given unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to sinners, to unholy, and uncleane, to murderers of fathers, and murthurers of mothers, to manslayers. <sup>10</sup>To whoremongers, to them that defile themselves with mankinde, to manstealers, to liars, to perjured, and if there be any other thing that is contrary to wholesome doctrine: <sup>11</sup>According to the Gospel of the glory of the blessed God, which is committed

## RSV (1946) 1960

1 Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,  
<sup>2</sup>To Timothy, my true child in the faith:  
Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup>As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine, <sup>4</sup>nor to occupy themselves with myths and endless genealogies which promote speculations rather than the divine training that is in faith: <sup>5</sup>whereas the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith. <sup>6</sup>Certain persons by swerving from these have wandered away into vain discussion, <sup>7</sup>desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

<sup>8</sup>Now we know that the law is good, if any one uses it lawfully, <sup>9</sup>understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup>immoral persons, sodomites, kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine, <sup>11</sup>in accordance with the glorious gospel of the blessed God with which I have been entrusted.

## TYNDALE (1525) 1535

<sup>12</sup> And I thanke Christ Jesus oure Lorde which hath made me stronge: for he counted me true, and put me in office, <sup>13</sup> when before I was a blasphemar, and a persecuter, and a tyraunt. But I obtayned mercy, because I dyd it ignorauntly thorow unbeliefe. <sup>14</sup> Neverthelater the grace of oure Lorde was moare aboundaunt with fayth and love which is in Christ Jesu.

<sup>15</sup> This is a true sayinge and by all meanes worthy to be receaved, that Christ Jesus came into the worlde to save synners, of whom I am chefe. <sup>16</sup> Notwithstandinge for this cause was mercy geven unto me, that Jesus Christ shulde fyrst shewe on me all longe pacience, unto the ensample of them which shall in tyme to come beleve on him unto eternall lyfe. <sup>17</sup> So then unto God, kinge everlastinge, immortall, invisible, and wyse only, be honoure and prayse for ever and ever. Amen.

<sup>18</sup> This commaundement commit I unto the sonne Timotheus, accordinge to the prophesies which in tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, <sup>19</sup> haveinge fayth and good conscience which some have put awaye from them, and as concerninge fayth have made shypwracke. <sup>20</sup> Of whose nombre is Himeneus and Alexander which I have delivered unto Satan, that they myght be taught not to blaspheme.

**2** I exhorte therfore, that above all thinges, prayers, supplicacions, intercessions and gevinge of thanks be had for all men: <sup>2</sup> for kynges, and for all that are in auctorite, that we maye live a quyet and a peasable life,

## RHEIMS 1582

<sup>12</sup> I give him thanks which hath strengthened me, Christ JESUS our Lord, because he hath esteemed me faithful, putting me in the ministerie. <sup>13</sup> who before was blasphemous and a persecutor and contumelious. but I obtained the mercie of God, because I did it being ignorant in incredulitie. <sup>14</sup> And the grace of our Lord over-abounded with faith and love, which is in Christ JESUS. <sup>15</sup> A faithful saying, and worthie of al acceptation, that Christ JESUS came into this world to save sinners, of whom I am the cheefe. <sup>16</sup> But therfore have I obtained mercie: that in me first of al Christ JESUS might shew al patience, to the information of them that shal beleve on him unto life everlasting. <sup>17</sup> And to the king of the worldes, immortal, invisible, onely God, honour and glorie for ever and ever. Amen.

<sup>18</sup> This precept I commend to thee o Timothee: according to the prophecies going before on thee, that thou warre in them a good warfare, <sup>19</sup> having faith and a good conscience, which certaine repelling, have made shipwracke about the faith. <sup>20</sup> Of whom is Hymenæus and Alexander: whom I have delivered to Satan, that they may learne not to blaspheme.

**2** I desire therfore first of al things that obsecrations, praiers, postulations, thankesgeivings be made for al men, <sup>2</sup> for kings and al that are in preeminence: that we may leade a quiet and a peaceable life in al pietie and chas-

## GREAT BIBLE (1539) 1540

<sup>12</sup> And I thanke Chryst Jesus oure Lorde, whych hath made me stronge: for he counted me true, and put me in offyce <sup>13</sup> where as before I was a blasphemmer, and a persecuter, and a Tyraunt. But yet I obtayned mercy, because I dyd it ignorauntly thorowe unbeliefe. <sup>14</sup> Neverthesse, the grace of oure Lorde was exceedynge aboundaunt with fayth and love, whych is by Christ Jesu.

<sup>15</sup> This is a true sayinge (and by all meanes worthy to be receaved of us) that Chryst Jesus came into the worlde, to save synners, of whom I am chefe. <sup>16</sup> Not wythstandynge for this cause optayned I mercy, that Jesus Christ shulde fyrst shewe on me all longe patience, to declare an ensample unto them which shulde beleve on him unto eternall lyfe. <sup>17</sup> So then unto God, kyng everlastinge, immortall invisble, wyse onely, be honoure and prayse for ever and ever. Amen.

<sup>18</sup> Thys commaundement commyt I unto the sonne Timotheus accordynge to the prophesyes, whych in tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, <sup>19</sup> havynge fayth and good conscience: whych some have put awaye from them, and as concernynge fayth have made shypwracke. <sup>20</sup> Of whose nombre is Hymeneus and Alexander whom I have delyvered unto Satan, that they maye lerne not to blaspheme.

**2** I exhorte therfore, that above all thynges, prayers, supplicacyons, intercessions, and gevyng of thanks be had for all men: <sup>2</sup> for kynges, and for all that are in auctorite, that we maye lyve a quyet and a peaceable lyfe,

## KJ (1611) 1873

the blessed God, which was committed to my trust. <sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting *me* into the ministry; <sup>13</sup> who was before a blasphemmer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. <sup>14</sup> And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. <sup>15</sup> *This is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. <sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. <sup>17</sup> Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen. <sup>18</sup> This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; <sup>19</sup> holding faith, and a good conscience; which some having put away, concerning faith have made shipwrack: <sup>20</sup> of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

**2** I exhort therefore that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; <sup>2</sup> for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness

## GENEVA BIBLE (1560) 1562

unto me. <sup>12</sup> Therefore I thanke him, which hath made me strong, (that is,) Christ Jesus our Lord: for he counted me faithfull, and put me in (his) service: <sup>13</sup> When before I was a blasphemer, and a persecuter, and an oppressor: but I was received to mercie: for I did it ignorantly through unbelief. <sup>14</sup> But the grace of our Lorde was excedyng abundant with faith and love, whiche in Christ Jesus. <sup>15</sup> This (is) a true saying, and by al meanes worthie to be received, that Christ Jesus came into the worlde to save sinners, of whome I am chief. <sup>16</sup> Not withstanding, for this cause was I received to mercie, that Jesus Christe shulde first shewe on me al long suffring unto the ensample of them, which shal in time to come beleve in him unto eternal life. <sup>17</sup> Now unto the King everlasting, immortal invisible, unto God onely wise, (be) honour (and) glorie for ever, and ever. Amen. <sup>18</sup> This commandement commit I unto thee, sonne Timotheus, according to the prophecies, which went before upon thee, that thou by them shuldest fight a good fight. <sup>19</sup> Having faith and a good conscience, whiche some have put away, and as concerning faith, have made shipwracke. <sup>20</sup> Of whome is Hymeneus, and Alexander, whome I have delivered unto Satan, that they might learne not to blaspheme.

2 I exhorte therefore, that first of al supplications, praier, intercessions (and) giving of thanks be made for all men. <sup>2</sup> For Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life

## (RV 1881) ASV 1901

<sup>12</sup> I thank him that <sup>a</sup>enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; <sup>13</sup> though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; <sup>14</sup> and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. <sup>15</sup> Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: <sup>16</sup> howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life. <sup>17</sup> Now unto the King eternal, immortal, invisible, the only God, *be* honor and glory for ever and ever. Amen.

<sup>18</sup> This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; <sup>19</sup> holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: <sup>20</sup> of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; <sup>2</sup> for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and

<sup>a</sup> Some ancient authorities read *enableth*.

## BISHOPS' BIBLE (1568) 1602

unto me. <sup>12</sup> And I thanke Christ Jesus our Lorde, which hath made me strong: for he counted me faithfull, putting me into the ministerie, <sup>13</sup> Who was before a blasphemer, and an oppressour: but yet I obtained mercie, because I did it ignorantly, in unbeliefe. <sup>14</sup> Neverthelesse, the grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Jesus. <sup>15</sup> This is a faithfull saying, and by all meanes worthy to be received, that Christ Jesus came into the worlde to save sinners, of whom I am chiefe. <sup>16</sup> Notwithstanding, for this cause was mercie shewed unto mee, that in me the first Jesus Christ might shew all long suffering, to the example of them which should beleve on him to life everlasting. <sup>17</sup> Nowe unto the king everlasting, incorruptible, invisible, unto God onely wise, *be* honour and glory for ever and ever, Amen. <sup>18</sup> This commandement commit I unto thee sonne Timotheus, according to the prophecies which went before upon thee, that thou in them shouldest fight a good fight: <sup>19</sup> Having faith and good conscience, which some having put away, as concerning faith, have made shipwracke. <sup>20</sup> Of whome is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learne not to blaspheme.

2 I exhort you therefore, that first of all, prayers, supplications, intercessions, and giving of thanks be made for all men: <sup>2</sup> For kings, and for all that are in authoritie, that we may leade a quiet and peaceable life, in

## RSV (1946) 1960

<sup>12</sup> I thank him who has given me strength for this, Christ Jesus our Lord, because he judged me faithful by appointing me to his service, <sup>13</sup> though I formerly blasphemed and persecuted and insulted him; but I received mercy because I had acted ignorantly in unbelief, <sup>14</sup> and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. <sup>15</sup> The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; <sup>16</sup> but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. <sup>17</sup> To the King of ages, immortal, invisible, the only God, *be* honor and glory for ever and ever. Amen.

<sup>18</sup> This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare, <sup>19</sup> holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith, <sup>20</sup> among them Hymenaeus and Alexander, whom I have delivered to Satan that they may learn not to blaspheme.

2 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, <sup>2</sup> for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and re-

## TYNDALE (1525) 1535

in all godlines and honestie. <sup>3</sup> For that is good and accepted in the syght of God oure saviour, <sup>4</sup> which will have all men saved, and to come unto the knowledge of the trueth. <sup>5</sup> For ther is one God, and one (mediator) bitwene God and man, which is the man Christ Jesus, <sup>6</sup> which gave him selfe a raunsome for all men, that it shuld be testified at his tyme, <sup>7</sup> wherunto I am ordayned a preacher and an Apostle: I tell the trueth in Christ and lye not being the teacher of the gentyls in fayth and veritie.

<sup>8</sup> I will therfore that the men praye every where, lyftyng up pure hondes without wrath, or dowtinge. <sup>9</sup> Lykewyse also the wemen that they araye them selves in comlye apparell with shamfastnes and discrete behaveour, not with broyded heare, other golde, or pearles, or costly araye: <sup>10</sup> but with suche as becommeth wemen that professe the worshippinge of God thorow good workes. <sup>11</sup> Let the woman learne in silence with all subjeccion. <sup>12</sup> I suffre not a woman to teache, nether to have auctoritie over the man: but for to be in silence. <sup>13</sup> For Adam was fyrst formed, and then Eve. <sup>14</sup> Also Adam was not deceived, but the woman was deceived, and was in transgression. <sup>15</sup> Not withstandinge thorow bearynge of chyldren they shalbe saved, so they continue in fayth, love and holynes with discrecion.

## RHEIMS 1582

titie. <sup>3</sup> For this is good and acceptable before our Saviour God, <sup>4</sup> who will al men to be saved, and to come to the knowledge of the truth, <sup>5</sup> For there is one God, one also mediatur of God and men, man Christ JESUS: <sup>6</sup> who gave him self a redemption for al, whose testimonie in due times is confirmed. <sup>7</sup> wherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

<sup>8</sup> I wil therfore that men pray in every place: lifting up pure handes, without anger and altercation. <sup>9</sup> In like maner women also in comely attyre: with demurenesse and sobriete adorning them selves, not in plaited heare, or gold, or pretious stones, or gorgeous apparel, <sup>10</sup> but that which becommeth women professing pietie by good workes. <sup>11</sup> Let a woman learne in silence, with al subjection. <sup>12</sup> But to teach I permit not unto a woman, nor to have dominion over the man: but to be in silence. <sup>13</sup> For Adam was formed first: then Eve. <sup>14</sup> and Adam was not seduced: but the woman being seduced, was in prevarication. <sup>15</sup> Yet she shal be saved by generation of children: if they continue in faith and love and sanctification with sobriete.

## GREAT BIBLE (1539) 1540

wyth all Godlynes and honestye. <sup>3</sup> For that is good and accepted in the syght of God oure savyoure, <sup>4</sup> whych wyll have all men to be saved, and to come unto the knowledge of the trueth. <sup>5</sup> For ther is one God, and one mediator betwene God and man, even the man Christ Jesus, <sup>6</sup> which gave him selfe a raunsome for all men, that it shulde be testified at hys tyme, <sup>7</sup> where unto I am ordayned a preacher and an Apostle. I tell the trueth in Christ and lye not: beyng the teacher of the gentyls wyth fayth and veritye.

<sup>8</sup> I wyll therfore that the men praye every where, lyftyng up pure handes without wrath, or doubtinge. <sup>9</sup> Lykewise also the wemen, that they araye them selves in comlye apparell wyth shamfastnes and discrete behaveour, not with broyded heare, ether golde or pearles, or costly araye: <sup>10</sup> but as becommeth wemen, that professe godlynesse thorowe good worckes. <sup>11</sup> Let the woman learne in sylence wyth all subjecyon. <sup>12</sup> But I suffre not a woman to teach, nether to usurpe auctoryte over the man: but to be in sylence. <sup>13</sup> For Adam was fyrst fourmed, and then Eve. <sup>14</sup> Adam also was not deceived, but the woman was deceived, and was subdued to the transgressyon. <sup>15</sup> Notwythstandynge thorowe bearynge of chyldren she shalbe saved, yf they contynue in fayth and love, and holynes, wyth discrecyon.

## KJ (1611) 1873

and honesty. <sup>3</sup> For this *is* good and acceptable in the sight of God our Saviour; <sup>4</sup> who will have all men to be saved, and to come unto the knowledge of the truth. <sup>5</sup> For *there is* one God, and one mediator between God and men, *the* man Christ Jesus; <sup>6</sup> who gave himself a ransom for all, to be testified in due time. <sup>7</sup> Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity. <sup>8</sup> I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. <sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup> but (which becometh women professing godliness) with good works. <sup>11</sup> Let the woman learn in silence with all subjection. <sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

## GENEVA BIBLE (1560) 1562

in all godlines and honestie. <sup>3</sup>For this is good and acceptable in the sight of God our Saviour. <sup>4</sup>Who will that all men shalbe saved, and come unto the knowledge of the trueth. <sup>5</sup>For there is one God and one Mediator betwene God and man, (which is) the man Christ Jesus, <sup>6</sup>Who gave him self a raunsome for all men (to be) a testimonie in due time, <sup>7</sup>Whereunto I am ordeined a preacher and an Apostle [I speake the trueth in Christ, and lie not] (even) a teacher of the Gentiles in faith and veritie. <sup>8</sup>I wil therefore that the men pray, everie where lifting up pure hands without wrath or douting. <sup>9</sup>Likewise also the women, that they araye them selves in comelie apparel, with shamefastnes and modestie, not with broyded heare, or pearles, or costlie apparel, <sup>10</sup>But [as be cometh women that professe the feare of God] with good workes. <sup>11</sup>Let the woman learne in silence with all subjection. <sup>12</sup>I permit not a woman to teache, nether to usurpe autoritie over the man, but to be in silence. <sup>13</sup>For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman was deceived, and was in the transgression. <sup>15</sup>Not withstanding, through bearing of children she shalbe saved if they continue in faith, and love, and holines with modestie.

## (RV 1881) ASV 1901

gravity. <sup>3</sup>This is good and acceptable in the sight of God our Saviour; <sup>4</sup>who would have all men to be saved, and come to the knowledge of the truth. <sup>5</sup>For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, <sup>6</sup>who gave himself a ransom for all; the testimony *to be borne* in its own times; <sup>7</sup>whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

<sup>8</sup>I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. <sup>9</sup>In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; <sup>10</sup>but (which becometh women professing godliness) through good works. <sup>11</sup>Let a woman learn in quietness with all subjection. <sup>12</sup>But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. <sup>13</sup>For Adam was first formed, then Eve; <sup>14</sup>and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: <sup>15</sup>but she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety.

## BISHOPS' BIBLE (1568) 1602

all godlinesse and honestie. <sup>3</sup>For that is good and acceptable in the sight of God our Saviour, <sup>4</sup>Who will have all men to be saved, and to come unto the knowledge of the trueth. <sup>5</sup>For *there is* one God, and one mediatour of God and men, the man Christ Jesus: <sup>6</sup>Who gave himselfe a ransome for all, a testimonie in due times: <sup>7</sup>Whereunto I am ordeined a preacher and an Apostle (I tell the trueth in Christ, and lie not) a teacher of the Gentiles in faith, and verity. <sup>8</sup>I will therefore that the men pray every where, lifting up holy hands without wrath and reasoning. <sup>9</sup>Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and discreete behaviour, not in braided haire, either golde, or pearles, or costly aray: <sup>10</sup>But (that becommeth women professing godlinesse) through good workes. <sup>11</sup>Let the women learne in silence with all subjection. <sup>12</sup>But I suffer not a woman to teach, neither to usurpe authoritie over the man, but to be in silence. <sup>13</sup>For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman being deceived, was in the transgression. <sup>15</sup>Notwithstanding, through bearing of children she shall be saved, if they continue in faith, and charitie, and holinesse, with modestie.

## RSV (1946) 1960

spectful in every way. <sup>3</sup>This is good, and it is acceptable in the sight of God our Savior, <sup>4</sup>who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup>For there is one God, and there is one mediator between God and men, the man Christ Jesus, <sup>6</sup>who gave himself as a ransom for all, the testimony to which was borne at the proper time. <sup>7</sup>For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup>I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; <sup>9</sup>also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire <sup>10</sup>but by good deeds, as befits women who profess religion. <sup>11</sup>Let a woman learn in silence with all submissiveness. <sup>12</sup>I permit no woman to teach or to have authority over men; she is to keep silent. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.

## TYNDALE (1525) 1535

3 This is a true saying: If a man covet the office of a Bysshope he desyreth a good worke. <sup>2</sup>Ye and a Bysshope must be fautlesse, the husband of one wyfe, sober, discrete, honestly apparelled, harberous, apt to teache, <sup>3</sup>not droncken, no fighther, not geven to filthy lucre: but gentle, abhorrynge fightinge, abhorringe covetousnes, <sup>4</sup>and one that rueleth his awne housse honestly, havinge chyldren under obedience with all honeste. <sup>5</sup>For yf a man cannot rule his awne housse, how shall he care for the congregacion of God. <sup>6</sup>He maye not be a yonge scoler, lest he swell and faule into the judgement of the evyll speaker. <sup>7</sup>He must also be well reported of amonge them which are with outforth, lest he fall into rebuke and snare of the evyll speaker.

<sup>8</sup>Lykewyse must the Deacons be honest, not double tonged, not geven unto moche drinkinge, nether unto filthy lucre: <sup>9</sup>but havinge the mistery of the fayth in pure conscience. <sup>10</sup>And let them fyrst be proved, and then let them minister, yf they be founde fautlesse.

<sup>11</sup>Even so must their wyves be honest, not evyll speakers: but sober and faythfull in all thynges. <sup>12</sup>Let the Deacons be the husbandes of one wyfe, and suche as rule their chyldren well, and their awne houtholdes. <sup>13</sup>For they that minister well, get them selves good degre and greate libertie in the fayth, which is in Christ Jesu.

## RHEIMS 1582

3 A faithful saying. If a man desire a Bishops office, he desireth a good worke. <sup>2</sup>It behoveth therefore a Bishop to be irreprehensible, the husband of one wife, sobre, wise, comely, chaste, a man of hospitalitie, a teacher, <sup>3</sup>not given to wine, no fighter, but modest, no quareler, not covetous, <sup>4</sup>wel ruling his owne house, having his children subject with al chastitie. <sup>5</sup>But if a man know not to rule his owne house: how shal he have care of the Church of God? <sup>6</sup>Not a neophyte: lest puffed into pride, he fall into the judgment of the Devil. <sup>7</sup>And he must have also good testimonie of them that are without: that he fall not into reproch and the snare of the Devil.

<sup>8</sup>Deacons in like maner chaste, not double-tonged, not given to much wine, not folowers of filthie lucre: <sup>9</sup>having the mysterie of faith in a pure conscience. <sup>10</sup>And let these also be proved first: and so let them minister, having no crime. <sup>11</sup>The women in like maner chaste, not detracting, sober, faithful in al things. <sup>12</sup>Let deacons be the hus-bandes of one wife: which rule wel their children, and their houses. <sup>13</sup>For they that have ministred wel, shal purchase to them selves a good degree, and much confidence in the faith which is in Christ JESUS.

## GREAT BIBLE (1539) 1540

3 This is a true saying: If a man desyer the offyce of a Bysshoppe, he desyreth an honest worke. <sup>2</sup>A Bissh-oppe therfore must be blameles, the husbande of one wyfe, dilygent, sober, discrete, a keper of hospitalite: apte to teach: <sup>3</sup>not geven to over moch wyne, no fyghter, not gredy of fylthye lucre. but gentle, abhorryng fyghtyng, abhorrynge coveteousnes, <sup>4</sup>one that ruleth well his awne house, one that hath chyldren in subjeccyon with all rever-ence. <sup>5</sup>For yf a man cannot rule his awne house, howe shall he care for the congregacyon of God? <sup>6</sup>He maye not be a yonge scoler, lest he swell and fall into the judgement of the evyll speaker. <sup>7</sup>He must also have a good reporte of them whych are without, lest he fall into rebuke, and snare of the evyll speaker.

<sup>8</sup>Lykewyse must the mynisters be honest, not double tonged, not geven unto moch wyne, nether gredy of fylthy lucre: <sup>9</sup>but holdyng the mystery of the fayth with a pure conscience. <sup>10</sup>And let them fyrst be proved, and then let them mynister so, that no man be able to reprove them.

<sup>11</sup>Even so must they wyves be honest, not evyll speak-ers: but sober and faythfull in all thynges. <sup>12</sup>Let the Dea-cons be the husbandes of one wyfe, and such as rule theyr chyldren well, and their awne houtholdes. <sup>13</sup>For they that mynister well, get them selves a good degre and greate lyb-ertye in the fayth, whych is in Christ Jesu.

## KJ (1611) 1873

3 *This is a true saying, If a man desire the office of a bishop, he desireth a good work.* <sup>2</sup>A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup>not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup>one that ruleth well his own house, having *his* children in subjection with all gravity; <sup>5</sup>(for if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup>Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup>Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. <sup>8</sup>Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup>holding the mystery of the faith in a pure conscience. <sup>10</sup>And let these also first be proved; then let them use the office of a deacon, being *found* blameless. <sup>11</sup>Even so *must their wives be* grave, not slanderers, sober, faithful in all *things*. <sup>12</sup>Let the deacons be the husbands of one wife, ruling *their* children and their own houses well. <sup>13</sup>For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

## GENEVA BIBLE (1560) 1562

3 This (is) a true saying, If any man desire the office of a bishoppe, he desireth a worthie worke. <sup>2</sup> A bishop therefore must be unreproueable, the housband of one wife, watching, sober modest, harberous, apt to teache, <sup>3</sup> Not given to wine, no striker, not given to filthie lucre, but gentle, no fighter, not covetous, <sup>4</sup> One that can rule his owne house honestly, having children under obedience with all honestie. <sup>5</sup> For if any can not rule his owne house, how shalbe \* care for the Church of God? <sup>6</sup> He may not be a yong scholer, lest he being puffed up fall into the condemnation of the devil. <sup>7</sup> He must also be wel reported of, even of them which are without, lest he fall into rebuke, and the snare of the devil. <sup>8</sup> Likewise (must) deacons (be) honest, not double tongued, not given unto muche wine, nether to filthie lucre. <sup>9</sup> Having the mysterie of the faith in pure conscience. <sup>10</sup> And let them first be proved: then let them minister, if they be founde blameles. <sup>11</sup> Likewise their wives (must be) honest, not evil speakers, (but) sober, (and) faithfull in all things. <sup>12</sup> Let the deacons be the housbands of one wife, and suche as can rule their children wel, and their owne houtholdes, <sup>13</sup> For they that have ministred wel, get them selves a good degre, and great libertie in the

## (RV 1881) ASV 1901

3 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. <sup>2</sup> The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; <sup>3</sup> no brawler, no striker; but gentle, not contentious, no lover of money; <sup>4</sup> one that ruleth well his own house, having *his* children in subjection with all gravity; <sup>5</sup> (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> not a novice, lest being puffed up he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have good testimony from them that are without: lest he fall into reproach and the snare of the devil. <sup>8</sup> Deacons in like manner *must be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them serve as deacons, if they be blameless. <sup>11</sup> Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. <sup>12</sup> Let deacons be husbands of one wife, ruling *their* children and their own houses well. <sup>13</sup> For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

## BISHOPS' BIBLE (1568) 1602

3 *This is a faithfull saying:* If a man desire the office of a Bishop, he desireth a good worke. <sup>2</sup> A Bishop therefore must be blameles, the husband of one wife, watching, sober, comely apparelled, a lover of hospitalitie, apt to teach, <sup>3</sup> Not given to overmuch wine, no striker, not greedie of filthy lucre: but gentle, abhorring fighting, abhorring covetousnesse: <sup>4</sup> One that ruleth well his owne house, having children in subjection with all gravity, <sup>5</sup> (For if a man know not to rule his owne house, how shall he care for the Church of God?) <sup>6</sup> Not a yong scholler, least he, being puffed up, fall into the condemnation of the devil. <sup>7</sup> He must also have a good report of them which are without, lest he fall into the rebuke and snare of the devill. <sup>8</sup> Likewise must the ministers bee grave, not double tongued, not given to much wine, neither greedy of filthy lucre: <sup>9</sup> Holding the mysterie of the faith in a pure conscience. <sup>10</sup> And let them first be proved, then let them minister, being blamelesse. <sup>11</sup> Even so must their wives be grave, not evill speakers, sober, faithfull in all things. <sup>12</sup> Let the deacons bee the husbands of one wife, and such as can rule their children well, and their owne houtholds. <sup>13</sup> For they that have ministred wel, get them selves a good degre, and great libertie to speake in the faith *which is*

## RSV (1946) 1960

3 The saying is sure: If any one aspires to the office of bishop, he desires a noble task. <sup>2</sup> Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, <sup>3</sup> no drunkard, not violent but gentle, not quarrelsome, and no lover of money. <sup>4</sup> He must manage his own household well, keeping his children submissive and respectful in every way; <sup>5</sup> for if a man does not know how to manage his own household, how can he care for God's church? <sup>6</sup> He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil; <sup>7</sup> moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.

<sup>8</sup> Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain; <sup>9</sup> they must hold the mystery of the faith with a clear conscience. <sup>10</sup> And let them also be tested first; then if they prove themselves blameless let them serve as deacons. <sup>11</sup> The women likewise must be serious, no slanderers, but temperate, faithful in all things. <sup>12</sup> Let deacons be the husband of one wife, and let them manage their children and their households well; <sup>13</sup> for those who serve well as deacons gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus.

## TYNDALE (1525) 1535

<sup>14</sup> These thinges write I unto the, trustinge to come shortly unto the: <sup>15</sup> but and yf I tarie longe, that then thou mayst yet have knowledge how thou oughtest to behave thy selfe in the housse of God, which is the congregacion of the livinge God, the pillar and grounde of trueth. <sup>16</sup> And without naye great is that mistery of godlines: God was shewed in the flesshe, was justified in the sprete, was sene of angels, was preached unto the gentyls, was beleved on in erth and receaved up in glory.

**4** The sprete speaketh evydently that in the later tymes some shall departe from the fayth, and shall geve hede unto spretes of erreure, and dyvelysse doctrine <sup>2</sup> of them which speake false thorow ypocrisie and have their consciences marcked with an hote yron, <sup>3</sup> forbiddinge to mary, and commaundinge to abstayne from meates which God hath created to be receaved with gevinge thanks, of them which beleve and knowe the trueth. <sup>4</sup> For all the creatures of God are good and nothinge to be refused, yf it be receaved with thankesgevinge. <sup>5</sup> For it is sanctified by the worde of God and prayer. <sup>6</sup> Yf thou shalt put the brethren in remembraunce of these thinges, thou shalt be a good minister of Jesu Christ, which hast bene norissed up in the wordes of the fayth and good doctrine,

## RHEIMS 1582

<sup>14</sup> These things I write to thee, hoping that I shal come to thee quickly. <sup>15</sup> but if I tary long, that thou maiest know how thou oughtest to converse in the house of God, Which is the CHURCH of the living God, the pillar and ground of truth. <sup>16</sup> And manifestly it is a great sacrament of pietie, which was manifested in flesh, was justified in spirit, appeared to Angels, hath beene preached to gentils, is beleved in the world, is assumed in glorie.

**4** And the Spirit manifestly saith that in the last times certain shal depart from the faith attending to spirites of error, and doctrines of divels, <sup>2</sup> speaking lies in hypocrisie, and having their conscience seared, <sup>3</sup> forbidding to marie, to abstaine from meates which God created to receave with thankes-giving for the faithful, and them that have known the truth. <sup>4</sup> For every creature of God is good, and nothing to be rejected that is received with thankes-giving. <sup>5</sup> For it is sanctified by the word of God and praier.

<sup>6</sup> These things proposing to the brethren, thou shalt be a good minister of Christ JESUS, nourished in the wordes of the faith and the good doctrine which thou hast attained

## GREAT BIBLE (1539) 1540

<sup>14</sup> These thynges write I unto the trustinge to come shortly unto the: <sup>15</sup> but and yf I tarie longe, that then thou mayst yet have knowledge, howe thou oughtest to behave thy selfe in the house of God, whych is the congregacyon of the lyvyng God, the pyllar and grounde of trueth. <sup>16</sup> And without doute great is that mystery of godlynes: God was shewed in the flesshe, was justified in the sprete, was sene amonge the Angels, was preached unto the gentyls, was beleved on in the worlde, and receaved up in glory.

**4** The sprete speaketh evydently, that in the later tymes some shall departe from the fayth, and shall geve hede unto spretes of erreure, and develysshe doctrines of them <sup>2</sup> which speake false thorowe ypocrysye, and have their consciences marcked with an hote yron, <sup>3</sup> forbyddyng to mary, and commaundyng to abstayne from meates which God hath created to be receaved with gevyng thankes, of them whych beleve, and knowe the trueth. <sup>4</sup> For all the creatures of God are good, and nothyng to be refused, yf it be receaved with thankesgevyng. <sup>5</sup> For it is sanctified by the worde of God and prayer. <sup>6</sup> If thou put the brethren in remembraunce of these thynges thou shalt be a good mynyster of Jesu Chryst whych hast bene norissed up in the wordes of the fayth and of good doctrine,

## KJ (1611) 1873

<sup>14</sup> These *things* write I unto thee, hoping to come unto thee shortly: <sup>15</sup> but if I tarry long, that thou mayest know how *thou* oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**4** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; <sup>2</sup> speaking lies in hypocrisy, having their conscience seared with a hot iron; <sup>3</sup> forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. <sup>4</sup> For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> for it is sanctified by the word of God and prayer. <sup>6</sup> If thou put the brethren in remembrance of these *things*, thou shalt be a good minister of Jesus Christ, nournished up in the words of faith and of good doctrine, whereunto thou hast

## GENEVA BIBLE (1560) 1562

faith, which is in Christ Jesus. <sup>14</sup>These things write I unto thee, trusting to come very shortly unto thee. <sup>15</sup>But if I tary long, that thou maist yet know how thou oughtest to behave thy selfe in the house of God, whiche is the Church of the living God, the pillar and ground of trueth. <sup>16</sup>And without controversie, great is the myserie of godlines, (whiche is,) God is manifested in the flesh, justified in the Spirite sene of Angels, preached unto the Gentiles, beleved on in the worlde, (and) received up in glorie.

**4** Now the Spirit speaketh evidently, that in the latter times some shall departe from the faith, and shal give hede unto spirits of errour, and doctrines of devils. <sup>2</sup>Whiche speake lyes through hypocrisie, and have their consciences burned with an hote yron. <sup>3</sup>Forbidding to marie, (and commandyng) to absteyne from meats which God hath created to be received with givynge thanks of them whiche beleve and knowe the trueth. <sup>4</sup>For everie creature of God (is) good, and nothing (ought) to be refused, if it be received with thanksgiving. <sup>5</sup>For it is sanctified by the worde of God, and prayer. <sup>6</sup>If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, whiche hast bene nourished up in the wordes of faith, and of good doctrine, which thou hast continually

## (RV 1881) ASV 1901

<sup>14</sup>These things write I unto thee, hoping to come unto thee shortly; <sup>15</sup>but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup>And without controversy great is the mystery of godliness;

<sup>b</sup>He who was manifested in the flesh,  
Justified in the spirit,  
Seen of angels,  
Preached among the nations,  
Believed on in the world,  
Received up in glory.

**4** But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, <sup>2</sup>through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; <sup>3</sup>forbidding to marry, and *commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. <sup>4</sup>For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: <sup>5</sup>for it is sanctified through the word of God and prayer.

<sup>6</sup>If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou

<sup>b</sup> The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

## BISHOPS' BIBLE (1568) 1602

in Christ Jesus. <sup>14</sup>These things write I unto thee, hoping to come shortly unto thee: <sup>15</sup>But if I tarie long, that thou mayst know howe thou oughtest to behave thy selfe in the house of God, which is the Church of the living God, the pillar and ground of the trueth. <sup>16</sup>And without doubt, great is that mystery of godlinesse: God was shewed manifestly in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was beleved on in the world, and was received up in glorie.

**4** Nowe the spirit speaketh evidently, that in the latter times some shall depart from the faith, giving heede unto rites of error, and doctrines of devils, <sup>2</sup>Which speake false in hypocrisie, having their conscience seared with an hote iron: <sup>3</sup>Forbidding to marrie, and *commanding* to abstaine from meates which God hath created to bee received with giving thanks, of them which beleve and know the trueth. <sup>4</sup>For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. <sup>5</sup>For it is sanctified by the word of God, and prayer. <sup>6</sup>If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hast bene nourished up in the words of faith, and of good doc-

## RSV (1946) 1960

<sup>14</sup>I hope to come to you soon, but I am writing these instructions to you so that, <sup>15</sup>if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. <sup>16</sup>Great indeed, we confess, is the mystery of our religion:

He<sup>a</sup> was manifested in the flesh,  
vindicated in the Spirit,  
seen by angels,  
preached among the nations,  
believed on in the world,  
taken up in glory.

**4** Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, <sup>2</sup>through the pretensions of liars whose consciences are seared, <sup>3</sup>who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup>For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; <sup>5</sup>for then it is consecrated by the word of God and prayer.

<sup>6</sup>If you put these instructions before the brethren, you will be a good minister of Christ Jesus, nourished on the words of the faith and of the good doctrine which you

<sup>a</sup> Greek *Who*; other ancient authorities read *God*; others, *Which*

## TYNDALE (1525) 1535

which doctrine thou hast continually followed. <sup>7</sup>But cast away unghostly and olde wives fables.

Exercyse thy selfe unto godlynnes. <sup>8</sup>For bodely exercise profiteth lytell: but godlines is good unto all thinges, as a thinge which hath promyses of the lyfe that is now, and of the lyfe to come. <sup>9</sup>This is a sure sayinge, and of all parties worthy to be receaved. <sup>10</sup>For therefore we laboure and suffre rebuke, because we beleve in the lyvinge God which is the savioure of all men: but specially of those that beleve. <sup>11</sup>Suche thinges commaunde and teache. <sup>12</sup>Let no man despyse thy youth: but be unto them that beleve, an ensample, in worde, in conversacion, in love, in sprete, in fayth and in purenes.

<sup>13</sup>Till I come, geve attendaunce to redinge, to exhortacion and to doctryne. <sup>14</sup>Despyse not that gyfte that is in the, which was geven the thorow prophesie and with the laying on of the hondes of an elder. <sup>15</sup>These thinges exercise, and geve thy selfe unto them, that it maye be sene how thou profetest in all thinges. <sup>16</sup>Take hede unto thy selfe and unto learninge, and continue therin. For yf thou shalt so do, thou shalt save thy selfe and them that heare the.

**5** Rebuke not an elder: but exhorte him as a father, and the yonger men as brethren, <sup>2</sup>the elder wemen

## RHEIMS 1582

unto. <sup>7</sup>But folish and old wives fables avoid: and exercise thy self to pietie. <sup>8</sup>For corporal exercise is profitable to litle: but pietie is profitable to al things: having promisse of the life that now is, and of that to come. <sup>9</sup>A faithful saying and worthie of al acceptation. <sup>10</sup>For to this purpose we labour and are reviled, because we hope in the living God which is the Saviour of al men, especially of the faithful. <sup>11</sup>Commaund these things and teach.

<sup>12</sup>Let no man contemne thy youth: but be an example of the faithful, in word, in conversation, in charitie, in faith, in chastitie. <sup>13</sup>Till I come, attend unto reading, exhortation, doctrine. <sup>14</sup>Neglect not the grace that is in thee: which is given thee by prophecie, with imposition of the handes of priesthod. <sup>15</sup>These things doe thou meditate, be in these things: that thy profiting may be manifest to al. <sup>16</sup>Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt save both thy self and them that heare thee.

**5** A seniour rebuke not: but beseeche as a father: yong men, as brethren: <sup>2</sup>old women, as mothers: yong women, as sisters, in al chastitie.

## GREAT BIBLE (1539) 1540

whych thou hast continually followed. <sup>7</sup>But cast away unghostly and olde wyves fables.

Exercyse thy selfe rather unto godlynnes. <sup>8</sup>For bodely exercise profyteth lytell: but godlynnes is profytable unto all thynges, as a thinge which hath promyses of the lyfe that is now, and of the lyfe to come. <sup>9</sup>This is a sure sayinge, and by all meanes worthy to be alowed. <sup>10</sup>For therefore we bothe laboure and suffre rebuke, because we have a stead fast hope in the lyvinge God, which is the saveoure of all men, specially of those that beleve. <sup>11</sup>Soch thynges commaunde and teache. <sup>12</sup>Let no man despyse thy youth but be unto them that beleve, and ensample, in worde, in conversacyon, in love, in sprete, in fayth, in purenes.

<sup>13</sup>Tyll I come, geve attendaunce to readynge, to exhortacyon, to doctrine. <sup>14</sup>Despyse not the gyfte that is in the, whych was geven the thorowe prophesye, with the laying on of handes by the auctoryte of presthode. <sup>15</sup>These thinges exercyse, and geve thy selfe unto them, that it maye be sene, howe thou profetest in all thynges. <sup>16</sup>Take hede unto thy selfe, and unto learnynge, and continue therin. For yf thou shalt so do, thou shalt save thy selfe, and them that heare the.

**5** Rebuke not an elder, rygorously but exhorte him as a father: the yonger men, as brethren: <sup>2</sup>the elder wemen, as mothers: the yonger as systers, with all purenes.

## KJ (1611) 1873

attained. <sup>7</sup>But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. <sup>8</sup>For bodily exercise profiteth little: but godliness is profitable unto all *things*, having promise of the life that now is, and of that which is to come. <sup>9</sup>*This is* a faithful saying and worthy of all acceptation. <sup>10</sup>For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. <sup>11</sup>These *things* command and teach.

<sup>12</sup>Let no *man* despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. <sup>13</sup>Till I come, give attendance to reading, to exhortation, to doctrine. <sup>14</sup>Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. <sup>15</sup>Meditate upon these *things*; give thyself wholly to them; that thy profiting may appear <sup>16</sup>to all. <sup>16</sup>Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**5** Rebuke not an elder, but intreat *him* as a father; and the younger *men* as brethren; <sup>2</sup>the elder *women* as

<sup>1</sup> Or, in all things.

## GENEVA BIBLE (1560) 1562

followed. <sup>7</sup> But cast away prophane, and olde wives fables, and exercise thy self unto godlines. <sup>8</sup> For bodelie exercise profiteth litle: but godlines is profitable unto all things, which hathe the promes of the life present, and of that that is to come. <sup>9</sup> This (is) a true saying, and by al meanes worthie to be received. <sup>10</sup> For therefore we labour and are rebuked, because we trust in the living God, whiche is the Saviour of all men, specially of those that beleve. <sup>11</sup> These things commande and teache. <sup>12</sup> Let no man despise thy youth, but be unto them that beleve, an ensample, in worde, in conversation, in love, in spirit, in faith, and in purenes. <sup>13</sup> Til I come, give attendance to reading, to exhortation, and to doctrine. <sup>14</sup> Despise not the gift that is in thee which was given thee by prophecie with the laying on of the hands of the companie of the Eldership. <sup>15</sup> These things exercise, (and) give thy self unto them, that it may be sene how thou profitest among all men. <sup>16</sup> Take hede unto thy self, and unto learning: continue therein: for in doing this thou shalt bothe save thy self, and them that heare thee.

5 Rebuke not an elder, but exhort him as a father, and the yonger men as brethren. <sup>2</sup> The elder women as

## (RV 1881) ASV 1901

hast followed *until now*: <sup>7</sup> but refuse profane and old wives' fables. And exercise thyself unto godliness: <sup>8</sup> for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. <sup>9</sup> Faithful is the saying, and worthy of all acceptance. <sup>10</sup> For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. <sup>11</sup> These things command and teach. <sup>12</sup> Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. <sup>13</sup> Till I come, give heed to reading, to exhortation, to teaching. <sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. <sup>15</sup> Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. <sup>16</sup> Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men as brethren: <sup>2</sup> the elder women as

## BISHOPS' BIBLE (1568) 1602

trine, which thou hast continually followed. <sup>7</sup> But cast away prophane and olde wives fables, and exercise thy selfe rather unto godlinesse: <sup>8</sup> For bodily exercise profiteth litle, but godlinesse is profitable unto all things, having promises of the life that is now, and of that which is to come. <sup>9</sup> *This is* a sure saying, and by meanes worthy to be received. <sup>10</sup> For therefore we both labour, and suffer rebuke, because wee have hoped in the living God, which is the Saviour of all men, specially of those that beleve. <sup>11</sup> These things command and teach. <sup>12</sup> Let no man despise thy youth: but be thou a paterne of the beleevers, in word, in conversation, in charity, in spirit, in faith, in chastitie. <sup>13</sup> Till I come, give attendance to reading, to exhortation, to doctrine. <sup>14</sup> Despise not the gift that is in thee, which was given thee through prophesie, with the laying on of handes, by the authoritie of the eldership. <sup>15</sup> Have a care of these things, and give thy selfe unto them, that it may be seene howe thou profitest in all things. <sup>16</sup> Take heede unto thy selfe, and unto doctrine, and continue therein: for in doing this, thou shalt both save thy selfe, and them that heare thee.

5 Rebuke not an Elder, but exhort him as a father, the yonger men as brethren: <sup>2</sup> The elder women as

## RSV (1946) 1960

have followed. <sup>7</sup> Have nothing to do with godless and silly myths. Train yourself in godliness; <sup>8</sup> for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. <sup>9</sup> The saying is sure and worthy of full acceptance. <sup>10</sup> For to this end we toil and strive,<sup>j</sup> because we have our hope set on the living God, who is the Savior of all men, especially of those who believe.

<sup>11</sup> Command and teach these things. <sup>12</sup> Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. <sup>13</sup> Till I come, attend to the public reading of scripture, to preaching, to teaching. <sup>14</sup> Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you. <sup>15</sup> Practice these duties, devote yourself to them, so that all may see your progress. <sup>16</sup> Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers.

5 Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers. <sup>2</sup> older women like mothers, younger women like sisters, in all purity.

<sup>j</sup> Other ancient authorities read *suffer reproach*

## TYNDALE (1525) 1535

as mothers, the yonger as systers, with all purenes. <sup>3</sup> Honoure wyddowes which are true wyddowes. <sup>4</sup> Yf eny wyddowe have children or neves, let them learne fyrst to rule their awne houses godly and to recompense their elders. For that is good and acceptable before God. <sup>5</sup> She that is a very wyddowe and frendlesse, putteth her trust in God, and continueth in supplicacion and prayer nyght and daye. <sup>6</sup> But she that liveth in pleasure, is deed even yet alive. <sup>7</sup> And these thynges commaunde, that they maye be without faute. <sup>8</sup> Yf ther be eny that provideth not for his awne and namely for them of his housholde, the same denyeth the fayth, and is worsse then an infidell.

<sup>9</sup> Let no wyddowe be chosen under threscore yere olde, and soche a one as was the wyfe of one man, <sup>10</sup> and well reported of in good workes: yf she have norissed chyl dren, yf she have bene liberall to straungers, yf she have wessed the saynctes fete, yf she have ministred unto them which were in adversitie, yf she were continually geven unto all maner good workes. <sup>11</sup> The yonger wyddowes refuse. For when they have begone to wexe wantone, to the dishonoure of Christ, then will they mary, <sup>12</sup> havinge damnacion, because they have broken their fyrst fayth. <sup>13</sup> And also they learne to go from housse to housse ydle ye not ydle only, but also tryflinge and busybodyes, speakinge things which are not comly.

<sup>14</sup> I will therfore that the yonger women mary and beare chyl dren, and gyde the housse, and geve none

## RHEIMS 1582

<sup>3</sup> Honour widowes: which are widowes in deede. <sup>4</sup> But if any widow have children or nephewes: let her learne first to rule her owne house, and to render mutual dutie to her parents. for this is acceptable before God. <sup>5</sup> But she that is a widow in deede and desolate: let her hope in God, and continue in obsecrations and praiers night and day. <sup>6</sup> For she that is in delicioussenes, living is dead. <sup>7</sup> And this commaund that they be blamlesse. <sup>8</sup> But if any man have not care of his owne, and especially of his domesticals, he hath denied the faith, and is worse then an infidel. <sup>9</sup> Let a widow be chosen of no lesse then three score yeres, which hath been the wife of one husband, <sup>10</sup> having testimonie in good workes, if she have brought up her children, if she have received to harbour, if she have washed the Sainctes feete, if she have ministred to them that suffer tribulation, if she have folowed every good worke. <sup>11</sup> But the yonger widowes avoid. For when they shal be wanton in Christ, they wil marie: <sup>12</sup> having damnation, because they have made void their first faith. <sup>13</sup> and withal idle also they learne to goe about from house to house: not only idle, but also ful of wordes and curious, speaking things which they ought not. <sup>14</sup> I wil therfore the yonger to marie, to bring forth children, to be housewives: to give no occasion to the adver-

## GREAT BIBLE (1539) 1540

<sup>3</sup> Honoure wyddowes, which are true wyddowes. <sup>4</sup> If eny wyddow have chyl dren or nevews, let them learne fyrst to rule their awne houses godly and to recompense their elders. For that is good and acceptable before God. <sup>5</sup> She that is a true wyddowe and frendlesse, putteth her trust in God, and contynueth in supplicacyons and prayers nyght and daye. <sup>6</sup> But she that lyveth in pleasure, is deed, even yet alyve. <sup>7</sup> And these thynges commaunde that they maye be without rebuke. <sup>8</sup> But yf eny provide not for her awne (and specially for them of her housholde) the same hath denied the fayth, and is worsse then an infydell.

<sup>9</sup> Let no wyddowe be chosen under threscore yere olde, and soch a one as was the wyfe of one man, <sup>10</sup> and well reported of men in good workes: yf she have brought up chyl dren, yf she have lodged strangers, yf she have wessed the saynctes fete, yf she have mynistred unto them whych were in adversytie, yf she have bene continually geven unto all maner of good workes. <sup>11</sup> The yonger wyddowes refuse. For when they have begonne to wexe wanton agaynst Christ, they wyll mary, <sup>12</sup> havynge damnacyon, because they have cast awaye their fyrst fayth. <sup>13</sup> And also they learne to goo from house to house ydle: yee not ydle onely, but also tattlers and besybodies, speakynge thynges which are not comly.

<sup>14</sup> I wyll therfore that the yonger women mary, to beare chyl dren, to guyde the house, and geve none occasyon to

## KJ (1611) 1873

mothers; the younger as sisters, with all purity. <sup>3</sup> Honour widows that are widows indeed. <sup>4</sup> But if any widow have children or nephews, let them learn first to shew piety at home, and to requite *their* parents: for that is good and acceptable before God. <sup>5</sup> Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. <sup>6</sup> But she that liveth in pleasure is dead while she liveth. <sup>7</sup> And these *things* give in charge, that they may be blameless. <sup>8</sup> But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. <sup>9</sup> Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; <sup>10</sup> if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. <sup>11</sup> But the younger widows refuse: for when they have *begun* to wax wanton against Christ, they will marry; <sup>12</sup> having damnation, because they have cast off *their* first faith. <sup>13</sup> And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking *things* which they ought not. <sup>14</sup> I will therefore that the younger *women* marry, bear children, guide the house, give none occasion to

## GENEVA BIBLE (1560) 1562

mothers, the yonger as sisters, with all purenes. <sup>3</sup>Honour widowes, whiche are widowes in dede. <sup>4</sup>But if any widow have children or nephewes, let them learne first to shewe godlines towarde their owne house, and to recompense their kinned: for that is an honest thinge and acceptable before God. <sup>5</sup>And she that is a widow in dede and lefte alone, trusteth in God, and continueth in supplications and prayers night and day. <sup>6</sup>But she that liveth in pleasure, is dead, while she liveth. <sup>7</sup>These things therefore commande, that they may be blameles. <sup>8</sup>If there be any that provideth not for hys owne, and namely for them of his housholde, he denieth the faith, and is worse then an infidel. <sup>9</sup>Let not a widow be taken into the nomber under thre score yere olde, that hathe bene the wife of one housband. <sup>10</sup>And wel reported of for good workes: if she have nourished her children, if she have lodged the strangers, if she have washed the Saintes fete, if she have ministred unto them which were in adversitie, if she were continually given unto everie good worke. <sup>11</sup>But refuse the yonger widowes: for when they have begonne to waxe wanton against Christ, they wil marie, <sup>12</sup>Having damnation, because they have broken the first faith. <sup>13</sup>And likewise also being ydle they learne to go about from house to house: yea, (they are) not onely ydle, but also prattlers and busibodies, speaking things which are not comelie. <sup>14</sup>I wil therefore that the yonger women marie, and beare children, and gouverne the house, (and) give none occasion

## (RV 1881) ASV 1901

mothers; the younger as sisters, in all purity. <sup>3</sup>Honor widows that are widows indeed. <sup>4</sup>But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. <sup>5</sup>Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. <sup>6</sup>But she that giveth herself to pleasure is dead while she liveth. <sup>7</sup>These things also command, that they may be without reproach. <sup>8</sup>But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. <sup>9</sup>Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, <sup>10</sup>well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. <sup>11</sup>But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; <sup>12</sup>having condemnation, because they have rejected their first pledge. <sup>13</sup>And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. <sup>14</sup>I desire therefore that the younger *widows* marry, bear children, rule the household, give no occasion to the ad-

## BISHOPS' BIBLE (1568) 1602

mothers, the yonger as sisters, in all chastitie. <sup>3</sup>Honour widowes, which are widowes in deede. <sup>4</sup>But if any widowe have children or nephues, let them learne first to rule their owne houses godly, and to recompense all their elder kins-folkes: for that is good and acceptable before God. <sup>5</sup>And she that is a widow in deede, and left alone, hopeth in God, and continueth in supplications and prayers night and day, <sup>6</sup>But she that liveth in pleasure, is dead, being alive. <sup>7</sup>And these things command, that they may be blamelesse. <sup>8</sup>But if any provide not for his owne, and specially for them of his household, he hath denied the faith, and is worse then an infidel. <sup>9</sup>Let not a widow be chosen under threescore yeres old, having bene the wife of one man, <sup>10</sup>And well reported of in good workes, if she have brought up children, if shee have lodged strangers, if she have washed the saints feete, if she have ministred unto them that were in adversitie, if she have bene continually given to every good worke. <sup>11</sup>But the yonger widowes refuse, for when they have begun to waxe wanton against Christ, they will marrie: <sup>12</sup>Having damnation, because they have cast away their first faith. <sup>13</sup>They learne to wander about from house to house idle, yea not idle onely, but also tatlers and busibodies, speaking things that are not comely. <sup>14</sup>I will therefore that the yonger women doe marrie, to beare children, to guide the house, to give none occasion to the adversarie to speake slanderously,

## RSV (1946) 1960

<sup>3</sup>Honor widows who are real widows. <sup>4</sup>If a widow has children or grandchildren, let them first learn their religious duty to their own family and make some return to their parents; for this is acceptable in the sight of God. <sup>5</sup>She who is a real widow, and is left all alone, has set her hope on God and continues in supplications and prayers night and day; <sup>6</sup>whereas she who is self-indulgent is dead even while she lives. <sup>7</sup>Command this, so that they may be without reproach. <sup>8</sup>If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever.

<sup>9</sup>Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband; <sup>10</sup>and she must be well attested for her good deeds, as one who has brought up children, shown hospitality, washed the feet of the saints, relieved the afflicted, and devoted herself to doing good in every way. <sup>11</sup>But refuse to enrol younger widows; for when they grow wanton against Christ they desire to marry, <sup>12</sup>and so they incur condemnation for having violated their first pledge. <sup>13</sup>Besides that, they learn to be idlers, gadding about from house to house, and not only idlers but gossips and busybodies, saying what they should not. <sup>14</sup>So I would have younger widows marry, bear children, rule their households, and

## TYNDALE (1525) 1535

occasion to the adversary to speake evyll. <sup>15</sup> For many of them are all redy turned bake, and are gone after Satan. <sup>16</sup> And yf eny man or woman that beleveth have widdowes, let them minister unto them, and let not the congregacion be charged: that ye maye have sufficient for them that are wyddowes in dede.

<sup>17</sup> The elders that rule well, are worthy of double honoure, most specially they which laboure in the worde and in teaching. <sup>18</sup> For the scripture sayth: thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. <sup>19</sup> Agaynst an elder receave none accusacion: but under two or thre witnesses. <sup>20</sup> Them that synne, rebuke openly, that other maye feare.

<sup>21</sup> I testifie before God and the Lorde Jesus Christ and the electe angels, that thou observe these thinges with out hasty judgement, and do nothinge parcially. <sup>22</sup> Laye hondes sodenly on no man nether be partaker of other mens synnes: kepe thy selfe pure. <sup>23</sup> Drinke no lenger water, but use a lytell wyne, for thy stommakes sake and thyne often diseases.

<sup>24</sup> Some mennes synnes are open before honde and go before unto judgement: some mennes synnes folowe after. <sup>25</sup> Lykwise also good workes are manifest before honde and they that are other wyse, cannot be hyd.

## RHEIMS 1582

sarie for to speake evil. <sup>15</sup> For now certaine are turned backe after Satan. <sup>16</sup> If any faithful man have widowes, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widowes in deede.

<sup>17</sup> The priestes that rule wel, let them be esteemed worthie of double honour: especially they that labour in the word and doctrine. <sup>18</sup> For the Scripture saith: *Thou shalt not moosel the mouth to the oxe that treadeth out the corne* and, *The worke man is worthie of his hire*. <sup>19</sup> Against a priest receive not accusation: but under two or three witnessess. <sup>20</sup> Them that sinne, reprove before al: that the rest also may have feare.

<sup>21</sup> I testifie before God and Christ JESUS, and the elect Angels, that thou keepe these things without prejudice, doing nothing by declining to the one part. <sup>22</sup> Impose handes on no man lightly, neither do thou communicate with other mens sinnes. Keepe thy self chast. <sup>23</sup> Drinke not yet water: but use a litle wine for thy stomake, and thy often infirmities. <sup>24</sup> Certaine mens sinnes be manifest, going before to judgement: and certaine men they folow. <sup>25</sup> In like maner also good deedes be manifest, and they that are otherwise, can not be hidde.

## GREAT BIBLE (1539) 1540

the adversary to speake evyll. <sup>15</sup> For many of them are all ready turned backe, and are gone after Satan. <sup>16</sup> And yf eny man or woman that beleveth have wyddowes, let them mynyster unto them, and let not the congregacyon be charged: that there maye be sufficyent for them that are wyddowes in dede.

<sup>17</sup> The elders that rule well, are worthy of double honoure, most specially they whych laboure in the worde and teachynge. <sup>18</sup> For the scripture sayth: thou shalt not moosel the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his reward. <sup>19</sup> Agaynst an elder, receave none accusacyon: but under two or thre witnesses. <sup>20</sup> Them that synne, rebuke openly, that other also maye feare.

<sup>21</sup> I testifye before God and the Lord Jesus Christ and the electe angels, that thou observe these thynges without hastynesse of judgement, and do nothinge parcially. <sup>22</sup> Laye handes sodenly on no man, nether be partaker of other mens synnes: kepe thy selfe pure. <sup>23</sup> Dryncke no lenger water, but use a lytell wyne for thy stomakes sake and thyne often dyseases.

<sup>24</sup> Some mennes synnes are open before hande, and go before unto judgement: and some mennes synnes folowe after. <sup>25</sup> Lykewyse also good workes are manifest before hande, and they that are other wyse, cannot be hyd.

## KJ (1611) 1873

the adversary to speak reproachfully. <sup>15</sup> For some are already turned aside after Satan. <sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

<sup>17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup> For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. <sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses. <sup>20</sup> Them that sin rebuke before all, that others also may fear. <sup>21</sup> I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. <sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. <sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. <sup>24</sup> Some men's sins are open beforehand, going before to judgment; and some men they follow after. <sup>25</sup> Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

## GENEVA BIBLE (1560) 1562

to the adversarie to speake evil. <sup>15</sup> For certeine are already turned backe after Satan. <sup>16</sup> If any faithful man, or faithful woman have widowes, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widowes in dede.

<sup>17</sup> The Elders that rule wel, are worthie of double honour specially they which labour in the worde and doctrine. <sup>18</sup> For the Scripture saith, Thou shalt not mousel the mouth of the ox that treadeth out the corne: and, The labourer is worthie of his wages. <sup>19</sup> Against an Elder receive none accusation but under two or thre witnesses. <sup>20</sup> Them that sinne, rebuke openly, that the rest also may feare.

<sup>21</sup> I charge (thee) before God and the Lord Jesus Christ, and the elect Angels, that thou observe these thyngs without preferring one to another, and do nothing partially. <sup>22</sup> Lay hands suddenly on no man, nether be partaker of other mens sinnes: kepe thy self pure. <sup>23</sup> Drinke no longer water, but use a little wine for thy stomakes sake, and thine often infirmities. <sup>24</sup> Some mens sinnes are open before hand, and go before unto judgement: but some mens followe after. <sup>25</sup> Likewise also the good workes are manifest before hand, and thei that are otherwise can not be hid.

## (RV 1881) ASV 1901

versary for reviling: <sup>15</sup> for already some are turned aside after Satan. <sup>16</sup> If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

<sup>17</sup> Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. <sup>18</sup> For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire. <sup>19</sup> Against an elder receive not an accusation, except at the mouth of two or three witnesses. <sup>20</sup> Them that sin reprove in the sight of all, that the rest also may be in fear. <sup>21</sup> I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. <sup>22</sup> Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. <sup>23</sup> Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. <sup>24</sup> Some men's sins are evident, going before unto judgment; and some men also they follow after. <sup>25</sup> In like manner also there are good works that are evident; and such as are otherwise cannot be hid.

## BISHOPS' BIBLE (1568) 1602

<sup>15</sup> For certaine of them are already turned backe after Satan. <sup>16</sup> If any man or woman that beleeveth have widowes, let them sustaine them, and let not the Church be charged, that it may sustaine them that are widowes in deed. <sup>17</sup> The Elders that rule well, let them bee counted worthy of double honour, most specially they which labour in the word and teaching. <sup>18</sup> For the Scripture saith, Thou shalt not moosel the Oxe that treadeth out the corne: and, The labourer is worthy of his reward. <sup>19</sup> Against an elder receive none accusation, but under two or three witnesses. <sup>20</sup> Them that sinne, rebuke before all, that other also may feare. <sup>21</sup> I testifie before God, and the Lorde Jesus Christ, and the elect Angels, that thou observe these things without hastinesse of judgement, and do nothing after partiality. <sup>22</sup> Lay hands suddenly on no man, neither be partaker of other mens sinnes. Keepe thy selfe chaste. <sup>23</sup> Drinke no longer water: but use a little wine for thy stomacks sake, and thine often diseases. <sup>24</sup> Some mens sinnes are open before hand, hasting before unto judgement, and in some they follow after. <sup>25</sup> Likewise also good workes are manifest before hand, and they that are otherwise, cannot be hid.

## RSV (1946) 1960

give the enemy no occasion to revile us. <sup>15</sup> For some have already strayed after Satan. <sup>16</sup> If any believing woman<sup>1</sup> has relatives who are widows, let her assist them; let the church not be burdened, so that it may assist those who are real widows.

<sup>17</sup> Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; <sup>18</sup> for the scripture says, "You shall not muzzle an ox when it is treading out the grain," and, "The laborer deserves his wages." <sup>19</sup> Never admit any charge against an elder except on the evidence of two or three witnesses. <sup>20</sup> As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. <sup>21</sup> In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without favor, doing nothing from partiality. <sup>22</sup> Do not be hasty in the laying on of hands, nor participate in another man's sins; keep yourself pure.

<sup>23</sup> No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.

<sup>24</sup> The sins of some men are conspicuous, pointing to judgment, but the sins of others appear later. <sup>25</sup> So also good deeds are conspicuous; and even when they are not, they cannot remain hidden.

<sup>1</sup> Other ancient authorities read *man or woman*; others, simply *man*

## TYNDALE (1525) 1535

6 Let as many servauntes as are under the yoke, counte their masters worthy of all honour, that the name of God and his doctryne be not evyll spoken of. <sup>2</sup> Se that they which have belevinge masters, despyse them not because they are brethren: but so moche the rather do service, for as moche as they are belevinge and beloved and partakers of the benefite.

These thinges teache and exhorte. <sup>3</sup> Yf eny man teache other wyse, and is not content with the wholsome wordes of oure Lorde Jesu Christ, and with the doctrine of godlynes, <sup>4</sup> he is pufte up and knoweth nothings: but wasteth his braynes about questions and stryfe of wordes, wherof spryng envy, stryfe, raylynges, evyll surmysinges <sup>5</sup> and vayne disputacions of men with corrupte myndes and destitute of the trueth, which thinke that lucre is godlynes. From soche seporate thy selfe. <sup>6</sup> Godlynes is greate riches, yf a man be content with that he hath. <sup>7</sup> For we brought nothinge into the worlde, and it is a playne case that we can cary nothinge out.

<sup>8</sup> When we have fode and rayment, let us therwith be content. <sup>9</sup> They that wilbe ryche, faule into temptacion and snares, and into many folysshe and noysome lustes, which drounde men in perdition and destruccion. <sup>10</sup> For coveteousnes is the rote of all evyll, which whill some lusted after, they erred from the fayth, and tanglid them selves with many sorowes. <sup>11</sup> But thou which arte the man of God, flye soche thinges. Folowe rightewesnes, godlines,

## RHEIMS 1582

6 Whosoever are servantes under yoke, let them counte their maisters worthie of al honour: lest the name of our Lord and his doctrine be blasphemed. <sup>2</sup> But they that have faithful maisters, let them not contemne them because they are brethren, but serve the rather, because they be faithful and beloved, which are partakers of the benefite. These things teache and exhort.

<sup>3</sup> If any man teach otherwise, and consent not to the sound wordes of our Lord JESUS Christ, and to that doctrine which is according to pietie: <sup>4</sup> he is proude, knowing nothing, but languishing about questions and strife of wordes: of which rise envies, contentions, blasphemies, evil suspicions, <sup>5</sup> conflictes of men corrupted in their minde, and that are deprived of the truth, that esteeme gaine to be pietie. <sup>6</sup> But pietie with sufficiencie is great gaine. <sup>7</sup> For we brought nothing into this world: doubtlesse, neither can we take away any thing. <sup>8</sup> But having foode, and wherwith to be covered, with these we are content. <sup>9</sup> For they that will be made riche, fall into tentation and the snare of the devil, and many desires unprofitable and hurtful, which drowne men into destruction and perdition. <sup>10</sup> For the roote of al evils is covetousenes: which certaine desiring have erred from the faith, and have intangled them selves in many sorowes.

<sup>11</sup> But thou, o man of God, flee these things: and pursue

## GREAT BIBLE (1539) 1540

6 Let as many servauntes as are under the yoke, counte theyr masters worthy of all honour, that the name of God and hys doctryne be not evyll spoken of. <sup>2</sup> Se that they whych have belevyng masters, despyse them not because they are brethren: but rather do service, for as moch as they are belevyng and beloved, and partakers of the benefyte.

These thynges teach and exhorte. <sup>3</sup> If eny man folowe other doctrine, and encline not unto the wholsome wordes of oure Lorde Jesu Christ, and to the doctrine which is accordyng to Godlynes, <sup>4</sup> he is pufte up, and knoweth nothyng: but wasteth hys braynes about questions and stryfe, of wordes, <sup>5</sup> wher of spryng envy, stryfe, raylynges, evyll surmysynges, vayne disputacyon of men that have corrupte myndes, and that are robbed of the trueth: which thinke, that lucre is godlynes. From them that are soch separate thy selfe. <sup>6</sup> Godlynes is greate ryche. If a man be content with that he hath. <sup>7</sup> For we brought nothyng into the worlde, nether maye we cary any thyng out.

<sup>8</sup> But when we have fode and rayment we must ther with be content. <sup>9</sup> They that wylbe ryche, fall into temptacyon and snares, (*of the devyll*) and into many folysshe and noysome lustes, which droune men into perdition and destruccyon. <sup>10</sup> For coveteousnes of money is the rote of all evyll: whych whyll some lusted after, they erred from the fayth, and tanglyd them selves with many sorowes. <sup>11</sup> But thou man of God, flye soch thynges. Folowe ryghtewesnes,

## KJ (1611) 1873

6 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. <sup>2</sup> And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These *things* teach and exhort. <sup>3</sup> If any *man* teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; <sup>4</sup> he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>5</sup> perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. <sup>6</sup> But godliness with contentment is great gain. <sup>7</sup> For we brought nothing into *this* world, *and it is* certain we can carry nothing out. <sup>8</sup> And having food and raiment let us be therewith content. <sup>9</sup> But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup> For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. <sup>11</sup> But thou, O man of God, flee these *things*; and follow *after* righteousness, god-

## GENEVA BIBLE (1560) 1562

6 Let as many servants as are under the yoke counte their masters worthie of al honour, that the Name of God, and (his) doctrine be not evil spoken of. <sup>2</sup> And they whiche have beleiving masters, let them not despise them, because they are brethren, but rather do service, because thei are faithful, and beloved, and partakers of the benefite. These things teache and exhorte. <sup>3</sup> If any man teach other wise, and consenteth not to the wholesome wordes of our Lorde Jesus Christe, and to the doctrine, whiche is accordyng to godlines. <sup>4</sup> He is puffed up and knoweth nothyng, but doteth about questions and strife of wordes, whereof cometh envie, strife, railings, evil surmisings. <sup>5</sup> Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlines: from suche separate thy self. <sup>6</sup> But godlines is great gaine, if a man be content with that he hath. <sup>7</sup> For we brought nothing into the worlde, (and) it is certeine, that we can carie nothing out. <sup>8</sup> Therefore when we have fode and raiment let us therewith be content. <sup>9</sup> For they that will be riche, fall into tentation and snares, and into many foolish and noysome lustes, whiche drowne men in perdition and destruction. <sup>10</sup> For the desire of money is the roote of all evil, whiche while some lusted after, they erred from the faith, and perced themselves through with many sorowes. <sup>11</sup> But thou, o man of God, flee these thyngs, and followe after righteousness,

## (RV 1881) ASV 1901

6 Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. <sup>2</sup> And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

<sup>3</sup> If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; <sup>4</sup> he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>5</sup> wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. <sup>6</sup> But godliness with contentment is great gain: <sup>7</sup> for we brought nothing into the world, for neither can we carry anything out; <sup>8</sup> but having food and covering we shall be therewith content. <sup>9</sup> But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. <sup>10</sup> For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

<sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience,

## BISHOPS' BIBLE (1568) 1602

6 Let as many servants as are under the yoke, count their masters worthy of all honour, that the Name of God and his doctrine be not blasphemed. <sup>2</sup> And they which have beleiving masters, let them not despise them, because they are brethren, but rather let them do service, for as much as they are beleiving and beloved, and partakers of the benefit: These things teach and exhort. <sup>3</sup> If any man teach otherwise, and consenteth not unto the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse: <sup>4</sup> He is puffed up, knowing nothing, but doting about questions, and strifes of wordes, whereof commeth envy, strife, railings, evil surmisings, <sup>5</sup> Vaine disputations of men of corrupt mindes, destitute of the trueth, thinking lucre to be godlinesse: From such be thou separate. <sup>6</sup> Godlinesse is great lucre, if a man be content with that he hath. <sup>7</sup> For we brought nothing into the world, and it is certaine that wee may cary nought away. <sup>8</sup> But having foode and rayment, wee must therewith be content. <sup>9</sup> For they that will be rich, fall into temptation and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction. <sup>10</sup> For love of money is the roote of all evill, which while some lusted after, they erred from the faith, and pierced themselves through with many sorowes. <sup>11</sup> But thou, O man of God, flee these things, and follow after righteousness,

## RSV (1946) 1960

6 Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be defamed. <sup>2</sup> Those who have believing masters must not be disrespectful on the ground that they are brethren; rather they must serve all the better since those who benefit by their service are believers and beloved.

Teach and urge these duties. <sup>3</sup> If any one teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching which accords with godliness, <sup>4</sup> he is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words, which produce envy, dissension, slander, base suspicions, <sup>5</sup> and wrangling among men who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain. <sup>6</sup> There is great gain in godliness with contentment; <sup>7</sup> for we brought nothing into the world, and <sup>8</sup> we cannot take anything out of the world; <sup>9</sup> but if we have food and clothing, with these we shall be content. <sup>10</sup> But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. <sup>11</sup> For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs.

<sup>11</sup> But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentle-

<sup>m</sup>Other ancient authorities insert *it is certain that*

## TYNDALE (1525) 1535

love, pacience and meknes. <sup>12</sup> Fight the good fight of fayth. Laye honde on eternall lyfe, wherunto thou arte called, and hast professed a good profession before many witnessers.

<sup>13</sup> I geve the charge in the sight of god, which quickneth all thynges, and before Jesu Christ which under Poncius Pylate witnessed a good witnessinge, <sup>14</sup> that thou kepe the commaundement, and be without spotte and unrebukeable, untill the apperinge of oure lorde Jesus Christ, <sup>15</sup> which apperinge (when the tyme is come) he shall shewe that is blessed and myghty only, kinge of kinges, and lorde of lordes, <sup>16</sup> which only hath immortalite, and dwelleth in light that no man can attayne, whom never man sawe, nether can se, unto whom be honoure and ruler everlastinge. Amen.

<sup>17</sup> Charge them that are ryche in this worlde, that they be not excedinge wyse, and that they trust not in the uncertayne ryches, but in the livinge God, which geveth us abundantly all thynges to enjoye them, <sup>18</sup> and that they do good, and be riche in good workes, and redy to geve and distribute, <sup>19</sup> layinge up in store for them selves a good foundation agaynst the tyme to come that they maye obtayne eternall lyfe.

<sup>20</sup> O Timothe save that which is geven the to kepe, and avoyde unghostly vanities of voyces and opposicions of science falsly so called, <sup>21</sup> which science whyll some professed, they have erred as concerninge the fayth. Grace be with the. Amen.

## RHEIMS 1582

justice, pietie, faith, charitie, patience, mildenes. <sup>12</sup> Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast confessed a good confession before many witnesses. <sup>13</sup> I commaund thee before God who quickeneth al things, and Christ JESUS who gave testimonie under Pontius Pilate a good confession: <sup>14</sup> that thou keepe the commaundement without spotte, blamelesse unto the comming of our Lord Jesus Christ. <sup>15</sup> which in due times the Blessed and onely Mightie wil shew, the King of kings and Lord of lordes, <sup>16</sup> who only hath immortalitie, and inhabiteth light not accessible, whom no man hath seen, yea neither can see, to whom be honour and empire everlasting. Amen.

<sup>17</sup> Commaund the riche of this world not to be high minded, nor to trust in the uncertaintie of riches, but in the living God (who giveth us al things abundantly to enjoy) <sup>18</sup> to doe wel, to become riche in good workes, to give easily, to communicate, <sup>19</sup> to heape unto them selves a good foundation for the time to come, that they may apprehend the true life.

<sup>20</sup> O Timothee, keepe the *depositum*, avoiding the profane novelties of voices, and oppositions of falsely called knowledge. <sup>21</sup> Which certaine promising, have erred about the faith. Grace be with thee. Amen.

## GREAT BIBLE (1539) 1540

godlynes, fayth, love, pacience, meaknes. <sup>12</sup> Fyght the good fyght of fayth. Laye, hande on eternall lyfe, wher unto thou art also called, and hast professed a good professyon before many witnessers.

<sup>13</sup> I geve the charge in the syght of God, which quickneth all thynges, and before Jesu Chryst (which under Poncius Pylate wytnessed a good witnessyng) <sup>14</sup> that thou kepe the commaundement, and be without spotte and unrebukeable, untill the appearynge of oure Lorde Jesus Christ, <sup>15</sup> which appearyng (in hys tyme) he shall shewe, that is blessed and myghty onely, kynge of kynges, and Lorde of Lordes, <sup>16</sup> whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath sene, nether can se, unto whom be honoure and rule everlastyng. Amen.

<sup>17</sup> Charge them which are ryche in this world, that they be not hye mynded, ner trust in uncertayne ryches, but in the lyvinge God (which geveth us abundantly all thynges to enjoye them) <sup>18</sup> that they do good: that they be riche in good workes: that they be redy to geve and gladly to distribute, <sup>19</sup> laying up in store for them selves a good fundacion against the tyme to come, that they maye obtayne eternall lyfe.

<sup>20</sup> O Timothe, save that which is geven the to kepe, and avoyde unghostly vanyties of voyces and opposycions of science falsly so called: <sup>21</sup> whych science whyle some professed, they erred as concernyng the fayth. Grace be with the. Amen.

## KJ (1611) 1873

liness, faith, love, patience, meekness. <sup>12</sup> Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup> I give thee charge in the sight of God, who quickeneth all *things*, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup> that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: <sup>15</sup> which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; <sup>16</sup> who only hath immortality, dwelling in the light which no *man* can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

<sup>17</sup> Charge *them that are* rich in this world, that *they* be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all *things* to enjoy; <sup>18</sup> that *they* do good, that *they* be rich in good works, ready to distribute, willing to communicate; <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. <sup>20</sup> O Timothy, keep that which is committed to *thy* trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: <sup>21</sup> which some professing have erred concerning the faith. Grace *be* with thee. Amen.

## GENEVA BIBLE (1560) 1562

godlines, faith, love, pacience, (and) meekenes. <sup>12</sup> Fight the good fight of faith: laye holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup> I charge thee in the sight of GOD, who quickneth al things, and before Jesus Christ whiche under Pontius Pilate witnessed a good confession. <sup>14</sup> That thou kepe (this) commandement without spot, and unrebukeable, until the appearing of our Lord Jesus Christ. <sup>15</sup> Whiche in due time he shal shewe, that is blessed and prince onely, the King of Kings and Lord of Lords. <sup>16</sup> Who onely hathe immortalitie, and dwelleth in the light that none can atteine unto, whome never man sawe, nether can se, unto whome (be) honour and power everlasting. Amen. <sup>17</sup> Charge them that are riche in this worlde, that they be not high minded, and that they trust not in uncerteine riches, but in the living God, [whiche giveth us abundantly all things to enjoye] <sup>18</sup> That they do good, (and) be riche in good workes, (and) readie to distribute, and communicate. <sup>19</sup> Laying up in store for them selves a good fundation against the time to come, that they may obtaine eternall life. <sup>20</sup> O Timotheus, kepe that whiche is committed unto thee, and avoide profane (and) vaine babblings, and oppositions of science falsely so called. <sup>21</sup> Whiche while some professe, they have erred concernyng the faith. Grace (be) with thee. Amen.

## (RV 1881) ASV 1901

meekness. <sup>12</sup> Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. <sup>13</sup> I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; <sup>14</sup> that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ; <sup>15</sup> which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; <sup>16</sup> who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honor and power eternal. Amen.

<sup>17</sup> Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; <sup>18</sup> that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

<sup>20</sup> O Timothy, guard that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; <sup>21</sup> which some professing have erred concerning the faith.

Grace be with you.

## BISHOPS' BIBLE (1568) 1602

nesse, godlinesse, faith, love, patience, meekenesse. <sup>12</sup> Fight the good fight of faith, lay hand on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate witnessed a good profession, <sup>14</sup> That thou keepe the commaundement without spot, unrebukeable, untill the appearing of our Lord Jesus Christ: <sup>15</sup> Which in his time he shall shew, that is blessed and prince onely, the king of kings, and Lord of lords, <sup>16</sup> Who onely hath immortality, dwelling in the light that no man can attain unto, whom no man hath seene, neither can see, unto whome be honour and power everlasting, Amen. <sup>17</sup> Charge them which are rich in this world, that they be not high minded, nor trust in uncerteine riches, but in the living God (which giveth us abundantly all things to enjoy: <sup>18</sup> That they doe good, that they be rich in good workes, that they be ready to give, glad to distribute: <sup>19</sup> Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life. <sup>20</sup> O Timotheus, save that which is given thee to keepe, avoiding prophane and vaine babblings, and oppositions of science, falsly so called. <sup>21</sup> Which some professing, have erred concerning the faith. Grace *be* with thee, Amen.

## RSV (1946) 1960

ness. <sup>12</sup> Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. <sup>13</sup> In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, <sup>14</sup> I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; <sup>15</sup> and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen.

<sup>17</sup> As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes us with everything to enjoy. <sup>18</sup> They are to do good, to be rich in good deeds, liberal and generous, <sup>19</sup> thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is *life* indeed.

<sup>20</sup> O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, <sup>21</sup> for by professing it some have missed the mark as regards the faith.

Grace be with you.



Tyndale (1525) 1535  
THE SECONDE EPISTLE OF S.PAUL THE APOSTLE  
UNTO TIMOTHE.

Great Bible (1539) 1540  
THE SECONDE EPISTLE OF SAYNCT PAUL THE APOSTLE  
UNTO TIMOTHE.

Geneva Bible (1560) 1562  
THE SECONDE EPISTLE OF PAUL TO TIMOTHEUS.

Bishops' Bible (1568) 1602  
THE SECOND EPISTLE OF SAINT PAUL  
TO TIMOTHIE.

Rheims 1582  
THE SECOND EPISTLE OF PAUL TO TIMOTHEE.

King James Version (1611) 1873  
THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO TIMOTHY.

American Standard Version (1881) 1901  
THE SECOND EPISTLE OF PAUL TO TIMOTHY

Revised Standard Version (1946) 1960  
THE SECOND LETTER OF PAUL TO TIMOTHY

## TYNDALE (1525) 1535

1 Paul an Apostle of Jesu Christ, by the will of God to preache the promes of lyfe, which lyfe is in Christ Jesu.

<sup>2</sup>To Timothe his beloved sonne.

Grace, mercy and peace, from God the father, and from Jesu Christ oure Lorde.

<sup>3</sup>I thanke God, whom I serve from myne elders with pure conscience, that with out ceasinge I make mencion of the in my prayers nyght and daye, <sup>4</sup>desyringe to se the, myndfull of thy teares: so that I am filled with joye, <sup>5</sup>when I call to remembraunce the unfayned fayth that is in the, which dwelt fyrst in thy graundmother Lois, and in thy mother Eunica: and am assure that it dwelleth in the also.

<sup>6</sup>Wherefore I warne the that thou stere up the gyfte of God which is in the, by the puttinge on of my hondes. <sup>7</sup>For God hath not geven to us the sprete of feare, but of power, and of love, and of sobrenes of mynde. <sup>8</sup>Be not ashamed to testifie oure Lorde, nether be ashamed of me, which am bounde for his sake: but suffre thou adversitie also with the gospell, thorow the power of God, <sup>9</sup>which saved us, and called us with an holy callinge, not accordinge to oure dedes, but accordinge to his awne purpose and grace, which grace was geven thorowe Christ Jesu before the worlde was, <sup>10</sup>but is now declared openly by the appearynge of oure savioure Jesu Christ, which hath put away deeth, and hath brought lyfe and immortalite unto

## RHEIMS 1582

1 Paul an Apostle of JESUS Christ by the wil of God, according to the promisse of the life which is in Christ JESUS: <sup>2</sup>to Timothee my deerest sonne, grace, mercie, peace from God the father, and Christ JESUS our Lord.

<sup>3</sup>I give thanks to God, whom I serve from my progenitours in a pure conscience, that without intermission I have a memorie of thee in my praiers, night and day <sup>4</sup>desiring to see thee, mindeful of thy teares, that I may be filled with joy, <sup>5</sup>calling to minde that faith which is in thee not feined, which also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. <sup>6</sup>For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my handes. <sup>7</sup>For God hath not given us the spirit of feare: but of power, and love, and sobrietie. <sup>8</sup>Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but travail with the Gospel according to the power of God, <sup>9</sup>who hath delivered and called us by his holy calling, not according to our workes, but according to his purpose and grace, which was given to us in Christ JESUS before the secular times. <sup>10</sup>But it is manifested now by the illumination of our Saviour JESUS Christ, who hath destroyed death, and illuminated life and incorruption by the Gospel:

## GREAT BIBLE (1539) 1540

1 Paul an Apostle of Jesus Christ, by the wyll of God, accordynge to the promes of lyfe which is in Christ Jesu.

<sup>2</sup>To Timothe hys beloved sonne.

Grace mercy and peace from God the father, and from Jesu Christ our Lorde.

<sup>3</sup>I thanke God, whom I serve from myne elders with pure conscience, that without anye ceasyng I make mencyon of the in my prayers nyght and daye, <sup>4</sup>desyringe to se the, myndefull of thy teares: so that I am fylled with joye, <sup>5</sup>when I call to remembraunce the unfayned fayth that is in the, which dwelt fyrst in thy graundmother Lois, and in thy mother Eunica: and I am assured that it dwelleth in the also.

<sup>6</sup>Wherefore I warne the that thou stere up the gyfte of God which is in the by the puttyng on of my handes. <sup>7</sup>For God hath not geven to us the sprete of feare: but of power, and of love, and of sobrenes. <sup>8</sup>Be not thou therefore ashamed of the testimony of oure Lorde, nether be ashamed of me whych am his presoner: but suffre thou adversytie with the Gospell, accordynge to the power of God, <sup>9</sup>which saved us, and called us with an holy callinge, not accordynge to oure dedes, but accordynge to his awne purpose and grace, whych was geven us thorowe Christ Jesu (before the worlde beganne) <sup>10</sup>but is nowe declared openly by the appearynge of oure savyour Jesu Christ whych hath put away deeth, and hath brought lyfe and

## KJ (1611) 1873

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, <sup>2</sup>to Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup>I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; <sup>4</sup>greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; <sup>5</sup>when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. <sup>6</sup>Wherefore I put thee in remembrance that *thou* stir up the gift of God, which is in thee by the putting on of my hands. <sup>7</sup>For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. <sup>8</sup>Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; <sup>9</sup>who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, <sup>10</sup>but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and

## GENEVA BIBLE (1560) 1562

**1** Paul an Apostle of Jesus Christ by the will of God, accordyng to the promes of life, whiche is in Christ Jesus. <sup>2</sup>To Timotheus (my) beloved sonne: Grace, mercie, (and) peace from God the Father, and (from) Jesus Christ our Lord. <sup>3</sup>I thanke God, whome I serve from (mine) elders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day. <sup>4</sup>Desiring to se thee, mindful of thy teares, that I may be filled with joye: <sup>5</sup>When I call to remembrance the unfained faith that is in thee, whiche dwelt first in thy grandmother Lois, and in this mother Eunice, and am assured that (it dwelleth) in thee also. <sup>6</sup>Wherefore, I put thee in remembrance that thou stirre up the gifte of God whiche is in thee, by the putting on of mine hands. <sup>7</sup>For God hathe not given to us the Spirit of feare, but of power, and of love, and of a sounde minde. <sup>8</sup>Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God. <sup>9</sup>Who hathe saved us, and called us with an holie calling, not according to our workes but according to his owne purpose and grace which was given to us through Christ Jesus before the worlde was. <sup>10</sup>But is now made manifest by the appearing of our Saviour Jesus Christ, who hathe abolished death, and hathe brought life and im-

## (RV 1881) ASV 1901

**1** Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, <sup>2</sup>to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup>I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day <sup>4</sup>longing to see thee, remembering thy tears, that I may be filled with joy; <sup>5</sup>having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. <sup>6</sup>For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. <sup>7</sup>For God gave us not a spirit of fearfulness; but of power and love and discipline. <sup>8</sup>Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; <sup>9</sup>who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, <sup>10</sup>but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light

## BISHOPS' BIBLE (1568) 1602

**1** Paul an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus, <sup>2</sup>To Timothie my dearly beloved sonne: Grace, mercie, and peace from God the Father, and Christ Jesus our Lord. <sup>3</sup>I thanke God, whom I worship from *my* forefathers in pure conscience, that without ceasing I have remembrance of thee in my prayers night and day: <sup>4</sup>Greatly desiring to see thee, being mindfull of thy teares, that I may be filled with joy: <sup>5</sup>When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am assured that *it dwelleth* in thee also. <sup>6</sup>Wherefore I put thee in remembrance that thou stirre up the gift of God, which is in thee, by the putting on of my hands. <sup>7</sup>For God hath not given to us the spirit of feare, but of power, and of love, and of a sound minde. <sup>8</sup>Be not thou therefore ashamed of the testimonie of our Lord, neither of me his prisoner, but suffer thou adversity with the Gospel, according to the power of God, <sup>9</sup>Who hath saved us, and called us with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given us in Christ Jesus, before the world began: <sup>10</sup>But is now made manifest by the appearing of our Saviour Jesus Christ, who hath put away death, and hath brought life

## RSV (1946) 1960

**1** Paul, an apostle of Christ Jesus by the will of God according to the promise of the life which is in Christ Jesus.

<sup>2</sup>To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup>I thank God whom I serve with a clear conscience, as did my fathers, when I remember you constantly in my prayers. <sup>4</sup>As I remember your tears, I long night and day to see you, that I may be filled with joy. <sup>5</sup>I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. <sup>6</sup>Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; <sup>7</sup>for God did not give us a spirit of timidity but a spirit of power and love and self-control.

<sup>8</sup>Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but take your share of suffering for the gospel in the power of God, <sup>9</sup>who saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago, <sup>10</sup>and now has manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light

## TYNDALE (1525) 1535

lyght thorow the gossell, <sup>11</sup> wherunto I am apoynted, a preacher and Apostle, and a teacher of the gentyls: <sup>12</sup> for the which cause I also suffre these thynges. Neverthelesse I am not ashamed. For I knowe whom I have beleved, and am sure that he is able to kepe that which I have committed to his kepyng, agaynst that daye.

<sup>13</sup> Se thou have the ensample of the holosome wordes which thou heardest of me in fayth and love which is in Jesu Christ. <sup>14</sup> That good thinge, which was committed to thy kepyng, kepe in the holy goost which dwelleth in us. <sup>15</sup> This thou knowest how that all they which are in Asia, be turned from me. Of which sorte are Phigelos and Hermogenes. <sup>16</sup> The lorde geve mercie unto the housse of Onesiphoros, for he ofte refresshed me, and was not asshamed of my chayne: <sup>17</sup> but when he was at Rome he sought me out very diligently, and founde me. <sup>18</sup> The Lorde graunt unto him that he maye fynde mercye with the Lorde at that daye. And in how many thynges he ministred unto me at Ephesus thou knowest very well.

**2** Thou therfore my sonne, be stronge in the grace that is in Christ Jesu. <sup>2</sup> And what thynges thou hast hearde of me many bearynge wytnes, the same diliver to faythfull men, which are apte to teache other. <sup>3</sup> Thou therfore suffre affliction as a good soudier of Jesu Christ. <sup>4</sup> No man that warreth, entanglyth him selfe with wordely \* bysynes, and that because he wolde please him that hath

## RHEIMS 1582

<sup>11</sup> wherein I am appointed a preacher and Apostle and Maister of the Gentiles. <sup>12</sup> For the which cause also I suffer these things: but I am not confounded. For I know whom I have beleaved, and I am sure that he is able to keepe my *depositum* unto that day.

<sup>13</sup> Have thou a forme of sound wordes, which thou hast heard of me in faith and in the love in Christ JESUS. <sup>14</sup> Keepe the good *depositum* by the holy Ghost, which dwelleth in us. <sup>15</sup> Thou knowest this, that al which are in Asia, be averted from me: of whom is Phigelus and Hermogenes.

<sup>16</sup> Our Lord give mercie to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaine. <sup>17</sup> but when he was come to Rome: he sought me carefully, and found me. <sup>18</sup> Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowest better.

**2** Thou therfore my sonne, be strong in the grace which is in Christ JESUS: <sup>2</sup> and the things which thou hast heard of me by many witnesses, these commend to faithful men, which shal be fit to teach others also. <sup>3</sup> Labour thou as a good souldiar of Christ JESUS. <sup>4</sup> No man being a souldiar to God, intangleth him self with secular businesses: that he may please him to whom he hath approved him

## GREAT BIBLE (1539) 1540

immortalite unto lyght thorowe the Gossell, <sup>11</sup> wherunto I am apoynted, a preacher and Apostle, and a teacher of the Gentylys: <sup>12</sup> for the which cause I also suffre these thynges. Neverthelesse, I am not ashamed. For I knowe, and am sure, that he (in whom I have put my trust) is able to kepe that which I have committed to hys kepyng, agaynst that daye.

<sup>13</sup> Se that thou have the ensample of the holosome wordes, which thou hast hearde of me with fayth and love that is in Christ Jesu. <sup>14</sup> That good thyng, which was committed to thy kepyng, holde fast thorowe the holy goost, which dwelleth in us. <sup>15</sup> This thou knowest, howe that all they which are in Asia, be turned from me: of which sorte are Phigelus and Hermogenes. <sup>16</sup> The Lorde geve mercye unto the housholde of Onesiphorus for he ofte refreshed me, and was not ashamed of my chayne: <sup>17</sup> but when he was at Rome, he sought me out very diligently, and founde me. <sup>18</sup> The Lorde graunt unto hym that he maye fynde mercye with the Lorde at that daye. And in howe many thynges he ministred unto me at Ephesus, thou knowest very well.

**2** Thou therfore my sonne, be stronge in the grace (that is thorow Christ Jesu) <sup>2</sup> and in the thynges that thou hast hearde of me by many wytnesses. The same comytte thou to faythfull men, which shalbe apte to teach other also. <sup>3</sup> Thou therfore suffre afflyccyons as a good soudier of Jesu Chryst. <sup>4</sup> No man that warreth, entanglyth hym selfe wyth worldly bysynes, and that because he maye

## KJ (1611) 1873

immortality to light through the gospel: <sup>11</sup> whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. <sup>12</sup> For the which cause I also suffer these *things*: nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto *him* against that day. <sup>13</sup> Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. <sup>14</sup> *That* good thing which was committed unto *thee* keep by the Holy Ghost which dwelleth in us. <sup>15</sup> This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. <sup>16</sup> The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: <sup>17</sup> but, when he was in Rome, he sought me out very diligently, and found me. <sup>18</sup> The Lord grant unto him that *he* may find mercy of the Lord in that day: and in how many *things* he ministered *unto me* at Ephesus, thou knowest very well.

**2** Thou therefore, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup> And *the things* that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. <sup>3</sup> Thou therefore endure hardness, as a good soldier of Jesus Christ. <sup>4</sup> *No man* that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen *him*

## GENEVA BIBLE (1560) 1562

mortalitie unto light through the Gospel. <sup>11</sup>Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles. <sup>12</sup>For the which cause I also suffre these things but I am not ashamed: for I knowe whome I have beleved, and I am perswaded that he is able to kepe that whiche I have committed to him against that day. <sup>13</sup>Kepe the true paterne of the wholesome wordes, whiche thou hast heard of me in faith and love whiche is in Christ Jesus. <sup>14</sup>That worthie thing, which was committed to thee, kepe through the holie Gost, whiche dwelleth in us. <sup>15</sup>This thou knowest, that all they which are in Asia, be turned from me: of whiche sorte are Phygellus and Hermogenes. <sup>16</sup>The Lorde give mercie unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine. <sup>17</sup>But when he was at Rome, he sought me out verie diligently, and founde (me.) <sup>18</sup>The Lord grant unto him, that he may finde mercie with the Lord at that day, and in how manie things he hathe ministred unto me at Ephesus, thou knowest verie wel.

2 Thou therefore, my sonne, be strong in the grace that is in Christ Jesus: <sup>2</sup>And what things thou hast heard of me, by manie witnesses, the same deliver to faithfull men, whiche shalbe able to teache other also. <sup>3</sup>Thou therefore suffer afflictions as a good souldier of Jesus Christ. <sup>4</sup>No man that warreth, entangleth hym self with the affaires of (this) life, because he wolde please him that hathe cho-

## (RV 1881) ASV 1901

through the gospel, <sup>11</sup>whereunto I was appointed a preacher, and an apostle, and a teacher. <sup>12</sup>For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. <sup>13</sup>Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. <sup>14</sup>That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us.

<sup>15</sup>This thou knowest, that all that are in Asia turned away from me; of whom are Phygellus and Hermogenes. <sup>16</sup>The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; <sup>17</sup>but, when he was in Rome, he sought me diligently, and found me <sup>18</sup>(the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2 Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. <sup>2</sup>And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. <sup>3</sup>Suffer hardship with me, as a good soldier of Christ Jesus. <sup>4</sup>No soldier on service entangleth himself in the affairs of *this* life; that he may please him

## BISHOPS' BIBLE (1568) 1602

and immortalitie into light through the Gospel: <sup>11</sup>Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. <sup>12</sup>For the which cause I also suffer these things, neverthelesse, I am not ashamed, for I know whom I have beleaved, and I am perswaded that hee is able to keepe that which I have committed to him against that day. <sup>13</sup>See thou have the paterne of wholesome wordes, which thou hast heard of mee in faith and love, *that is* in Christ Jesus. <sup>14</sup>That good thing which was committed to thy keeping, hold fast through the holy Ghost which dwelleth in us. <sup>15</sup>This thou knowest, that all they which are in Asia be turned from mee, of whome are Phygellus, and Hermogenes. <sup>16</sup>The Lord give mercie unto the house of Onesiphorus, for hee oft refreshed mee, and was not ashamed of my chaine. <sup>17</sup>But when he was in Rome, he sought me out very diligently, and found me. <sup>18</sup>The Lord grant unto him that hee may finde mercie with the Lord in that day: And in howe many things hee ministred unto mee at Ephesus, thou knowest very well.

2 Thou therefore my sonne, be strong in the grace that is in Christ Jesus. <sup>2</sup>And the things that thou hast heard of mee by many witnesses, the same commit thou to faithfull men, which shalbe apt to teach other also. <sup>3</sup>Thou therefore suffer afflictions as a good souldier of Jesus Christ. <sup>4</sup>No man that warreth, entangleth himselfe with the affaires of *this* life, that hee may please him which hath

## RSV (1946) 1960

through the gospel. <sup>11</sup>For this gospel I was appointed a preacher and apostle and teacher, <sup>12</sup>and therefore I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am sure that he is able to guard until that Day what has been entrusted to me. <sup>13</sup>Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus; <sup>14</sup>guard the truth that has been entrusted to you by the Holy Spirit who dwells within us.

<sup>15</sup>You are aware that all who are in Asia turned away from me, and among them Phygellus and Hermogenes. <sup>16</sup>May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me; he was not ashamed of my chains, <sup>17</sup>but when he arrived in Rome he searched for me eagerly and found me—<sup>18</sup>may the Lord grant him to find mercy from the Lord on that Day—and you well know all the service he rendered at Ephesus.

2 You then, my son, be strong in the grace that is in Christ Jesus, <sup>2</sup>and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. <sup>3</sup>Take your share of suffering as a good soldier of Christ Jesus. <sup>4</sup>No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy

## TYNDALE (1525) 1535

chosen him to be asoudier. <sup>5</sup> And though a man stryve for a mastery, yet is he not crouned, except he stryve laufully. <sup>6</sup> The husbandman that laboreth must fyrst receave of the frutes. <sup>7</sup> Consyder what I saye. The Lorde geve the understondynge in all thynges.

<sup>8</sup> Remember that Jesus Christ beyng of the sede of David, rose agayne from deth accordynge to my Gospell, <sup>9</sup> wherin I suffre trouble as an evyll doer, even unto bondes. But the worde of God was not bounde. <sup>10</sup> Herefore I suffre all thynges, for the electes sakes, that they myght also obtayne that salvacion which is in Christ Jesu, with eternall glory.

<sup>11</sup> It is a true sayinge, yf we be deed with him we also shall lyve with him. <sup>12</sup> Yf we be pacient, we shall also raygne with him. Yf we denye him, he also shall denye us. <sup>13</sup> Yf we beleve not, yet abydeh he faythfull. He cannot denye him selfe. <sup>14</sup> Of these thynges put them in remembrance, and testifie before the lorde, that they stryve not about wordes: which is to no proffet, but to pervert the hearers.

<sup>15</sup> Study to shewe thy selfe laudable unto God a workman that nedeth not to be a shamed, divydyng the worde of trueth justly. <sup>16</sup> Ungostly and vayne voyces passe over. For they shall encrease unto greater ungodlynnes, <sup>17</sup> and their wordes shall fret even as doeth a cancre: of whose nombre

## RHEIMS 1582

self. <sup>5</sup> For he also that striveth for the maisterie, is not crowned unlesse he strive lawfully. <sup>6</sup> The husbandman that laboureth, must first take of the fruites. <sup>7</sup> Understand what I say: for our Lord wil give thee in al things understanding. <sup>8</sup> Be mindeful that our Lord JESUS CHRIST is risen againe from the dead, of the seede of David, according to my Gospel, <sup>9</sup> wherein I labour even unto bandes, as a malefactor: but the word of God is not tied. <sup>10</sup> Therefore I sustaine al things for the elect, but they also may obtaine the salvation, which is in Christ JESUS, with heavenly glorie. <sup>11</sup> A faithful saying. For if we be dead with him, we shall live also together. <sup>12</sup> If we shal sustaine, we shal also reigne together. If we shal deny, he also wil denie us. <sup>13</sup> If we beleve not: he continueth faithful, he can not denie him self. <sup>14</sup> These things admonish: testifying before our Lord.

Contend not in wordes, for it is profitable for nothing, but for the subversion of them that heare. <sup>15</sup> Carefully provide to present thy self approved to God, a workman not to be confounded, rightly handling the word of truth. <sup>16</sup> But profane and vaine speeches avoid: for they doe much grow to impietie: <sup>17</sup> and their speache spreadeth as a

## GREAT BIBLE (1539) 1540

please hym, whych hath chosen hym to be a soudier. <sup>5</sup> And though a man stryve for a mastery, yet is he not crowned, except he stryve laufully <sup>6</sup> The husbandman that laboureth, must fyrst receave of the frutes. <sup>7</sup> Consyder what I saye. The Lorde geve the understandyng in all thynges.

<sup>8</sup> Remember that Jesus Christ of the sede of David, rose agayne from deeth according to my Gospell, <sup>9</sup> wherin I suffre trouble as an evyll doer, even unto bondes. But the worde of God was not bounde. <sup>10</sup> Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne the salvacion, which is in Christ Jesu, with eternall glory.

<sup>11</sup> It is a true sayinge for yf we be deed with hym, we shall also lyve wyth hym. <sup>12</sup> If we be pacient, we shall also raygne wyth hym. If we denye hym, he also shall denye us. <sup>13</sup> If we beleve not, yet abydeh he faythfull. He cannot denye hym selfe. <sup>14</sup> Of these thynges put them in remembrance, and testifie before the Lorde, that they folowe no contencyous wordes: which are to no profet, but to the pervertynge of the hearers.

<sup>15</sup> Study to shewe thy selfe laudable unto God, a workman that nedeth not to be a shamed distributyng the worde of trueth justly. <sup>16</sup> As for ungoostly vanyties of voyces, passe thou over them. For they wyll encrease unto greater ungodlynnes, <sup>17</sup> and theyr wordes shall fret even as doeth the disease of a cancre: of whose nombre is. Hymeneus

## KJ (1611) 1873

to be a soldier. <sup>5</sup> And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. <sup>6</sup> The husbandman that laboureth must be first partaker of the fruits. <sup>7</sup> Consider what I say; and the Lord give thee understanding in all things. <sup>8</sup> Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: <sup>9</sup> wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. <sup>10</sup> Therefore I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. <sup>11</sup> It is a faithful saying: For if we be dead with him, we shall also live with him: <sup>12</sup> if we suffer, we shall also reign with him: if we deny him, he also will deny us: <sup>13</sup> if we believe not, yet he abideth faithful: he cannot deny himself.

<sup>14</sup> Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. <sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup> But shun profane and vain babblings: for they will increase unto more ungodliness. <sup>17</sup> And their word will eat as doth a

## GENEVA BIBLE (1560) 1562

sen hym to be a souldier. <sup>5</sup> And if anie man also strive for a masterie, he is not crowned, except he strive as he ought to do. <sup>6</sup> The housband man must labour before he receive the frutes. <sup>7</sup> Consider what I say: and the Lord give thee understanding in all things. <sup>8</sup> Remember that Jesus Christ (made) of the sede of David, was raised againe from the dead accordyng to my Gospel. <sup>9</sup> Wherein I suffer trouble an evil doer, even unto bondes: but the worde of God is not bounde. <sup>10</sup> Therefore I suffer all things, for the elects sake, that they might also obtaine the salvation which is in Christ Jesus, with eternal glorie. <sup>11</sup> It (is) a true saying. For if we be dead wyth him, we also shal live with him. <sup>12</sup> If we suffer, we shal also reigne with hym: if we denie him, he also wil denie us. <sup>13</sup> If we beleve not, (yet) abideth he faithful: he can not denie him self. <sup>14</sup> Of these thyngs put them in remembrance, and protest before the Lord, that they strive not aboute wordes, whiche is to no profit, (but) to the perverting of the hearers. <sup>15</sup> Studie to shewe thy selfe approved unto God, a workeman that nedeth not to be ashamed, dividing the worde of trueth a right. <sup>16</sup> Stay prophane, and vaine babblings: for they shal encrease unto more ungodlines. <sup>17</sup> And their worde shall fret as a cancre of

## (RV 1881) ASV 1901

who enrolled him as a soldier. <sup>5</sup> And if also a man contend in the games, he is not crowned, except he have contended lawfully. <sup>6</sup> The husbandman that laboreth must be the first to partake of the fruits. <sup>7</sup> Consider what I say: for the Lord shall give thee understanding in all things. <sup>8</sup> Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: <sup>9</sup> wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. <sup>10</sup> Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. <sup>11</sup> Faithful is the saying: For if we died with him, we shall also live with him: <sup>12</sup> if we endure, we shall also reign with him: if we shall deny him, he also will deny us: <sup>13</sup> if we are faithless, he abideth faithful; for he cannot deny himself.

<sup>14</sup> Of these things put them in remembrance, charging *them* in the sight of <sup>a</sup>the Lord, that they strive not about words, to no profit, to the subverting of them that hear. <sup>15</sup> Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. <sup>16</sup> But shun profane babblings: for they will proceed further in ungodliness, <sup>17</sup> and their word will eat as doth a gangrene: of whom is Hymenæus and Phile-

## BISHOPS' BIBLE (1568) 1602

chosen him to be a souldier. <sup>5</sup> And if a man also wrestle, yet is hee not crowned, except he wrestle lawfully. <sup>6</sup> The labouring husbandman must first be partaker of the fruits. <sup>7</sup> Consider what I say: and the Lord give thee understanding in all things. <sup>8</sup> Remember that Jesus Christ, of the seede of David, was raised from the dead, according to my Gospel: <sup>9</sup> Wherein I suffer trouble as an evill doer, even unto bondes: but the word of God is not bound. <sup>10</sup> Therefore I suffer all things for the elects sakes, that they might also obtaine the salvation which is in Christ Jesus, with eternall glorie. <sup>11</sup> *It is* a faithfull saying: for if we be dead with him, we shall also live *with him*. <sup>12</sup> If we be patient, we shall also reigne *with him*: If we denie him, he also shall deny us: <sup>13</sup> If we be unfaithfull, he abideth faithful, he cannot denie himselfe. <sup>14</sup> Of these things put them in remembrance, testifie before the Lord, that they strive not about words to no profit, *but* to the perverting of the hearers. <sup>15</sup> Studie to shew thy selfe approved unto God, a workeman not to be ashamed, rightly dividing the word of trueth. <sup>16</sup> But prophane voyces of vanitie passe over: for they will increase unto greater ungodlinesse. <sup>17</sup> And their word shall fret as doth a canker: of whom is Hymeneus

## RSV (1946) 1960

the one who enlisted him. <sup>5</sup> An athlete is not crowned unless he competes according to the rules. <sup>6</sup> It is the hard-working farmer who ought to have the first share of the crops. <sup>7</sup> Think over what I say, for the Lord will grant you understanding in everything.

<sup>8</sup> Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, <sup>9</sup> the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. <sup>10</sup> Therefore I endure everything for the sake of the elect, that they also may obtain the salvation which in Christ Jesus goes with eternal glory. <sup>11</sup> The saying is sure:

If we have died with him, we shall also live with him;

<sup>12</sup> if we endure, we shall also reign with him:

if we deny him, he also will deny us;

<sup>13</sup> if we are faithless, he remains faithful—for he cannot deny himself.

<sup>14</sup> Remind them of this, and charge them before the Lord<sup>b</sup> to avoid disputing about words, which does no good, but only ruins the hearers. <sup>15</sup> Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. <sup>16</sup> Avoid such godless chatter, for it will lead people into more and more ungodliness, <sup>17</sup> and their talk will eat its way like gan-

<sup>a</sup> Many ancient authorities read *God*.

<sup>b</sup> Other ancient authorities read *God*

## TYNDALE (1525) 1535

is Hymeneos and Philetos, <sup>18</sup> which as concernynge the trueth have erred, sayinge that the resurreccion is past all redy, and do destroye the fayth of divers persones.

<sup>19</sup> But the sure ground of God remayneth, and hath this seale: the Lorde knoweth them that are his, and let every man that calleth on the name of Christ, departe from iniquite. <sup>20</sup> Not withstondynge in a greate housse are not only vesselles of golde and of silver: but also of wood and of erthe, some for honoure, and some unto dishonoure. <sup>21</sup> But yf a man purge him selfe from such felowes, he shalbe a vessell sanctified unto honoure, mete for the Lorde, and prepared unto all good workes.

<sup>22</sup> Lustes of youth avoyde, and folowe ryghtwesnes, fayth, love and peace, with them that call on the Lorde with pure herte. <sup>23</sup> Folyshe and unlearned questions put from the, remembre that they do but gendre stryfe. <sup>24</sup> But the servaunt of the Lorde must not stryve: but must be peaseable unto all men, and apte to teache, and one that can suffre the evyll in meknes, <sup>25</sup> and can informe them that resist, yf that God at any tyme will geve them repentaunce for to knowe the trueth: <sup>26</sup> that they maye come to them selves agayne out of the snare of the devyll, which are now taken of him at his will.

**3** This understonde, that in the last dayes shall come parelous tymes. <sup>2</sup> For the men shalbe lovers of their awne selves coveteous, bosters proude, cursed speakers, disobedient to father and mother, unthankfull, unholy, <sup>3</sup> unkynde, trucebreakers stubborn, falseaccusars, riatours,

## RHEIMS 1582

canker: of whom is Hymenæus and Philetus: <sup>18</sup> who have erred from the truth, saying that the resurrection is done already, and have subverted the faith of some.

<sup>19</sup> But the sure foundation of God standeth, having this seale, Our Lord knoweth, who be his, and let every one depart from iniquitie that nameth the name of our Lord. <sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and certaine in deede unto honour, but certaine unto contumelie. <sup>21</sup> If any man therefore shal cleanse him self from these, he shal be a vessel unto honour, sanctified and profitable to our Lord, prepared to every good worke.

<sup>22</sup> But youthful desires flee: and pursue justice, faith, charitie, and peace with them that invoke our Lord from a pure hart. <sup>23</sup> And foolish and unlearned questions avoid, knowing that they ingender braules. <sup>24</sup> But the servant of our Lord must not wrangle: but be milde toward al men, apt to teache, patient, <sup>25</sup> with modestie admonishing them that resist the truth: lest sometime God give them repentance to know the truth: <sup>26</sup> and they recover them selves from the snares of the devil, of whom they are held captive at his wil.

**3** And this know thou, that in the last daies shal approche perilous times. <sup>2</sup> and men shal be lovers of them selves, covetous, hautie, proud, blasphemous, not obedient to their parents, unkinde, wicked, <sup>3</sup> without affection, without peace, accusers, incontinent, unmerciful, without

## GREAT BIBLE (1539) 1540

and Philetus, <sup>18</sup> whych (as concernynge the trueth) have erred, sayinge, that the resurreccyon is past all redy, and do destroye the fayth of some:

<sup>19</sup> But the sure ground of God standeth still, and hath this seale: the Lorde knoweth them that are hys. And let every man that calleth on the name of Christ, departe from iniquite. <sup>20</sup> Notwythstandynge in a greate house are not onely vesseles of golde and of sylver: but also of wood and of erthe: some for honoure, and some unto dishonoure. <sup>21</sup> Yf a man therfore purge him selfe from such men, he shalbe a vessell sanctified unto honoure, mete for the uses of the Lorde, and prepared unto all good workes.

<sup>22</sup> Lustes of youth avoyde, but folowe ryghtwesnes, fayth, love and peace, with them that call on the Lorde with a pure herte. <sup>23</sup> Follyshe and unlearned questions put from the, knowing, that they do but gendre stryfe. <sup>24</sup> The servaunt of the Lorde must not stryve: but be gentle unto all men <sup>25</sup> apte to teach, and one that can suffre the evyll with meaknes, and can informe them that resyst (*the trueth*) yf that God at any tyme wyll geve them repentaunce, for to knowe the trueth: <sup>26</sup> and that they maye come to them selves agayne out of the snare of the devyll, which are holden captive of hym at hys wyll.

**3** Thys knowe, that in the last dayes shall come parelous tymes. <sup>2</sup> For men shalbe lovers of theyr awne selves, coveteous, boasters, proude, cursed speakers, disobedient to fathers and mothers, unthankfull, ungodly, <sup>3</sup> unkynde, trucebreakers, falseaccusars, riatours, fearce,

## KJ (1611) 1873

canker: of whom is Hymeneus and Philetus; <sup>18</sup> who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. <sup>19</sup> Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. <sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. <sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. <sup>23</sup> But foolish and unlearned questions avoid, knowing that they do gender strifes. <sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, <sup>25</sup> in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup> and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

**3** This know also, that in the last days perilous times shall come. <sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers

## GENEVA BIBLE (1560) 1562

which sorte is Hymeneus and Philetus. <sup>18</sup> Whiche as concerning the trueth have erred, saying that the resurrection is past already, and do destroye the faith of certeine. <sup>19</sup> But the fundation of God remayneth sure, and hath thys seale, The LORD knoweth who are his, and, Let everie one that calleth on the Name of Christ, departe from iniquitie. <sup>20</sup> Notwithstanding in a great house are not onely vessels of Golde and of Silver, but also of wood and of earth, and some for honour, and some unto dishonour. <sup>21</sup> If anie man therefore purge him selfe from these, he shalbe a vessel unto honour, sanctified, and mete for the Lord, and prepared unto everie good worke. <sup>22</sup> Flee also from the lustes of youth, and followe after ryghteousnes, fayth, love, (and) peace, with them that cal on the Lord with pure heart. <sup>23</sup> And put away foolish, and unlearned questions, knowing that they ingendre strife. <sup>24</sup> But the servant of the Lord must not strive, but (must) be gentle towarde all men apt to teache, suffring the evil men (paciently.) <sup>25</sup> Instructing them with mekenes that are contrarie minded, (provyng) if GOD at anye time will gyve them repentaunce, that they may knowe the trueth. <sup>26</sup> And that they maye come to amendement out of the snare of the devill, which are taken of him at his wil.

**3** Thys knowe also, that in the laste dayes shal come perilous times. <sup>2</sup> For men shalbe lovers of theyr owne selves, covetous, boasters, proude, cursed speakers, disobedient to parents, unthankfull, unholye. <sup>3</sup> Without naturall affection, trucebreakers. false accusers, intemperate,

## (RV 1881) ASV 1901

tus; <sup>18</sup> men who concerning the truth have erred, saying that <sup>19</sup>the resurrection is past already, and overthrow the faith of some. <sup>19</sup> Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. <sup>20</sup> Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. <sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. <sup>22</sup> But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. <sup>23</sup> But foolish and ignorant questionings refuse, knowing that they gender strifes. <sup>24</sup> And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, <sup>25</sup> in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, <sup>26</sup> and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

**3** But know this, that in the last days grievous times shall come. <sup>2</sup> For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, <sup>3</sup> without natural affection, implacable, slanderers, without self-control, fierce, no lovers

<sup>b</sup> Some ancient authorities read *a resurrection*.

## BISHOPS' BIBLE (1568) 1602

and Phyletus. <sup>18</sup> Which about the trueth have erred, saying, that the resurrection is past already, and do overthrow the faith of some. <sup>19</sup> But the strong foundation of God standeth still, having this seale, The Lord knoweth them that are his: and, Let every one that nameth the name of Christ, depart from iniquitie. <sup>20</sup> But in a great house are not onely vessels of golde, and of silver, but also of wood and of earth: some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himselfe from these, he shall be a vessel sanctified unto honour, and mete for the uses of the Lord, and prepared unto every good worke. <sup>22</sup> Lusts of youth avoide: but follow righteousness, faith, charitie, peace, with them that call on the Lord with a pure heart. <sup>23</sup> But foolish and unlearned questions put from thee, knowing that they doe but gender strife. <sup>24</sup> And the servant of the Lorde must not strive: but be gentle unto all men, apt to teach, suffering evill, <sup>25</sup> In meeknesse instructing them, which are contrary minded, if God at any time will give them repentance, to the knowledge of the trueth: <sup>26</sup> And that they may come to themselves againe, out of the snare of the devill, which are taken captive of him at his will.

**3** This knowe also, that in the last dayes perilous times shall bee at hand. <sup>2</sup> For men shall be lovers of their owne selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, ungodly: <sup>3</sup> Without naturall affection, truce breakers, false accusers, riotous, fierce,

## RSV (1946) 1960

grene. Among them are Hymenaeus and Philetus, <sup>18</sup> who have swerved from the truth by holding that the resurrection is past already. They are upsetting the faith of some. <sup>19</sup> But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let every one who names the name of the Lord depart from iniquity."

<sup>20</sup> In a great house there are not only vessels of gold and silver but also of wood and earthenware, and some for noble use, some for ignoble. <sup>21</sup> If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work. <sup>22</sup> So shun youthful passions and aim at righteousness, faith, love, and peace, along with those who call upon the Lord from a pure heart. <sup>23</sup> Have nothing to do with stupid, senseless controversies; you know that they breed quarrels. <sup>24</sup> And the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, <sup>25</sup> correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, <sup>26</sup> and they may escape from the snare of the devil, after being captured by him to do his will.

**3** But understand this, that in the last days there will come times of stress. <sup>2</sup> For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, <sup>3</sup> inhuman, implacable,

## TYNDALE (1525) 1535

fearce, despyers of them which are good, <sup>4</sup> traytours, heddy, hymynded, gredy apon volupteousnes more then the lovers of God, <sup>5</sup> havynge a similitude of godly livynge, but have denyed the power therof: and soche abhorre. <sup>6</sup> Of this sorte are they which entre into housses, and bringe into bondage wymmen laden with synne, which wemen are ledde of divers lustes, <sup>7</sup> ever learynge and never able to come unto the knowledge of the trueth.

<sup>8</sup> As Jannes and Jambres withstode Moses, even so do these resist the trueth, men they are of corrupt myndes, and leawde as concernynge the fayth: <sup>9</sup> but they shall prevayle no lenger. For their madnes shalbe uttered unto all men as theirs was. <sup>10</sup> But thou hast sene the experience of my doctryne, fassion of lyvynge, purpose, fayth, longe sufferynge, love, pacience, <sup>11</sup> persecucions, and afflictions which happened unto me at Antioche, at Iconium and at Lystra: which persecucions I suffered patiently. And from them all the Lorde delivered me. <sup>12</sup> Ye and all that will lyve godly in Christ Jesu, must suffre persecucions. <sup>13</sup> But the evyll men and disceavers shall wexe worsse and worsse whyll they deceave and are deceived them selves.

<sup>14</sup> But continue thou in the thynges which thou hast learned, which also were committed unto the, seynge thou knowest of whom thou hast learned them <sup>15</sup> and for as moche also as thou hast knowen holy scripture of a chylde, which is able to make the wyse unto salvacion thorowe the

## RHEIMS 1582

benignitie, <sup>4</sup> traitours, stubburne, puffed up, and lovers of voluptuousnes more then of God: <sup>5</sup> having an appearance in deede of pietie, but denying the vertue thereof. And these avoid. <sup>6</sup> For of these be they that craftely enter into houses: and leade captive seely women loden with synnes, which are ledde with divers desires: <sup>7</sup> alwaies learning, and never attaining to the knowledge of the truth. <sup>8</sup> But as Jannes and Mambres resisted Moyses, so these also resist the truth, men corrupted in minde, reprobate concerning the faith. <sup>9</sup> But they shal prosper no further: for their folly shal be manifest to al, as theirs also was.

<sup>10</sup> But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, love, patience, <sup>11</sup> persecutions, passions: what maner of things were done to me at Antioche, at Iconium, at Lystra: what maner of persecutions I sustained, and out of al our Lord delivered me. <sup>12</sup> And al that wil live godly in Christ JESUS, shal suffer persecution. <sup>13</sup> But evil men and seducers shal prosper to the worse: erring, and driving into errour. <sup>14</sup> But thou, continue in those thynges which thou hast learned, and are committed to thee: knowing of whom thou hast learned: <sup>15</sup> and because from thine infancie thou hast knowen the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ JESUS.

## GREAT BIBLE (1539) 1540

despisers of them which are good, <sup>4</sup> traytours, heady, hye mynded, gredy upon volupteousnes more then the lovers of God, <sup>5</sup> havynge a symilitude of godlynnesse, but have denyed the power therof: and soch abhorre. <sup>6</sup> For of thys sorte are they, which entre into houses, and bringe into bondage wemen laden with synne, which wemen are led with divers lustes, <sup>7</sup> ever learynge, and never able to come unto the knowledge of the trueth.

<sup>8</sup> As Jannes and Jambres withstode Moses, even so do these also resyst the trueth: men they are of corrupt myndes, and lewde as concerninge the fayth: <sup>9</sup> but they shall prevayle no lenger. For their madnes shalbe uttered unto all men even as theirs was. <sup>10</sup> But thou hast sene the experience of my doctryne, fassyon of lyvinge, purpose, fayth, longe sufferynge, love, pacience, <sup>11</sup> persecucyons, and affliccyons whych happened unto me at Antioche, at Iconium, and at Lystra: which persecutions I suffered patiently. And from them all, the Lorde delyvered me. <sup>12</sup> Yee, and all they that wyll lyve godly in Christ Jesu shall suffre persecutyon. <sup>13</sup> But the evyll men and disceavers shall wexe worsse and worsse, whill they deceave and are deceived them selves.

<sup>14</sup> But continue thou in the thynges which thou hast learned, which also were commytted unto the, knowinge of whom thou hast learned them, <sup>15</sup> and for as moch also as of a chylde thou hast knowen the holy scriptures which are able to make the lerned unto salvacyon thorow the fayth

## KJ (1611) 1873

of those that are good, <sup>4</sup> traitors, heady, highminded, lovers of pleasures more than lovers of God; <sup>5</sup> having a form of godliness, but denying the power thereof: from such turn away. <sup>6</sup> For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, <sup>7</sup> ever learning, and never able to come to the knowledge of the truth. <sup>8</sup> Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. <sup>9</sup> But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. <sup>10</sup> But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup> persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. <sup>12</sup> Yea, and all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup> But evil men and seducers shall wax worse and worse, deceiving, and being deceived. <sup>14</sup> But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; <sup>15</sup> and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which

## GENEVA BIBLE (1560) 1562

fierce, despisers of them which are good. <sup>4</sup>Traitours, headie, hygh mynded, lovers of pleasures more then lovers of God. <sup>5</sup>Having a shewe of godlynes, but have denied the power thereof: turne away therfore from suche. <sup>6</sup>For of this sorte are they which crepe into houses, and lead captive simple women laden with sinnes, and led with divers lustes. <sup>7</sup>(Whiche women are) ever learnyng, and are never able to come to the knowledge of the trueth. <sup>8</sup>And as Jannes and Jambres with stode Moses, so do these also resiste the trueth, men of corrupte myndes, reprobate concernyng the fayth. <sup>9</sup>But they shall prevaile no longer: for theyr madnes shalbe evident unto al men, as theirs also was.

<sup>10</sup>But thou hast fully knowen my doctrine, maner of lyving, purpose, faith, long suffering, love, pacience. <sup>11</sup>Persecutions, (and) afflictions whiche came unto me at Antiochia, at Iconium, and at Lystri, whiche persecutions I suffered: but from them all the Lord delivered me. <sup>12</sup>Yea, and all that will live godly in Christ Jesus, shal suffer persecution. <sup>13</sup>But the evill men and deceivers, shall waxe worse and worse, deceyvynge, and beyng deceived. <sup>14</sup>But continue thou in the thyngs whyche thou hast learned, and art persuaded (thereof,) knowyng of whome thou hast learned (them.) <sup>15</sup>And that thou hast knowen the holie Scriptures of a childe, whiche are able to make thee wise unto salvation through the fayth whiche is in Christ Jesus.

## (RV 1881) ASV 1901

of good, <sup>4</sup>traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; <sup>5</sup>holding a form of godliness, but having denied the power thereof: from these also turn away. <sup>6</sup>For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, <sup>7</sup>ever learning, and never able to come to the knowledge of the truth. <sup>8</sup>And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. <sup>9</sup>But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be. <sup>10</sup>But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, <sup>11</sup>persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. <sup>12</sup>Yea, and all that would live godly in Christ Jesus shall suffer persecution. <sup>13</sup>But evil men and imposters shall wax worse and worse, deceiving and being deceived. <sup>14</sup>But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; <sup>15</sup>and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

## BISHOPS' BIBLE (1568) 1602

despisers of them which are good, <sup>4</sup>Traitours, headie, high minded, lovers of pleasures more then lovers of God: <sup>5</sup>Having a forme of godlinesse, but denying the power thereof: Turne away from these. <sup>6</sup>These are they which enter into houses, and leade captive *simple* women laden with sin, caried with divers lusts: <sup>7</sup>Ever learning, and never able to come unto the knowledge of the truth: <sup>8</sup>For as Jannes and Jambres withstood Moses, so doe these also resist the truth: Men of corrupt minds, reprobate concerning the faith: <sup>9</sup>But they shal prevaile no longer. For their madnesse shall be manifest unto all *men* as also theirs was. <sup>10</sup>But thou hast followed my doctrine, fashion of living, purpose, faith, long suffering, charitie, patience, <sup>11</sup>Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, which persecutions I suffered patiently: and from them all the Lord delivered me, <sup>12</sup>Yea, and all that will live godly, in Christ Jesus, shall suffer persecution. <sup>13</sup>But the evill men, and deceivers, shall waxe worse and worse, deceiving, and being deceived. <sup>14</sup>But continue thou in the things which thou hast learned, which also were committed unto thee, knowing of whom thou hast learned *them*. <sup>15</sup>And that from an infant thou hast knowen the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

## RSV (1946) 1960

slanderers, profligates, fierce, haters of good, <sup>4</sup>treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, <sup>5</sup>holding the form of religion but denying the power of it. Avoid such people. <sup>6</sup>For among them are those who make their way into households and capture weak women, burdened with sins and swayed by various impulses, <sup>7</sup>who will listen to anybody and can never arrive at a knowledge of the truth. <sup>8</sup>As Jannes and Jambres opposed Moses, so these men also oppose the truth, men of corrupt mind and counterfeit faith; <sup>9</sup>but they will not get very far, for their folly will be plain to all, as was that of those two men.

<sup>10</sup>Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, <sup>11</sup>my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. <sup>12</sup>Indeed all who desire to live a godly life in Christ Jesus will be persecuted, <sup>13</sup>while evil men and imposters will go on from bad to worse, deceivers and deceived. <sup>14</sup>But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it <sup>15</sup>and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation

## TYNDALE (1525) 1535

fayth which is in Christ Jesu. <sup>16</sup> For all scripture geven by inspiracion of God, is profitabill to teache, to improve, to amende and to instruct in ryghtewesnes, <sup>17</sup> that the man of God maye be perfecte and prepared unto all good workes.

**4** I testifie therfore be fore God, and before the Lorde Jesu Christ, which shall judge quicke and deed at his aperynge in his kyngdome, <sup>2</sup> preache the worde, be fervent, be it in season or out of season. Improve, rebuke, exhorte with all longe sufferynge and doctrine. <sup>3</sup> For the tyme will come, when they will not suffer wholsome doctrine: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, <sup>4</sup> and shall turne their eares from the trueth, and shalbe geven unto fables. <sup>5</sup> But watch thou in all thinges, and suffre adversitie and do to the worke of an Evangelist, fulfill thyne office unto the utmost

<sup>6</sup> For I am now redy to be offered, and the tyme of my departynge is at honde. <sup>7</sup> I have fought a good fyght, and have fulfilled my course, and have kept the fayth. <sup>8</sup> From hence forth is layde up for me a croune of ryghtewesnes which the Lorde that is a ryghteous judge shall geve me at that daye: not to me only but unto all them that love his commynge. <sup>9</sup> Make spede to come unto me atonce.

<sup>10</sup> For Demas hath left me and loveth this present worlde, and is departed unto Thessalonica. Crescens is gone to

## RHEIMS 1582

<sup>16</sup> All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice: <sup>17</sup> that the man of God may be perfect, instructed to every good worke.

**4** I testifie before God and JESUS Christ who shal judge the living and the dead, and by his advent, and his kingdom: <sup>2</sup> Preach the word. urge in season, out of season, reprove, besecche, rebuke in al patience and doctrine. <sup>3</sup> For there shal be a time when they wil not beare sound doctrine: but according to their owne desires they wil heape to them selves maisters, having itching eares, <sup>4</sup> and from the truth certes they wil avert their hearing, and to fables they wil be converted. <sup>5</sup> But be thou vigilant, labour in al things, doe the worke of an Evangelist, fulfil thy ministerie. Be sober. <sup>6</sup> For I am even now to be sacrificed: and the time of my resolution is at hand. <sup>7</sup> I have fought a good fight, I have consummate my course, I have kept the faith. <sup>8</sup> Concerning the rest, there is laid up for me a crowne of justice, which our Lord wil render to me in that day, a just judge: and not only to me, but to them also that love his coming.

<sup>9</sup> Make hast to come to me quickly. <sup>10</sup> For Demas hath left me, loving this world, and is gone to Thessalonica:

## GREAT BIBLE (1539) 1540

which is in Christ Jesu. <sup>16</sup> All scripture geven by inspiracyon of God, is profitabill to teache, to improve, to amende and to instruct in ryghtewesnes, <sup>17</sup> that the man of God maye be perfecte and prepared unto all good workes.

**4** I testifie therfore before God, and before the Lord Jesu Christ, which shall judge the quicke and deed at hys aperynge in hys kyngdom, <sup>2</sup> preache thou the worde, be fervent, in season. And oute of season. Improve, rebuke, exhorte with all longe sufferynge and doctryne. <sup>3</sup> For the tyme will come, when they shall not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, <sup>4</sup> and shall withdrawe their eares from the trueth, and shalbe turned unto fables. <sup>5</sup> But wathe thou in all thynges, suffre afflictions, do the worke thorowlye of an Evangelist, fulfyll thyne offyce unto the utmost. (*Be sober*)

<sup>6</sup> For I am now ready to be offered, and the tyme of my departynge, is at hande. <sup>7</sup> I have fought a good fyght, I have fulfilled my course, I have kept the fayth. <sup>8</sup> From hence forth ther is layde up for me a crowne of ryghtewesnes, which the Lorde (that is a ryghteous judge) shall geve me at that daye: not to me onely, but unto all them also that love his comminge. <sup>9</sup> Do thy dyligence that thou mayest come shortly unto me.

<sup>10</sup> For Demas hath forsaken me, and loveth thys present worlde, and is departed unto Thessalonica. Crescens is

## KJ (1611) 1873

is in Christ Jesus. <sup>16</sup> All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> that the man of God may be perfect, thoroughly furnished unto all good works.

**4** I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup> preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup> and they shall turn away *their* ears from the truth, and shall be turned unto fables. <sup>5</sup> But watch thou in all *things*, endure afflictions, do the work of an evangelist, make full proof of thy ministry. <sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>8</sup> henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

<sup>9</sup> Do thy diligence to come shortly unto me: <sup>10</sup> for Demas hath forsaken me, having loved *this* present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto

## GENEVA BIBLE (1560) 1562

<sup>16</sup> For the whole Scripture (is) given by inspiration of God, and (is) profitable to teache, to improve, to correct (and) to instructe in ryghteousnes. <sup>17</sup> That the man of GOD may be absolute, being made perfite unto all good workes.

**4** I charge (thee) therefore before God, and (before) the Lord Jesus Christ, whiche shal judge the quicke and dead at his appearing, and in his kingdome. <sup>2</sup> Preache the worde: be instant, in season and out of season: improve, rebuke, exhorte with all long suffring and doctrine. <sup>3</sup> For the time will come, when they will not suffer wholesome doctrine: but havynge their eares itching, shal after their owne lustes get them an heape of teachers. <sup>4</sup> And shall turne their eares from the trueth, and shal be given unto fables. <sup>5</sup> But watch thou in all thyngs: suffer adversitie: do the worke of an Evangeliste: make thy ministerie fully knowen. <sup>6</sup> For I am nowe ready to be offered, and the time of my departing is at hand. <sup>7</sup> I have fought a good fight, and have finished (my) course: I have kept the faith. <sup>8</sup> (For) hence forth is laid up for me the crown of righteousness, which the Lorde the righteous judge shall give me at that daye: and not to me onely, but unto all them also that love his appearyng. <sup>9</sup> Make spede to come unto me at once. <sup>10</sup> For Demas hath forsaken me, and hath embraced this present worlde, and is departed unto Thessalonica. Crescens (is gone) to Galacia, Titus unto Dalmacia.

## (RV 1881) ASV 1901

<sup>16</sup> Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: <sup>17</sup> that the man of God may be complete, furnished completely unto every good work.

**4** I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: <sup>2</sup> preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. <sup>3</sup> For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; <sup>4</sup> and will turn away their ears from the truth, and turn aside unto fables. <sup>5</sup> But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. <sup>6</sup> For I am already being offered, and the time of my departure is come. <sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith: <sup>8</sup> henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

<sup>9</sup> Give diligence to come shortly unto me: <sup>10</sup> for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

## BISHOPS' BIBLE (1568) 1602

<sup>16</sup> All scripture *is* given by inspiration of God, and *is* profitable to doctrine, to reprove, to correction, to instruction which is in righteousness, <sup>17</sup> That the man of God may be perfect, instructed unto all good workes.

**4** I testifie therefore before God, and the Lord Jesus Christ which shall judge the quicke and the dead at his appearing, and in his kingdome: <sup>2</sup> Preach the word, be instant in season, out of season, improove, rebuke, exhort in all long suffering and doctrine. <sup>3</sup> For the time will come, when they shall not suffer wholesome doctrine: but after their owne lusts, shall they whose eares itch, get them an heape of teachers: <sup>4</sup> And shall turne away their hearing from the trueth, and shall be turned unto fables. <sup>5</sup> But watch thou in all things, suffer afflictions, doe the worke of an Evangelist, fulfil thy ministerie: <sup>6</sup> For I am now ready to be offered, and the time of my dissolution is at hand. <sup>7</sup> I have fought a good fight, I have fulfilled my course, I have kept the faith. <sup>8</sup> Hencefoorth there is layde up for mee a crowne of righteousness, which the Lorde the righteous judge shall give me at that day: not to me only, but unto them also that have loved his appearing. <sup>9</sup> Do thy diligence to come shortly unto me. <sup>10</sup> For Demas hath forsaken me, having loved this present worlde, and is departed unto Thessalonica, Crescens to Galatia, Titus

## RSV (1946) 1960

through faith in Christ Jesus. <sup>16</sup> All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be complete, equipped for every good work.

**4** I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: <sup>2</sup> preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. <sup>3</sup> For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, <sup>4</sup> and will turn away from listening to the truth and wander into myths. <sup>5</sup> As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

<sup>6</sup> For I am already on the point of being sacrificed; the time of my departure has come. <sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup> Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

<sup>9</sup> Do your best to come to me soon. <sup>10</sup> For Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia,<sup>e</sup> Titus to

<sup>e</sup> Other ancient authorities read *Gaul*

## TYNDALE (1525) 1535

Galacia, and Titus unto Dalmacea. <sup>11</sup> Only Lucas is with me. Take Marke and bringe him with the, for he is necessary unto me, for to minister. <sup>12</sup> And Tychicus have I sent to Ephesus. <sup>13</sup> The cloke that I lefte at Troada with Carpus, when thou comest, bringe with the, and the bokes, but specially the parchement. <sup>14</sup> Alexander the coppersmyth dyd me moche evyll, the Lorde rewarde him accordynge to his dedes, <sup>15</sup> of whom be thou ware also. For he withstode oure preachynge sore.

<sup>16</sup> At my fyrst answeyng, no man assysted me, but all forsoke me. I praye God, that it maye not be layde to their charges: <sup>17</sup> not withstondynge the Lorde assysted me, and strenghted me, that by me the preachynge shuld be fulfilled to the utmost, and that all the Gentylys shuld heare. And I was delivered out of the mouth of the lyon. <sup>18</sup> And the Lorde shall delivre me from all evyll doynge, and shall kepe me unto his hevenly kyngdome. To whom be prayse for ever and ever: Amen.

<sup>19</sup> Salute Prisca and Aquila and the housholde of Onesiphorus. <sup>20</sup> Erastus abode at Corinthum. Trophimos I lefte at Myletum sicke. <sup>21</sup> Make spede to come before winter. Eubolus gretith the, and Pudes, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lorde Jesus Christ be with thy sprete. Grace be with you: Amen.

## RHEIMS 1582

Crescens into Galatia, Titus into Dalmatia. <sup>11</sup> Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. <sup>12</sup> But Tychicus I have sent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, comming bring with thee, and the bookes, especially the parchement. <sup>14</sup> Alexander the Coppersmith hath shewed me much evil, our Lord wil reward him according to his workes: <sup>15</sup> whom doe thou also avoid, for he hath greatly resisted our wordes. <sup>16</sup> In my first answer no man was with me, but al did forsake me: be it not imputed to them. <sup>17</sup> But our Lord stode to me, and strengthened me, that by me the preaching may be accomplished, and al Gentiles may heare: and I was delivered from the mouth of the lion. <sup>18</sup> Our Lord hath delivered me from al evil worke: and wil save me unto his heavenly kingdom. to whom be glorie for ever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at Corinth. And Trophimus I left sicke at Miletum. <sup>21</sup> Make hast to come before winter. Eubulus and Pudens and Linus and Claudia, and al the brethren, salute thee. <sup>22</sup> Our Lord JESUS Christ be with thy spirit. Grace be with you. Amen.

## GREAT BIBLE (1539) 1540

gone to Galacia, Tytus unto Dalmacia. <sup>11</sup> Onely Lucas is with me. Take Marke, and bringe him with the, for he is profitable unto me for the minystracyon. <sup>12</sup> And Tychycus have I sent to Ephesus. <sup>13</sup> The cloke that I lefte at Troada with Carpus, (when thou comest) bringe with the, and the bokes, but specially the parchement. <sup>14</sup> Alexander the coppersmyth dyd me moch evyll: the Lorde rewarde hym accordynge to hys dedes, <sup>15</sup> of whom be thou ware also. For he hath greatly wythstande oure wordes.

<sup>16</sup> At myn fyrst answeyng, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: <sup>17</sup> Not wythstandynge the Lorde, assysted me, and strenghted me, that by me the preachynge shulde be fulfilled to the utmost, and that all the Gentylys shulde heare. And I was delyvered out of the mouth of the lyon. <sup>18</sup> And the Lorde shall delyver me from all evyll doynge, and shall kepe me unto hys hevenly kyngdom. To whom be prayse for ever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila and the housholde of Onesiphorus, <sup>20</sup> Erastus abode at Corinthum. Trophimus have I lefte at Myletum sycke. <sup>21</sup> Do thy diligence, that thou mayest come before winter. Eubolus gretith the, and so doth Pudens, and Lynus, Claudia, and all the brethren. <sup>22</sup> The Lorde Jesus Christ be with thy sprete. Grace be with you. Amen.

## KJ (1611) 1873

Dalmatia. <sup>11</sup> Only Luke is with me. Take Mark, and bring *him* with thee: for he is profitable to me for the ministry. <sup>12</sup> And Tychicus have I sent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. <sup>14</sup> Alexander the coppersmith did me much evil: the Lord reward him according to his works: <sup>15</sup> of whom be thou ware also; for he hath greatly withstood our words. <sup>16</sup> At my first answer no *man* stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. <sup>17</sup> Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. <sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus abode at Corinth: but Trophimus have I left at Miletum sick. <sup>21</sup> Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

GENEVA BIBLE (1560) 1562

<sup>11</sup> Onely Luke is with me. Take Marke and bring him with thee: for he is profitable unto me to minister. <sup>12</sup> And Tychicus have I sent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bokes, but specially the parchments. <sup>14</sup> Alexander the copper smith hath done me muche evil: the Lorde rewarde hym according to his workes. <sup>15</sup> Of whome be thou ware also: for he withstode our preaching sore. <sup>16</sup> At my first answering no man assisted, me but all forsoke me: (I praye God,) that it may not be laid to their charge. <sup>17</sup> Notwithstanding the Lord assisted me, and strengthened me, that by me the preachyng myght be fully knowen, and that all the Gentiles shulde heare, and I was delivered out of the mouth of the lion. <sup>18</sup> And the Lord will deliver me from everie evil worke, and wil preserve me unto his heavenlie kingdome: to whome (be) praise for ever and ever. Amen. <sup>19</sup> Salute Prisca, and Aquila, and the housholde of Onesiphorus. <sup>20</sup> Erastus abode at Corinthus: Trophimus I left at Miletum sicke. <sup>21</sup> Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lorde Jesus Christ (be) with thy spirit. Grace (be) with you. Amen.

(RV 1881) ASV 1901

<sup>11</sup> Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. <sup>12</sup> But Tychicus I sent to Ephesus. <sup>13</sup> The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. <sup>14</sup> Alexander the coppersmith did me much evil: the Lord will render to him according to his works: <sup>15</sup> of whom do thou also beware; for he greatly withstood our words. <sup>16</sup> At my first defence no one took my part, but all forsook me: may it not be laid to their account. <sup>17</sup> But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. <sup>18</sup> The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen. <sup>19</sup> Salute Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at Corinth: but Trophimus I left at Miletus sick. <sup>21</sup> Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lord be with thy spirit. Grace be with you.

BISHOPS' BIBLE (1568) 1602

unto Dalmatia. <sup>11</sup> Only Luke is with me. Taking Marke, bring him with thee, for hee is profitable unto me for the ministration. <sup>12</sup> And Tychicus have I sent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the bookes, but specially the parchments. <sup>14</sup> Alexander the coppersmith shewed mee much evill: the Lord reward him according to his deeds: <sup>15</sup> Of whome be thou ware also: for he hath greatly withstood our preaching. <sup>16</sup> At my first answering no man assisted me, but all forsooke mee: *I pray God* that it may not be layd to their charges. <sup>17</sup> Notwithstanding the Lorde assisted mee, and strengthened me, that by me the preaching should be fulfilled to the uttermost, and that all the Gentiles should heare, and I was delivered out of the mouth of the Lyon. <sup>18</sup> And the Lord shall deliver me from every evill worke, and will preserve me unto his heavenly kingdome: to whome *be* praise for ever and ever, Amen. <sup>19</sup> Salute Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus abode at Corinthum: but Trophimus have I left at Miletum sicke. <sup>21</sup> Doe thy diligence to come before winter. Eubolus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lord Jesus Christ *be* with thy spirit: Grace be with you, Amen.

RSV (1946) 1960

Dalmatia. <sup>11</sup> Luke alone is with me. Get Mark and bring him with you; for he is very useful in serving me. <sup>12</sup> Tychicus I have sent to Ephesus. <sup>13</sup> When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. <sup>14</sup> Alexander the coppersmith did me great harm; the Lord will requite him for his deeds. <sup>15</sup> Beware of him yourself, for he strongly opposed our message. <sup>16</sup> At my first defense no one took my part: all deserted me. May it not be charged against them! <sup>17</sup> But the Lord stood by me and gave me strength to proclaim the word fully, that all the Gentiles might hear it. So I was rescued from the lion's mouth. <sup>18</sup> The Lord will rescue me from every evil and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen. <sup>19</sup> Greet Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus remained at Corinth; Trophimus I left ill at Miletus. <sup>21</sup> Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brethren. <sup>22</sup> The Lord be with your spirit. Grace be with you.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL UNTO TITUS.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT PAUL UNTO TYTUS.

Geneva Bible (1560) 1562  
THE EPISTLE OF PAUL TO TITUS.

Bishops' Bible (1568) 1602  
THE EPISTLE OF SAINT PAUL UNTO TITUS.

Rheims 1582  
THE EPISTLE OF PAUL TO TITUS.

King James Version (1611) 1873  
THE EPISTLE OF PAUL TO TITUS.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO TITUS

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO TITUS

## TYNDALE (1525) 1535

1 Paul the servaunt of God, and an Apostle of Jesu Christ, to preache the fayth of goddis electe, and the knowledge of that trueth, which is after godlynes <sup>2</sup> upon the hope of eternall lyfe, which lyfe God that cannot lye hath promised before the worlde beganne: <sup>3</sup> but hath opened his worde at the tyme apoynted thorow preachynge, which preachynge is committed unto me, by the commaundement of God oure saveoure. <sup>4</sup> To Titus his naturall sonne in the commen fayth.

Grace mercye and peace from God the father and from the Lorde Jesu Christ oure saveoure.

<sup>5</sup> For this cause left I the in Crete, that thou shuldest performe that which was lackynge, and shuldest ordeyne elders in every cite as I apoynted the. <sup>6</sup> Yf eny be fautesse, the husbände of one wyfe, havynge faythfull chyl dren, which are not sclandred of royote, nether are disobedient. <sup>7</sup> For a bisshoppe must be fautesse, as it be commeth the minister of God: not stubborne, not angrie, no dronckarde, no fyghter, not geven to filthy lucre: <sup>8</sup> but herberous, one that loveth goodnes, sobre mynded ryghteous, holy, temperat <sup>9</sup> and suche as clevech unto the true worde of doctryne, that he maye be able to exhorte with wholsome learnynge, and to improve them that saye agaynst it.

<sup>10</sup> For ther are many disodebient \* and talkers of vanite and disceavers of myndes, namely they of the circumcision, <sup>11</sup> whose mouthes must be stopped, which pervert whole housses, teachynge thinges which they ought not because

## RHEIMS 1582

1 Paul the servant of God, and an Apostle of JESUS Christ according to the faith of the elect of God and knowledge of the truth: which is according to pietie <sup>2</sup> into the hope of life everlasting, which he promised that lieth not, God, before the secular times: <sup>3</sup> but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God: <sup>4</sup> to Titus my beloved sonne according to the common faith, grace and peace from God the father, and Christ JESUS our Saviour.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest reforme the things that are wanting, and shouldest ordaine priestes by cities, as I also appointed thee: <sup>6</sup> if any be without crime, the husband of one wife, having faithful children, not in the accusation of riote, or not obedient. <sup>7</sup> For a Bishop must be without crime, as the steward of God: not proud, not angrie, not given to wine, no striker, not covetous of filthy lucre: <sup>8</sup> but given to hospitalitie, gentle, sober, just, holy, continent: <sup>9</sup> embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainesay it.

<sup>10</sup> For there be many disobedient, vaine-speakers, and seducers, especially they that are of the Circumcision. <sup>11</sup> who must be controuled. who subvert whole houses,

## GREAT BIBLE (1539) 1540

1 Paul the servaunt of God, and apostle of Jesu Christ according to the fayth of goddes electe, and accordynge to the knowledge of the trueth, which is after godlynes <sup>2</sup> in the hope of eternall lyfe, which God (that cannot lye) promysed before the worlde beganne: <sup>3</sup> but hath opened his worde at the tyme appoynted thorowe preachinge, which is commytted unto me, accordynge to the commaundement of God oure saveoure. <sup>4</sup> To Tytus hys naturall sonne after the commen fayth.

Grace mercy and peace from God the father and from the Lorde Jesu Christ oure saveoure.

<sup>5</sup> For this cause left I the in Creta, that thou shuldest refourme the thynges that are unperfect, and shuldest ordeyne elders in every cytie, as I had appoynted the. <sup>6</sup> If eny be blamelesse, the husband of one wyfe, havynge faythfull children, which are not slaundred of ryote, nether are disobedient. <sup>7</sup> For a bysshope must be blamesse, as the stewarde of God: not stubborne, not angrie not geven to moch wyne, no fyghter, not geven to fylthy lucre: <sup>8</sup> but a keper of hospitalite, one that loveth goodnes (*prudent*) sobre, ryghteous, godly, temperat, <sup>9</sup> and such as clevech unto the true worde of doctryne, that he maye be able also to exhorte by wholsome learnynge, and to improve them that saye agaynst it.

<sup>10</sup> For ther are many unruly and talkers of vanite, and disceavers of myndes, specially they that are of the circumcision, <sup>11</sup> whose mouthes must be stopped which pervert whole houses, teaching thinges which they ought not, be-

## KJ (1611) 1873

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, <sup>2</sup> in hope of eternal life, which God, that cannot lie, promised before the world began; <sup>3</sup> but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; <sup>4</sup> to Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the *things* that are wanting, and ordain elders in every city, as I had appointed thee: <sup>6</sup> if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup> For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>8</sup> but a lover of hospitality, a lover of good *men*, sober, just, holy, temperate; <sup>9</sup> holding fast the faithful word as *he* hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. <sup>10</sup> For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, <sup>11</sup> who subvert whole houses, teaching *things* which *they* ought not,

## GENEVA BIBLE (1560) 1562

1 Paul a servant of God, and an Apostle of JESUS Christ, accordynge to the fayth of Gods elect and the knowledge of the trueth, which is accordyng to godlines. <sup>2</sup> Under the hope of eternall life, whiche God that can not lie, hath promised before the worlde began. <sup>3</sup> But hath made hys worde manifeste in due time through the preachyng, which is committed unto me, according to the commandement of God our Saviour: <sup>4</sup> To Titus (my) naturall sonne accordynge to the commune faith, Grace, mercie, (and) peace from God the Father, and (from) the Lord Jesus Christ our Saviour. <sup>5</sup> For this cause left I thee in Creta, that thou shuldest continue to redresse the things that remaine, and shuldest ordeine Elders in everie citie. as I appointed thee. <sup>6</sup> If anye be unreproueable, the housbande of one wife, havynge faithfull children, whiche are not sclanderred of riote, nether are disobedient. <sup>7</sup> For a byshop muste be unreproueable, as Gods stewarde, not frowarde, not angrie, not given to wyne, no striker, not given to filthie lucre. <sup>8</sup> But harberous, one that loveth goodnes, wise, righteous, holie, temperate. <sup>9</sup> Holding fast the faithfull worde accordyng to doctrine, that he also may be able to exhorte with wholesome doctrine, and improve them that say against it. <sup>10</sup> For there are manie disobedient and wayne talkers and deceivers of mindes, chiefly they of the Circumcision. <sup>11</sup> Whose mouthes must be stopped, which subvert whole houses, teachyng things, whiche they ought

## (RV 1881) ASV 1901

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, <sup>2</sup> in hope of eternal life, which God, who cannot lie, promised before times eternal; <sup>3</sup> but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour; <sup>4</sup> to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; <sup>6</sup> if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. <sup>7</sup> For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; <sup>8</sup> but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; <sup>9</sup> holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

<sup>10</sup> For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, <sup>11</sup> whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.

## BISHOPS' BIBLE (1568) 1602

1 Paul a servant of God, and an Apostle of Jesus Christ according to the faith of Gods elect, and the knowledge of the trueth, which is after godlinesse: <sup>2</sup> In the hope of eternall life, which God that cannot lie, promised before the world began: <sup>3</sup> But hath made manifest his word at the time appointed through preaching, which is committed unto mee according unto the ordinance of God our Saviour: <sup>4</sup> To Titus a naturall sonne after the common faith, Grace, mercie, and peace from God the father, and the Lorde Jesus Christ our Saviour. <sup>5</sup> For this cause left I thee in Creta that thou shouldest reforme the things that are left, and ordaine elders in every citie, as I had appointed thee. <sup>6</sup> If any be blamelesse, the husband of one wife, having faithfull children, not accusable of ryot, or untractable. <sup>7</sup> For a Bishop must bee blamelesse, as the steward of God: not stubborne, not angrie, not given to wine, no striker, not given to filthie lucre. <sup>8</sup> But a lover of hospitality, a lover of goodnesse, sober, righteous, godly, temperate: <sup>9</sup> Holding fast the faithfull worde which is according to doctrine, that hee may be able both to exhort in wholesome doctrine, and to improve them that say against it. <sup>10</sup> For there are many unruly and vaine talkers, and deceivers of mindes, specially they *that are* of the circumcision: <sup>11</sup> Whose mouthes must bee stopped, which subvert whole houses, teaching things which they ought

## RSV (1946) 1960

1 Paul, a servant of God and an apostle of Jesus Christ, to further the faith of God's elect and their knowledge of the truth which accords with godliness, <sup>2</sup> in hope of eternal life which God, who never lies, promised ages ago <sup>3</sup> and at the proper time manifested in his word through the preaching with which I have been entrusted by command of God our Savior:

<sup>4</sup> To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

<sup>5</sup> This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town as I directed you. <sup>6</sup> If any man is blameless, the husband of one wife, and his children are believers and not open to the charge of being profligate or insubordinate. <sup>7</sup> For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, <sup>8</sup> but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; <sup>9</sup> he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it. <sup>10</sup> For there are many insubordinate men, empty talkers and deceivers, especially the circumcision party; <sup>11</sup> they must be silenced, since they are upsetting whole families by teaching for base gain

## TYNDALE (1525) 1535

of filthy lucre. <sup>12</sup> One beyng of them selves, which was a poyet of their awne, sayde: The Cretayns are all wayes lyars evyll beastes, and slowe belyes. <sup>13</sup> This witnes is true, wherfore rebuke them sharply that they maye be sounde in the fayth, <sup>14</sup> and not takynge hede to Jewes fables and commaundmentes of men that turne from the trueth. <sup>15</sup> Unto the pure, are all thynges pure: but unto them that are defiled and unbelevynge, is nothyng pure: but even the very myndes and consciences of them are defiled. <sup>16</sup> They confesse that they knowe God: but with the dedes they denye him, and are abominable and disobedient, and unto all good workes discommendable.

**2** But speake thou that which becommeth wholsome learnynge. <sup>2</sup> That the elder men be sober, honest, discrete, sounde in the fayth in love and in pacience. <sup>3</sup> And the elder women lykewyse, that they be in soche rayment as be commeth holynes, not false accusars, not geven to moche drinckynge, but teachers of honest thynges, <sup>4</sup> to make the younge women sobremynded, to love their husbandes, to love their chyldren, <sup>5</sup> to be discrete, chaste, huswyfly, good and obedient unto their awne husbandes that the worde of God be not evyll spoken of. <sup>6</sup> Yonge men lykewyse exhorte that they be sobre mynded.

<sup>7</sup> Above all thynges shewe thy selfe an insample of good workes with uncorrupt doctryne, with honestie, <sup>8</sup> and with the wholsome worde which cannot be rebuked, that he which withstondeth, maye be ashamed, havynge nothyng

## RHEIMS 1582

teaching the things they ought not, for filthie lucre. <sup>12</sup> One of them said, their owne proper prophete, *The Cretensians alwaies liers, naughtie beastes, slouthful bellies*. <sup>13</sup> This testimonie is true. For the which cause rebuke them sharply, that they may be sound in the faith, <sup>14</sup> not attending to Jewish fables, and commaundements of men averting them selves from the truth.

<sup>15</sup> All things are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. <sup>16</sup> They confesse that they know God: but in their workes they deny, whereas they be abominable and incredulous and to every good worke reprobate.

**2** But doe thou speake the things that become sound doctrine. <sup>2</sup> Old men that they be sober, chaste, wise, sound in the faith, in love, in patience. <sup>3</sup> Old women in like maner, in holy attire, not ill speakers, not given to much wine: teaching wel, <sup>4</sup> that they may teach the yong women wisdom, to love their husbands, to love their children, <sup>5</sup> wise, chaste, sober, having a care of the house, gentle, subject to their husbandes, that the word of God be not blasphemed. <sup>6</sup> Yong men in like maner exhort that they be sober. <sup>7</sup> In all things shew thy self an example of good workes, in doctrine, in integritie, in gravity, <sup>8</sup> the word sound, irreprehensible: that he which is on the contrarie

## GREAT BIBLE (1539) 1540

cause of fylthy lucre. <sup>12</sup> One of them selves (even a prophete of their awne) sayde: The Cretians are allwayes lyars, evyll beastes, slowe belyes. <sup>13</sup> Thys wytnes is true: wherfore rebuke thou them sharply, that they maye be sounde in the fayth, <sup>14</sup> not takynge hede to Jewes fables and commaundementes of men that turne awaye the trueth. <sup>15</sup> Unto the pure, are all thynges pure: but unto them that are defyled and unbelevynge, is nothyng pure: but even the mynde and conscience of them is defyled. <sup>16</sup> They confesse that they knowe God: but with the dedes they denye hym seinge they are abominable and disobedient, and unappte unto every good worcke.

**2** But speake thou the thynges which become wholsome learning. <sup>2</sup> That the elder men be sober sage, discrete, sounde in the fayth, in love, in pacyence: <sup>3</sup> the elder women lykewyse, that they be in soche rayment as be commeth holynes, not beyng false accusars, not geven to moch wyne, <sup>4</sup> but that they teache honest thynges, to make the younge women sobre mynded, to love theyr husbandes, to love their chyldren, <sup>5</sup> to be discrete, chaste, huswyfly good, obedient unto their husbandes, that the worde of God be not evyll spoken of. <sup>6</sup> Yonge men lykewyse exhorte, that they be sobre mynded.

<sup>7</sup> In all thynges shewe thy selfe an ensample of good worckes in the doctryne, with honestie, gravity, <sup>8</sup> and with the wholesome worde which cannot be rebuked: that he which with standeth, maye be ashamed, havinge no

## KJ (1611) 1873

for filthy lucre's sake. <sup>12</sup> One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. <sup>13</sup> This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; <sup>14</sup> not giving heed to Jewish fables, and commandments of men, that turn from the truth. <sup>15</sup> Unto the pure all *things are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. <sup>16</sup> They profess that *they* know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

**2** But speak thou *the things* which become sound doctrine: <sup>2</sup> that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. <sup>3</sup> The aged women likewise, *that they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; <sup>4</sup> that they may teach the young *women* to be sober, to love their husbands, to love their children, <sup>5</sup> *to be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. <sup>6</sup> Young *men* likewise exhort to be sober minded. <sup>7</sup> In all *things* shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, <sup>8</sup> sound speech that cannot be condemned; that he that is of the contrary *part*

GENEVA BIBLE (1560) 1562

not, for filthie lucre sake. <sup>12</sup> One of them selves, (even) one of their owne prophetes said, The Cretians (are) alwayes lyars, evil beastes, slowe belyes. <sup>13</sup> This witnes is true: wherefore rebuke them sharply, that they may be sounde in the faith. <sup>14</sup> And not taking hede to Jewish fables and commandements of men, that turne from the trueth. <sup>15</sup> Unto the pure (are) all things pure, but unto them that are defiled, and unbelieving, (is) nothing pure, but even their mindes and consciences are defiled. <sup>16</sup> They professe that they knowe God, but by workes they denie (him,) and are abominable and disobedient, and unto everie good worke reprobate.

**2** But speake thou the things which become wholsome doctrine. <sup>2</sup> That the Elder men be sobre, honest, discrete, sounde in the faith, in love, (and) in pacience. <sup>3</sup> The Elder women likewise, that they be in suche behaviour as becometh holines, not false accusers, not given to much wine (but) teachers of honest things. <sup>4</sup> That they may instruct the yong women to be sobre minded, that they love their housbands, that they love their children. <sup>5</sup> (That they be) discrete, chast, kepyng at home good and subject unto their housbands, that the worde of God be not evill spoken of. <sup>6</sup> Exhorte yong men likewise, that they be sobre minded. <sup>7</sup> Above al things shewe thy self an ensample of good workes with uncorrupt doctrine, with gravitie, integritie. <sup>8</sup> (And) with the wholsome worde, whiche can not be reprov'd, that he whiche withstandeth, may be ashamed,

(RV 1881) ASV 1901

<sup>12</sup> One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. <sup>13</sup> This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, <sup>14</sup> not giving heed to Jewish fables, and commandments of men who turn way from the truth. <sup>15</sup> To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. <sup>16</sup> They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

**2** But speak thou the things which befit the sound doctrine: <sup>2</sup> that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: <sup>3</sup> that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; <sup>4</sup> that they may train the young women to love their husbands, to love their children, <sup>5</sup> to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: <sup>6</sup> the younger men likewise exhort to be sober-minded: <sup>7</sup> in all things showing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, gravity, <sup>8</sup> sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

BISHOPS' BIBLE (1568) 1602

not, for filthie lucre sake. <sup>12</sup> One of themselves, *even* a Prophet of their owne, sayd, The Cretians *are* alway lyars, evill beastes, slow bellies. <sup>13</sup> This witesse is true: wherefore rebuke them sharply, that they may be sound in the faith, <sup>14</sup> Not taking heed to Jewes fables, and commandements of men, turning from the trueth. <sup>15</sup> Unto the pure *are* all things pure: but unto them that are defiled and unbelieving, *is* nothing pure, but even the mind and conscience of them is defiled. <sup>16</sup> They confesse that they knowe God: but with workes they denie him, seeing they are abominable, and disobedient, and unto everie good worke reprobate.

**2** But speake thou the things which become wholesome doctrine. <sup>2</sup> That the elder men be watching, grave, sober, sound in faith, in charitie, in patience: <sup>3</sup> The elder women likewise, that *they be* in such behaviour as becommeth holinesse, not false accusers, not given to much wine, teachers of good things: <sup>4</sup> That they may make the yong women sober minded, to love their husbands, to love their children, <sup>5</sup> *To be* discrete, chaste, housekeepers, good, obedient unto their owne husbands, that the word of God be not blasphemed. <sup>6</sup> Young men likewise exhort, to bee sober minded: <sup>7</sup> In all things shewing thy selfe a patterne of good workes, in the doctrine, uncorruptnesse, gravitie, integritie, <sup>8</sup> Wholesome word, unrebukeable, that he which withstandeth, may bee ashamed, having no evill thing to

RSV (1946) 1960

what they have no right to teach. <sup>12</sup> One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." <sup>13</sup> This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, <sup>14</sup> instead of giving heed to Jewish myths or to commands of men who reject the truth. <sup>15</sup> To the pure all things are pure, but to the corrupt and unbelieving nothing is pure; their very minds and consciences are corrupted. <sup>16</sup> They profess to know God, but they deny him by their deeds; they are detestable, disobedient, unfit for any good deed.

**2** But as for you, teach what befits sound doctrine. <sup>2</sup> Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. <sup>3</sup> Bid the older women likewise to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, <sup>4</sup> and so train the young women to love their husbands and children, <sup>5</sup> to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited. <sup>6</sup> Likewise urge the younger men to control themselves. <sup>7</sup> Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, <sup>8</sup> and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil

## TYNDALE (1525) 1535

in you that he maye dispraise. <sup>9</sup> The servauntes exhorte to be obedient unto their awne masters and to please in all thinges, not answeyng agayne, <sup>10</sup> nether be pickers, but that they shewe all good faythfulnes, that they maye do worshippe to the doctryne of oure saveoure God in all thinges. <sup>11</sup> For the grace of God, that bringeth salvacion unto all men, hath appered <sup>12</sup> and teacheth us that we shuld denye ungodlynnes and wordly \* lustes, and that we shuld lyve sobre mynded, ryghteously and godly in this present worlde, <sup>13</sup> lokinge for that blessed hope and glorious apperenge of the myghty God, and of oure savioure Jesu Christ <sup>14</sup> which gave him selfe for us, to redeme us from all unryghtewesnes, and to poure us a peculiar people unto him selfe, fervently geven unto good workes: <sup>15</sup> These thinges speake, and exhorte, and rebuke, with all commaundyng. Se that no man despyse the.

**3** Warne them that they submitte them selves to rule and power, to obey the officers, that they be readye unto all good workes, <sup>2</sup> that they speake evyll of no man, that they be no fyghters, but softe, shewyng all meknes unto all men. <sup>3</sup> For we oure selves also were in tymes past, unwyse: disobedient, deceived, in daunger to lustes, and to divers maners of voluptuousnes, lyvyng in maliciousnes and envye, full of hate, hatyng one another.

## RHEIMS 1582

part, may be afraid, having no evil to say of us. <sup>9</sup> Servants to be subject to their maisters, in al things pleasing, not gainsaying: <sup>10</sup> not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Saviour God in al things.

<sup>11</sup> For the grace of God our Saviour hath appeared to al men: <sup>12</sup> instructing us that denying impietie and worldly desires, we live soberly, and justly, and godly in this world, <sup>13</sup> expecting the blessed hope and advent of the glorie of the great God and our Saviour JESUS Christ, <sup>14</sup> who gave him self for us, that he might redeeme us from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of good workes. <sup>15</sup> These things speake, and exhort and rebuke with al authoritie. Let no man contemne thee.

**3** Admonish them to be subject to Princes and Potes-tates, to obey at a word, to be ready to every good worke, <sup>2</sup> to blaspheme no man, not to be litigious, but modest: shewing al mildenes toward al men. <sup>3</sup> For we also were sometime unwise, incredulous, erring, serving diverse desires and voluptuousnesses, living in malice and

## GREAT BIBLE (1539) 1540

evell thyng to saye of you. <sup>9</sup> Exhort servauntes, to be obedient unto their awne masters, and to please them in all thinges, not answering agayne, <sup>10</sup> nether to be pickers, but that they shewe all good faythfulnes, that they maye do worshippe to the doctrine of God oure saveoure in all thynges. <sup>11</sup> For the grace of God, that bryngeth salvacyon unto all men, hath appeared <sup>12</sup> and teacheth us that we shulde denye ungodlynnes and worldly lustes, and that we shulde lyve soberly, and ryghteously, and godly in thys present worlde, <sup>13</sup> lokinge for that blessed hope and appearinge of the glory of the greate God, and of oure savioure Jesu Christ, <sup>14</sup> whych gave him selfe for us, to redeme us from all unryghtewesnes, and to poure us a peculyer people unto hym selfe fervently geven unto good workes. <sup>15</sup> These thynges speake, and exhorte, and rebuke, with all ferventes of commaundyng. Se that no man despyse the.

**3** Warne them that they submytte them selves to rule and power: that they obey the officers: that they be ready unto every good worke: <sup>2</sup> that they speake evyll of no man: that they be no fyghters, but gentle, shewyng all mekenes unto all men. <sup>3</sup> For we oure selves also were somtyme foolyshe dysobedient, deceived, servinge diverse lustes and voluptuousnes, lyvyng in maliciousnes and envye, full of hate, hatyng one another.

## KJ (1611) 1873

may be ashamed, having no evil *thing* to say of you. <sup>9</sup> *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; <sup>10</sup> not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all *things*. <sup>11</sup> For the grace of God that bringeth salvation hath appeared to all men, <sup>12</sup> teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in *this* present world; <sup>13</sup> looking for *that* blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; <sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. <sup>15</sup> These *things* speak, and exhort, and rebuke with all authority. Let no *man* despise thee.

**3** Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, <sup>2</sup> to speak evil of no *man*, to be no brawlers, *but* gentle, shewing all meekness unto all men. <sup>3</sup> For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy,

GENEVA BIBLE (1560) 1562

having nothyng concerning you to speake evill of. <sup>9</sup> Let servants be subject to their masters, and please (them) in al things not answering again <sup>10</sup> Nether pykers, but that they shewe al good faithfulness that they may adorne the doctrine of God our Saviour in all things. <sup>11</sup> For the grace of God, that bringeth salvacion unto all men, hath appeared. <sup>12</sup> And teacheth us that we shulde denie ungodliness, and worldlie lustes, and that we shulde live sobrelly and righteously, and godly in this present worlde. <sup>13</sup> Loking for the blessed hope, and appearyng of the glorie of the mightie God, and of our Saviour Jesus Christ. <sup>14</sup> Who gave him self for us, that he might redeme us from all iniquitie, and purge us (to be) a peculiar people unto him self, zealous of good workes. <sup>15</sup> These things speake, and exhorte, and rebuke with all autoritie. Se that no man despise thee.

**3** Put them in remembrance that they be subject to the Principalities and Powers, (and) that they be obedient, (and) readie to everie good worke. <sup>2</sup> That they speake evil of no man, that they be no fighters, (but) softe, shewing all mekenes unto all men. <sup>3</sup> For we ourselves also were in times past unwise, disobedient, deceived, serving the lustes and divers pleasures, livyng in maliciousnes and

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<sup>9</sup> Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gain-saying; <sup>10</sup> not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. <sup>11</sup> For the grace of God hath appeared, bringing salvation to all men, <sup>12</sup> instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; <sup>13</sup> looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; <sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. <sup>15</sup> These things speak and exhort and reprove with all authority. Let no man despise thee.

**3** Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, <sup>2</sup> to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. <sup>3</sup> For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy,

BISHOPS' BIBLE (1568) 1602

say of you. <sup>9</sup> Exhort servants to be obedient unto their owne masters, and to please them in all things, not answering againe: <sup>10</sup> Neither pickers, but shewing all good faithfulness, that they may adorne the doctrine of God our saviour in all things. <sup>11</sup> For there hath appeared the grace of God, which is healthfull to all men, <sup>12</sup> Teaching us, that denying ungodliness, and worldly lustes, wee should live soberly, and righteously, and godly in this present world: <sup>13</sup> Looking for that blessed hope and appearing of the glory of the great God, and our saviour Jesus Christ, <sup>14</sup> Which gave himselfe for us, that he might redeeme us from all unrighteousnesse, and purge us a peculiar people unto himselfe, zealous of good workes. <sup>15</sup> These things speake and exhort, and rebuke with all authoritie: Let no man despise thee.

**3** Warne them to bee subject to rule and power, to obey magistrates, to be ready to every good worke: <sup>2</sup> To blaspheme no man, to be no fighters, but gentle, shewing all meekenesse unto all men. <sup>3</sup> For wee our selves also were sometime foolish, disobedient, deceived, serving divers lustes and voluptuousnesse, living in maliciousnesse

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to say of us. <sup>9</sup> Bid slaves to be submissive to their masters and to give satisfaction in every respect; they are not to be refractory, <sup>10</sup> nor to pilfer, but to show entire and true fidelity, so that in everything they may adorn the doctrine of God our Savior. <sup>11</sup> For the grace of God has appeared for the salvation of all men, <sup>12</sup> training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, <sup>13</sup> awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, <sup>14</sup> who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds. <sup>15</sup> Declare these things; exhort and reprove with all authority. Let no one disregard you.

**3** Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work, <sup>2</sup> to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men. <sup>3</sup> For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating

## TYNDALE (1525) 1535

<sup>4</sup> But after that the kyndnes and love of oure saveoure God to manwarde appered, <sup>5</sup> not of the dedes of ryghtewesnes which we wrought but of his mercye he saved us, by the fountayne of the newe byrth, and with the renuyng of the holy goost, <sup>6</sup> which he shed on us abundantly, thorow Jesus Christ oure saveoure, <sup>7</sup> that we once justified by his grace, shuld be heyres of eternall lyfe, thorowe hope. <sup>8</sup> This is a true sayinge.

Of these thinges I wolde thou shuldest certifie, that they which beleve God, myght be diligent to go forwarde in good workes. These thinges are good and profitable unto men. <sup>9</sup> Folishe questions, and genealogies, and braulyng and stryfe aboute the lawe, avoyde, for they are unprofitable and superfluous. <sup>10</sup> A man that is geven to heresie, after the fyrst and the seconde admonicion, avoyde, <sup>11</sup> remembre that he that is soche, is perverted, and synneth even damned by his awne judgement.

<sup>12</sup> When I shall sende Artemas unto the, or Tychicus, be diligent to come to me unto Nichopolis. For I have determined ther to wynter. <sup>13</sup> Bringe Zenas the lawear and Apollos on their journey diligently, that nothyng be lackynge unto them. <sup>14</sup> And let oures also learne to excell in good workes, as farforth as nede requyreth, that they be not unfrutefull. <sup>15</sup> All that are with me, salute the. Grete them that love us in the fayth. Grace be with you all; Amen.

## RHEIMS 1582

envie, odible, hating one an other. <sup>4</sup> But when the benigntie and kindnes toward man of our Saviour God appeared: <sup>5</sup> not by the workes of justice which we did, but according to his mercie he hath saved us by the laver of regeneration and renovation of the holy Ghost, <sup>6</sup> whom he hath powred upon us abundantly by Jesus Christ our Saviour: <sup>7</sup> that being justified by his grace, we may be heires according to hope of life everlasting.

<sup>8</sup> It is a faithful saying, and of these things I wil have thee avouch earnestly; that they which beleve in God, be careful to excell in good workes. These things be good and profitable for men. <sup>9</sup> But foolish questions, and genealogies, and contentions, and controversies of the Law avoid. For they are unprofitable and vaine.

<sup>10</sup> A man that is an heretike after the first and second admonition avoid: <sup>11</sup> knowing that he that is such an one, is subverted, and sinneth, being condemned by his owne judgement.

<sup>12</sup> When I shal send to thee Artemas or Tychicus, hasten to come unto me to Nicopolis. for there I have determined to winter. <sup>13</sup> Set forward Zenas the lawyer and Apollos carefully, that nothing be wanting to them. <sup>14</sup> And let our men also learne to excel in good workes to necessarie uses: that they be not unfruitful. <sup>15</sup> Al that are with me, salute thee: salute them that love us in the faith. The grace of God be with you al. Amen.

## GREAT BIBLE (1539) 1540

<sup>4</sup> But after that the kyndnes and love of oure saveoure God to man warde appeared, <sup>5</sup> not by the dedes of rightewesnes which we wrought, but accordynge to hys mercye he saved us by the fountayne of the newe byrth, and renuyng of the holy goost, <sup>6</sup> which he shedd on us abundantly, thorowe Jesus Christ oure saveoure, <sup>7</sup> that we justified by hys grace, shulde be made heyres accordinge to the hope of eternall lyfe, <sup>8</sup> Thys is a true sayinge.

Of these thynges I wyll that thou certifie, that they which beleve in God, myght be diligent to go forwarde in good workes. For these thynges are good and profitable unto men, <sup>9</sup> Folysshe questyons, and genealogies, and braulyng, thorowe stryvinges aboute the lawe, avoyde: for they are unprofytable and superfluous. <sup>10</sup> A man that is an auctor of sectes, after the fyrst and the seconde admonicion avoyde: <sup>11</sup> knowynge, that he (that is soche) is perverted and synneth even damned by hym selfe.

<sup>12</sup> When I shall sende Artemas unto the, or Tychicus, be diligent, to come to me unto Nichopolis: For I have determined there to winter, <sup>13</sup> Bringe zenas the lawear and Apollos on their journey diligently, that nothyng be lackynge unto them. <sup>14</sup> And let oures also learne to excell in good workes, as far forth as nede requyreth, that they be not unfrutefull. <sup>15</sup> All that are with me, salute the. Grete them that love us in the fayth. Grace be with you all. Amen.

## KJ (1611) 1873

hateful, and hating one another. <sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup> which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> that being justified by his grace, we should be made heirs according to the hope of eternal life. <sup>8</sup> *This is* a faithful saying, and these *things* I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These *things* are good and profitable unto men. <sup>9</sup> But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. <sup>10</sup> A man *that is* a heretick, after the first and second admonition, reject; <sup>11</sup> knowing that *he that is* such is subverted, and sinneth, being condemned of himself.

<sup>12</sup> When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. <sup>13</sup> Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. <sup>14</sup> And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. <sup>15</sup> All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

## GENEVA BIBLE (1560) 1562

envie, hatefull, (and) hatyng one another. <sup>4</sup> But when the bountifulnes and love of God our Saviour towarde man appeared. <sup>5</sup> Not by the workes of righteousnes, which we had done, but accordyng to his mercie he saved us, by the washing of the new birth and the renuyng of the holic Gost. <sup>6</sup> Whiche he shed on us abundantly, through Jesus Christ our Saviour. <sup>7</sup> That we, being justified by his grace, shulde be made heires accordyng to the hope of eternall life. <sup>8</sup> This (is) a true saying, and these things I will thou shuldest affirme, that they whiche have beleved in God, might be carefull to shewe forthe good workes. These thyngs (are) good and profitable unto men. <sup>9</sup> But stay foolish questions, and genealogies and contentions, and brawlings about the Law: for they are unprofitable and vaine. <sup>10</sup> Reject him that is an heretike, after once or twice admonicion. <sup>11</sup> Knowing that he that is suche, is perverted, and sinneth being damned of his owne self. <sup>12</sup> When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis: for I have determined there to winter. <sup>13</sup> Bring Zenas the expounder of the Law, and Apollos on their journey diligently, that they lacke nothyng. <sup>14</sup> And let ours also learne to shewe for the good workes for necessarie uses that they be not unfruteful. <sup>15</sup> Al that are with me, salute thee. Grete them that love us in the faith. Grace (be) with you all, Amen.

## (RV 1881) ASV 1901

hateful, hating one another. <sup>4</sup> But when the kindness of God our Saviour, and his love toward man, appeared, <sup>5</sup> not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup> which he poured out upon us richly, through Jesus Christ our Saviour; <sup>7</sup> that, being justified by his grace, we might be made heirs according to the hope of eternal life. <sup>8</sup> Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men: <sup>9</sup> but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. <sup>10</sup> A factious man after a first and second admonition refuse; <sup>11</sup> knowing that such a one is perverted, and sinneth, being self-condemned.

<sup>12</sup> When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. <sup>13</sup> Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. <sup>14</sup> And let our *people* also learn to maintain good works for necessary uses, that they be not unfruitful.

<sup>15</sup> All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

## BISHOPS' BIBLE (1568) 1602

and envie, full of hate, hating one another. <sup>4</sup> But after that the kindnesse and love of our saviour God to manward appeared, <sup>5</sup> Not of workes that be in righteousness which wee have wrought, but according to his mercie hee saved us, by the fountaine of the regeneration and renewing of the holy Ghost, <sup>6</sup> Which he shed on us richly through Jesus Christ our saviour: <sup>7</sup> That wee justified by his grace, should be made heires according to the hope of eternall life. <sup>8</sup> *This is* a faithfull saying, and these things I will that thou affirme constantly, that they which have beleved in God, might bee carefull to maintaine good workes: These things are good and profitable unto men. <sup>9</sup> But foolish questions, and genealogies, and contentions, and strivings about the lawe, avoid: for they are unprofitable and vaine. <sup>10</sup> A man that is an heretike, after the first and second admonition avoid: <sup>11</sup> Knowing that hee that is such, is subverted, and sinneth, being damned of himselfe. <sup>12</sup> When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me unto Nicopolis: for I have determined there to winter. <sup>13</sup> Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be lacking unto them. <sup>14</sup> And let ours also learne to maintaine good workes to necessary uses, that they bee not unfruitfull. <sup>15</sup> All that are with mee salute thee. Greeete them that love us in the faith. Grace bee with you all, Amen.

## RSV (1946) 1960

one another; <sup>4</sup> but when the goodness and loving kindness of God our Savior appeared, <sup>5</sup> he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, <sup>6</sup> which he poured out upon us richly through Jesus Christ our Savior, <sup>7</sup> so that we might be justified by his grace and become heirs in hope of eternal life. <sup>8</sup> The saying is sure.

I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. <sup>9</sup> But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. <sup>10</sup> As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, <sup>11</sup> knowing that such a person is perverted and sinful; he is self-condemned.

<sup>12</sup> When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup> Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. <sup>14</sup> And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

<sup>15</sup> All who are with me send greetings to you. Greet those who love us in the faith.

Grace be with you all.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL UNTO PHILEMON.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT PAUL UNTO PHILEMON.

Geneva Bible (1560) 1562  
THE EPISTLE OF PAUL TO PHILEMON.

Bishops' Bible (1568) 1602  
THE EPISTLE OF S.PAUL UNTO PHILEMON.

Rheims 1582  
THE EPISTLE OF PAUL TO PHILEMON.

King James Version (1611) 1873  
THE EPISTLE OF PAUL TO PHILEMON.

American Standard Version (1881) 1901  
THE EPISTLE OF PAUL TO PHILEMON

Revised Standard Version (1946) 1960  
THE LETTER OF PAUL TO PHILEMON

## TYNDALE (1525) 1535

Paul the presoner of Jesu Christ, and brother Timotheus  
Unto Philemon the beloved, and oure helper, <sup>2</sup>and to the  
beloved Appia, and to Archippus oure felowesoudier, and  
to the congregacion of thy housse.

<sup>3</sup> Grace be with you and peace, from God oure father,  
and from the Lorde Jesus Christ.

<sup>4</sup> I thanke my God, makynge mencion all wayes of the  
in my prayers, <sup>5</sup> when I heare of thy love and fayth, which  
thou hast towarde the Lorde Jesu, and towarde all saynctes:  
<sup>6</sup> so that the fellisshippe that thou hast in the fayth is frute-  
full thorow knowledge of all good thinges, which are in you  
by Jesus Christ. <sup>7</sup> And we have great joye, and consolacion  
over thy love: For by the (brother) the saynctes hertes are  
comforted.

<sup>8</sup> Wherefore though I be bolde in christ to enioyne the,  
that which becommeth the: <sup>9</sup> yet for loves sake I rather  
beseche the, though I be as I am even Paul aged, and now  
in bondes for Jesu Christes sake. <sup>10</sup> I beseche the for my  
sonne Onesymus whom I begat in my bondes, <sup>11</sup> which in  
tyme passed was to the unprofitable: but now profitable  
both to the and also to me <sup>12</sup> whom I have sent home  
agayne. Thou therfore receave him, that is to saye myne  
awne bowels, <sup>13</sup> whom I wolde fayne have retayned with  
me, that in thy stede he myght have ministred unto me in  
the bondes of the Gospell. <sup>14</sup> Neverthelesse, without thy  
mynde, wolde I do nothinge, that the good which spring-  
eth of the, shuld not be as it were of necessitie, but willyngly.

## RHEIMS 1582

Paul the prisoner of Christ JESUS, and brother Timothee:  
to Philemon the beloved and our coadjutor, <sup>2</sup>and to Appia  
our dearest sister, and to Archippus our fellow-souldiar and  
to the church which is in thy house. <sup>3</sup> Grace to you and  
peace from God our father, and our Lord JESUS Christ.

<sup>4</sup> I give thanks to my God, alwaies making a memorie  
of thee in my praiers, <sup>5</sup> hearing thy charitie and faith which  
thou hast in our Lord JESUS, and toward al the sainctes:  
<sup>6</sup> that the communication of thy faith may be made evident  
in the agnition of al good that is in you in Christ JESUS.  
<sup>7</sup> For I have had great joy and consolation in thy charitie,  
because the bowels of the sainctes have rested by thee  
brother.

<sup>8</sup> For the which thing having great confidence in Christ  
JESUS to commaund thee that which pertaineth to the pur-  
pose: <sup>9</sup> for charitie rather I beseeche, whereas thou art  
such an one, as Paul being old and now prisoner also of  
JESUS Christ. <sup>10</sup> I beseeche thee for my sonne whom I have  
begotten in bandes, Onesimus, <sup>11</sup> who hath been sometime  
unprofitable to thee, but now profitable both to me and  
thee, <sup>12</sup> whom I have sent backe to thee. And do thou re-  
ceive him as mine owne bowels. <sup>13</sup> whom I would have  
reteined with me, that for thee he might minister to me  
in the bandes of the Gospel: <sup>14</sup> but without thy counsel I  
would doe nothing: that thy good might be not as it were

## GREAT BIBLE (1539) 1540

Paul the presoner of Jesu christ and brother Timothe.

Unto Philemon the beloved, and oure helper, <sup>2</sup>and to  
the beloved Appia, and to Archippus oure felowe souldier  
and to the congregacyon that is of thy house.

<sup>3</sup> Grace be unto you and peace, from God oure father,  
and from the Lorde Jesus Christ.

<sup>4</sup> I thanke my God, makynge mencyon allwayes of the  
in my prayers, <sup>5</sup> when I heare of thy love and fayth, which  
thou hast towarde the Lorde Jesu, and towarde all saynctes,  
<sup>6</sup> so that the fellishyppe of thy fayth is frutefull in the  
knowledge of every good (*worke*) which is in you towarde  
Jesus Christ. <sup>7</sup> For we have great joye and consolacyon in  
thy love: because that by the (brother) the sayntes hertes  
are comforted.

<sup>8</sup> Wherefore, though I myght be bold in Christ to com-  
maunde the, that which was thy dewtye to do: <sup>9</sup> yet for  
loves sake I rather beseche the, though I be as I am, even  
olde Paul, and nowe a presoner of Jesu Christ. <sup>10</sup> I be-  
seche the for my sonne Onesimus whom I have begotten  
in my bondes, <sup>11</sup> (which in tyme passed was to the un-  
profitable but nowe profitable both to the and to me) <sup>12</sup> whom I have sent home  
agayne. Thou therfore receyve  
hym, that is to saye myne awne bowels, <sup>13</sup> whom I wolde  
fayne have retayned with me, that in thy steade he myght  
have minystred unto me in the bondes of the Gospell.  
<sup>14</sup> Neverthelesse, without thy mynde wolde I do nothinge,  
that the good whych thou doest, shulde not be as it were of  
necessite, but wyllyngly.

## KJ (1611) 1873

Paul, a prisoner of Jesus Christ, and Timothy, *our*  
brother, unto Philemon *our* dearly beloved, and fellow-  
labourer, <sup>2</sup>and to *our* beloved Apphia, and Archippus our  
fellowsoldier, and to the church in thy house: <sup>3</sup> Grace to  
you, and peace, from God our Father and the Lord Jesus  
Christ.

<sup>4</sup> I thank my God, making mention of thee always in my  
prayers, <sup>5</sup> hearing of thy love and faith, which thou hast  
toward the Lord Jesus, and toward all saints; <sup>6</sup> that the com-  
munication of thy faith may become effectual by the  
acknowledging of every good *thing* which is in you in Christ  
Jesus. <sup>7</sup> For we have great joy and consolation in thy love,  
because the bowels of the saints are refreshed by thee,  
brother. <sup>8</sup> Wherefore, though I might be much bold in  
Christ to enjoin thee that which is convenient, <sup>9</sup> yet for  
love's sake I rather beseech *thee*, being such a one as Paul  
the aged, and now also a prisoner of Jesus Christ. <sup>10</sup> I be-  
seech thee for my son Onesimus, whom I have begotten in  
my bonds: <sup>11</sup> which in time past was to thee unprofitable,  
but now profitable to thee and to me: whom I have sent  
again: <sup>12</sup> thou therefore receive him, that is, mine own  
bowels: <sup>13</sup> whom I would have retained with me, that in  
thy stead he might have ministered unto me in the bonds  
of the gospel: <sup>14</sup> but without thy mind would I do nothing;  
that thy benefit should not be as *it were* of necessity, but

## GENEVA BIBLE (1560) 1562

Paul a prisoner of Jesus Christ, and (our) brother Timotheus unto Philemon our dere friend, and fellow helper. <sup>2</sup>And to (our) dere (sister) Apphia, and to Archippus our felowe souldier, and to the Churche that is in thine house. <sup>3</sup>Grace (be) with you, and peace from GOD our Father, and (from) the Lord Jesus Christ. <sup>4</sup>I give thanks to my God, making mencion alwaies of thee in my prayers. <sup>5</sup>[When I heare of thy love and faith, which thou hast toward the Lord Jesus, and toward all Saintes] <sup>6</sup>That the felowship of thy faith may be made fruteful, and that whatsoever good thing is in you through Christ Jesus, may be knowen. <sup>7</sup>For we have great joye and consolacion in thy love, because by thee, brother, the Saintes hearts are comforted. <sup>8</sup>Wherefore, thogh I be verie bolde in Christ to commande thee that which is convenient. <sup>9</sup>(Yet) for loves sake I rather beseeche thee, thogh I be as I am, even Paul aged, and even now a prisoner for Jesus Christ. <sup>10</sup>I beseeche thee for my sonne Onesimus, whome I have begotten in my bondes. <sup>11</sup>Whiche in time past was to thee unprofitable, but now profitable bothe to thee, and to me, <sup>12</sup>Whome I have sent againe: thou therefore receive him, that is mine owne bowels. <sup>13</sup>Whome I wolde have retained with me, that in thy stede he might have ministred unto me in the bondes of the Gospel. <sup>14</sup>But without thy minde wolde I do nothing that thy benefite shulde not be

## (RV 1881) ASV 1901

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, <sup>2</sup>and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: <sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup>I thank my God always, making mention of thee in my prayers, <sup>5</sup>hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; <sup>6</sup>that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in <sup>a</sup>you, unto Christ. <sup>7</sup>For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

<sup>8</sup>Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, <sup>9</sup>yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: <sup>10</sup>I beseech thee for my child, whom I have begotten in my bonds, Onesimus, <sup>11</sup>who once was unprofitable to thee, but now is profitable to thee and to me; <sup>12</sup>whom I have sent back to thee in his own person, that is, my very heart: <sup>13</sup>whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: <sup>14</sup>but without thy mind I would do nothing; that thy goodness should not be

## BISHOPS' BIBLE (1568) 1602

Paul a prisoner of Jesus Christ, and brother Timotheus, unto Philemon my dearly beloved, and our fellow labourer, <sup>2</sup>And to our dearly beloved Apphia, and to Archippus our fellow souldier, and to the Church in thy house: <sup>3</sup>Grace to you, and peace from God our father, and the Lord Jesus Christ. <sup>4</sup>I thanke my God, making mention alwayes of thee in my prayers, <sup>5</sup>Hearing of the love and faith which thou hast toward the Lorde Jesus, and toward all saints: <sup>6</sup>That the fellowship of thy faith may be effectuell in the knowledge of every good worke, which is in you toward Christ Jesus. <sup>7</sup>For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee brother. <sup>8</sup>Wherefore, though I might be much bold in Christ, to enioyne thee that which is convenient, <sup>9</sup>Yet for loves sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ, <sup>10</sup>I beseech thee for my sonne Onesimus, whome I have begotten in my bonds: <sup>11</sup>Which in time passed was to thee unprofitable, but now profitable to thee and to me, <sup>12</sup>Whom I have sent againe: thou therefore receive him, that is, mine owne bowels, <sup>13</sup>Whome I would have retained with me, that in thy stead hee might have ministred unto me in the bonds of the Gospel: <sup>14</sup>But without thy minde would I doe nothing, that thy benefite

## RSV (1946) 1960

Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker <sup>2</sup>and Apphia our sister and Archippus our fellow soldier, and the church in your house:

<sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup>I thank my God always when I remember you in my prayers, <sup>5</sup>because I hear of your love and of the faith which you have toward the Lord Jesus and all the saints, <sup>6</sup>and I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ. <sup>7</sup>For I have derived much joy and comfort from your love. my brother, because the hearts of the saints have been refreshed through you.

<sup>8</sup>Accordingly, though I am bold enough in Christ to command you to do what is required, <sup>9</sup>yet for love's sake I prefer to appeal to you—I, Paul, an ambassador and now a prisoner also for Christ Jesus—<sup>10</sup>I appeal to you for my child, Onesimus, whose father I have become in my imprisonment. <sup>11</sup>(Formerly he was useless to you, but now he is indeed useful to you and to me.) <sup>12</sup>I am sending him back to you, sending my very heart. <sup>13</sup>I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel; <sup>14</sup>but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will.

<sup>a</sup> Many ancient authorities read *us*.

## TYNDALE (1525) 1535

<sup>15</sup> Haply he therfore departed for a season, that thou shuldest receave him for ever, <sup>16</sup> not now as a servaunt: but above a servaunt, I meane a brother beloved, specially to me: but how moche more unto the, both in the flesshe, and also in the Lorde? <sup>17</sup> Yf thou count me a felowe, receave him as my selfe. <sup>18</sup> Yf he have hurt the or oweth the ought that laye to my charge. <sup>19</sup> I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the, howe that thou owest unto me even thyne awne selfe. <sup>20</sup> Even so brother, let me enjoye the in the Lorde. Comforte my bowels in the Lorde. <sup>21</sup> Trustynge in thyne obedience, I wrote unto the, knowynge that thou wilt do more then I saye for. <sup>22</sup> Moreover prepare me lodgyng: for I trust thorow the helpe of youre prayers, I shalbe geven unto you. <sup>23</sup> Ther salute the, Epaphras my felowe presoner in Christ Jesu, <sup>24</sup> Marcus, Aristarchus, Demas, Lucas, my helpers. <sup>25</sup> The grace of oure Lorde Jesu Christ be with youre spretes: Amen.

## RHEIMS 1582

of necessitie, but voluntarie. <sup>15</sup> For perhaps therfore he departed for a season from thee, that thou mightest take him againe for ever. <sup>16</sup> now not as a servant, but for a servant, a most deere brother, especially to me, but how much more to thee both in the flesh and in our Lord? <sup>17</sup> If therfore thou take me for thy fellow: receive him as my self. <sup>18</sup> And if he hath hurt thee any thing or is in thy dette, that impute to me. <sup>19</sup> I Paul have written with mine owne hand: I will repay it: not to say to thee, that thou owest me thine owne self also. <sup>20</sup> Yea brother. God graunt I may enjoy thee in our Lord. Refresh my bowels in our Lord. <sup>21</sup> Trusting in thy obedience I have written to thee, knowing that thou wilt doe above that also which I do say. <sup>22</sup> And withal provide me also a lodging. for I hope by your praier that I shal be given to you.

<sup>23</sup> There salute thee Epaphras my fellow-prisoner in Christ JESUS, <sup>24</sup> Marke, Aristarchus, Demas and Luke my coadjutors. <sup>25</sup> The grace of our Lord JESUS Christ be with your spirit. Amen,

## GREAT BIBLE (1539) 1540

<sup>15</sup> For happily he therfore departed for a season, that thou shuldest receave hym for ever, <sup>16</sup> not now as a servaunt: but above a servaunt, even a brother beloved, specially to me: but howe moche more unto the, both in the flesshe, and also in the Lorde? <sup>17</sup> If thou count me therefore a felowe, receave him as my selfe. <sup>18</sup> If he have done the anye hurt, or oweth the ought, that laye to my charge. <sup>19</sup> (I Paul have written it with myne awne hande) I wyll recompence it. So that I do not saye to the, howe that thou owest unto me even thyne awne selfe also. <sup>20</sup> Even so brother, let me enjoye the in the Lorde: Comforte my bowels in the Lorde. <sup>21</sup> Trustynge in thyne obedience, I wrote unto the, knowynge, that thou wilt also do more then I saye. <sup>22</sup> Moreover, prepare me lodginge for I trust that thorowe the helpe of youre prayers, I shalbe geven unto you. <sup>23</sup> Ther salute the, Epaphras my felowe presoner in Christ Jesu, <sup>24</sup> Marcus, Aristarcus, Demas, Lucas, my helpers. <sup>25</sup> The grace of oure Lorde Jesu Christ be with your sprete: Amen.

## KJ (1611) 1873

willingly. <sup>15</sup> For perhaps he therefore departed for a season, that thou shouldest receive him for ever; <sup>16</sup> not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? <sup>17</sup> If thou count me therefore a partner, receive him as myself. <sup>18</sup> If he hath wronged thee, or oweth thee ought, put that on mine account; <sup>19</sup> I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. <sup>20</sup> Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. <sup>21</sup> Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. <sup>22</sup> But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. <sup>23</sup> There salute thee Epaphras, my fellowprisoner in Christ Jesus; <sup>24</sup> Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. <sup>25</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

## GENEVA BIBLE (1560) 1562

as it were of necessitie, but willingly. <sup>15</sup> It may be that he therefore departed for a ceason, that thou shuldest receive hym for ever. <sup>16</sup> Not now as a servant, but above a servant, (even as) a brother beloved, specially to me: how muche more than unto thee, bothe in the flesh, and the Lord? <sup>17</sup> If therefore thou counte our things commune, receive him as my self. <sup>18</sup> If he hathe hurt thee, or oweth thee ought, that put on mine accountes. <sup>19</sup> I Paul have written (this) with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest unto me even thine owne self. <sup>20</sup> Yea, brother, let me obtaine this pleasure of thee in the Lord: comforte my bowels in the Lord. <sup>21</sup> Trusting in thine obedience, I wrote unto thee, knowing that thou wilt do even more then I say. <sup>22</sup> Moreover also prepare me lodgyng: for I trust through your prayers I shalbe given unto you. <sup>23</sup> There salute thee Epaphras my fellowe prisoner in Christ Jesus. <sup>24</sup> Marcus, Aristarchus, Demas, (and) Luke, my fellowe helpers. <sup>25</sup> The grace of our Lorde Jesus Christe (be) with your spirit. Amen.

## (RV 1881) ASV 1901

as of necessity, but of free will. <sup>15</sup> For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever; <sup>16</sup> no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. <sup>17</sup> If then thou countest me a partner, receive him as myself. <sup>18</sup> But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account; <sup>19</sup> I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. <sup>20</sup> Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

<sup>21</sup> Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. <sup>22</sup> But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

<sup>23</sup> Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; <sup>24</sup> and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

<sup>25</sup> The grace of <sup>b</sup>our Lord Jesus Christ be with your spirit. <sup>c</sup>Amen.

<sup>b</sup> Some ancient authorities read *the*.  
<sup>c</sup> Many ancient authorities omit *Amen*.

## BISHOPS' BIBLE (1568) 1602

should not be as it were of necessitie, but willingly. <sup>15</sup> For haply hee therefore departed for a season, that thou shouldest receive him for ever: <sup>16</sup> Not nowe as a servant, but above a servant, a brother beloved, specially to mee: but how much more unto thee, both in the flesh, and in the Lord? <sup>17</sup> If thou count me therefore a fellowe, receive him as my selfe. <sup>18</sup> If hee have injured thee, or oweth *thee ought*, that lay to my charge: <sup>19</sup> I Paul have written it with mine owne hand, I will recompence it: albeit, I doe not say to thee how thou owest unto mee even thine owne selfe besides. <sup>20</sup> Yea, brother, let mee enjoy *this* pleasure of thee in the Lord: comfort my bowels in the Lord. <sup>21</sup> Trusting in thine obedience, I wrote unto thee, knowing that thou wilt doe more then I say. <sup>22</sup> Moreover, prepare me also a lodging: for I trust that through your prayers I shall be given unto you. <sup>23</sup> There salute thee Epaphras my fellowe prisoner in Christ Jesus, <sup>24</sup> Marcus, Aristarcus, Demas, Lucas, my fellow labourers. <sup>25</sup> The grace of our Lorde Jesus Christ *bee* with your spirit. Amen.

## RSV (1946) 1960

<sup>15</sup> Perhaps this is why he was parted from you for a while, that you might have him back for ever, <sup>16</sup> no longer as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. <sup>17</sup> So if you consider me your partner, receive him as you would receive me. <sup>18</sup> If he has wronged you at all, or owes you anything, charge that to my account. <sup>19</sup> I, Paul, write this with my own hand, I will repay it—to say nothing of your owing me even your own self. <sup>20</sup> Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

<sup>21</sup> Confident of your obedience, I write to you, knowing that you will do even more than I say. <sup>22</sup> At the same time, prepare a guest room for me, for I am hoping through your prayers to be granted to you.

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, <sup>24</sup> and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

<sup>25</sup> The grace of the Lord Jesus Christ be with your spirit.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT PAUL UNTO THE HEBRUES.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT PAUL THE APOSTLE  
UNTO THE HEBRUES.

Geneva Bible (1560) 1562  
THE EPISTLE TO THE EBREWES.

Bishops' Bible (1568) 1602  
THE EPISTLE OF SAINT PAUL THE APOSTLE  
TO THE HEBREWES.

Rheims 1582  
THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWES.

King James Version (1611) 1873  
THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

American Standard Version (1881) 1901  
THE EPISTLE TO THE HEBREWS

Revised Standard Version (1946) 1960  
THE LETTER TO THE HEBREWS

## TYNDALE (1525) 1535

1 God in tyme past diversly and many wayes, spake unto the fathers by the Prophetes: <sup>2</sup>but in these last dayes he hath spoken unto us by his sonne, whom he hath made heyre of all thynges: by whom also he made the worlde. <sup>3</sup>Which sonne beyng the brightnes of his glory, and very ymage of his substance, bearynge up all thynges with the worde of his power, hath in his awne person purged oure synnes, and is sitten on the ryght honde of the majestie an hye, <sup>4</sup>and is more excellent then the angels, in as moche as he hath by inheritaunce obteyned an excellent name then have they.

<sup>5</sup>For unto which of the angels sayde he at any tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. <sup>6</sup>And agayne when he bringeth in the fyrst begotten sonne into the worlde, he sayth: And all the angels of God shall worshippe him. <sup>7</sup>And of the angels he sayth: He maketh his angels spretes, and his ministres flammes of fyre. <sup>8</sup>But unto the sonne he sayth: god, thy seate shalbe forever and ever

## RHEIMS 1582

1 Diversely and many waies in times past God speaking to the fathers in the prophets: <sup>2</sup>last of al in these daies hath spoken to us in his Sonne, whom he hath appointed heire of al, by whom he made also the worldes. <sup>3</sup>Who being the brightness of his glorie, and the figure of his substance, and caryng al things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Majestic in the high places: <sup>4</sup>being made so much better then Angels, as he hath inherited a more excellent name above them.

<sup>5</sup>For to which of the Angels hath he said at any time, *Thou art my sonne, today have I begotten thee?* and againe, *I wil be to him a father, and he shalbe to me a sonne.* <sup>6</sup>And when againe he bringeth in the first begotten into the world, he saith, *And let al the Angels of God adore him.* <sup>7</sup>And to the Angels truly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fire.* <sup>8</sup>But to the Sonne: *Thy throne o God for ever and ever: a rod of*

## GREAT BIBLE (1539) 1540

1 God in time past diversly and many wayes, spake unto the fathers by Prophetes: <sup>2</sup>but in these last dayes he hath spoken unto us by his awne sonne, whom he hath made heyre of all thynges by whom also he made the worlde. <sup>3</sup>Which (sonne) beinge the bryghtnes of his glory, and the very ymage of his substance rulyng all thynges with the worde of hys power, hath by hys awne person purged oure synnes, and sytteth on the ryght hande of the majesty on hye: <sup>4</sup>beyng so much more excellent then the angels, as he hath by inherytaunce obteyned a more excellent name then they.

<sup>5</sup>For unto which of the angels sayde he at any tyme: Thou art my sonne, thys daye have I begotten the? <sup>6</sup>And agayne I wyll be hys father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And let all the angels of God worshyppe hym. <sup>7</sup>And unto the angels he sayth. He maketh hys angels spretes, and hys minystres a flamme of fyre. <sup>8</sup>But unto the sonne he sayth: Thy seate (O God) shalbe for ever and ever The scepter of thy kyngdome is a ryght

## KJ (1611) 1873

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup>hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all *things*, by whom also he made the worlds; <sup>3</sup>who being the brightness of *his* glory, and the express image of his person, and upholding all *things* by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup>being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup>For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup>And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup>And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup>But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteous-

## GENEVA BIBLE (1560) 1562

**1** At sondrie times and in divers maners God spake in the olde time to (our) fathers by the Prophetes: <sup>2</sup>In these last dayes hathe spoken unto us by his Sonne whom he hathe made heir of all things, by whome also he made the worldes, <sup>3</sup>Who being the brightnes of the glorie, and the ingravd forme of his persone, and bearing up al things by his mightie worde, hathe by him self purged our sinnes, and sitteth at the right hand of the majestie in the highest places, <sup>4</sup>And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then thei. <sup>5</sup>For unto which of the Angels said he at anie time, Thou art my Sonne, this day begate I thee? and againe, I wil be his Father, and he shalbe my sonne? <sup>6</sup>And againe when he bringeth in (his) first begotten Sonne into the world, he saith, And let all the Angels of God worship him. <sup>7</sup>And of the Angels he saith, He maketh the Spirits his messengers, and his ministers a flame of fyre. <sup>8</sup>But unto the Sonne (he saith.) O God, thy throne (is) for ever and ever: the scepter of thy kingdome (is) a sciep-

## (RV 1881) ASV 1901

**1** God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, <sup>2</sup>hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds; <sup>3</sup>who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; <sup>4</sup>having become by so much better than the angels, as he hath inherited a more excellent name than they. <sup>5</sup>For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son? <sup>6</sup>And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. <sup>7</sup>And of the angels he saith, Who maketh his angels winds, And his ministers a flame of fire: <sup>8</sup>but of the Son *he saith*, Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of <sup>a</sup>thy kingdom.

<sup>a</sup> The two oldest Greek manuscripts read *his*.

## BISHOPS' BIBLE (1568) 1602

**1** God which in time past, at sundry times, and in divers manners spake unto the fathers in the Prophets, <sup>2</sup>Hath in these last dayes spoken unto us in the sonne, whome hee hath appointed heire of all things, by whome also he made the worlds. <sup>3</sup>Who beeing the brightnesse of the glory, and the very image of his substance, upholding all things with the worde of his power, having by himselfe purged our sinnes, hath sit on the right hand of the majestie on hie. <sup>4</sup>Beeing so much more excellent then the angels, as hee hath by inheritance obtained a more excellent name then they. <sup>5</sup>For unto which of the angels sayd hee at any time, Thou art my sonne, this day have I begotten thee? <sup>6</sup>And againe, I will be to him a father, and he shall be to me a sonne? And againe, when hee bringeth in the first begotten sonne into the world, he sayth, And let all the angels of God worship him. <sup>7</sup>And unto the angels he sayeth, Hee maketh his angels spirites, and his ministers a flame of fire: <sup>8</sup>But unto the sonne *he sayth*, Thy seate, O God, *shall be* for ever and ever: the

## RSV (1946) 1960

**1** In many and various ways God spoke of old to our fathers by the prophets; <sup>2</sup>but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. <sup>3</sup>He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, <sup>4</sup>having become as much superior to angels as the name he has obtained is more excellent than theirs. <sup>5</sup>For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? <sup>6</sup>And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." <sup>7</sup>Of the angels he says, "Who makes his angels winds, and his servants flames of fire." <sup>8</sup>But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy <sup>b</sup> kingdom.

<sup>b</sup> Other ancient authorities read *his*

## TYNDALE (1525) 1535

The cepter of thy kyngdome is a ryght cepter. <sup>9</sup> Thou hast loved ryghtewesnes and hated iniquyte. Wherefore God which is thy God, hath anoynted the with the oyle of gladnes above thy felowes.

<sup>10</sup> And thou Lorde in the begynnyng hast layde the foundacion of the erth. And the heavens are the workes of thy hondes. <sup>11</sup> They shall perisshe, but thou shalt endure. They all shall wexe olde as doth a garment: <sup>12</sup> and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou arte all wayes, and thy yeres shall not fayle. <sup>13</sup> Unto which of the angels sayde he at any tyme: Syt on my ryght honde, tyll I make thyne enemyes thy fote stole: <sup>14</sup> Are they not all ministrynge spretes, sent to minister, for their sakes which shalbe heyres of salvacion?

**2** Wherefore we ought to geve the more hede to the thynges we have herde, lest we perysshe. <sup>2</sup> For yf the worde which was spoken by angels was stedfast: so that every transgression and disobedience receaved a just recompence to rewarde: <sup>3</sup> how shall we escape, yf we despyse so greaet salvacion, which at the fyrst began to be preached of the lorde him selfe, and afterwarde was conformed unto us warde, by them that hearde it. <sup>4</sup> God bearynge witnes therto, bothe with signes and wonders also, and with divers miracles, and gyftes of the holy gooste, accordynge to his awne will.

## RHEIMS 1582

*equitie, the rod of thy kingdom.* <sup>9</sup> Thou hast loved justice, and hated iniquitie: therefore thee, God, thy God hath anointed with the oile of exultation above thy fellowes. <sup>10</sup> And, Thou in the beginning o Lord didst found the earth: and the workes of thy handes are the heavens. <sup>11</sup> They shal perish, but thou shalt continue: and they shal al waxe old as a garment. <sup>12</sup> And as a vesture shalt thou chaunge them, and they shal be changed: but thou art the self same, and thy yeres shal not faile. <sup>13</sup> But to which of the Angels said he at any time: Sit on my right hand, until I make thine enemies the footstoole of thy feete? <sup>14</sup> Are they not al, ministring spirits: sent to minister for them which shal receive the inheritance of salvation?

**2** Therefore more abundantly ought we to observe those things which we have heard: lest perhaps we runne out. <sup>2</sup> For if the word that was spoken by Angels, became sure, and al prevarication and disobedience hath received a just retribution of reward: <sup>3</sup> how shal we escape if we neglect so great salvation? which when it was begonne to be declared by our Lord, of them that heard was confirmed on us, <sup>4</sup> God withal testifying by signes, and wonders, and divers miracles, and distributions of the holy Ghost

## GREAT BIBLE (1539) 1540

scepter. <sup>9</sup> Thou hast loved ryghtewesnes, and hated iniquyte. Wherefore, God, even thy God hath anoynted the with the oyle of gladnes above thy felowes.

<sup>10</sup> And thou Lorde in the begynnyng hast layde the foundacyon of the erth. And the heavens are the workes of thy handes. <sup>11</sup> They shall perysshe, but thou endurest, But they all shall wexe olde also as doth a garment: <sup>12</sup> and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art even the same and thy yeres shall not fayle. <sup>13</sup> Unto whych of the angels sayde he at any tyme: Syt on my ryght hande, tyll I make thyne enemyes thy fote stole? <sup>14</sup> Are they not all ministrynge spretes, that are sent to minyster, for their sakes whych shalbe heyres of salvacyon?

**2** Wherefore, we ought to geve the more earnest hede to the thynges that are spoken unto us, lest at any tyme we persysse. <sup>2</sup> For yf the worde whych was spoken by angells was stedfast: And every transgressyon and disobedience receaved a just recompence of rewarde, <sup>3</sup> howe shall we escape, yf we despyse so great salvacyon, which at the fyrst began to be preached of the Lorde hym selfe, and was confirmed unto uswarde, by them that hearde it? <sup>4</sup> God bearynge wytnes therto, both with sygnes and wonders also and with divers myracles, and gyftes of the holy gooste, accordynge to hys awne wyll.

## KJ (1611) 1873

ness is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee *with* the oil of gladness above thy fellows. <sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> they shall perish; but thou remainest; and they all shall wax old as *doth* a garment; <sup>12</sup> and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. <sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? <sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

**2** Therefore we ought to give the more earnest heed to the *things* which we have heard, lest at any time we should let *them* slip. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; <sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

## GENEVA BIBLE (1560) 1562

ter of righteousnes. <sup>9</sup> Thou hast loved righteousnes and hated iniquitie. Wherefore God, (even) thy GOD, hathe anointed thee with the oyle of gladnes above thy fellowes. <sup>10</sup> And, Thou, Lord, in the beginning hast established the earth, and the heavens are the workes of thine hands. <sup>11</sup> They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment. <sup>12</sup> And as a vesture shalt thou folde them up, and they shalbe changed: but thou art the same and thy yeres shal not faile. <sup>13</sup> Unto which also of the Angels said he at anie time, Sit at my right hand, til I make thine enemies thy fote stole? <sup>14</sup> Are they not all ministring spirits, sent forthe to minister, for their sakes which shalbe heires of salvation?

**2** Wherefore we ought diligently to give hede to the things which we have heard, lest at anie time we shulde let them slippe. <sup>2</sup> For if the worde spoken by Angels was stedfaste, and everie transgression, and disobedience received a juste recompense of rewarde, <sup>3</sup> How shal we escape, if we neglect so great salvation, which at the first began to be preached by the LORD, and (afterwarde) was confirmed unto us by them that heard him, <sup>4</sup> God bearing witnes there to, bothe with signes and wonders, and with divers miracles, and giftes of the holie Gost, according to

## (RV 1881) ASV 1901

<sup>9</sup> Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.

<sup>10</sup> And,  
Thou, Lord, in the beginning didst lay the foundation of the earth,  
And the heavens are the works of thy hands:  
<sup>11</sup> They shall perish; but thou continuest:  
And they all shall wax old as doth a garment;  
<sup>12</sup> And as a mantle shalt thou roll them up,  
As a garment, and they shall be changed:  
But thou art the same,  
And thy years shall not fail.

<sup>13</sup> But of which of the angels hath he said at any time,  
Sit thou on my right hand,  
Till I make thine enemies the footstool of thy feet?  
<sup>14</sup> Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

**2** Therefore we ought to give the more earnest heede to the things that were heard, lest haply we drift away from them. <sup>2</sup> For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; <sup>3</sup> how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; <sup>4</sup> God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

## BISHOPS' BIBLE (1568) 1602

scepter of thy kingdome is a scepter of righteousness. <sup>9</sup> Thou hast loved righteousness and hated iniquitie: therefore God, even thy God, hath annoynted thee with the oyle of gladnesse above thy fellowes. <sup>10</sup> And, Thou Lord, in the beginning hast layde the foundation of the earth, and the heavens are the workes of thy hands: <sup>11</sup> They shall perish, but thou endurest: and they all shall waxe old as doth a garment, <sup>12</sup> And as a vesture shalt thou folde them up, and they shalbe changed: but thou art the same, and thy yeeres shall not faile. <sup>13</sup> But unto which of the angels sayd he at any time, Sit on my right hand, till I make thine enemies thy foote-stoole? <sup>14</sup> Are they not all ministring spirits, sent forth into ministry for their sakes which shalbe heires of salavation?

**2** Wherefore wee ought to give the more earnest heede to the things which we have heard: lest at any time we should let them slip. <sup>2</sup> For if the word spoken by angels, was stedfast, and every transgression, and disobedience received a just recompense of reward: <sup>3</sup> How shall we escape, if we neglect so great salvation? which at the first began to bee preached of the Lorde, and was confirmed unto usward by them that heard it, <sup>4</sup> God bearing witnesse *thereto* both with signes and wonders also, and with divers powers, and

## RSV (1946) 1960

<sup>9</sup> Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

<sup>10</sup> And,  
"Thou, Lord, didst found the earth in the beginning,  
and the heavens are the work of thy hands;  
<sup>11</sup> They will perish, but thou remainest;  
they will all grow old like a garment,  
<sup>12</sup> like a mantle thou wilt roll them up,  
and they will be changed.  
But thou art the same,  
and thy years will never end."  
<sup>13</sup> But to what angel has he ever said,  
"Sit at my right hand,  
till I make thy enemies  
a stool for thy feet?"

<sup>14</sup> Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

**2** Therefore we must pay the closer attention to what we have heard, lest we drift away from it. <sup>2</sup> For if the message declared by angels was valid and every transgression or disobedience received a just retribution, <sup>3</sup> how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, <sup>4</sup> while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will.

<sup>c</sup> Other ancient authorities add *like a garment*

## TYNDALE (1525) 1535

<sup>5</sup> He hath not unto the angels put in subjeccion the worlde to come, wherof we speake. <sup>6</sup> But one in a certayne place witnessed, sayinge. What is man, that thou arte myndfull of him? <sup>7</sup> After thou haddest for a season made him lower then the angels: thou crounedst him with honour and glory, and hast set him above the workes of thy hondes. <sup>8</sup> Thou hast put all thinges in subjeccion under his fete. In that he put all thinges under him, he left nothinge that is not put under him. <sup>9</sup> Neverthelesse we yet se not all thinges subdued, but him that was made lesse then the angells: we se that it was Jesus, which is crouned with glory and honour for the sofferynge of death: that he by the grace of God, shulde tast of deeth for all men.

<sup>10</sup> For it became him, for whom are all thinges and by whom are all thinges, after that he had brought many sonnes unto glory, that he shuld make the lorde of their salvacion perfecte thorow sofferynge. <sup>11</sup> For he that sanctifieth, and they which are sanctified, are all of one. For which causes sake he is not a shamed to call them brethren <sup>12</sup> sayinge: I will declare thy name unto my brethren, and in the myddes

## RHEIMS 1582

according to his wil. <sup>5</sup> For not to Angels hath God made subject the world to come, whereof we speake. <sup>6</sup> But one hath testified in a certayne place, saying: *What is man, that thou art mindeful of him; or the sonne of man, that thou visitest him?* <sup>7</sup> *Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him over the workes of thy handes.* <sup>8</sup> *All things hast thou made subject under his feete.* For in that he subjected al things to him, he left nothing not subject to him. But now we see not as yet al things subjected to him. <sup>9</sup> But him that was a litle lessened under the Angels, we see JESUS, because of the passion of death, crowned with glorie and honour: that through the grace of God he might tast death for al. <sup>10</sup> For it became him for whom al things, and by whom al things, that had brought many children into glorie, to consummate the author of their salvation, by his passion. <sup>11</sup> For he that sanctifieth, and they that be sanctified: al of one. For the which cause he is not ashamed to call them brethren, <sup>12</sup> saying, *I wil declare thy name to my brethren: in the middes of the Church wil I praise thee.*

## GREAT BIBLE (1539) 1540

<sup>5</sup> For unto the angels hath he not subdued the worlde to come, wherof we speake, <sup>6</sup> but one in a certayne place wytessed, sayinge, What is man, that thou art myndfull of hym. Or the sonne of man, that thou visitest hym? <sup>7</sup> Thou madest hym a lytle lower then the angels: thou hast crowned hym with honour and glory, and hast set hym above the workes of thy handes. <sup>8</sup> Thou hast put all thynges in subjeccyon under hys fete. In that he put all thynges under him, he left nothyng that is not put under him. Neverthelesse, we se not yet all thynges subdued unto him: <sup>9</sup> but him that was made lesse then the angels, we se that it was Jesus, which is crowned with glory and honour for the sofferynge of death: that he by the grace of God, shulde tast of deeth for all men.

<sup>10</sup> For it became him, for whom are all thinges and by whom are all thynges (after that he had brought many sonnes unto glory) that he shulde make the Lorde of their salvacyon perfecte thorowe affliccyons. <sup>11</sup> For both he that sanctifyeth and they which are sanctyfyed, are all of one. For whych causes sake he is not a shamed to call them brethren, <sup>12</sup> sayinge: I wyll declare thy name unto my brethren, in the myddes of the congregacyon wyll I prayse

## KJ (1611) 1873

<sup>5</sup> For unto *the* angels hath he not put in subjection the world to come, whereof we speak: <sup>6</sup> but one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> thou hast put all *things* in subjection under his feet. For in that *he* put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all *things* put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every *man*. <sup>10</sup> For it became him, for whom *are* all *things*, and by whom *are* all *things*, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

## GENEVA BIBLE (1560) 1562

his owne wil? <sup>5</sup> For he hath not put in subjection unto the Angels the worlde to come, whereof we speake. <sup>6</sup> But one in a certeine place witnessed, saying What is man, that thou shuldest be mindeful of him! or the sonne of man that thou woldest consider him! <sup>7</sup> Thou madest him a litle inferior to the Angels: thou crownedest him with glorie and honour, and hast set him above the workes of thine hands. <sup>8</sup> Thou hast put all things in subjection under his fete. And in that he hath put al things in subjection under him, he left nothing that shulde not be subject unto him. But we yet se not all things subdued unto him. <sup>9</sup> But we se Jesus crowned with glorie and honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men. <sup>10</sup> For it became him, for whomme (are) all things, and by whome (are) all things, seing that he broght manie children unto glorie, that he shulde consecrate the Prince of their salvation through afflictions. <sup>11</sup> For he that sanctifieth, and they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren. <sup>12</sup> Saying, I wil declare thy Name unto my brethren: in the middes of the Church wil

## (RV 1881) ASV 1901

<sup>5</sup> For not unto angels did he subject the world to come, whereof we speak. <sup>6</sup> But one hath somewhere testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

<sup>7</sup> Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,

<sup>b</sup> And didst set him over the works of thy hands:

<sup>8</sup> Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. <sup>9</sup> But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man*. <sup>10</sup> For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying,

I will declare thy name unto my brethren,

In the midst of the congregation will I sing thy praise.

## BISHOPS' BIBLE (1568) 1602

gifts of the holy Ghost, according to his owne will. <sup>5</sup> For unto the angels hath hee not put in subjection the worlde to come, whereof wee speake: <sup>6</sup> But one in a certeine place witnessed, saying, What is man, that thou art mindfull of him? and the sonne of man, that thou visitest him? <sup>7</sup> Thou madest him for a little while lower then the angels, thou hast crowned him with glory and honour, and hast set him above the workes of thy hands. <sup>8</sup> Thou hast put all things in subjection under his feete. In that he put all things under him, hee left nothing that is not put under him. But nowe wee see not yet all things put under him. <sup>9</sup> But him that for a while was made lesse then the angels, wee see *that it was* Jesus, who through the suffering of death, was crowned with glory and honour, that he by the grace of God, should taste of death for all. <sup>10</sup> For it became him for whome are all things, and by whome are all things, after hee had brought many sonnes unto glory, that hee should make the captaine of their salvation perfect through afflictions. <sup>11</sup> For both hee that sanctifieth, and they which are sanctified *are* all of one: for which cause, hee is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the Church

## RSV (1946) 1960

<sup>5</sup> For it was not to angels that God subjected the world to come, of which we are speaking. <sup>6</sup> It has been testified somewhere,

"What is man that thou art mindful of him,

or the son of man, that thou carest for him?

<sup>7</sup> Thou didst make him for a little while lower than the angels,

thou hast crowned him with glory and honor,<sup>d</sup>

<sup>8</sup> putting everything in subjection under his feet."

Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. <sup>9</sup> But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

<sup>10</sup> For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. <sup>11</sup> For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, <sup>12</sup> saying,

"I will proclaim thy name to my brethren,

in the midst of the congregation I will praise thee."

<sup>d</sup> Other ancient authorities insert *and didst set him over the works of thy hands*

<sup>b</sup> Many authorities omit *And didst . . . hands*.

## TYNDALE (1525) 1535

of the congregacion wil I prayse the. <sup>13</sup> And agayne: I will put my trust in him. And agayne: beholde here am I and the chyldren which God hath geven me.

<sup>14</sup> For as moche then as the chyldren were partetakers of flesshe and bloud, he also him selfe lykewyse toke parte with them, for to put doune thorow deeth, him that had lordshippe over deeth, that is to saye the devyll, <sup>15</sup> and that he myght deliver them, which thorow feare of deeth were all their lyfe tyme in daunger of bondage. <sup>16</sup> For he in no place taketh on him the angels: but the seed of Abraham taketh he on him. <sup>17</sup> Wherefore in all thynges it became him to be made lyke unto his brethren, that he myght be mercyfull, and a faythfull hye preste in thynges concernynge God, for to pouрге the peoples synnes. <sup>18</sup> For in that he him selfe suffered and was tempted, he is able to sucker them that are tempted.

**3** Wherefore holy brethren, partakers of the celestiaall callynge, consyder the embassatour and hye prest of oure profession, Christ Jesus <sup>2</sup> which was faythfull to him that made him, even as was Moses in all his housse. <sup>3</sup> And yet was this man counted worthy of more glory then Moses: In as moche as he which hath prepared the housse, hath most honoure in the housse. <sup>4</sup> Every housse is prepared of some man. But he that ordeyned all thynges, is God. <sup>5</sup> And Moses verely was faythfull in all his housse, as a minister, to beare witnes of tho thynges which shuld be spoken after-

## RHEIMS 1582

<sup>13</sup> And againe, *I wil have affiance in him.* And againe, *Behold here am I and my children: whom God hath given me.* <sup>14</sup> Therefore because the children have communicated with flesh and bloud, him self also in like maner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Devil: <sup>15</sup> and might deliver them that by the feare of death through al their life were subject to servitude.

<sup>16</sup> For no where doth he take Angels: but the seede of Abraham he taketh. <sup>17</sup> Whereupon he ought in al things to be like unto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people. <sup>18</sup> For in that wherein him self suffered and was tempted: he is able to helpe them also that are tempted.

**3** Wherefore holy brethren, partakers of the heavenly vocation, consider the Apostle, and high priest of our confession JESUS: <sup>2</sup> who is faithful to him that made him, as also Moyses in al his house. <sup>3</sup> For, this man is esteemed worthie of more ample glorie above Moyses, by so much as more ample glorie then the house, hath he that framed it. <sup>4</sup> For every house is framed of some man, but he that created al things, is God, <sup>5</sup> And Moyses in deede was faithful in al his house as a servant, for a testimonie of those

## GREAT BIBLE (1539) 1540

the. <sup>13</sup> And agayne: I wyll put my trust in hym. And agayne: beholde, here am I and the chyldren whom God hath geven me.

<sup>14</sup> For as moch then as the chyldren are partetakers of flesshe and bloud, he also him selfe lykewyse toke parte with them that (thorowe deeth) he myght expell hym that had lordshyppe over deeth, that is to saye the devyll, <sup>15</sup> and that he myght delyver them, which thorowe feare of deeth were all there lyfe tyme subdued unto bondage. <sup>16</sup> For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. <sup>17</sup> Wherefore, in all thynges it became hym to be made lyke unto his brethren, that he myght be mercyfull, and a faythfull hye Preste in thynges concernynge God, for to pouрге the peoples synnes. <sup>18</sup> For in that it fortunied hym selfe to be tempted, he is able to sucker them also that are tempted.

**3** Therefore holy brethren, partakers of the celestiaall callynge consyder the ambassadour and hye preste of oure professyon Christ Jesus, <sup>2</sup> howe that he is faythfull unto hym that put hym in the offyce, even as was Moses in all his house. <sup>3</sup> For loke howe moche honoure he (that hath buylded a house) hath more then the house it selfe, so moch honour is he counted worthy of more then Moses. <sup>4</sup> For every house is buylded of some man. But he that ordeyned all thynges, is God. <sup>5</sup> And Moses verely was faythfull in all hys house, as a minyster, to beare witnes of those

## KJ (1611) 1873

<sup>13</sup> And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> and deliver them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. <sup>17</sup> Wherefore in all *things* it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest *in things* pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

**3** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>2</sup> who was faithful to him that appointed him, as also Moses *was faithful* in all his house. <sup>3</sup> For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some *man*; but he that built all *things* is God. <sup>5</sup> And Moses verily *was faithful* in all his house, as a servant, for a testimonie of those *things* which were to be spoken after;

## GENEVA BIBLE (1560) 1562

I sing praises to thee. <sup>13</sup> And againe, I wil put my trust in him. And againe, Beholde, here am I, and the children which God hath given me. <sup>14</sup> Forasmuche then as the children were partakers of fleshe and bloode, he also him self likewise toke parte with them, that he might destroye through death, him that had the power of death, that is the devil. <sup>15</sup> And that he might deliver all them, which for feare of death were all their life time subject to bondage. <sup>16</sup> For he in no sorte toke the Angels. but he toke the seed of Abraham. <sup>17</sup> Wherefore in all things it became him to be made like unto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people. <sup>18</sup> For in that he suffered, and was tempted, he is able to sucker them that are tempted.

**3** Therefore, holie brethren, partakers of the heavenlie vocation, consider the Apostle and high Priest of our profession Christ Jesus: <sup>2</sup> Who was faithful to him that hath appointed him, even as Moses (was) in all his house. <sup>3</sup> For this man is counted worthie of more glorie then Moses, inasmuche as he whiche hath buylded the house, hath more honour then the house. <sup>4</sup> For everie house is buylded of some man, and he that hath buylt all things, (is) God. <sup>5</sup> Now Moses verely was faithful in all his house, as a servant, for a witnes of the things which shulde be

## (RV 1881) ASV 1901

<sup>13</sup> And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. <sup>14</sup> Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; <sup>15</sup> and might deliver all them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily not to angels doth he give help, but he giveth help to the seed of Abraham. <sup>17</sup> Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

**3** Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; <sup>2</sup> who was faithful to him that appointed him, as also was Moses in all his house. <sup>3</sup> For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. <sup>4</sup> For every house is builded by some one; but he that built all things is God. <sup>5</sup> And Moses indeed was faithful in all his house as a servant, for a testimony of

## BISHOPS' BIBLE (1568) 1602

will I praise thee. <sup>13</sup> And againe, I will put my trust in him. And againe, Behold here am I, and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, that through death, hee might expell him that had lordship over death, that is the devill: <sup>15</sup> And that hee might deliver them which through feare of death, were all their life time in danger of bondage. <sup>16</sup> For hee in no place taketh on him the angels: but the seede of Abraham taketh hee on him. <sup>17</sup> Wherefore in all things it became him to be made like unto his brethren, that hee might be mercifull, and a faithfull high priest in things concerning God, for to purge the peoples sinnes. <sup>18</sup> For in that hee himselfe suffered, and was tempted, hee is able to succour them that are tempted.

**3** Therefore holy brethren, partakers of the celestially calling, consider the Apostle and high Priest of our profession Christ Jesus, <sup>2</sup> Being faithfull to him that appointed him, as also Moses *was* faithfull in all his house. <sup>3</sup> For this *man* was counted worthy of more glory then Moses, in as much as he which hath builded the house, hath more honour then the house. <sup>4</sup> For every house is builded of some man, but he that builded all things is God. <sup>5</sup> And Moses verely was faithfull in all his house, as a servant, for a witnesse of those things which were to be

## RSV (1946) 1960

<sup>13</sup> And again,  
"I will put my trust in him."  
And again,

"Here am I, and the children God has given me."

<sup>14</sup> Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, <sup>15</sup> and deliver all those who through fear of death were subject to lifelong bondage. <sup>16</sup> For surely it is not with angels that he is concerned but with the descendants of Abraham. <sup>17</sup> Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. <sup>18</sup> For because he himself has suffered and been tempted, he is able to help those who are tempted.

**3** Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. <sup>2</sup> He was faithful to him who appointed him, just as Moses also was faithful in<sup>e</sup> God's house. <sup>3</sup> Yet Jesus has been counted worthy of as much more glory than Moses as the builder of a house has more honor than the house. <sup>4</sup> (For every house is built by some one, but the builder of all things is God.) <sup>5</sup> Now Moses was faithful in all God's house as a servant, to testify to the things

<sup>e</sup> Other ancient authorities insert *all*

## TYNDALE (1525) 1535

warde. <sup>6</sup> But Christ as a sonne, hath rule over the housse, whose housse are we, so that we holdfast the confidence and the rejoysynge of that hope, unto the ende.

<sup>7</sup> Wherefore as the holy goost sayth: to daye yf ye shall heare his voyce, <sup>8</sup> harden not youre hertes, after the rebellion in the daye of temptacion in the wildernes, <sup>9</sup> where youre fathers tempted me, proved me, and sawe my workes. xl. yeaere longe. <sup>10</sup> Wherefore I was greved with that generacion and sayde. They erre ever in their hertes: they verely have not knowen my wayes, <sup>11</sup> so that I sware in my wrathe, that they shuld not enter into my rest. <sup>12</sup> Take hede brethren, that therbe in none of you an evyll herte in unbelieve, that he shuld departe from the lyvyng God: <sup>13</sup> but exhorte one another dayly, whyll it is called to daye, lest eny of you wexe hard herted thorow the deceytfulnesse of synne.

<sup>14</sup> We are partetakers of Christ yf we kepe sure unto the ende the fyrst substance, <sup>15</sup> so longe as it is sayd: to daye yf ye heare his voyce, harden not youre hertes, as when ye rebelled. <sup>16</sup> For some, when they hearde, rebelled: how be it not all that cam out of Egypt under Moses. <sup>17</sup> But with whom was he displeased. yl.\* yeaeres? Was he not displeased with them that synned: whose carkases were over

## RHEIMS 1582

things which were to be said: <sup>6</sup> but Christ as the Sonne in his owne house: which house are we, if we keepe firme the confidence and glorie of hope unto the end.

<sup>7</sup> Wherefore, as the holy Ghost saith, *Today if you shal heare his voice, <sup>8</sup> harden not your hartes as in the exacerbation according to the day of tentation in the desert, <sup>9</sup> where your fathers tempted me: proved and saw my workes <sup>10</sup> fourtie yeres. For the which cause I was offended with this generation, and said, They doe alwaies erre in hart. And they have not knowen my waies. <sup>11</sup> to whom I sware in my wrath, If they shal enter into my rest.*

<sup>12</sup> Beware brethren, lest perhaps there be in some of you an evil hart of incredulitie, to depart from the living God. <sup>13</sup> but exhort your selves every day, whiles *today* is named, that none of you be obdurate with the fallacie of sinne, <sup>14</sup> For we be made partakers of Christ: yet so if we keepe the beginning of his substance firme unto the end. <sup>15</sup> While it is said, *Today if you shal heare his voice, do not obdurate your hartes as in that exacerbation.* <sup>16</sup> For some hearing did exasperate; but not al they that went out of Ægypt by Moyses. <sup>17</sup> And with whom was he offended fourtie yeres? was it not with them that sinned, whose carcasses were over-

## GREAT BIBLE (1539) 1540

thynges which were to be spoken afterwarde. <sup>6</sup> But Christ as a sonne, hath rule over the house, whose house are we, yf we holde fast the confydence and the rejoysynge of that hope, unto the ende.

<sup>7</sup> Wherefore (as the holy goost sayth:) to daye yf ye wyll heare hys voyce, <sup>8</sup> harden not youre hertes, as in the provokyng, in the daye of temptacyon in the wyldernes, <sup>9</sup> where youre fathers tempted me, proved me, and sawe my workes. xl. yeaere. <sup>10</sup> Wherefore I was greved with that generacyon, and sayde: They do all waye erre in their hertes: they verely have not knowen my wayes, <sup>11</sup> so that I sware in my wrath: they shall not enter into my rest. <sup>12</sup> Take hede brethren, lest at anye tyme ther be in anye of you a frowarde herte subject unto unbeliefe, that he shulde departe from the lyvyng God: <sup>13</sup> but exhorte ye one another dayly, while it is called to daye: lest eny of you wexe harde harted thorowe the deceytfulnesse of synne.

<sup>14</sup> We are made partetakers of Christ, yf we kepe sure (unto the ende) the begynnyng of the substance, <sup>15</sup> so longe as it is sayde: to daye yf ye wyll heare hys voyce, harden not youre hertes, as in the provokyng, <sup>16</sup> for some when they hearde dyd provoke: howe be it not all that came out of Egypt by Moses: <sup>17</sup> But with whom was he displeased. xl. yeaeres? Was he not displeased with them that had synned, whose carkases were overthrowen in the

## KJ (1611) 1873

<sup>6</sup> but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. <sup>7</sup> Wherefore, as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. <sup>11</sup> So I sware in my wrath, They shall not enter into my rest.

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. <sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; <sup>15</sup> whilst it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. <sup>16</sup> For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wil-

GENEVA BIBLE (1560) 1562

spoken after. <sup>6</sup>But Christ (is) as the Sonne, over his owne house, whose house we are, if we holde fast the confidence and the rejoycing of the hope unto the end. <sup>7</sup>Wherefore, as the holie Gost saith, To day if ye shal heare his voyce, <sup>8</sup>Harden not you hearts, as in the provocation, according to the day of the tentation in the wildernes, <sup>9</sup>Where your fathers tempted me, proved me and sawe my workes fortie yeres long. <sup>10</sup>Wherefore I was grieved with that generation, and said, They erre ever in (their) heart, nether have they knowen my wayes. <sup>11</sup>Therefore I sware in my wrath, If thei shal enter into my rest. <sup>12</sup>Take hede, brethren, lest at anie time there be in anie of you an evil heart, and unfaithful to departe away from the living God. <sup>13</sup>But exhorte one another daily, while it is called To day, lest anie of you be hardened through the deceitfulnes of sinne. <sup>14</sup>For we are made partakers of Christ, if we kepe sure unto the end the beginning, where with we are up holden, <sup>15</sup>So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the provocation. <sup>16</sup>For some when they heard, provoked him to angre: howbeit, not all that came out of Egypt by Moses. <sup>17</sup>But with whome was he displeased fortie yeres? Was he not displeased with them that sinned, whose

(RV 1881) ASV 1901

those things which were afterward to be spoken; <sup>6</sup>but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. <sup>7</sup>Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice, <sup>8</sup>Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness, <sup>9</sup>Where your fathers tried *me* by proving *me*, And saw my works forty years. <sup>10</sup>Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways; <sup>11</sup>As I sware in my wrath, They shall not enter into my rest. <sup>12</sup>Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: <sup>13</sup>but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: <sup>14</sup>for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: <sup>15</sup>while it is said, To-day if ye shall hear his voice, Harden not your hearts, as in the provocation. <sup>16</sup>For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? <sup>17</sup>And with whom was he displeased forty years? was it not with them

BISHOPS' BIBLE (1568) 1602

spoken after: <sup>6</sup>But Christ as a sonne hath rule over his owne house: whose house are we, if wee holde fast the confidence and the rejoycing of that hope unto the end. <sup>7</sup>Wherefore, as the holy Ghost sayth, To day if ye will heare his voice, <sup>8</sup>Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup>Where your fathers tempted me, prooved me, and saw my workes fourtie yeres. <sup>10</sup>Wherefore I was grieved with this generation, and sayd, They doe alway erre in heart, they verely have not knowen my wayes. <sup>11</sup>So that I sware in my wrath, If they shall enter into my rest. <sup>12</sup>Take heed brethren, lest at any time there be in any of you an evill heart of unbeliefe, to depart from the living God: <sup>13</sup>But exhort yee one another daily, while it is called to day: least any of you be hardened thorowe the deceitfulnesse of sinne. <sup>14</sup>For we are made partakers of Christ, if wee keepe sure unto the ende the beginning of the substance. <sup>15</sup>So long as it is sayd, To day if yee will heare his voice, harden not your hearts, as in the provocation. <sup>16</sup>For some when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses. <sup>17</sup>But with whome was he displeased forty yeres? Not with them that had sinned, whose

RSV (1946) 1960

that were to be spoken later, <sup>6</sup>but Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and pride in our hope.<sup>9</sup> <sup>7</sup>Therefore, as the Holy Spirit says, "Today, when you hear his voice, <sup>8</sup>do not harden your hearts as in the rebellion, on the day of testing in the wilderness, <sup>9</sup>where your fathers put me to the test and saw my works for forty years. <sup>10</sup>Therefore I was provoked with that generation, and said, 'They always go astray in their hearts; they have not known my ways.' <sup>11</sup>As I swore in my wrath, 'They shall never enter my rest.'"<sup>12</sup> Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. <sup>13</sup>But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. <sup>14</sup>For we share in Christ, if only we hold our first confidence firm to the end, <sup>15</sup>while it is said, "Today, when you hear his voice, do not harden your hearts as in the rebellion."<sup>16</sup> Who were they that heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? <sup>17</sup>And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the

<sup>9</sup> Other ancient authorities insert *firm to the end*

## TYNDALE (1525) 1535

thorwen in the desert? <sup>18</sup> To whom sware he that they shuld not enter into his rest: but unto them that beleved not? <sup>19</sup> And we se that they coulede not enter in, because of unbeleve.

**4** Let us feare therefore lest eny of us forsakyng the promes of entrynge into his rest, shulde seme to come behynde. <sup>2</sup> For unto us was it declared, as well as unto them. But it proffited not them that they hearde the worde, because they which hearde it, coupled it not with fayth. <sup>3</sup> But we which have beleved, do enter into his rest, as contrary wyse he sayde to the other: I have sworne in my wrath, they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. <sup>4</sup> For he spake in a certayne place of the seventh daye, on this wyse: And God dyd rest the seventh daye from all his workes. <sup>5</sup> And in this place agayne: They shall not come into my rest.

<sup>6</sup> Seynge therefore it foloweth that some muste enter therinto, and they to whom it was fyrst preached, entred not therin for unbeleves sake. <sup>7</sup> Agayne he apoynteth in David a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye yf ye heare his voyce, be not hard

## RHEIMS 1582

thrown in the desert? <sup>18</sup> And to whom did he sweare that they should not enter into his rest: but to them that were incredulous? <sup>19</sup> And we see that they could not enter in, because of incredulitie.

**4** Let us feare therefore lest perhaps forsaking the promis of entring into his rest, some of you be thought to be wanting. <sup>2</sup> For to us also it hath been denounced, as also to them. but the word of hearing did not profit them, not mixt with faith of those things which they heard. <sup>3</sup> For we that have beleved, shal enter into the rest: as he said, *As I sware in my wrath, if they shal enter into my rest:* and truely the workes from the foundation of the world being perfited. <sup>4</sup> For he said in a certaine place of the seventh day, thus: *And God rested the seventh day from al his workes.* <sup>5</sup> And againe in this, *If they shal enter into my rest.* <sup>6</sup> Because then it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incredulitie: <sup>7</sup> againe he limiteth a certaine day: *Today*, in David saying, after so long time, as is above said, *Today if you shal heare his voice: doe not*

## GREAT BIBLE (1539) 1540

desert? <sup>18</sup> To whom sware he that they shulde not enter into his rest, but unto them that were not obedient? <sup>19</sup> And we se, that they coulede not enter in, because of unbelefe:

**4** Let us feare therefore, lest eny of you (forsakyng the promes of entringe into hys rest) shulde seme at anye tyme to have bene disapoynted. <sup>2</sup> For unto us is it declared, as well as unto them. But it proffited not them, that they hearde the worde: because they whych hearde it, coupled it not with fayth. <sup>3</sup> For we which have beleved, do enter into his rest, as he sayde. Even as I have sworne in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made, and the foundacyon of the worlde layde. <sup>4</sup> For he spake in a certayne place of the seventh daye, on thys wyse. And God dyd rest the seventh daye from all hys workes. <sup>5</sup> And in thys place agayne: They shall not enter into my rest.

<sup>6</sup> Seynge therefore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therin for unbeleves sake, <sup>7</sup> he apoynteth a certayne daye after so longe a tyme sayinge in David (as it is rehearsed) this daye yf ye wyll heare hys voyce, harden not your

## KJ (1611) 1873

derness? <sup>18</sup> And to whom sware he that *they* should not enter into his rest, but to them that believed not? <sup>19</sup> So we see that they could not enter in because of unbelief.

**4** Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. <sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, <sup>1</sup>not being mixed with faith in them that heard it. <sup>3</sup> For we which have believed do enter into rest, as *he* said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. <sup>4</sup> For *he* spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. <sup>5</sup> And in this *place* again, If they shall enter into my rest. <sup>6</sup> Seeing therefore it remaineth that some *must* enter therein, and they to whom it was first preached entered not in because of unbelief, <sup>7</sup> againe he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not

<sup>1</sup> Or, *because they were not united by faith to.*

## GENEVA BIBLE (1560) 1562

carkeises fell in the wilderness? <sup>18</sup> And to whome sware he that they shulde not enter into his rest, but unto them, that obeyed not? <sup>19</sup> So we se that they colde not enter in because of unbeliefe.

**4** Let us feare therefore, lest at anie time by forsaking the promes of entring into his rest anie of you shulde seme to be deprived. <sup>2</sup> For unto us was the Gospel preached as also unto them: but the worde that they heard profited not them, because it was not mixed with faith in those that heard it. <sup>3</sup> For we which have beleved, do enter into rest, as he said (to the other,) As I have sworne in my wrath, If they shal enter into my rest: althogh the workes were finished from the fundation of the worlde. <sup>4</sup> For he spake in a certeine place of the seventh day on this wise, And God did rest the seventh day from all his workes. <sup>5</sup> And in this place againe, If they shal enter into my rest. <sup>6</sup> Seing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for unhelefe sake: <sup>7</sup> Againe he appointed in David a certeine day by To day, after so long a time, saying, as it is said,

(RV 1881) ASV 1901

that sinned, whose bodies fell in the wilderness? <sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that were disobedient? <sup>19</sup> And we see that they were not able to enter in because of unbelief.

**4** Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. <sup>2</sup> For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because <sup>c</sup>it was not united by faith with them that heard. <sup>3</sup> <sup>d</sup>For we who have believed do enter into that rest; even as he hath said,

As I sware in my wrath,

They shall not enter into my rest:

although the works were finished from the foundation of the world. <sup>4</sup> For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works; <sup>5</sup> and in this place again,

They shall not enter into my rest.

<sup>6</sup> Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, <sup>7</sup> he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before),

To-day if ye shall hear his voice,

Harden not your hearts.

<sup>c</sup> Many ancient authorities read *they were*.

<sup>d</sup> Some ancient authorities read *We therefore*.

## BISHOPS' BIBLE (1568) 1602

carkeises fell in the desert? <sup>18</sup> And to whome sware hee that they should not enter into his rest, but unto them that were not obedient? <sup>19</sup> And wee see that they could not enter in, because of unbeliefe.

**4** Let us feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be defrauded. <sup>2</sup> For unto us was the Gospel preached, as well as unto them: but the worde which they heard, did not profit them, not being coupled with faith to them that heard. <sup>3</sup> For wee which have beleved, doe enter into this rest, as hee sayde, Even as I have sworne in my wrath, If they shal enter into my rest: although the workes were made perfect from the foundation of the world. <sup>4</sup> For hee spake in a certeine place of the seventh day on this wise: And God did rest the seventh day from all his workes. <sup>5</sup> And in this place againe, If they shall enter into my rest. <sup>6</sup> Seeing therefore it followeth that some must enter thereinto, and they to whome the Gospel was first preached entred not therein for unbeliefe: <sup>7</sup> Againe hee appointeth a certeine day, by to day, saying in David after so long a time, (as it is sayde) To day if yee

RSV (1946) 1960

wilderness? <sup>18</sup> And to whom did he swear that they should never enter his rest, but to those who were disobedient? <sup>19</sup> So we see that they were unable to enter because of unbelief.

**4** Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. <sup>2</sup> For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers.<sup>b</sup> <sup>3</sup> For we who have believed enter that rest, as he has said,

"As I swore in my wrath,

"They shall never enter my rest,"

although his works were finished from the foundation of the world. <sup>4</sup> For he has somewhere spoken of the seventh day in this way, "And God rested on the seventh day from all his works." <sup>5</sup> And again in this place he said,

"They shall never enter my rest."

<sup>6</sup> Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, <sup>7</sup> again he sets a certain day, "Today," saying through David so long afterward, in the words already quoted,

"Today, when you hear his voice,

do not harden your hearts."

<sup>b</sup> Other manuscripts read *they were not united in faith with the hearers*

## TYNDALE (1525) 1535

herted. <sup>8</sup>For yf Josue had geven them rest, then wolde he not afterwarde have spoken of another daye. <sup>9</sup>There remayneth therfore yet a rest to the people of god. <sup>10</sup>For he that is entred into his rest, doth cease from his awne workes as God dyd from his.

<sup>11</sup>Let us study therfore to entre into that rest, lest eny man faule after the same ensample, into unbelefe. <sup>12</sup>For the worde of God is quycke, and mighty in operacion, and sharper then eny two edge swerde: and entreth through, even unto the dividinge a sonder of the soule and the sprete, and of the joyntes and the mary: and judgeth the thoughtes and the intentes of the herte: <sup>13</sup>nether is ther eny creature invisible in the sight of it. For all thinges are naked and bare unto the eyes of him, of whom we speake.

<sup>14</sup>Seynge then that we have a great hye prest which is entred into heaven (I meane Jesus the sonne of God) let us holde oure profession. <sup>15</sup>For we have not an hye prest, which can not have compassion on oure infyrmities: but was in all poyntes tempted, lyke as we are: but yet without synne. <sup>16</sup>Let us therfore go boldely unto the seate of grace, that we maye receive mercy, and finde grace to helpe in tyme of nede.

**5** For every hye prest that is taken from amonge men is ordenyned for men, in thinges pertayninge to God: to offer gyftes and sacrifices for synne: <sup>2</sup>which can have compassion on the ignoraunt, and on them that are out of the waye, because that he him selfe also is compased with in-

## RHEIMS 1582

*obdurate your hartes.* <sup>8</sup>For if Jesus had given them rest: he would never speake of an other day afterward. <sup>9</sup>Therefore there is left a sabbatisme for the people of God. <sup>10</sup>For he that is entred into his rest, the same also hath rested from his workes, as God from his.

<sup>11</sup>Let us hasten therfore to enter into that rest: that no man fal into the same example of incredulitie. <sup>12</sup>For the word of God is lively and forcible, and more persing then any two edged sword: and reaching unto the division of the soule and the spirit, of the joyntes also and the marowes, and a discernor of the cogitations and intentes of the hart. <sup>13</sup>And there is no creature invisible in his sight. but all things are naked and open to his eies, to whom our speache is.

<sup>14</sup>Having therfore a great high Priest that hath entred the heavens, JESUS the sonne of God, let us hold the confession. <sup>15</sup>For we have not a high priest that can not have compassion on our infirmities: but tempted in al things by similitude, except sinne. <sup>16</sup>Let us goe therfore with confidence to the throne of grace: that we may obtaine mercie, and finde grace in seasonable aide.

**5** For every high Priest taken from among men, is appointed for men in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: <sup>2</sup>that can have compassion on them that be ignorant and do erre: because him selfe also is compassed with infirmitie:

## GREAT BIBLE (1539) 1540

hertes. <sup>8</sup>For yf Josue had geven them rest, then wolde he not afterwarde have spoken of another daye. <sup>9</sup>There remayneth therfore yet a rest to the people of God. <sup>10</sup>For he that is entred into hys rest hath ceased also from his awne workes, as God dyd from his.

<sup>11</sup>Let us study therfore to entre into that rest, lest eny man fall after the same ensample of unbelefe. <sup>12</sup>For the worde of God is quycke, and myghty in operacion, and sharper then eny two edged swerde: and entreth through, even unto the dividynge a sonder of the soule and the sprete, and of the joyntes and the mary: and is a discernor of the thoughtes and of the intentes of the herte: <sup>13</sup>nether is ther eny creature that is not manifest in the syght of him: But all thinges are naked and open unto the eyes of him, of whom we speake.

<sup>14</sup>Seynge then, that we have a great hye prest which is entred into heaven (even Jesus the sonne of God) let us holde the profession. (*of oure hope*) <sup>15</sup>For we have not an hye preste, which cannot have compassyon on oure infirmities: but was in all poyntes tempted, lyke as we are: but yet with out synne. <sup>16</sup>Let us therfore go boldely unto the seate of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

**5** For every hye preste that is taken from amonge men, is ordeyned for men, in thynges pertaynyng to God to offer gyftes and sacrificyes for synne, <sup>2</sup>which can have compassion on the ignoraunt, and on them that erre out of the waye, for as moch as he him selfe also is com-

## KJ (1611) 1873

your hearts. <sup>8</sup>For if Jesus had given them rest, *then* would he not afterward have spoken of another day. <sup>9</sup>There remaineth therefore a rest to the people of God. <sup>10</sup>For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. <sup>11</sup>Let us labour therefore to enter into that rest, lest any *man* fall after the same example of unbelief. <sup>12</sup>For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart. <sup>13</sup>Neither is there any creature *that is* not manifest in his sight: but all *things are* naked and opened unto the eyes of him with whom we have to do.

<sup>14</sup>Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup>For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all *points* tempted like as we *are*, yet without sin. <sup>16</sup>Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. <sup>1</sup>For every high priest taken from among men **5** is ordained for men *in things* pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with in-

## GENEVA BIBLE (1560) 1562

This day if ye heare his voyce, harden not your hearts. <sup>8</sup> For if Jesus had given them rest, then wolde he not after this day have spoken of another. <sup>9</sup> There remaineth therefore a rest to the people of God, <sup>10</sup> For he that is entred into his rest, hath also ceased from his owne workes, as God (did) from his. <sup>11</sup> Let us studie therefore to entre into that rest, lest anie man fall after the same ensample of disobedience. <sup>12</sup> For the worde of God (is) livelie, and mightie in operation, and sharper then anie two edged sworde, and entreth through, even unto the dividing a sonder of the soule and the spirit, and of the joynts, and the marie, and is a discerner of the thoghtes and the intentes of the heart. <sup>13</sup> Nether is there anie creature, which is not manifest in his sight: but all things (are) naked and open unto his eyes, with whome we have to do. <sup>14</sup> Seing then that we have a greate hie Priest which is entred into heaven, (even) Jesus the Sonne of GOD, let us holde fast our profession. <sup>15</sup> For we have not an hie Priest, which can not be touched with the feling of our infirmities but was in all things tempted in like sorte, (yet) without sinne. <sup>16</sup> Let us therefore go boldly unto the throne of grace, that we may receive mercie, and finde grace to help in time of nede.

**5** For everie hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer bothe giftes and sacrifices for sinnes. <sup>2</sup> Whiche is able sufficiently to have compassion on them that are ignorant, and that are out of the way, because that he also

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<sup>8</sup> For if Joshua had given them rest, he would not have spoken afterward of another day. <sup>9</sup> There remaineth therefore a sabbath rest for the people of God. <sup>10</sup> For he that is entered into his rest hath himself also rested from his works, as God did from his. <sup>11</sup> Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. <sup>12</sup> For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. <sup>13</sup> And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

<sup>14</sup> Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

**5** For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> who can bear gently with the ignorant and erring, for that he

## BISHOPS' BIBLE (1568) 1602

will heare his voyce, harden not your hearts. <sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore yet a rest to the people of God. <sup>10</sup> For hee that is entred into his rest, hath ceased also from his owne workes, as God *did* from his. <sup>11</sup> Let us studie therefore to enter into that rest, lest any man fall after the same example of disobedience. <sup>12</sup> For the word of God is quicke and mighty in operation, and sharper then any two edged sword, and entreth through even unto the dividing asunder of the soule and the spirit, and of the joynts, and the marow, and is a discerner of the thoughts and of the intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in the sight of him: but all things *are* naked and open unto the eyes of him of whom we speake. <sup>14</sup> Seeing then that wee have a great high Priest, which is entred into heavens, Jesus the Sonne of God, let us hold fast *this* confession. <sup>15</sup> For we have not an high Priest which cannot bee touched with the feeling of our infirmities: but was in all points tempted like as wee are, and yet without sinne. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtayne mercy, and finde grace to helpe in the time of need.

**5** For every high Priest taken from among men, is ordeined for men, in things *pertaining* to God to offer gifts, and sacrifices for sinne: <sup>2</sup> Which can sufficiently have compassion on the ignorant, and on them that erre out of the way, forasmuch as hee himselfe also is com-

RSV (1946) 1960

<sup>8</sup> For if Joshua had given them rest, God would not speak later of another day. <sup>9</sup> So then, there remains a sabbath rest for the people of God; <sup>10</sup> for whoever enters God's rest also ceases from his labors as God did from his.

<sup>11</sup> Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. <sup>12</sup> For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. <sup>13</sup> And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

<sup>14</sup> Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup> For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. <sup>16</sup> Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

**5** For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. <sup>2</sup> He can deal gently with the ignorant and wayward, since he himself is beset

TYNDALE (1525) 1535

firmitie: <sup>3</sup> For the which infirmities sake he is bounde to offer for synnes, as well for his awne parte, as for the peoples. <sup>4</sup> And no man taketh honour unto him selfe, but he that is called of God, as was Aaron.

<sup>5</sup> Even so lykewise, Christ glorified not him selfe, to be made the hye prest: but he that sayde unto him: thou arte my sonne, this daye begat I the, glorified him. <sup>6</sup> As he also in another place speaketh: Thou arte a Prest for ever after the order of Melchisedech. <sup>7</sup> Which in the dayes of his flesshe, dyd offer up prayers and supplications, with stronge cryinge and teares, unto him that was able to save him from deeth: and was also hearde, because of his godlynes. <sup>8</sup> And though he were Goddes sonne, yet learned he obedience, by tho thinges which he suffered, <sup>9</sup> and was made parfaicte, and the cause of eternall salvacion unto all them that obey him: <sup>10</sup> and is called of God an hye Prest, after the order of Melchisedech.

<sup>11</sup> Wherof we have many thinges to saye, which are harde to be uttered: because ye are, dull of hearinge. <sup>12</sup> For when as concerninge the tyme, ye ought to be teachers, yet have ye nede agayne that we teache you the fyrst principles of the worde of God: and are become soche as have nede of mylke, and not of stronge meate: <sup>13</sup> For every man that is feed with mylke, is inexperte in the worde of rightewesnes.

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<sup>3</sup> and therefore he ought, as for the people, so also for him self to offer for sinnes. <sup>4</sup> Neither doth any man take the honour to him self, but he that is called of God, as Aaron. <sup>5</sup> So Christ also did not glorifie him self that he might be made a high priest: but he that spake to him, *My Sonne art thou, I this day have begotten thee*. <sup>6</sup> As also in an other place he saith, *Thou art a priest for ever, according to the order of Melchisedec*. <sup>7</sup> Who in the daies of his flesh, with a strong crie and teares, offering praiers and supplications to him that could save him from death, was heard for his reverence. <sup>8</sup> And truely whereas he was the Sonne, he learned by those things which he suffered, obedience: <sup>9</sup> and being consummate, was made to al that obey him, cause of eternal salvation, <sup>10</sup> called of God a high priest according to the order of Melchisedec.

<sup>11</sup> Of whome we have great speache and inexplicable to utter: because you are become weake to heare. <sup>12</sup> For whereas you ought to be maisters for your time, you neede to be taught agayne your selves what be the elements of the beginning of the wordes of God: and you are become such as have neede of milke, and not of strong meate. <sup>13</sup> For every one that is partaker of milke, is unskilful of the word

GREAT BIBLE (1539) 1540

passed with infirmitie. <sup>3</sup> And for the same infirmities sake he is bounde to offer for synnes, as well for him selfe, as for the people. <sup>4</sup> And no man taketh honour unto him selfe, but he that is called of God, as was Aaron.

<sup>5</sup> Even so Christ also glorified not him selfe, to be made the hye preste: but he that sayde unto him, thou art my sonne, this daye have I begotten the, glorified him. <sup>6</sup> As he sayeth also in another place: thou art a Preste for ever after the order of Melchisedech <sup>7</sup> which in the dayes of his flesshe, whan he had offered up prayers and supplications, with stronge cryinge and teares (unto him that was able to save him from deeth) and was hearde because of hys reverence, <sup>8</sup> though he were the sonne (*of God*) yet learned he obedience, by those thynges which he suffered: <sup>9</sup> and he beyng perfect, was the cause of eternall salvacion unto all them that obeyed him: <sup>10</sup> and is called of God an hye Prest, after the order of Melchisedech.

<sup>11</sup> Wherof we wolde speake many thinges but they are harde to be uttered: seynge ye are dull of hearinge. <sup>12</sup> For when as concerninge the tyme, ye ought to be teachers, yet have ye nede agayne, that we teache you the fyrst principles of the worde of God: and are become soch as have nede of mylke: and not of stronge meate: <sup>13</sup> for every man that is fed with mylke, is inexperte in the worde of ryght-

KJ (1611) 1873

firmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no *man* taketh *this* honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup> So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec. <sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that *he* feared; <sup>8</sup> though he were a Son, *yet* learned he obedience by *the things* which he suffered; <sup>9</sup> and being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> called of God a high priest after the order of Melchisedec.

<sup>11</sup> Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye have need that *one* teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup> For every one that useth milk *is* unskilful

## GENEVA BIBLE (1560) 1562

is compassed with infirmitie. <sup>3</sup> And for the sames sake he is bonde to offer for sinnes, as wel for his owne parte, as for the peoples. <sup>4</sup> And no man taketh this honour unto him self, but he that is called of God, as (was) Aaron. <sup>5</sup> So likewise Christ toke not to him self this honour, to be made the hie Priest, but he that said unto him, Thou art my Sonne, this day begate I thee, (gave it him.) <sup>6</sup> As he also in another place speaketh, Thou art a Priest for ever after the order of Melchi-sedec. <sup>7</sup> Whiche in the dayes of his flesh did offer up prayers and supplications, with strong crying and teares unto him, that was able to save him from death, and was also heard in that which he feared. <sup>8</sup> And thogh he were the Sonne, yet learned he obedience, by the things which he suffred. <sup>9</sup> And being consecrate was made the autor of eternall salvation unto all them that obey hym. <sup>10</sup> And is called of God an hie Priest after the order of Melchi-sedec. <sup>11</sup> Of whome we have many things to say, which are hard to be uttered, because ye are dull of hearing. <sup>12</sup> For when as concerning the time ye ought to be teachers, yet have ye nede againe that we teache you the first principales of the worde of God: and are become such as have nede of milke, and not of strong meat. <sup>13</sup> For everie one that useth milke, is inexperte in the worlde of righteousness: for he is a babe.

## (RV 1881) ASV 1901

himself also is compassed with infirmity; <sup>3</sup> and by reason thereof is bound, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no man taketh the honor unto himself, but when he is called of God, even as was Aaron. <sup>5</sup> So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

<sup>6</sup> as he saith also in another place,

Thou art a priest for ever

After the order of Melchizedek.

<sup>7</sup> Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, <sup>8</sup> though he was a Son, yet learned obedience by the things which he suffered; <sup>9</sup> and having been made perfect, he became unto all them that obey him the author of eternal salvation; <sup>10</sup> named of God a high priest after the order of Melchizedek.

<sup>11</sup> Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. <sup>12</sup> For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. <sup>13</sup> For every one that partaketh of milk is without experience of

## BISHOPS' BIBLE (1568) 1602

passed with infirmitie. <sup>3</sup> And for the same *infirmitee* hee is bound to offer for sinnes, as well for himselfe, as for the people. <sup>4</sup> And no man taketh the honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup> Even so Christ also glorified not himselfe to be made the high Priest: but hee that said unto him, Thou art my Sonne, to day have I begotten thee, *gave it him.* <sup>6</sup> As hee saith also in another place, Thou art a Priest for ever, after the order of Melchisedech. <sup>7</sup> Which in the dayes of his flesh, when hee had offered up prayers and supplications, with strong crying and teares unto him that was able to save him from death, and was heard in that which he feared: <sup>8</sup> Though he were the Sonne, yet learned he obedience, by these things which he suffered: <sup>9</sup> And being perfect, was made the author of eternall salvation unto all them that obey him: <sup>10</sup> And is called of God an high Priest after the order of Melchisedech. <sup>11</sup> Of whom wee have many things to say, and hard to be uttered, seeing yee are dull of hearing. <sup>12</sup> For when as concerning the time, ye ought to be teachers, yet have ye need againe that wee teach you the first principles of the beginning of the word of God, and are become such as have neede of milke, and not of strong meate. <sup>13</sup> For every one that useth milke, is unexpert of the word of righteousness,

## RSV (1946) 1960

with weakness. <sup>3</sup> Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. <sup>4</sup> And one does not take the honor upon himself, but he is called by God, just as Aaron was.

<sup>5</sup> So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

"Thou art my Son,

today I have begotten thee";

<sup>6</sup> as he says also in another place,

"Thou art a priest for ever,

after the order of Melchizedek."

<sup>7</sup> In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. <sup>8</sup> Although he was a Son, he learned obedience through what he suffered; <sup>9</sup> and being made perfect he became the source of eternal salvation to all who obey him, <sup>10</sup> being designated by God a high priest after the order of Melchizedek.

<sup>11</sup> About this we have much to say which is hard to explain, since you have become dull of hearing. <sup>12</sup> For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; <sup>13</sup> for every one who lives on milk is unskilled in the word of righteousness,

## TYNDALE (1525) 1535

For he is but a babe. <sup>14</sup>But stronge meate belongeth to them that are perfecte which thorow custome have their wittes exercised, to judge both good and evyll also.

**6** Wherefore let us love the doctryne pertayninge to the beginnynge of a Christen man, and let us go unto perfeccion, and now no more laye the foundation of repentaunce from deed workes, and of fayth toward God, <sup>2</sup> of baptye, of doctrine, and of laying on of hondes, and of resurreccion from deeth and of eternall judgement. <sup>3</sup> And so will we do, yf God permitte. <sup>4</sup> For it is not possible that they which were once lighted, and have tasted of the heavenly gyft, and were become partetakers of the holy goost, <sup>5</sup> and have tasted of the good worde of God, and of the power of the worlde to come: <sup>6</sup> yf they faule, shuld be renued agayne unto repentaunce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe makinge a mocke of him.

<sup>7</sup> For that erth which drinketh in the rayne wich cometh ofte upon it, and bringeth forth erbes mete for them that dresse it, receaveth blessinge of God. <sup>8</sup> But that ground which beareth thornes and bryars, is reproved, and is nye unto cursynge: whose ende is to be burned. <sup>9</sup> Neverthelesse deare frendes we trust to se better of you, and thinges which accompany salvacion, though we thus speake. <sup>10</sup> For God is not unrighteous that he shulde forget youre worke and laboure that procedeth of love, which love ye shewed in his name, which have ministred unto the saynctes, and yet min-

## RHEIMS 1582

of justice: for he is a childe. <sup>14</sup> But strong meate is for the perfect, them that by custome have their senses exercised to the discerning of good and evil.

**6** Wherefore intermitting the word of the beginning of Christ, let us procede to perfection, not agayne laying the foundation of penance from dead workes, and of faith toward God, <sup>2</sup> of the doctrine of baptisment, and of imposition of handes, and of the resurrection of the dead, and of eternal judgement. <sup>3</sup> And this shal we doe, if God will permit. <sup>4</sup> For it is impossible for them that were once illuminated, have tasted also the heavenly gift, and were made partakers of the holy Ghost, <sup>5</sup> have moreover tasted the good word of God, and the powers of the world to come, <sup>6</sup> and are fallen: to be renewed agayne to penance, crucifying agayne to them selves the sonne of God, and making him a mockerie. <sup>7</sup> For the earth drinking the raine often comming upon it, and bringing forth grasse commodious for them by whom it is tilled, receiveth blessing of God. <sup>8</sup> but bringing forth thornes and bryers, it is reprobate, and very neere a curse, whose end is, to be burnt.

<sup>9</sup> But we confidently trust of you, my best beloved, better things and neerer to salvation: although we speake thus. <sup>10</sup> For God is not unjust, that he should forget your worke and love which you have shewed in his name, which

## GREAT BIBLE (1539) 1540

eousnes. For he is but a babe. <sup>14</sup> But stronge meate belongeth to them that are perfecte even those, which (by reason of use) have their wittes exercised to discerne both good and evyll.

**6** Therefore leavyng the doctryne that pertayneth to the begynnynge of Christen men, let us go forth unto perfeccion, not layenge agayne the foundacyon of repentaunce from deed workes and of fayth toward God, <sup>2</sup> of baptynges, of doctrine, and of laying on of handes, and of resurreccyon from deeth, and of eternall judgement. <sup>3</sup> And so wyll we do If God permytte. <sup>4</sup> For it can not be that they which were once lyghted, and have tasted of the heavenly gyfte, and were become partakers of the holy goost, <sup>5</sup> and have tasted of the good worde of God, and of the power of the worlde to come: <sup>6</sup> yf they fall awaye (and as concernynge them selves crucifye the sonne of God a fresshe, and make a mocke of him) that they shulde be renued agayne by repentaunce.

<sup>7</sup> For the erth which dryncketh in the rayne that cometh oft upon it, and bringeth forth herbes mete for them that dresse it, receaveth blessinge of God. <sup>8</sup> But that ground which beareth thornes and bryars, is reproved, and is nye unto cursynge: whose ende is to be burned. <sup>9</sup> Neverthelesse (deare frendes) we trust to se better of you, and thynges which accompany salvacion, though we thus speake. <sup>10</sup> For God is not unrighteous that he shulde forget your worke and laboure that procedeth of love, which love ye shewe in his name, which have ministred unto the saynctes,

## KJ (1611) 1873

in the word of righteousness: for he is a babe. <sup>14</sup> But strong meat belongeth to *them that are* of full age, *even* those who by reason of use have their senses exercised to discern both

**6** good and evil. <sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, <sup>2</sup> of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> and have tasted the good word of God, and the powers of the world to come, <sup>6</sup> if they shall fall away, to renew *them* again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. <sup>7</sup> For the earth which drinketh *in* the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: <sup>8</sup> but that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

<sup>9</sup> But, beloved, we are persuaded better *things* of you, and *things* that accompany salvation, though we thus speak. <sup>10</sup> For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

## GENEVA BIBLE (1560) 1562

<sup>14</sup> But strong meat belongeth to them that are of age, whiche through long custome have their wittes exercised, to discerne bothe good and evil.

6 Therefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perfection, not laying againe the fundation of repentance from dead workes, and of faith toward God, <sup>2</sup> Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternal judgement. <sup>3</sup> And this wil we do if God permit. <sup>4</sup> For it is impossible that they, which were once lightened, and have tasted of the heavenlie gift, and were made partakers of the holie Gost, <sup>5</sup> And have tasted of the good worde of God, and of the powers of the worlde to come, <sup>6</sup> If they fall away, shulde be renued againe by repentance: seing they crucifie againe to them selves the sonne of God and make a mocke of him. <sup>7</sup> For the earth which drinketh in the raine that cometh ofte upon it, and bringeth forth the herbes mete for them by whome it is dressed, receiveth blessing of God. <sup>8</sup> But that which beareth thornes and briars, (is) reprovèd, and is nere unto cursing, whose end (is) to be burned. <sup>9</sup> But beloved, we have persuaded our selves better things of you, and suche as accompanie salvation, thogh we thus speake. <sup>10</sup> For God (is) not unrighteous, that he shulde forget your worke, and labour of love, which ye shewed toward his Name, in that ye have

## (RV 1881) ASV 1901

the word of righteousness; for he is a babe. <sup>14</sup> But solid food is for fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, <sup>2</sup> of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, <sup>5</sup> and tasted the good word of God, and the powers of the age to come, <sup>6</sup> and *then* fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. <sup>7</sup> For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: <sup>8</sup> but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: <sup>10</sup> for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye

## BISHOPS' BIBLE (1568) 1602

for he is a babe. <sup>14</sup> But strong meate belongeth to them that are perfect, even those which by reason of use, have their wits exercised to discerne both good and evill.

6 Therefore leaving the doctrine of the beginning of Christ, let us goe forth unto perfection, not laying againe the foundation of repentance from dead woorkes, and of faith toward God, <sup>2</sup> Of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall Judgement. <sup>3</sup> And this will we doe, if God permit. <sup>4</sup> For it cannot be that they which were once lightened, and have tasted of the heavenly gift, and were become partakers of the holy Ghost, <sup>5</sup> And have tasted of the good word of God, and the powers of the world to come: <sup>6</sup> And they fall away, should bee renued againe into repentance, crucifying to themselves the Sonne of God afresh, and making a mocke of him. <sup>7</sup> For the earth which hath drunken in the raine that commeth oft upon it, and bringeth forth hearbes, mete for them by whom also it is tilled, receiveth blessing of God: <sup>8</sup> But that ground which beareth thornes and briars, is reprooved, and is nigh unto cursing, whose ende is to be burned. <sup>9</sup> Neverthesse, deare friends, wee are perswaded better things of you, and things which accompany salvation, though we thus speake. <sup>10</sup> For God is not unrighteous, to forget your worke and labour of love, which yee have shewed toward his Name, hav-

## RSV (1946) 1960

for he is a child. <sup>14</sup> But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.

6 Therefore let us leave the elementary doctrines of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, <sup>2</sup> with instruction<sup>k</sup> about ablutions, the laying on of hands, the resurrection of the dead, and eternal judgment. <sup>3</sup> And this we will do if God permits.<sup>l</sup> <sup>4</sup> For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the goodness of the word of God and the powers of the age to come, <sup>6</sup> if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt. <sup>7</sup> For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. <sup>8</sup> But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned.

<sup>9</sup> Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. <sup>10</sup> For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as

<sup>k</sup> Other ancient manuscripts read *of instruction*

<sup>l</sup> Other ancient manuscripts read *let us do this if God permits*

<sup>e</sup> Some ancient authorities read, *even the teaching of*.

## TYNDALE (1525) 1535

ister. <sup>11</sup> Yee, and we desyre that every one of you shew the same diligence, to the stablissinge of hope, even unto the ende: <sup>12</sup> that ye faynt not, but folowe them, which thorow fayth and pacience inheret the promyses.

<sup>13</sup> For when God made promes to Abraham, because he had no greater thinge to sweare by, he sware by him selfe <sup>14</sup> sayinge: Surely I will blesse the and multiplie the in dede. <sup>15</sup> And so after that he had taryed a longe tyme, he enjoyed the promes. <sup>16</sup> Men verely sweare by him that is greater then them selves, and an othe to confyrminge the thinge, is amonge them an ende of all stryfe. <sup>17</sup> So God willinge very abundantly to shewe unto the heyres of promes, the stablenes of his counsayl, he added an othe, <sup>18</sup> that by two immutable thinges (in which it was impossible that God shuld lye) we might have perfecte consolacion, which have fled, for to holde fast the hope that is set before us, <sup>19</sup> which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in, into tho thinges which are with in the vayle, <sup>20</sup> whither the fore runner is for us entred in, I meane Jesus that is made an hie prest for ever, after the order of Melchisedech.

7 This Melchisedech kynge of Salem (which beinge prest of the most hie god, met Abraham, as he returned agayne from the slaughter of the kynges, and blessed him: <sup>2</sup> to whom also Abraham gave tythes of all thinges) fyrst is by interpretacion kynge of rightewesnes, after that

## RHEIMS 1582

have ministred to the saintes and do minister. <sup>11</sup> And our desire is that every one of you shew forth the same carefulnesse to the accomplishing of hope unto the end: <sup>12</sup> that you become not slouthful, but imitators of them which by faith and patience shal inherite the promisses. <sup>13</sup> For God promising to Abraham, because he had none greater by whom he might sweare, he sware by him self, <sup>14</sup> saying, Unles blessing I shal blesse thee, and multiplying shal multiplie thee. <sup>15</sup> And so patiently enduring he obtained the promise. <sup>16</sup> For men sweare by a greater then them selves: and the end of al their controversie, for the confirmation, is an othe. <sup>17</sup> Wherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed an othe: <sup>18</sup> that by two things unmoveable, whereby it is impossible for God to lie, we may have a most strong comfort. who have fled to hold fast the hope proposed, <sup>19</sup> which we have as an anker of the soule, sure and firme, and going in into the inner partes of the vele, <sup>20</sup> where JESUS the precursor for us is entered, made a high priest for ever according to the order of Melchisedec.

7 For this Melchisedec, the king of Salem, Priest of the God most high, who mette Abraham returning from the slaughter of the kings, and blessed him: <sup>2</sup> to whom also Abraham devided tithes of al: first in dede by interpretation, the king of justice: and then also king of Salem,

## GREAT BIBLE (1539) 1540

and yet minister. <sup>11</sup> Yee, and we desyre, that every one of you shewe the same diligence, to the full stablissinge of hope, even unto the ende, <sup>12</sup> that ye faynt not, but be followers of them, which thorowe fayth and pacience receive the enheritaunce of the promyse.

<sup>13</sup> For when God made promes to Abraham because he had none greater to sweare by he sware by him selfe, <sup>14</sup> sayinge: Surely I will blesse the, and multiplie the in dede. <sup>15</sup> And so after that he had taried paciently, he enjoyed the promes. <sup>16</sup> For men verely sweare by hym that is greater then them selves, and an othe to confyrme the thyng, is to them an ende of all stryfe. <sup>17</sup> So God wyllinge very abundantly to shewe unto the heyres of promes, the stablenes of his counsayl, added an oth: <sup>18</sup> that by two immutable thynges (in whych it was impossible that God shulde lye) we myght have a stronge consolacyon, which hitherto have fled, for to holde fast the hope that is set before us, <sup>19</sup> whych hope we holde as an ancre of the soule both sure and stedfast, whych hope also entreth in, into those thinges which are with in the vayle, <sup>20</sup> where the forerunner is for us entred, even Jesus, that is made an hie preste for ever, after the order of Melchisedech.

7 This Melchisedech kynge of Salem (which beinge preste of the most hie God, met Abraham, as he returned agayne from the slaughter of the kynges and blessed him: <sup>2</sup> to whom also Abraham gave tythes of all thynges) fyrst is called by interpretacion kynge of ryghtewesnes: after that, kynge of Salem (that is to saye, Kynge

## KJ (1611) 1873

<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup> that ye be not slothful, but followers of them who through faith and patience inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he sware by himself, <sup>14</sup> saying, Surely blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. <sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: <sup>18</sup> that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: <sup>19</sup> which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; <sup>20</sup> whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

7 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of

## GENEVA BIBLE (1560) 1562

ministred unto the Saintes, and (yet) minister. <sup>11</sup> And we desire that everie one of you shewe the same diligence, to the ful assurance of hope unto the end, <sup>12</sup> That ye be not slothful, but followers of them, which through faith and patience, inherite the promises. <sup>13</sup> For when God made the promes to Abraham, because he had no greater to sweare by he sware by himself. <sup>14</sup> Saying, Surely I will abundantly blesse thee and multiplie thee marveilously. <sup>15</sup> And so after that he had taryed paciently, he enjoyed the promes. <sup>16</sup> For men verely sweare by him that is greater (then them selves) and an othe for confirmation is among them an end of all strife. <sup>17</sup> So God willing more abundantly to shewe unto the heires of promes the stablenes of his counsell, bound him self by an othe, <sup>18</sup> That by two immutable things, wherein it is impossible that GOD shulde lye, we might have strong consolation, which have our refuge to holde fast the hope that is set before us, <sup>19</sup> Which we have, as an ancre of the soule both sure and stedfast, and it entreth into that whiche within the vaile. <sup>20</sup> Whether the forerunner is for us entred in (even) Jesus that is made an hie Priest for ever after the order of Melchi-sedech.

7 For this Melchi-sedec (was) King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him: <sup>2</sup> To whome also Abraham gave the tithe of al things: who first is by interpretation King of righteousness: after that,

## (RV 1881) ASV 1901

ministered unto the saints, and still do minister. <sup>11</sup> And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: <sup>12</sup> that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

<sup>13</sup> For when God made promise to Abraham, since he could swear by none greater, he sware by himself, <sup>14</sup> saying, Surely blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup> And thus, having patiently endured, he obtained the promise. <sup>16</sup> For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. <sup>17</sup> Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; <sup>18</sup> that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: <sup>19</sup> which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; <sup>20</sup> whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of

## BISHOPS' BIBLE (1568) 1602

ing ministred to the Saints, and *do* minister. <sup>11</sup> Yea, and wee desire that every one of you doe shew the same diligence, to the full assurance of hope unto the ende, <sup>12</sup> That yee faint not, but bee followers of them, which through faith and patience inherite the promises. <sup>13</sup> For when God made the promise to Abraham, because he could sweare by no greater, hee sware by himselfe. <sup>14</sup> Saying, Surely, blessing, I will blesse thee, and multiplying, I will multiply thee. <sup>15</sup> And so after that hee had taried patiently, he obtained the promise. <sup>16</sup> For men verily sweare by the greater. and an othe of confirmation, is to them an ende of all strife. <sup>17</sup> Wherein God willing more abundantly to shewe unto the heires of promise the stablenesse of his counsell, confirmed by an othe: <sup>18</sup> That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, which have fledde to holde fast the hope layed before us: <sup>19</sup> Which *hope* wee holde as an anker of the soule both sure and stedfast, an entring in into that thing which is within the vaile: <sup>20</sup> Whither the forerunner is for us entred, *even* Jesus, after the order of Melchisedech made a Priest for ever.

7 For this Melchisedech King of Salem, Priest of the most high God, who mette Abraham returning from the slaughter of the Kings, and blessed him. <sup>2</sup> To whom also Abraham gave tithe of all things: first being called by interpretation King of righteousness: and after that also,

## RSV (1946) 1960

you still do. <sup>11</sup> And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, <sup>12</sup> so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

<sup>13</sup> For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, <sup>14</sup> saying, "Surely I will bless you and multiply you." <sup>15</sup> And thus Abraham, having patiently endured, obtained the promise. <sup>16</sup> Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. <sup>17</sup> So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, <sup>18</sup> so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. <sup>19</sup> We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, <sup>20</sup> where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him; <sup>2</sup> and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and

## TYNDALE (1525) 1535

he is kynge of Salem, that is to saye, kynge of peace, <sup>3</sup> with out father, with out mother, with out kynne, and hath nether beginnynge of his tyme, nether yet ende of his lyfe: but is lykened unto the sonne of God, and continueth a preste for ever.

<sup>4</sup> Consyder what a man this was unto whom the Patriarke Abraham gave tythes of the spoyles. <sup>5</sup> And verely those chyldren of levy, which receave the office of the prestes, have a commaundement to take accordinge to the lawe, tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. <sup>6</sup> But he whose kinred is not counted amonge them, receaved tythes of Abraham, and blessed him that had the promyses. <sup>7</sup> And with out all naye sayinge, he which is lesse, receaveth blessinge of him which is greater. <sup>8</sup> And here men that dye, receave tythes. But there he receavith tythes of whom it is witnessed, that he liveth. <sup>9</sup> And to saye the trueth, Levy him selfe also which receaveth tythes, payed tythes in Abraham. <sup>10</sup> For he was yet in the loynes of his father Abraham when Melchisedech met him.

<sup>11</sup> Yf now therefore perfeccion came by the presthod of the Levites (for under that presthod the people receaved the lawe) what neded it further more that another prest shuld ryse, after the order of Melchisedech, and not after the order of Aaron? <sup>12</sup> Now no dout, yf the presthod be translated, then of necessitie must the lawe be translated also.

<sup>13</sup> For he of whom these thinges are spoken, pertayneth unto another tribe, of which never man served at the aultre.

## RHEIMS 1582

which is to say, king of peace, <sup>3</sup> without father, without mother, without genealogie, having neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for ever.

<sup>4</sup> And behold how great this man is, to whom also Abraham the Patriarke gave tithes of the principal things. <sup>5</sup> And certes they of the sonnes of Levi that take the priesthod, have commaundement to take tithes of the people according to the Law, that is to say, of their brethren: albeit them selves also issued out of the loines of Abraham. <sup>6</sup> but he whose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises. <sup>7</sup> But without al contradiction, that which is lesse, is blessed of the better. <sup>8</sup> And here in deede, men that die, receive tithes: but there he hath witnes, that he liveth. <sup>9</sup> And (that it may so be said) by Abraham Levi also, which received tithes, was tithed. <sup>10</sup> for as yet he was in his fathers loines, when Melchisedec mette him. <sup>11</sup> If then consummation was by the Levitical priesthod (for under it the people received the Law) what necessitie was there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron? <sup>12</sup> For the priesthod being translated, it is necessarie that a translation of the Law also be made. <sup>13</sup> For he on whom these things be said, is of an other tribe, of the

## GREAT BIBLE (1539) 1540

of peace) <sup>3</sup> wythout father without mother, without kynne, and hath nether begynnynge of dayes, nether yet ende of lyfe: but is likened unto the sonne of God and contynueth a preste for ever. <sup>4</sup> Consyder what a man this was, unto whom also the patriarke Abraham gave tythes of the spoyles. <sup>5</sup> And verely those chyldren of Levy, which receave the office of the prestes, have a commaundement to take (accordinge to the lawe) tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. <sup>6</sup> But he whose kynred is not counted amonge them, receaved tythes of Abraham, and blessed him that had the promises. <sup>7</sup> And no man denyeth, but that he which is lesse, receaveth blessinge of him which is greater. <sup>8</sup> And here men that dye, receave tythes. But there he receaveth tythes, of whom it is wytnessed, that he lyveth. <sup>9</sup> And to saye the trueth, Levy hym selfe also which useth to receave tythes payed tythes in Abraham. <sup>10</sup> For he was yet in the loynes of hys father whan Melchisedech met Abraham.

<sup>11</sup> If now therfore perfeccion came by the presthod of the Levytes (for under that presthod the people receaved the lawe) what neded it furthermore, that another prest shuld ryse to be called after the order of Melchisedech, and not after the order of Aaron? <sup>12</sup> For yf the presthod be translated, then of necessitie must the lawe be translated also.

<sup>13</sup> For he of whom these thynges are spoken pertayne unto another trybe, of whom never man served at the

## KJ (1611) 1873

Salem, which is, King of peace; <sup>3</sup> without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. <sup>4</sup> Now consider how great this *man was*, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> And verily they that are of the sons of Levi who receive the office of the priesthood have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: <sup>6</sup> but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And without all contradiction the less is blessed of the better. <sup>8</sup> And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. <sup>9</sup> And as *I* may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him. <sup>11</sup> If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these *things* are spoken pertaineth to another tribe, of which no

## GENEVA BIBLE (1560) 1562

(he is) also King of Salem, that is, King of peace. <sup>3</sup> Without father, without mother without kinred, and hathe nether beginning of (his) dayes, nether end of life: but is likened unto the Sonne of God, and continueth a Priest for ever. <sup>4</sup> Now consider how great this man (was,) unto whome even the Patriarke Abraham gave the tithe of the spoiles. <sup>5</sup> For verely they whiche are the children of Levi, which receive the office of the Priesthode, have a commandement to take according to the Law, tithes of the people [that is, of their brethren] thogh they came out of the loynes of Abraham, <sup>6</sup> But he whose kinred is not counted among them, received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And without all contradiction the lesse is blessed of the greater. <sup>8</sup> And here men that dye, receive tithes: but there he (receiveth them,) of whome it is witnessed, that he liveth. <sup>9</sup> And to say as the thing is, Levi also whiche receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loines of his Father (Abraham,) when Melchi-sedec met him. <sup>11</sup> If therefore perfection had bene by the Priesthode of the Levites [for under in the Law was established to the people] what neded it furthermore, that another Priest shuld rise after the order of Melchisedec, and not to be called after the order of Aaron? <sup>12</sup> For if the Priesthode be changed, then of necessitie must there be a change of the Law. <sup>13</sup> For he of whome these things are spoken, pertaineth unto another tribe whereof no man

## (RV 1881) ASV 1901

Salem, which is, King of peace; <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

<sup>4</sup> Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. <sup>5</sup> And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: <sup>6</sup> but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. <sup>7</sup> But without any dispute the less is blessed of the better. <sup>8</sup> And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. <sup>9</sup> And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; <sup>10</sup> for he was yet in the loins of his father, when Melchizedek met him.

<sup>11</sup> Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are said belongeth to another tribe, from which no man hath given attendance

## BISHOPS' BIBLE (1568) 1602

King of Salem, which is, King of peace, <sup>3</sup> Without father, without mother, without kinne, having neither beginning of dayes, neither ende of life, but likened unto the Sonne of God, continueth a Priest for ever. <sup>4</sup> Nowe consider howe great this *man* was unto whom also the Patriarch Abraham gave tithe of the spoyles. <sup>5</sup> And verely they which are of the children of Levi, which receive the office of the Priesthood, have a commandement to take tithe of the people, according to the Lawe, that is, of their brethren, though they came out of the loynes of Abraham. <sup>6</sup> But hee whose kinred is not counted among them, received tithe of Abraham, and blessed him that had the promises. <sup>7</sup> And without all controversie, the lesse is blessed of the better. <sup>8</sup> And here men that die, receive tithes: but there hee *received them* of whom it is witnessed that he liveth. <sup>9</sup> And (to say the trueth) Levi also, which receiveth tithes, payed tithes in Abraham: <sup>10</sup> For he was yet in the loynes of his father, when Melchisedech met Abraham. <sup>11</sup> If therefore persecution was by the Priesthood of the Levites, (for under that Priesthood the people received the Lawe) what needeth it furthermore that another Priest should rise after the order of Melchisedech, and not to bee called after the order of Aaron? <sup>12</sup> For if the Priesthood be translated, of necessitie also there is made a translation of the Law. <sup>13</sup> For hee of whom these things are spoken, pertaineth unto another

## RSV (1946) 1960

then he is also king of Salem, that is, king of peace. <sup>3</sup> He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever.

<sup>4</sup> See how great he is! Abraham the patriarch gave him a tithe of the spoils. <sup>5</sup> And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brethren, though these also are descended from Abraham. <sup>6</sup> But this man who has not their genealogy received tithes from Abraham and blessed him who had the promises. <sup>7</sup> It is beyond dispute that the inferior is blessed by the superior. <sup>8</sup> Here tithes are received by mortal men; there, by one of whom it is testified that he lives. <sup>9</sup> One might even say that Levi himself, who receives tithes, paid tithes through Abraham, <sup>10</sup> for he was still in the loins of his ancestor when Melchizedek met him.

<sup>11</sup> Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? <sup>12</sup> For when there is a change in the priesthood, there is necessarily a change in the law as well. <sup>13</sup> For the one of whom these things are spoken belonged to another tribe, from which

## TYNDALE (1525) 1535

<sup>14</sup> For it is evident that oure Lorde spronge of the tribe of Juda, of which tribe spake Moses nothing concerninge presthod.

<sup>15</sup> And it is yet a more evydent thinge, yf after the similitude of Melchisedech, ther aryse a nother prest, <sup>16</sup> which is not made after the lawe of the carnall commaundement: but after the power of the endlesse lyfe. <sup>17</sup> (For he testifieth: Thou arte a prest forever, after the order of Melchisedech) <sup>18</sup> Then the commaundement that went a fore, is disanulled, because of hyr weaknes and unprofitablenes. <sup>19</sup> For the lawe made nothinge perfecte: but was an introduccion of a better hope, by which hope, we drawe nye unto God.

<sup>20</sup> And for this cause it is a better hope, that it was not promysed with out an othe. <sup>21</sup> Those prestes were made with out an othe, but this prest with an othe, by him that sayde unto him. The Lorde sware, and will not repent: Thou arte a prest for ever after the order of Melchisedech. <sup>22</sup> And for that cause was Jesus a stablisshe of a better testament.

<sup>23</sup> And amonge them many were made Prestes, because they were not suffred to endure by the reason of deeth. <sup>24</sup> But this man, because he endureth ever, hath an everlastinge Presthod. <sup>25</sup> Wherefore he is able also ever to save them that come unto God by him, seyng he ever liveth, to make intercession for us.

## RHEIMS 1582

which, none attended on the altar. <sup>14</sup> For it is manifest that our Lord sprung of Juda: in the which tribe Moyses spake nothing of priestes. <sup>15</sup> And yet it is much more evident: if according to the similitude of Melchisedec there arise an other priest, <sup>16</sup> which was not made according to the Law of the carnal commaundement, but according to the power of life indissoluble. <sup>17</sup> For he witnesseth, *Thou art a priest for ever, according to the order of Melchisedec.* <sup>18</sup> Reprobation certes is made of the former commaundement, because of the weakenesse and unprofitableness thereof. <sup>19</sup> For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approche to God. <sup>20</sup> And in as much as it is not without an othe, (the other truly without an othe were made priestes: <sup>21</sup> but this with an othe, by him that said unto him: *Our Lord hath sworne, and it shal not repent him: thou art a priest for ever*) <sup>22</sup> by so much, is JESUS made a suretie of a better testament. <sup>23</sup> And the other in deede were made priestes, being many, because that by death they were prohibited to continue: <sup>24</sup> but this, for that he continueth for ever, hath an everlasting priesthod. <sup>25</sup> whereby he is able to save also for ever going by him self to God: alwaies living to make intercession for us.

## GREAT BIBLE (1539) 1540

aultare. <sup>14</sup> For it is evident that oure Lorde spronge of the trybe of Juda, of whych trybe spake Moses nothinge concerninge presthod. <sup>15</sup> And it is yet a more evident thyng, yf after the similitude of Melchisedech there aryse another preste, <sup>16</sup> whych is not made after the lawe of the carnall commaundement: but after the power of the endlesse lyfe. <sup>17</sup> (For after thys maner doth he testifie thou art a prest for ever, after the order of Melchisedech) <sup>18</sup> Then the commaundement that went afore, is disanulled, because of weaknes and unproffytablenes. <sup>19</sup> For the lawe brought nothyng to perfeccion: but was an introduccyon to a better hope, by the whych we drawe nye unto God. <sup>20</sup> And therfore is it a better hope, because the thing was not done without an othe. <sup>21</sup> For those prestes were made without an othe, but thys preste with an othe, by hym that sayde unto hym. The Lorde sware, and wyll not repent: Thou art a prest for ever after the order of Melchisedech. <sup>22</sup> And for that cause was Jesus a stablysshe of a better testament.

<sup>23</sup> And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth. <sup>24</sup> But this man (because he endureth ever (hath an everlasteng presthode) <sup>25</sup> Wherefore, he is able also ever to save them to the uttermost, that come unto God by him, seyng he ever lyveth to make intercession for us.

## KJ (1611) 1873

*man* gave attendance at the altar. <sup>14</sup> For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For *he* testifieth, *Thou art* a priest for ever after the order of Melchisedec. <sup>18</sup> For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. <sup>19</sup> For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. <sup>20</sup> And inasmuch as not without an oath *he was made priest*: <sup>21</sup> (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, *Thou art* a priest for ever after the order of Melchisedec:) <sup>22</sup> by so much was Jesus made a surety of a better testament. <sup>23</sup> And they truly were many priests, because *they* were not suffered to continue by reason of death: <sup>24</sup> but this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

## GENEVA BIBLE (1560) 1562

served at the altar. <sup>14</sup> For it is evident, that our Lord, sprong out of Juda, concernyng the whiche tribe Moses spake nothyng, touchyng the Priesthode. <sup>15</sup> And it is yet a more evident thyng, because that after the similitude of Melchisedec, there is risen up another Priest. <sup>16</sup> Which is not made (Priest) after the Law of the carnal commandement, but after the power of the endles life. <sup>17</sup> For he testifieth (thus,) Thou art a Priest for ever, after the order of Melchi-sedec. <sup>18</sup> For the commandement that went afore is disanulled, because of the weakenes thereof, and unprofitablenes. <sup>19</sup> For the Law made nothing perfite, but the bringing in of a better hope (made perfite,) whereby we drawe nere unto God. <sup>20</sup> And forasmuche as it is not wythout an othe [for these are made Priests wythout an othe. <sup>21</sup> But this, he (is made) with an othe by hym that said unto him, The Lord hath sworne and will not repent, Thou art a Priest for ever after the order of Melchi-sedec.] <sup>22</sup> By so muche is Jesus made a suretie of a better Testament. <sup>23</sup> And amonge them many were made Prists, because they were not suffred to endure, by the reason of death. <sup>24</sup> But this man, because he endureth ever, hath an everlasting Priesthode. <sup>25</sup> Wherefore, he is able also perfite to save them that come unto God by hym, seyng he ever liveth, to make intercession for

## (RV 1881) ASV 1901

at the altar. <sup>14</sup> For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. <sup>15</sup> And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, <sup>16</sup> who hath been made, not after the law of a carnal commandment, but after the power of an endless life: <sup>17</sup> for it is witnessed of him,

Thou art a priest for ever  
After the order of Melchizedek.

<sup>18</sup> For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness <sup>19</sup> (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. <sup>20</sup> And inasmuch as *it is* not without the taking of an oath <sup>21</sup> (for they indeed have been made priests without an oath; but he with an oath by him that saith of him,

The Lord sware and will not repent himself,  
Thou art a priest for ever);

<sup>22</sup> by so much also hath Jesus become the surety of a better covenant. <sup>23</sup> And they indeed have been made priests many in number, because that by death they are hindered from continuing: <sup>24</sup> but he, because he abideth for ever, hath his priesthood unchangeable. <sup>25</sup> Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

## BISHOPS' BIBLE (1568) 1602

tribe, of which no man gave attendance at the Altar. <sup>14</sup> For it is evident that our Lord sprung out of Juda, of which tribe spake Moses nothing concerning Priesthood: <sup>15</sup> And *it is* yet a farre more evident thing, if after the similitude of Melchisedech there arise another Priest, <sup>16</sup> Which is not made after the Lawe of the carnall Commandement, but after the power of the endlesse life. <sup>17</sup> For hee thus testifieth, Thou art a Priest for ever, after the order of Melchisedech. <sup>18</sup> For there is truely a disanulling of the commandement going before, for the weaknesse and unprofitablenesse thereof. <sup>19</sup> For the Lawe made nothing perfect, but *was* the bringing of a better hope, by the which we draw nigh unto God. <sup>20</sup> And inasmuch as that was not without an othe, (For those Priestes were made without an othe: <sup>21</sup> But this Priest with an othe, by him that said unto him, The Lord sware, and will not repent him, Thou art a Priest for ever, after the order of Melchisedech.) <sup>22</sup> By so much was Jesus made a suretie of a better testament. <sup>23</sup> And among them many were made priests, because they were forbidden by death to endure: <sup>24</sup> But this man, because he endureth ever, hath an unchangeable Priesthood. <sup>25</sup> Wherefore he is able also ever to save them to the uttermost, that come unto God by him, seeing he ever liveth, to

## RSV (1946) 1960

no one has ever served at the altar. <sup>14</sup> For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

<sup>15</sup> This becomes even more evident when another priest arises in the likeness of Melchizedek, <sup>16</sup> who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. <sup>17</sup> For it is witnessed of him,

"Thou art a priest for ever,  
after the order of Melchizedek."

<sup>18</sup> On the one hand, a former commandment is set aside because of its weakness and uselessness <sup>19</sup> (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God.

<sup>20</sup> And it was not without an oath. <sup>21</sup> Those who formerly became priests took their office without an oath, but this one was addressed with an oath,

"The Lord has sworn  
and will not change his mind.  
"Thou art a priest for ever.""

<sup>22</sup> This makes Jesus the surety of a better covenant.

<sup>23</sup> The former priests were many in number, because they were prevented by death from continuing in office; <sup>24</sup> but he holds his priesthood permanently, because he continues for ever. <sup>25</sup> Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.

TYNDALE (1525) 1535

<sup>26</sup> Soche an hye Prest it became us to have, which is wholly, harmlesse, undefiled, separat from synners, and made hyar then heaven. <sup>27</sup> Which nedeth not dayly (as yonder hye prestes) to offer up sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that dyd he at once for all, when he offered up him selfe. <sup>28</sup> For the lawe maketh men prestes, which have infirmitie: but the worde of the othe that came sence the lawe, maketh the sonne prest, which is perfecte for ever more.

8 Of the thinges which we have spoken, this is the pyth: that we have soche an hye preste that is sitten on the ryght honde of the seate of majeste in heaven, <sup>2</sup> and is a minister of holy thinges, and of the very tabernacle which God pyght, and not man. <sup>3</sup> For every hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie, that this man have some what also to offer. <sup>4</sup> For he were not a preste, yf he were on the erth where are prestes that accordinge to the lawe offer gyftes, <sup>5</sup> which prestes serve unto the ensample and shadowe of heavenly thinges: even as the answer of God was geven unto Moses when he was about to fynyshe the tabernacle. Take hede (sayde he) that thou make all thinges accordinge to the patrone shewed to the in the mount.

<sup>6</sup> Now hath he obtayned a more excellent office, in as moche as he is the mediator of a better testament, which was made for better promyses. <sup>7</sup> For yf that fyrst testament had bene fautesse: then shulde no place have bene sought

RHEIMS 1582

<sup>26</sup> For it was seemely that we should have such a high priest, holy, innocent, impolluted, separated from sinners, and made higher then the heavens. <sup>27</sup> which hath not necessitie daily (as the priestes) first for his owne sinnes to offer hostes, then for the peoples. for this he did once, in offering him self. <sup>28</sup> For the Law appointeth priestes them that have infirmitie: but the word of the othe which is after the Law, the Sonne for ever perfected.

8 But the summe concerning those things which be said, is: We have such an high priest, who is sette on the right hand of the seate of majestic in the heavens, <sup>2</sup> a minister of the holies, and of the true tabernacle, which our Lord pight and not man. <sup>3</sup> For every high priest is appointed to offer giftes and hostes, wherfore it is necessarie that he also have some thing that he may offer: <sup>4</sup> if then he were upon the earth, neither were he a priest: whereas there were that did offer giftes according to the Law, <sup>5</sup> that serve the exemplar and shadow of heavenly things. As it was answered Moyses, when he finished the tabernacle, See (quod he) that thou make all things according to the exemplar which was shewed thee in the mount.

<sup>6</sup> But now he hath obtained a better ministerie, by so much as he is mediatour of a better testament, which is established in better promyses. <sup>7</sup> For if that former had been void of fault, there should not certes a place of a second

GREAT BIBLE (1539) 1540

<sup>26</sup> For soch an hye Prest it became us to have, which is holy, harmlesse, undefiled, separate from synners, made hyer then heaven. <sup>27</sup> Which nedeth not dayly (as yonder hye prestes) to offer up sacrifice. Fyrst for his awne synnes and then for the peoples synnes. For that dyd he once, when he offered up him self. <sup>28</sup> For the lawe maketh men prestes, which have infirmitie: but the worde of the oth that came sence the lawe, maketh the sonne preste, whych is perfecte for evermore.

8 Of the thynges which we have spoken, thys is the pyth: that we have soch an hye preste as sytteth on the ryght hande of the seate of majesty in heaven, <sup>2</sup> and is a minyster of holy thynges, and of the true tabernacle, whych God pyght, and not man. <sup>3</sup> For every hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie, that this man have some what also to offer. <sup>4</sup> For he were not a prest, yf he were on the erth where are prestes, that accordynge to the lawe offer gyftes <sup>5</sup> whych serve unto the ensample, and shadowe of heavenly thynges: even as the answer of God was geven unto Moses, when he was about to fynyshe the tabernacle. Take hede (sayde he) that thou make all thinges accordinge to the patrone which is shewed to the in the mount.

<sup>6</sup> But now hath he obtayned a presthode so moch the more excellent, as he is the mediator of a better testament, which was confirmed in better promyses. <sup>7</sup> For yf that fyrst testament had bene soch, that no faute coude have bene founde in it, then shulde no place have bene sought for

KJ (1611) 1873

<sup>26</sup> For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> who needeth not daily, as *those* high priests, to offer up sacrifice, first for his own sins, *and* then for the people's: for this he did once, when he offered up himself. <sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

8 Now of the *things* which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. <sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this *man* have somewhat also to offer. <sup>4</sup> For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup> who serve unto the example and shadow of heavenly *things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith *he*, *that* thou make all *things* according to the pattern shewed to thee in the mount. <sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promyses.

<sup>7</sup> For if that first *covenant* had been faultless, *then* should

## GENEVA BIBLE (1560) 1562

them. <sup>26</sup> For such an hie Priest it became us to have, (whiche is) holie, harmeles, undefiled, separate from sinnes, and made hier then the heaven: <sup>27</sup> Which neded not daily as those hie Priests to offer up sacrifice, first for hys owne sinnes, and then for the peoples: for that did he once, when he offred up him self. <sup>28</sup> For the Law maketh men hie Priests, which have infirmitie: but the worde of the othe that was since the Law, (maketh) the Sonne, who is consecrated for evermore.

8 Now of the things which we have spoken, (this is) the summe, that we have suche an hie Priest, that sitteth at the right hand of the throne of the majestie in heavens, <sup>2</sup> And (is) a minister of the Sanctuarie, and of the true Tabernacle which the Lord pight, and not man. <sup>3</sup> For everie hie Priest is ordeined to offer bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde have some what also to offer, <sup>4</sup> For he were not a Priest, if he were on the earth, seing there are Priests that according to the Law offer giftes, <sup>5</sup> Who serve unto the paterne and shadowe of heavenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. Se, said he, that thou make all things according to the paterne, shewed to thee in the mount. <sup>6</sup> But now (our hie Priest) hath obtained a more excellent office, in asmuche as he is the Mediatour of a better Testament, which is established upon better promises. <sup>7</sup> For if that first (Testament) had bene fauteles, no place shulde have bene sought for the sec-

## (RV 1881) ASV 1901

<sup>26</sup> For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; <sup>27</sup> who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. <sup>28</sup> For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

8 Now in the things which we are saying the chief point is *this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; <sup>5</sup> who serve *that which is* a copy and shadow of the heavenly things, even as Moses was warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount. <sup>6</sup> But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. <sup>7</sup> For if that first *covenant* had been faultless, then would no place have been

## BISHOPS' BIBLE (1568) 1602

make intercession for them. <sup>26</sup> For such an high Priest became us, *which is* holy, harmelesse, undefiled, separate from sinners, and made higher then heavens. <sup>27</sup> Which needeth not dayly, as those high Priestes, to offer up sacrifice, first for his owne sinnes, and then for the peoples: for that did hee once, when he offered up himselfe. <sup>28</sup> For the Lawe maketh men high Priestes which have infirmitie, but the word of the othe which was after the Lawe *maketh* the Sonne, which is perfect for evermore.

8 But of the things which we have spoken, *this is* the summe: Wee have such an high Priest, that sitteth on the right hande of the throne of the Majestie in the heavens, <sup>2</sup> A minister of holy things, and of the true tabernacle, which the Lord pight, and not man. <sup>3</sup> For every high Priest is ordeined to offer gifts and sacrifices: Wherefore it is of necessitie, that this man have somewhat also to offer. <sup>4</sup> For he were not a Priest, if he were on the earth, seeing that there are Priestes, that according to the Law offer gifts, <sup>5</sup> Who serve unto the example and shadowe of heavenly things, as Moses was admonished of God, when he was about to finish the Tabernacle: For see, saith hee, that thou make all things according to the paterne shewed to thee in the Mount. <sup>6</sup> But now hath hee obtained a more excellent office, by howe much also hee is the mediatour of a better Covenant, which was confirmed in better promises. <sup>7</sup> For if that first *covenant* had bene faultlesse, then

## RSV (1946) 1960

<sup>26</sup> For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. <sup>27</sup> He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people: he did this once for all when he offered up himself. <sup>28</sup> Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

8 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, <sup>2</sup> a minister in the sanctuary and the true tent which is set up not by man but by the Lord. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. <sup>5</sup> They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern which was shown you on the mountain." <sup>6</sup> But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. <sup>7</sup> For if that first covenant had been faultless, there would have been no occasion for a second.

## TYNDALE (1525) 1535

for the seconde. <sup>8</sup> For in rebukinge them he sayth: Beholde the dayes will come (sayth the Lorde) and I will fynisshe upon the housse of Israel, and upon the housse of Juda, a newe testament: <sup>9</sup> not lyke the testament that I made with their fathers at that tyme, when I toke them by the hondes, to lede them oute of the londe of Egypte, for they continued not in my testament, and I regarded them not sayth the Lorde.

<sup>10</sup> For this is the testament that I will make with the housse of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes, and in their hertes I will write them, and I wilbe their God, and they shalbe my people. <sup>11</sup> And they shall not teache, every man his neighbour, and every man his brother, sayinge: knowe the Lorde: For they shall knowe me, from the lest to the moste of them: <sup>12</sup> For I wilbe mercifull over their unrightewesnes, and on their synnes and on their iniquities. <sup>13</sup> In that he sayth a new testament, he hath abrogat the olde. Now that which is disannulled and wexed olde, is redy to vannisshe awaye.

## RHEIMS 1582

been sought. <sup>8</sup> For blaming them, he saith: *Behold the daies shal come, saith our Lord: and I wil consummate upon the house of Israel, and upon the house of Juda a new Testament:* <sup>9</sup> *not according to the testament which I made to their fathers in the day that I tooke their hand to bring them out of the land of Ægypt: because they did not continue in my testament: and I neglected them, saith our Lord.* <sup>10</sup> *For this is the testament which I wil dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minde, and in their hart wil I superscribe them: and I wil be their God, and they shal be my people:* <sup>11</sup> *and every one shall not teach his neighbour, and every one his brother, saying, Know our Lord: because al shal know me from the lesser to the greater of them:* <sup>12</sup> *because I wil be merciful to their iniquities, and their sinnes I wil not now remember.* <sup>13</sup> And in saying a new, the former he hath made old. And that which groweth auncient and waxeth old, is nigh to utter decay.

## GREAT BIBLE (1539) 1540

the seconde. <sup>8</sup> For in rebukynge them, he sayth unto them. Beholde the dayes come (sayth the Lord) and I wyll fynysshe upon the house of Israel, and upon the house of Juda, a new testament: <sup>9</sup> not like the testament that I made with theyr fathers in that daye, when I toke them by the handes, to leade them out of the land of Egypte. For they con-  
tynued not in my testament, and I regarded them not sayth the Lord.

<sup>10</sup> For this is the testament, that I wyll make with the house of Israel: After those dayes (sayth the Lord) I wyll put my lawes in their myndes, and in their hertes I will write them, and I wylbe their God, and they shalbe my people. <sup>11</sup> And they shall not teach every man hys neygh-  
boure, and every man hys brother, saying: knowe the Lord: for they shall knowe me, from the least to the moste of them: <sup>12</sup> For I wilbe mercyfull over their unrightewes-  
nes, and their synnes and their iniquities will I thinke upon nomore. <sup>13</sup> In that he sayth a new testament, he hath worne out the olde. For that which is worne out and waxed olde, is redy to vanyshe awaye.

## KJ (1611) 1873

no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Juda: <sup>9</sup> not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the cove-  
nant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: <sup>11</sup> and they shall not teach every man his neighbour, and every man his brother, say-  
ing, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unright-  
eousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

## GENEVA BIBLE (1560) 1562

onde. <sup>8</sup> For in rebuking them he saith, Beholde, the dayes wil come, saith the Lord, when I shal make with the house of Israel, and with the house of Juda a new Testament: <sup>9</sup> Not like the Testament that I made with their fathers, in the day that I toke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord. <sup>10</sup> For this is the Testament that I wil make with the house of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, and in their heart I wil write them, and I wil be their God, and they shalbe my people, <sup>11</sup> And they shal not teache everie man his neighbour and everie man his brother, saying, Knowe the Lord: for all shall knowe me, from the least of them to the greatest of them. <sup>12</sup> For I wil be merciful to their unrighteousnes, and I wil remember their sinnes and their iniquities no more. <sup>13</sup> In that he saith a newe (Testament,) he hathe abrogate the olde: now that which is disanulled and waxed olde, is readie to vanish away.

## (RV 1881) ASV 1901

sought for a second. <sup>8</sup> For <sup>f</sup>finding fault with them, he saith,

Behold, the days come, saith the Lord,  
That I will make a new covenant with the house of  
Israel and with the house of Judah;

<sup>9</sup> Not according to the covenant that I made with their  
fathers

In the day that I took them by the hand to lead them  
forth out of the land of Egypt;

For they continued not in my covenant,  
And I regarded them not, saith the Lord.

<sup>10</sup> For this is the covenant that I will make with the  
house of Israel

After those days, saith the Lord;  
I will put my laws into their mind,  
And on their heart also will I write them:  
And I will be to them a God,  
And they shall be to me a people:

<sup>11</sup> And they shall not teach every man his fellow-citizen,  
And every man his brother, saying, Know the Lord:  
For all shall know me,  
From the least to the greatest of them.

<sup>12</sup> For I will be merciful to their iniquities,  
And their sins will I remember no more.

<sup>13</sup> In that he saith, A new *covenant*, he hath made the first  
old. But that which is becoming old and waxeth aged is  
nigh unto vanishing away.

<sup>f</sup> Some ancient authorities read *finding fault* with it, *he saith unto them &c.*

## BISHOPS' BIBLE (1568) 1602

should no place have bene sought for the second. <sup>8</sup> For in rebuking them, he saith, Behold, the dayes come, saith the Lord, and I wil finish upon the house of Israel, and upon the house of Juda, a new Covenant: <sup>9</sup> Not like that, that I made with their fathers, in the day when I tooke them by the hand, to leade them out of the lande of Egypt: because they continued not in my Covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the Covenant that I will make with the house of Israel after those daies, saith the Lord: giving my Lawes into their minde, and in their heart I wil write them, and I will be to them a God, and they shall be to me a people. <sup>11</sup> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the litle of them, to the great of them. <sup>12</sup> For I will be mercifull to their unrighteousnesse, and their sinnes and their iniquities will I thinke upon no more. <sup>13</sup> In that he saith a new *Covenant*, hee hath worne out the first: for that which is worne out and waxed old, is ready to vanish away.

## RSV (1946) 1960

<sup>8</sup> For he finds fault with them when he says:

"The days will come, says the Lord,  
when I will establish a new covenant with the house  
of Israel  
and with the house of Judah;

<sup>9</sup> not like the covenant that I made with their fathers  
on the day when I took them by the hand  
to lead them out of the land of Egypt;  
for they did not continue in my covenant,  
and so I paid no heed to them, says the Lord.

<sup>10</sup> This is the covenant that I will make with the house of  
Israel  
after those days, says the Lord:  
I will put my laws into their minds,  
and write them on their hearts,  
and I will be their God,  
and they shall be my people.

<sup>11</sup> And they shall not teach every one his fellow  
or every one his brother, saying, 'Know the Lord,'  
for all shall know me,  
from the least of them to the greatest.

<sup>12</sup> For I will be merciful toward their iniquities,  
and I will remember their sins no more."

<sup>13</sup> In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.

## TYNDALE (1525) 1535

9 That fyrst tabernacle verely had ordinaunces, and servinges of God, and wordly holynes. <sup>2</sup>For ther was a fore tabernacle made, wherein was the candelsticke and the table, and the shewe breed, which is called wholy. <sup>3</sup>But with in the seconde vayle was ther a tabernacle, which is called holiest of all, <sup>4</sup>which had the golden senser, and the arcke of the testament overlayde roundabout with golde, wherein was the golden pot with Manna, and Aarons rodde that spronge, and the tables of the testament. <sup>5</sup>Over the arcke were the Cherubis of glory shadowynge the seate of grace. Of which thinges we will not now speake particularly.

<sup>6</sup>When these thinges were thus ordeyned, the Prestes went all wayes into the fyrst tabernacle and executed the service of God. <sup>7</sup>But into the seconde went the hye prest alone, once every yeaere: and not with out bloud, which he offered for him selfe, and for the ignoraunce of the people. <sup>8</sup>Wherwith the holy goost this signified that the waye of holy thinges, was not yet opened, whill as yet the fyrst tabernacle was stondinge. <sup>9</sup>Which was a similitude for the tyme then present, and in which were offered gyftes and sacrifices that coulde not make the minister perfecte, as pertayninge to the conscience <sup>10</sup>with only meates and drinckes, and divers wesshingis and justifyinges of the flesshe, which were ordeyned untill the tyme of reformation.

## RHEIMS 1582

9 The former also in deede had justifications of service, and a secular sanctuarie. <sup>2</sup>For the tabernacle was made, the first, wherein were, the candlestickes, and the table, and the proposition of loaves, which is called Holy. <sup>3</sup>But after the second vail, the tabernacle, which is called *Sancta Sanctorum*: <sup>4</sup>having a golden censar, and the arke of the testament covered about on every part with gold, in the which was a golden potte having Manna, and the rod of Aaron that had blossomed, and the tables of the testament, <sup>5</sup>and over it were the Cherubins of glorie overshadowing the propitiatorie. of which things it is not needefull to speake now particularly. <sup>6</sup>But these things being so ordered, in the first tabernacle in deede the priests alwaies entered, accomplishing offices of the sacrifices. <sup>7</sup>But in the second, once a yere the high priest only: not without bloud which he offereth for his owne and the peoples ignorance: <sup>8</sup>the holy Ghost signifying this, that the way of the holies was not yet manifested, the former tabernacle as yet standing. <sup>9</sup>which is a parable of the time present: according to which are offered gyftes and hostes, which can not concerning the conscience make perfect him that serveth, <sup>10</sup>onely in meates and in drinckes, and diverse baptismes, and justices of the flesh laid on them until the time of correction.

## GREAT BIBLE (1539) 1540

9 The olde testament then had verely ordynaunces, and servinges of God, and wordly holynes. <sup>2</sup>For there was a fore tabernacle made, wherein was the lyght, and the table, and the shewe breed, whych hys called holy. <sup>3</sup>But within the seconde vayle was there a tabernacle, whych is called holiest of all, <sup>4</sup>whych had the golden senser, and the arcke of the testament overlayde round about with golde, wherein was the golden pot with Manna, and Aarons rodde, that spronge and the tables of the testament. <sup>5</sup>Over the arcke were the Cherubins of glory, shadowyng the seate of grace. Of which thynges we cannot now speake particularly.

<sup>6</sup>When these thinges were thus ordeyned, the prestes went allwayes into the fyrst tabernacle, whych executed the service of the holy thinges. <sup>7</sup>But into the seconde went the hye prest alone once every yeaere: not wyth out bloud which he offered for him selfe, and for the ignoraunces of the people. <sup>8</sup>Wherwith the holy goost thys signified, that the waye of holy thynges was not yet opened, whyll as yet the fyrst tabernacle was standyng. <sup>9</sup>Which was a symillitude for the tyme then present, in which were offered gyftes and sacrifices, that coulde not make the minister perfecte, as pertayning to the conscyence, <sup>10</sup>wyth onely meates and drinckes, and divers wasshingis and justifyinges of the fleshe, whych were ordeyned untill the tyme of reformacyon.

## KJ (1611) 1873

9 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup>For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called <sup>3</sup>the sanctuary. <sup>3</sup>And after the second vail, the tabernacle which is called the holiest of all; <sup>4</sup>which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup>and over it the cherubims of glory shadowing the mercy seat; of which *we* cannot now speak particularly. <sup>6</sup>Now when these *things* were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. <sup>7</sup>But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: <sup>8</sup>the Holy Ghost this signifying, that the way into the holiest *of all* was not yet made manifest, while as the first tabernacle was yet standing; <sup>9</sup>which *was* a figure for the time *then* present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup>*which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the

<sup>11</sup> Or, *holy*.

## GENEVA BIBLE (1560) 1562

9 Then the first (Testament) had also ordinances of religion, and a worldlie Sanctuarie. <sup>2</sup>For the first Tabernacle was made, wher in was the candlesticke, and the table, and the shew bread, which (Tabernacle) is called the Holie places. <sup>3</sup>And after the seconde vaile (was) the Tabernacle, which is called the Holiest of all, <sup>4</sup>Which had the golden senser, and the Arke of the Testament overlaid rounde about with gold, wherein the golden pot which had manna (was,) and Aarons rodde that had budded, and the tables of the Testament. <sup>5</sup>And over the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we wil not now speake particularly. <sup>6</sup>Now when these things were thus ordeined the Priests went alwayes into the first Tabernacle, and accomplished the service. <sup>7</sup>But into the second went the hie Priest alone, once everie yere, not without blood which he offered for him self, and for the ignorances of the people. <sup>8</sup>Whereby the holie Gost this signified, that the way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing, <sup>9</sup>Which was a figure for the time present, wherein were offred giftes and sacrifices that colde not make holie concerning the conscience, him that did the service, <sup>10</sup>Which onely stode in meats and drinkes, and divers washings, and

## (RV 1881) ASV 1901

9 Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* of this world. <sup>2</sup>For there was a tabernacle prepared, the first, wherein *were* the candlestick, and the table, and the showbread; which is called the Holy place. <sup>3</sup>And after the second veil, the tabernacle which is called the Holy of holies; <sup>4</sup>having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein *was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup>and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. <sup>6</sup>Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; <sup>7</sup>but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: <sup>8</sup>the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; <sup>9</sup>which *is* a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, <sup>10</sup>*being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

## BISHOPS' BIBLE (1568) 1602

9 The first *Covenant* then had verily justifying ordinances, servings of God, and worldly holinesse. <sup>2</sup>For there was a tabernacle made, the first *truely* wherein was the candlesticke, and the table, and the Shewbread, which is called holy. <sup>3</sup>But after the second vaile, *was* a tabernacle, which is called Holiest of all: <sup>4</sup>Which had the golden censer, and the arke of the Covenant overlayde round about with gold, wherein was the golden pot having Manna, and Aarons rodde that had budded, and the Tables of the Covenant: <sup>5</sup>And over it the Cherubims of glory shadowing the Mercie seat: Of which things wee cannot now speake particularly. <sup>6</sup>When these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, accomplishing the service of God. <sup>7</sup>But into the second *went* the high Priest alone, once every yeere, not without blood, which hee offered for himselfe, and for the ignorances of the people, <sup>8</sup>The holy Ghost this signifying, that the way of holy things, was not yet made manifest, while as yet the first tabernacle was standing: <sup>9</sup>Which *was* a similitude for the time then present, in which were offered gifts, and sacrifices, that could not make the worshipper perfect as pertaining to the conscience. <sup>10</sup>With onely meates and drinkes, and divers washings and justifyinges of the flesh, which were layde up untill the time of reforma-

## RSV (1946) 1960

9 Now even the first covenant had regulations for worship and an earthly sanctuary. <sup>2</sup>For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. <sup>3</sup>Behind the second curtain stood a tent called the Holy of Holies, <sup>4</sup>having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup>above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

<sup>6</sup>These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; <sup>7</sup>but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people. <sup>8</sup>By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing <sup>9</sup>(which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, <sup>10</sup>but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

## TYNDALE (1525) 1535

<sup>11</sup> But Christ beinge an hye Prest of good thynges to come, came by a greater and a moare perfecte tabernacle, not made with hondes: that is to saye, not of this maner bildinge, <sup>12</sup> nether by the bloud of goates and calves: but by his awne bloud he entred in once for all into the holy place, and founde eternall redemcion. <sup>13</sup> For yf the bloud of oxen and of goates and the ashes of an heyfer, when it was sprinkled, purified the unclene, as touchinge the purifyinge of the flesshe: <sup>14</sup> how moche moare shall the bloud of Christ (which thorow the eternall sprete, offered him selfe with out spot to god) poure your consciences from deed workes, for to serve the livinge God?

<sup>15</sup> And for this cause is he the mediator of the newe testament, that thorow deeth which chaunsed for the redempcion of those transgressions that were in the fyrst testament, they which were called, myght receave the promes of eternall inheritaunce. <sup>16</sup> For whersoever is a testament, ther must also be the deeth of him that maketh the testament. <sup>17</sup> For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it, is a live. <sup>18</sup> For which cause also, nether that fyrst testament was ordeyned with out bloud. <sup>19</sup> For when all the commaundementes were redde of Moses to all the people, he toke the bloud of calves and of goates, with water and purple wholl and ysop, and sprinkled both the boke and all the people, <sup>20</sup> sayinge: this is the bloud of the testament

## RHEIMS 1582

<sup>11</sup> But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: <sup>12</sup> neither by the bloud of goates or of calves, but by his owne bloud entered in once into the Holies, eternal redemption being found. <sup>13</sup> For if the bloud of goates and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: <sup>14</sup> how much more hath the bloud of Christ who by the holy Ghost offered him self unspotted unto God, cleansed our conscience from dead workes, to serve the living God? <sup>15</sup> And therefore he is the mediatur of the new Testament: that death being a meane, unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance. <sup>16</sup> For where there is a testament: the death of the testatur must of necessitie come betwene. <sup>17</sup> For a testament is confirmed in the dead: otherwise it is yet of no value, whiles he that tested, liveth. <sup>18</sup> Whereupon neither was the first certes dedicated without blood. <sup>19</sup> For al the commaundement of the Law being read of Moyses to al the people: he taking the bloud of calves and goates with water and scarlet wool and hyssop, sprinkled the very booke also it self and al the people, <sup>20</sup> saying, This is the bloud of the Testament, which God hath com-

## GREAT BIBLE (1539) 1540

<sup>11</sup> But Christ beyng and hye Prest of good thynges to come, came by a greater and a more perfecte tabernacle, not made wyth handes: that is to saye, not of thys buylding, <sup>12</sup> nether by the bloude of goates and calves: but by hys awne bloude he entred in once into the holy place, and founde eternall redempcyon.

<sup>13</sup> For yf the bloud of oxen and of goates and the ashes of a yong kow, when it was sprinckled, purifieth the unclene, as touchyng the purifyinge of the flesshe: <sup>14</sup> how moch moare shall the bloud of Christ (which thorow the eternall sprete, offered him self without spot to God) poure your conscience from deed workes, for to serve the lyvinge God?

<sup>15</sup> And for this cause is he the mediator of the new testament, that thorow deeth which chaunsed, for the redempcion of those transgressions that were under the fyrst testament they whych are called, myght receave that promes of eternall inheritaunce. <sup>16</sup> For where as is a testament, ther must also (of necessite) be the deeth of hym that maketh the testament. <sup>17</sup> For the testament taketh auctoritie when men are deed: for it is yet of no value, as longe as he that maketh the testament is alyve, <sup>18</sup> for which cause also nether the first testament was ordeyned without bloude. <sup>19</sup> For when Moses had declared all the commaundement to all the people according to the lawe, he toke the bloud of calves and of goates, with water and purple wolfe, and ysop, and sprinkled both the boke, and all the people, <sup>20</sup> saying: this is the bloud of the testament, whych God

## KJ (1611) 1873

time of reformation. <sup>11</sup> But Christ being come a high priest of good *things* to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy *place*, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. <sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator. <sup>17</sup> For a testament *is* of force after *men* are dead: otherwise it is of no strength at all whilst the testator liveth. <sup>18</sup> Whereupon neither the first *testament* was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> saying, This *is* the blood of the testament which God hath enjoined unto you.

## GENEVA BIBLE (1560) 1562

carnal rites, until the time of reformation. <sup>11</sup> But Christ being come an hie Priest of good things to come, by a greater and a more perfite Tabernacle, not made with hands, that is, not of this buylding, <sup>12</sup> Nether by the blood of goates and calves: but by his owne blood entred he in once unto the holie place, and obtained eternal redemption (for us.) <sup>13</sup> For if the blood of bulles and of goates and the ashes of an heifer, sprinkling them that are uncleane, sanctifieth as touching the purifying of the flesh. <sup>14</sup> How muche more shal the blood of Christ which through the eternal Spirit offred him self without spot to God, purge your conscience from dead workes, to serve the living God? <sup>15</sup> And for this cause is he the Mediatour of the new Testament, that through death which was for the redemption of the transgressions (that were) in the former Testament, they which were called, might receive the promes of eternal enheritance. <sup>16</sup> For where a testament (is) there must be the death of him that made the testament. <sup>17</sup> For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive. <sup>18</sup> Wherefore nether was the first ordeined without blood. <sup>19</sup> For when Moses had spoken everie precept to the people, according to the Law, he toke the blood of calves and of goates, with water and purple wolle and hyssope, and sprinkled bothe the boke, and all the people, <sup>20</sup> Saying. This is the blood of the Testament which

## (RV 1881) ASV 1901

<sup>11</sup> But Christ having come a high priest of <sup>g</sup>the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, <sup>12</sup> nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. <sup>13</sup> For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse <sup>h</sup>your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. <sup>16</sup> For where a testament is, there must of necessity be the death of him that made it. <sup>17</sup> For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. <sup>18</sup> Wherefore even the first covenant hath not been dedicated without blood. <sup>19</sup> For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, This is the blood of the covenant which God

<sup>g</sup> Some ancient authorities read *the good things that are come*.

<sup>h</sup> Many ancient authorities read *our*.

## BISHOPS' BIBLE (1568) 1602

tion. <sup>11</sup> But Christ being come an high Priest of good things that should bee, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, <sup>12</sup> Neither by the blood of goats, and calves: but by his owne blood he entred in once into the holy place, and found eternall redemption. <sup>13</sup> For if the blood of oxen and of goats, and the ashes of a yong Cowe, sprinckling the uncleane, sanctifieth to the purifying of the flesh: <sup>14</sup> How much more the blood of Christ, which through the eternall Spirit offered himselfe without spot to God, shal purge your conscience from dead workes, to serve the living God? <sup>15</sup> And for this cause is hee the mediatour of the newe Covenant, that through death, which was for the redemption of the transgressions *that were* under the first Covenant, they which are called, might receive the promise of eternall inheritance. <sup>16</sup> For whereas is a testament, there must also of necessitie bee the death of h'm that made the testament. <sup>17</sup> For a testament is confirmed when men are dead: for it is yet of no value, as long as hee that made the testament is alive. <sup>18</sup> For which cause also, neither the first *testament* was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the Lawe, taking the blood of calves, and of goats, with water, and purple wooll, and hyssope, hee sprinkled both the booke it selfe, and all the people, <sup>20</sup> Saying. This is the blood of the testament, which God hath en-

## RSV (1946) 1960

<sup>11</sup> But when Christ appeared as a high priest of the good things that have come,<sup>r</sup> then through the greater and more perfect tent (not made with hands, that is, not of this creation) <sup>12</sup> he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. <sup>13</sup> For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your<sup>t</sup> conscience from dead works to serve the living God.

<sup>15</sup> Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. <sup>16</sup> For where a will is involved, the death of the one who made it must be established. <sup>17</sup> For a will takes effect only at death, since it is not in force as long as the one who made it is alive. <sup>18</sup> Hence even the first covenant was not ratified without blood. <sup>19</sup> For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, "This is the blood of the covenant which God com-

<sup>r</sup> Other manuscripts read *good things to come*

<sup>t</sup> Other manuscripts read *our*

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which God hath appoynted unto you. <sup>21</sup> Moreover, he sprenckled the tabernacle with blood also, and all the ministringe vessels. <sup>22</sup> And also almost all thinges, are by the lawe purged with blood, and with out sheddinge of blood is no remission.

<sup>23</sup> It is then nede that the similitudes of heavenly thinges be purified with soche thinges: but the heavenly thinges them selves are purified with better sacrifices then are those. <sup>24</sup> For Christ is not entred into the holy places that are made with hondes, which are but similitudes of true thinges: but is entred into very heaven, for to appere now in the syght of God for us: <sup>25</sup> not to offer him selfe often, as the hye prest entreth into the holy place every yeare with straunge blood, <sup>26</sup> for then must he have often suffered sence the worlde began. But now in the ende of the worlde, hath he appered once, to put synne to flyght, by the offeringe up of him selfe. <sup>27</sup> And as it is apoynted unto men that they shall once dye, and then commeth the judgement, <sup>28</sup> even so Christ was once offered to take awaye the synnes of many, and unto them that loke for him, shall he appeare agayne without synne unto salvacion.

**10** For the lawe which hath but the shadowe of good thinges to come, and not the thinges in their awne fassion, can never with the sacrifices which they offer yere by yere continually, make the commers therunto parfayte. <sup>2</sup> For wolde not then those sacrifices have ceased to have bene offered, because that the offerers once purged,

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maunded unto you. <sup>21</sup> The tabernacle also and al the vessel of the ministerie he in like maner sprinkled with blood. <sup>22</sup> And al things almost according to the law are cleansed with blood: and without sheading of blood there is not remission.

<sup>23</sup> It is necessarie therefore that the examplers of the cœlestials be cleansed with these: but the celestials them selves with better hostes then these. <sup>24</sup> For JESUS is not entred into Holies made with hand, examplers of the true: but into heaven it self, that he may appeare now to the countenance of God for us. <sup>25</sup> Nor that he should offer him self often, as the high priest entereth into the Holies, every yere in the blood of others: <sup>26</sup> otherwise he ought to have suffered often from the beginning of the world: but now once in the consummation of the worldes, to the destruction of sinne, he hath appeared by his owne host. <sup>27</sup> And as it is appointed to men to die once, and after this, the judgement: <sup>28</sup> so also Christ was offered once to exhaust the sinnes of many. the second time he shal appeare without sinne to them that expect him, unto salvation.

**10** For the law having a shadow of good things to come, not the very image of the things: every yere with the self same hostes which they offer incessantly, can never make the commers thereto perfect: <sup>2</sup> otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sinne any

GREAT BIBLE (1539) 1540

hath appoynted unto you. <sup>21</sup> Moreover, he sprinkled the tabernacle wyth blood also, and all the ministringe vessels. <sup>22</sup> And almost all thinges are by the lawe purged with blood, and without sheadinge of blood is no remissyon.

<sup>23</sup> It is nede then, that the similitudes of heavenly thynges be purified wyth soch thynges: but that the heavenly thynges them selves be purified with better sacri-fyces then are those. <sup>24</sup> For Christ is not entred into the holy places that are made wyth handes (whyche are symilitudes of true thynges) but is entred into very heaven, for to appeare now in the syght of God for us: <sup>25</sup> not to offer hym selfe often as the hye prest entreth into the holy place every yeare with straunge blood, <sup>26</sup> for then must he have often offered sence the worlde began. But now in the ende of the worlde, hath he appeared once, to put sinne to flight by the offerynge up of him selfe. <sup>27</sup> And as it is apoynted unto all men that they shall once dye, and then commeth the judgement <sup>28</sup> even so Christ was once offered, to take awaye the sinnes of many, and unto them that loke for hym shall he appeare agayne without synne unto salvacyon.

**10** For the lawe (havyng the shadowe of good thynges to come, and not the very fasshion of the thinges them selves) can never with those sacrifices which they offer, yeare by yeare continually make the commers ther-unto parfayt. <sup>2</sup> For wold not then those sacrifices have ceased to have bene offred, because that the offerers once purged shuld have had no more conscience of synnes?

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<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all *things* are by the law purged with blood; and without shedding of blood is no remission. <sup>23</sup> *It was* therefore necessary that the patterns of *things* in the heavens should be purified with these; but the heavenly *things* themselves with better sacrifices than these. <sup>24</sup> For Christ is not entered into the holy *places* made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> nor yet that he should offer himself often, as the high priest entereth into the holy *place* every year with blood of others; <sup>26</sup> for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

**10** For the law having a shadow of good *things* to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers *thereunto* perfect. <sup>2</sup> For then "would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

¶ [Or, they would have ceased to be offered, because, &c.].

## GENEVA BIBLE (1560) 1562

God hathe appointed unto you. <sup>21</sup> Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels. <sup>22</sup> And almost all things are by the Law purged with blood, and without sheading of blood is no remission. <sup>23</sup> It was then necessarie, that the similitudes of heavenlie things shulde be purified with such things; but the heavenlie things them selves (are purified) with better sacrifices then are these. <sup>24</sup> For Christ is not entred into the holie places that are made with hands, which are similitudes of the true (Sanctuarie:) but (is entred) in to very heaven, to appeare now in the sight of God for us, <sup>25</sup> Not that he shulde offer him self often as the hie Priest entred into the Holie place everie yere with other blood, <sup>26</sup> [For them must he have often suffred since the fundacion of the worlde] but now in the end of the worlde hathe he appeared once to put away sinne, by the sacrifice of him self. <sup>27</sup> And as it is appointed unto men that they shal once dye, and after that (commeth) the judgement. <sup>28</sup> So Christ was once offred to take away the sinnes of many, and unto them that loke for him, shal he appeare the seconde time without sinne unto salvation.

**10** For the Lawe having the shadowe of good things to come, and not the very image of the things, can never with those sacrifices, which they offer yere by yere continually, sanctifie the commers thereunto. <sup>2</sup> For wolde they not then have ceased to have bene offred, because that the offerers once purged, shulde have had no more conscience \* of

## (RV 1881) ASV 1901

commanded to you-ward. <sup>21</sup> Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. <sup>22</sup> And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

<sup>23</sup> It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: <sup>25</sup> nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; <sup>26</sup> else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. <sup>27</sup> And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; <sup>28</sup> so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

**10** For the law having a shadow of the good *things* to come, not the very image of the things, <sup>1</sup> can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. <sup>2</sup> Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had

\* Many ancient authorities read *they can*.

## BISHOPS' BIBLE (1568) 1602

joyned unto you. <sup>21</sup> And likewise he sprinkled with blood both the tabernacle, and all the vessels of the ministerie. <sup>22</sup> And almost all things are by the Law purged with blood, and without shedding of blood is no remission. <sup>23</sup> It is neede then that the paternes of heavenly things bee purified with such things; but the heavenly things themselves *be purified* with better sacrifices then are those. <sup>24</sup> For Christ is not entred into the holy places made with hands, *which are* paternes of true things: but into heaven it selfe, now to appeare in the sight of God for us. <sup>25</sup> Not that hee should offer himselfe often, as the high Priest entreth into the holy places, every yeere in strange blood, <sup>26</sup> (For then must he have often suffered since the foundation of the world:) but now once in the ende of the world hath he appeared, to put away sinne, by the sacrifice of himselfe. <sup>27</sup> And as it is appointed unto men once to die, and after this the Judgement: <sup>28</sup> Even so Christ once offered to take away the sinnes of many, the second time shall be seene without sinne, of them which wait for him unto salvation.

**10** For the Lawe having the shadow of good things to come, and not the very fashion of the things themselves, can never with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. <sup>2</sup> For would not then those *sacrifices* have ceased to have bene offered, because that the offerers once purged,

## RSV (1946) 1960

manded you." <sup>21</sup> And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. <sup>22</sup> Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

<sup>23</sup> Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. <sup>25</sup> Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; <sup>26</sup> for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. <sup>27</sup> And just as it is appointed for men to die once, and after that comes judgment, <sup>28</sup> so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

**10** For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. <sup>2</sup> Otherwise, would they not have ceased to be offered? If the worshippers had once been cleansed, they would no

## TYNDALE (1525) 1535

shuld have had no moare consciences of sinnes. <sup>3</sup> Nevertheless in those sacrifices is ther mencion made of synnes every yere. <sup>4</sup> For it is impossible that the bloud of oxen and of goates shuld take away synnes.

<sup>5</sup> Wherefore when he commeth into the worlde, he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me. <sup>6</sup> In sacrifices and synneofferings thou hast no lust. <sup>7</sup> Then I sayde: Lo I come, in the chefest of the boke it is written of me, that I shuld do thy will, o God. <sup>8</sup> Above when he had sayed sacrifice and offeringe, and burnt sacrifices and synneofferings thou woldest not have, nether hast alowed (which yet are offered by the lawe) <sup>9</sup> and then sayde: Lo I come to do thy will, o God: he taketh away the fyrst to stablishe the latter. <sup>10</sup> By the which will we are sanctified, by the offeringe of the body of Jesu Christe once for all.

<sup>11</sup> And every prest is redy dayly ministringe, and ofte tymes offereth one maner of offeringe, which can never take away synnes. <sup>12</sup> But this man after he had offered one sacrifice for synnes, sat him doune for ever on the right honde of God, <sup>13</sup> and from henceforth tarieth till his foes be made his fote stole. <sup>14</sup> For with one offeringe hath he made perfecte for ever, them that are sanctified. <sup>15</sup> And the holy goost also beareth us recorde of this, even when he

## RHEIMS 1582

longer. <sup>3</sup> but in them there is made a commemoration of sinne every yere. <sup>4</sup> for it is impossible that with the bloud of oxen and goates sinnes should be taken away. <sup>5</sup> Therefore comming into the world he saith: *Host and oblation thou wouldest not: but a body thou hast fitted to me:* <sup>6</sup> *Holocaustes and for sinne did not please thee.* <sup>7</sup> Then said I, Behold I come: in the head of the booke it is written of me: *That I may doe thy wil o God.* <sup>8</sup> Saying before, *Because hostes and oblations and holocaustes, and for sinne thou wouldest not, neither did they please thee,* which are offered according to the law, <sup>9</sup> then said I, Behold I come that I may doe thy wil o God: he taketh away the first, that he may establish that that foloweth. <sup>10</sup> In the which wil, we are sanctified by the oblation of the body of Jesus Christ once. <sup>11</sup> And every priest in deede is ready daily ministring, and often offering the same hostes, which can never take away sinnes: <sup>12</sup> but this man offering one host for sinnes, for ever sitteth on the right hand of God, <sup>13</sup> hence forth expecting, until his enemies be put the footstool of his feete. <sup>14</sup> For by one oblation hath he consumed for ever them that are sanctified. <sup>15</sup> And the holy

## GREAT BIBLE (1539) 1540

<sup>3</sup> Nevertheless, in those sacrificyes, is there mencyon made of synnes every yere. <sup>4</sup> For the bloude of oxen and of goates can not take away synnes.

<sup>5</sup> Wherefore, when he commeth into the worlde he sayth: Sacrifyce and offerynge thou woldest not have: but a bodie hast thou ordeyned me: <sup>6</sup> Burnt offerynges also for synne hast thou not alowed. <sup>7</sup> Then sayd I: lo, I am here. In the begynnyng of the booke it is written of me, that I shuld do thy will, o God. <sup>8</sup> Above, when he sayeth: sacrifyce and offeryng, and burnt sacrificyes and synne offerynges thou woldest not have, nether hast thou alowed them (whiche yet are offered by the lawe) <sup>9</sup> then sayd he: Lo, I am here, to do thy wyll, o God: he taketh a waye the fyrst to stablishe the latter, <sup>10</sup> by wych will we are made holy, evyn by the offeryng of the body of Jesu Christe once for all.

<sup>11</sup> And every prest is ready dayly ministring and offryng often tymes one maner of oblacion, which can never take away synnes. <sup>12</sup> But thys man after he hath offered one sacrifice for synnes, is set downe for ever on the ryght hand of God, <sup>13</sup> and from hence forth taryeth tyll his foes be made his fote stole. <sup>14</sup> For with one offeringe hath he made perfecte for ever them that are sanctified. <sup>15</sup> The holy goost him self also beareth us recorde, even when

## KJ (1611) 1873

<sup>3</sup> But in those sacrifices there is a remembrance again made of sins every year. <sup>4</sup> For it is not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> in burnt offerings and sacrifices for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein: which are offered by the law; <sup>9</sup> then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified. <sup>15</sup> Whereof the Holy Ghost also is

## GENEVA BIBLE (1560) 1562

sinnes? <sup>3</sup> But in those (sacrifices) there (is) a remembrance againe of sinnes everie yere. <sup>4</sup> For it is impossible that the blood of bulles and goates shulde take away sinnes. <sup>5</sup> Wherefore when he commeth into the worlde, he saith, Sacrifice and offering thou woldest not: but a bodie hast thou ordeined me. <sup>6</sup> In burnt offerings, and sinne offerings thou hast had no pleasure. <sup>7</sup> Then I said, Lo, I come [In the beginning of the boke it written of me] that I shulde do thy wil, o God. <sup>8</sup> Above, when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou woldest not have, nether hadst pleasure (therin) [which are offred by the Law] <sup>9</sup> Then said he, Lo, I come to do thy wil, o God he taketh away the first, that he may stablish the seconde. <sup>10</sup> By the which wil we are sanctified. (even) by the offering of the bodie of Jesus Christ once (made.) <sup>11</sup> And everie Priest appeareth daiely ministring, and oftentimes offreth one maner of offering, which can never take away sinnes: <sup>12</sup> But this man after he had offred one sacrifice for sinnes, sitteth for ever at the right hand of God. <sup>13</sup> And from hence forth tarieth, til his enemies be made his folestole. <sup>14</sup> For with one offering hath he consecrated for ever them that are sanctified. <sup>15</sup> For the holie Gost also bearest us recorde: for after

## (RV 1881) ASV 1901

no more consciousness of sins. <sup>3</sup> But in those *sacrifices* there is a remembrance made of sins year by year. <sup>4</sup> For it is impossible that the blood of bulls and goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,

But a body didst thou prepare for me;

<sup>6</sup> In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:

<sup>7</sup> Then said I, Lo, I am come

(In the roll of the book it is written of me)

To do thy will, O God.

<sup>8</sup> Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), <sup>9</sup> then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. <sup>10</sup> By which will we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> And every <sup>3</sup>priest indeed standeth day by day ministring and offering oftentimes the same sacrifices, the which can never take away sins: <sup>12</sup> but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> henceforth expecting till his enemies be made the footstool of his feet. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified. <sup>15</sup> And the Holy Spirit also beareth witness to us; for after he hath said,

<sup>3</sup> Some ancient authorities read *high priest*.

## BISHOPS' BIBLE (1568) 1602

should have had no more conscience of sinnes? <sup>3</sup> Nevertheless, in those *sacrifices* is mention made of sinnes every yeere. <sup>4</sup> For it is not possible that the blood of buls and of goates, should take away sinnes. <sup>5</sup> Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not have: but a body hast thou ordeined me. <sup>6</sup> In burnt sacrifices *and offerings* for sinne thou hadst no pleasure. <sup>7</sup> Then said I, Loe, I come, (In the beginning of the booke it is written of mee) to doe thy will, O God. <sup>8</sup> Above when hee saith, that sacrifice, and offering, and burnt offerings, *and offerings* for sinne thou wouldest not, neither haddest pleasure *therein* (which are offered by the Lawe:) <sup>9</sup> Then said he, Loe, I come to doe thy wil, O God: He taketh away the first, to stablish the second. <sup>10</sup> In the which will we are made holy, even by the offering of the body of Jesus Christ once for all. <sup>11</sup> And every Priest standeth dayly ministring, and offering oftentimes the same sacrifices, which can never take away sinnes: <sup>12</sup> But this man, after hee hath offered one sacrifice for sinnes, is set downe for ever on the right hand of God, <sup>13</sup> From henceforth tarying till his foes bee made his footstoole. <sup>14</sup> For with one offering hath hee made perfect for ever them that are sanctified. <sup>15</sup> And the holy Ghost also beareth us rec-

## RSV (1946) 1960

longer have any consciousness of sin. <sup>3</sup> But in these sacrifices there is a reminder of sin year after year. <sup>4</sup> For it is impossible that the blood of bulls and goats should take away sins.

<sup>5</sup> Consequently, when Christ came into the world, he said,

"Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me;

<sup>6</sup> in burnt offerings and sin offerings thou hast taken no pleasure.

<sup>7</sup> Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book."

<sup>8</sup> When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), <sup>9</sup> then he added, "Lo, I have come to do thy will." He abolishes the first in order to establish the second. <sup>10</sup> And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. <sup>12</sup> But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. <sup>13</sup> then to wait until his enemies should be made a stool for his feet. <sup>14</sup> For by a single offering he has perfected for all time those who are sanctified. <sup>15</sup> And the Holy Spirit also bears witness to us; for after saying,

## TYNDALE (1525) 1535

tolde before: <sup>16</sup> This is the testament that I will make unto them: after those dayes sayth the Lorde. I will put my lawes in their hertes and in their mynde I will write them <sup>17</sup> and their synnes and iniquities will I remember no moare. <sup>18</sup> And where remission of these thynges is, ther is no moare offeringe for synne.

<sup>19</sup> Seynge brethren that by the meanes of the bloud of Jesu, we maye be bolde to enter into that holy place, <sup>20</sup> by the newe and lyvinge waye, which he hath prepared for us, through the vayle, that is to saye, by his flesshe. <sup>21</sup> And seynge also that we have an hye Prest which is ruler over the housse of God, <sup>22</sup> let us drawe nye with a true herte in a full fayth sprinckeled in oure hertes from an evyll conscience, and wesshed in oure bodies with pure water, <sup>23</sup> and let us kepe the profession of oure hope, with out waveringe (for he is faythfull that promised) <sup>24</sup> and let us consyder one another to provoke unto love, and to good workes: <sup>25</sup> and let us not forsake the felishippe that we have amonge oure selves, as the maner of some is: but let us exhorte one another, and that so moche the more, because ye se that the daye draweth nye.

<sup>26</sup> For yf we synne willingly after that we have receaved the knowledge of the trueth, ther remaineth no moare sacrifice for synnes, <sup>27</sup> but a fearfull lokinge for judgement, and violent fyre, which shall devoure the adversaries. <sup>28</sup> He that despiseth Moses lawe, dieth with out mercy under two

## RHEIMS 1582

Ghost also doth testifie to us. For after that he said: <sup>16</sup> *And this is the Testament which I wil make to them after those daies, saith our Lord, giving my lawes in their hartes, and in their mindes wil I superscribe them: <sup>17</sup> and their sinnes and iniquities I wil now remember no more.* <sup>18</sup> But where there is remission of these, now there is not an oblation for sinnes.

<sup>19</sup> Having therfore brethren confidence in the entring of the holies in the bloud of Christ: <sup>20</sup> which he hath dedicated to us a new and living way by the vele, that is, his flesh, <sup>21</sup> and a high priest over the house of God, <sup>22</sup> let us approche with a true hart in fulnesse of faith, having our hartes sprinkled from evil conscience, and our body washed with cleane water, <sup>23</sup> let us hold the confession of our hope undeclining (for he is faithful that hath promised) <sup>24</sup> and let us consider one another unto the provocation of charitie and of good workes: <sup>25</sup> not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approaching. <sup>26</sup> For if we sinne willingly after the knowledge of the truth received, now there is not left an host for sinnes, <sup>27</sup> but a certain terrible expectation of judgement and rage of fire, which shal consume the adversaries. <sup>28</sup> A man making the law of Moyses frustrate: without any mercie dieth under two or three

## GREAT BIBLE (1539) 1540

he tolde before: <sup>16</sup> This is the testament that I wyll make unto them: after those dayes (sayth the lorde) I will put my lawes in their hertes, and in their myndes will I write them, <sup>17</sup> and their synnes and iniquities will I remember nomore. <sup>18</sup> And where remission of these thynges is, ther is nomore offeryng for synne.

<sup>19</sup> Seyng therfore brethren, that by the meanes of the bloud of Jesu we have libertye to enter into the holy place, <sup>20</sup> by the new and lyving waye whych he hath prepared for us, through the vayle (that is to saye, by his flesshe.) <sup>21</sup> And seing also that we have an hye prest whych is ruler over the house of God, <sup>22</sup> let us draw nye with a true herte in a sure fayth, sprynckeled in our hertes and the evyll conscience put awaye and wesshed in our bodyes with pure water: <sup>23</sup> let us kepe the profession of our hope, without waveryng (for he is faithfull that promysed) <sup>24</sup> and let us consider one another, to the intent that we maye provoke unto love, and to good workes, <sup>25</sup> not forsakynge the felishyppe that we have among our selves, as the maner of some is: but let us exhorte one another, and so moch the more, because ye se that the daye draweth nye.

<sup>26</sup> For yf we synne wyllfully after that we have receaved the knowledge of the trueth, ther remaineth nomore sacryfyce for synnes <sup>27</sup> but a fearfull loking for judgement, and violent fyre, whych shall devoure the adversaries. <sup>28</sup> He that despiseth Moses lawe, dyeth wythout mercy under two

## KJ (1611) 1873

a witness to us: for after that *he* had said before, <sup>16</sup> *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup> † and their sins and iniquities will I remember no more.* <sup>18</sup> Now where remission of these *is*, *there is* no more offering for sin.

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> *by* a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; <sup>21</sup> and *having* a high priest over the house of God; <sup>22</sup> let us draw near with a true heart in full assurance of faith, having *our* hearts sprinkled from an evil conscience, and *our* bodies washed with pure water. <sup>23</sup> Let us hold fast the profession of *our* hope without wavering; (for he *is* faithful that promised;) <sup>24</sup> and let us consider one another to provoke unto love and to good works: <sup>25</sup> not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

<sup>26</sup> For if we sin wilfully after that *we* have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. <sup>28</sup> He that despised Moses' law died without mercy under

† [Some copies have, *Then he said, And their*].

## GENEVA BIBLE (1560) 1562

that he had said before. <sup>16</sup>This (is) the Testament that I wil make unto them after those daies, saith the Lorde, I wil put my Lawes in their heart, and in their mindes I wil write them. <sup>17</sup>And their sinnes and iniquities will I remember no more. <sup>18</sup>Now where remission of these things (is,) there (is) no more offering for sinne. <sup>19</sup>Seing therefore, brethren, that by the blood of Jesus may be bolde to enter into the holie place. <sup>20</sup>By the new and living way, which he hath prepared for us, through the vaile, that is, his flesh: <sup>21</sup>(And seing we have) an hie Priest, (whiche is) over the house of God. <sup>22</sup>Let us drawe nere with a true heart in assurance of faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. <sup>23</sup>Let us kepe the profession of our hope, without wavering [for (he is) faithfull that promised] <sup>24</sup>And let us consider one another, to provoke unto love, and to good workes. <sup>25</sup>Not forsakyng the felowship that we have among our selves, as the maner of some (is:) but let us exhorte (one another,) and that so muche the more, because ye se that the day draweth nere. <sup>26</sup>For if we sinne willingly after that we have received the knowledge of the trueth, there remaineth no more sacrifice for sinnes. <sup>27</sup>But a fearefull looking for of judgement, and violent fyre, which shal devoure the adversaries. <sup>28</sup>He that despiseth Moses Law,

## (RV 1881) ASV 1901

<sup>16</sup>This is the covenant that I will make with them  
After those days, saith the Lord:  
I will put my laws on their heart,  
And upon their mind also will I write them;

then saith he,

<sup>17</sup>And their sins and their iniquities will I remember no more.

<sup>18</sup>Now where remission of these is, there is no more offering for sin.

<sup>19</sup>Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, <sup>20</sup>by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; <sup>21</sup>and *having* a great priest over the house of God; <sup>22</sup>let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, <sup>23</sup>let us hold fast the confession of our hope that it waver not; for he is faithful that promised: <sup>24</sup>and let us consider one another to provoke unto love and good works; <sup>25</sup>not forsaking our own assembling together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

<sup>26</sup>For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, <sup>27</sup>but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. <sup>28</sup>A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three

## BISHOPS' BIBLE (1568) 1602

ord: For after that he had tolde before, <sup>16</sup>This is the Covenant that I wil make unto them after those dayes, (saith the Lord) giving my Lawes in their heart, and in their mindes will I write them: <sup>17</sup>And their sinnes and iniquities will I in no wise remember any more. <sup>18</sup>And where remission of these things *is*, there *is* no more offering for sinne. <sup>19</sup>Having therefore, brethren, libertie to enter into holy *places* in the blood of Jesus, <sup>20</sup>By the newe and living way, which hee hath prepared for us through the vaile, that is to say, his flesh: <sup>21</sup>And *seeing we have* an high Priest over the house of God: <sup>22</sup>Let us drawe nigh with a true heart, in assurance of faith, sprinkled in our hearts from an evill conscience, and washed in body with pure water. <sup>23</sup>Let us holde the profession of the hope without wavering, (for hee is faithfull that promised:) <sup>24</sup>And let us consider one another, to provoke unto love and good workes, <sup>25</sup>Not forsaking the assembling of our selves together, as the maner of some *is*, but exhorting one *another*, and so much the more, as yee see the day approching. <sup>26</sup>For if we sinne willingly, after that wee have received the knowledge of the trueth, there remaineth no more sacrifice for sinnes: <sup>27</sup>But a fearefull looking for of judgement, and violent fire, which shall devoure the adversaries. <sup>28</sup>He that despiseth Moses Law, dieth without mercie under

## RSV (1946) 1960

<sup>16</sup>"This is the covenant that I will make with them  
after those days, says the Lord:  
I will put my laws on their hearts,  
and write them on their minds,"

<sup>17</sup>then he adds,

"I will remember their sins and their misdeeds no more."

<sup>18</sup>Where there is forgiveness of these, there is no longer any offering for sin.

<sup>19</sup>Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way which he opened for us through the curtain, that is, through his flesh, <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup>Let us hold fast the confession of our hope without wavering, for he who promised is faithful; <sup>24</sup>and let us consider how to stir up one another to love and good works, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

<sup>26</sup>For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup>but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. <sup>28</sup>A man who has violated the law of Moses dies without mercy at the testi-

## TYNDALE (1525) 1535

or thre witnesses. <sup>29</sup> Of how moche sorer punyshment suppose ye shall he be counted worthy, which treadeth under fote the sonne of God: and counteth the bloude of the testament as an unholy thing wherwith he was sanctified and doth dishonoure to the sprete of grace. <sup>30</sup> For we knowe him that hath sayde: vengeance belongeth unto me, I will recompence sayth the Lorde. And agayne: the Lorde shall judge his people. <sup>31</sup> It is a fearfull thinge to faule into the hondes of the lyvinge God.

<sup>32</sup> Call to remembraunce the dayes that are passed, in the which after ye had receaved lyght, ye endured a greate fight in adversities, <sup>33</sup> partly whill all men wondred and gased at you for the shame and tribulacion that was done unto you, and partly whill ye became companions of them which so passed their tyme. <sup>34</sup> For ye suffered also with my bondes, and toke a worth the spoylinge of youre goodes, and that with gladnes, knowinge in youre selves how that ye had in heaven a better and an enduring substaunce. <sup>35</sup> Cast not awaye therefore youre confidence which hath great rewarde to recompence. <sup>36</sup> For ye have nede of pacyence, that after ye have done the will of God, ye myght receive the promes. <sup>37</sup> For yet a very litell whyle, and he that shall come will come, and will not tary. <sup>38</sup> But the just shall live by fayth. And yf he withdrawe him selfe my soule shall have no pleasure in him. <sup>39</sup> We are not which with drawe oure selves unto dampnacion, but partayne to fayth, to the winninge of the soule.

## RHEIMS 1582

witnesses. <sup>29</sup> how much more thinke you, doth he deserve worse punishments which hath troden the sonne of God under foote, and esteemed the blood of the testament polluted, wherein he is sanctified, and hath done contumelie to the spirit of grace? <sup>30</sup> For we know him that said, *Vengeance to me, I wil repay.* And againe, *That our Lord wil judge his people.* <sup>31</sup> It is horrible to fal into the handes of the living God.

<sup>32</sup> But call to minde the old daies: wherein being illuminated, you sustained a great fight of passions. <sup>33</sup> and on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conversed in such sort. <sup>34</sup> For, you both had compassion on them that were in bondes: and the spoile of your owne goodes you tooke with joy, knowing that you have a better and a permanent substance. <sup>35</sup> Do not therefore leese your confidence, which hath a great remuneration. <sup>36</sup> For patience is necessarie for you: that doing the wil of God, you may receive the promise. <sup>37</sup> For yet a litle and a very litle while, he that is to come, wil come, and wil not slacke. <sup>38</sup> and my just liveth of faith. but if he withdraw him self, he shal not please my soule. <sup>39</sup> But we are not the children of withdrawing unto perdition: but of faith to the winning of the soule.

## GREAT BIBLE (1539) 1540

or thre witnesses: <sup>29</sup> how moch sorer (suppose ye) shall he be ponished which treadeth under fote the sonne of God: and counteth the bloude of the testament, wherwith he was sanctified, as an unholy thyng, and doth dishonoure to the sprete of grace. <sup>30</sup> For we knowe hym that hath sayd: It belongeth unto me to take vengeance. I wyll recompence sayth the Lord. And agayne: the Lord shal judge his people. <sup>31</sup> It is a fearfull thyng to fall into the handes of the lyvyng God.

<sup>32</sup> Call to remembraunce the dayes that are passed, in the which after ye had receaved lyght, ye endured a greate fyght of adversities, <sup>33</sup> partly whyle all men wondred and gased at you for the shame and tribulacyon that was done unto you: partly, whyle ye became companions of them which so passed their tyme. <sup>34</sup> For ye became parttakers also of the afflyccyons which happened thorow my bondes, and toke in worth the spoylyng of your goodes, and that wyth gladnes: knowynge in your selves, how that ye have in heaven a better and an enduring substaunce. <sup>35</sup> Cast not awaye therefore your confydence, which hath a great recompence of rewarde. <sup>36</sup> For ye have nede of pacyence, that after ye have done the wyll of God, ye myght receive the promes. <sup>37</sup> For yet a very lytell whyle, and he that shall come wyll come, and wyll not tary. <sup>38</sup> But the just shall lyve by faith. And yf he withdrawe him selfe, my soule shall have no pleasure in him. <sup>39</sup> It is not we that withdrawe our selves unto dampnacion, but we partayne unto fayth, to the wyntyng of the soule.

## KJ (1611) 1873

two or three witnesses: <sup>29</sup> of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And againe, The Lord shall judge his people. <sup>31</sup> *It is a fearful thing* to fall into the hands of the living God. <sup>32</sup> But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; <sup>33</sup> partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. <sup>34</sup> For ye had compassion of *me* in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. <sup>35</sup> Cast not away therefore your confidence, which hath great recompence of reward. <sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. <sup>37</sup> For yet a little while, *and* he that shall come will come, and will not tarry. <sup>38</sup> Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. <sup>39</sup> But we are not of *them* who draw back unto perdition; but of *them* that believe to the saving of the soul.

## GENEVA BIBLE (1560) 1562

dyeth without mercie under two, or thre witnesses. <sup>29</sup> Of how muche sorer punishment suppose ye shal he be worthie, which treadeth under fote the Sonne of God, and counteth the blood of the Testament as an unholie thing, where with he was sanctified, and doeth despite the Spirit of grace? <sup>30</sup> For we knowe him that hath said, Vengeance (belongeth) unto me: I wil recompense, saith the Lord. And againe, The Lord shal judge his people. <sup>31</sup> It is a feareful thing to fall into the hands of the living God. <sup>32</sup> Now call to remembrance the dayes that are passed, in the which, after ye had received light, ye endured a great fight in afflictions, <sup>33</sup> Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became companions of them which were so tossed to and fro. <sup>34</sup> For bothe ye sorowed with me for my bondes, and suffered with joye the spoyling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring substance. <sup>35</sup> Cast not away therefore your confidence which hath great recompense of rewarde. <sup>36</sup> For ye have nede of patience, that after ye have done the wil of God, ye might receive the promes. <sup>37</sup> For yet a verie litle while, and he that shal come, wil come, and wil not tarie. <sup>38</sup> Now the just shal live by faith: but if (anie) withdrawe him self, my soule shal have no pleasure in him. <sup>39</sup> But we are not they which withdrawe our selves unto perdition, but (folowe) faith unto the conservacion of the soule.

## (RV 1881) ASV 1901

witnesses: <sup>29</sup> of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; <sup>33</sup> partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. <sup>34</sup> For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that <sup>k</sup>ye have for yourselves a better possession and an abiding one. <sup>35</sup> Cast not away therefore your boldness, which hath great recompense of reward. <sup>36</sup> For ye have need of patience, that, having done the will of God, ye may receive the promise.

<sup>37</sup> For yet a very little while,

He that cometh shall come, and shall not tarry.

<sup>38</sup> But <sup>l</sup>my righteous one shall live by faith:

And if he shrink back, my soul hath no pleasure in him.

<sup>39</sup> But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

<sup>k</sup> Many ancient authorities read *ye have your own selves for a better possession &c.*

<sup>l</sup> Some ancient authorities read *the righteous one.*

## BISHOPS' BIBLE (1568) 1602

two or three witnesses: <sup>29</sup> Of how much sorer punishment *suppose ye* shall he be worthy, which hath troden under foot the Sonne of God? and hath counted the blood of the Covenant, wherein he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance *belongeth* unto me, I will render, saith the Lord: And againe, The Lord shall judge his people. <sup>31</sup> It is a feareful thing to fal into the hands of the living God. <sup>32</sup> Call to remembrance the former dayes, in the which after ye had received light, ye endured a great fight of adversities: <sup>33</sup> Partly while yee were made a gasing stocke, both by reproches and afflictions, and partly while yee became companions of them which were so tossed to and fro. <sup>34</sup> For yee suffered also with my bondes, and tooke in worth the spoyling of your goods with gladnesse: knowing in your selves how that you have in heaven a better and an enduring substance. <sup>35</sup> Cast not away therefore your confidence, which hath great recompense of reward. <sup>36</sup> For ye have need of patience. that after ye have done the will of God, yee might receive the promise. <sup>37</sup> For yet a very litle while, and he that shall come, will come, and wil not tary. <sup>38</sup> And the just shal live by faith: And if he withdraw himselfe, my soule shall have no pleasure in him. <sup>39</sup> We are not of them which withdraw our selves unto perdition: but wee pertaine unto faith, to the winning of the soule.

## RSV (1946) 1960

mony of two or three witnesses. <sup>29</sup> How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? <sup>30</sup> For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, <sup>33</sup> sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated. <sup>34</sup> For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. <sup>35</sup> Therefore do not throw away your confidence, which has a great reward. <sup>36</sup> For you have need of endurance, so that you may do the will of God and receive what is promised.

<sup>37</sup> "For yet a little while,

and the coming one shall come and shall not tarry;

<sup>38</sup> but my righteous one shall live by faith,

and if he shrinks back,

my soul has no pleasure in him."

<sup>39</sup> But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

## TYNDALE (1525) 1535

**11** Fayth is a sure confidence of thinges which are hoped for, and a certayntie of thinges which are not sene. <sup>2</sup> By it the elders were well reported of. <sup>3</sup> Thorow fayth we understonde that the worlde was ordeyned by the worde of God: and that thinges which are sene, were made of thinges which are not sene. <sup>4</sup> By fayth Abel offered unto God a more plenteous sacrifice then Cayn: by which he obteyned witnes that he was righteous, God testifyinge of his gyftes: by which also he beinge deed, yet speaketh.

<sup>5</sup> By fayth was Enoch translated that he shulde not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye, he was reported of, that he had pleased God: <sup>6</sup> but with out fayth it is impossible to please him. For he that commeth to God, must beleve that God is, and that he is a rewarder of them that seke him.

<sup>7</sup> By fayth Noe honored God, after that he was warned of thinges which were not sene, and prepared the arcke to the savinge of his housholde, thorow the which arcke, he condemned the worlde, and became heyre of the rightewesnes which commeth by fayth.

<sup>8</sup> By fayth Abraham, when he was called obeyed, to go out into a place, which he shulde afterwarde receive to inheritance, and he went out, not knowinge whether he shuld go.

## RHEIMS 1582

**11** And faith is, the substance of things to be hoped for, the argument of things not appearing. <sup>2</sup> For in this the old men obtained testimonie.

<sup>3</sup> By faith, we understand that the worldes were framed by the word of God: that of invisible things visible things might be made.

<sup>4</sup> By faith, Abel offered a greater hoste to God then Cain: by which he obtained testimonie that he was just, God giving testimonie to his giftes, and by it, he being dead, yet speaketh. <sup>5</sup> By faith Henoch was translated, that he should not see death, and he was not found: because God translated him, for before his translation he had testimonie that he had pleased God. <sup>6</sup> But without faith it is impossible to please God. For he that commeth to God, must beleve that he is, and is a rewarder to them that seeke him.

<sup>7</sup> By faith, Noë having received an answer concerning those things which as yet were not seen, fearing, framed the arke for the savinge of his house, by the which he condemned the world: and was instituted heire of the justice which is by faith.

<sup>8</sup> By faith, he that is called, Abraham, obeied to goe forth into the place which he was to receive for inheritance:

## GREAT BIBLE (1539) 1540

**11** Fayth is a sure confydence of thynges, whych are hoped for, and a certayntie of thynges whych are not sene. <sup>2</sup> For by it the elders obtayned a good reporte. <sup>3</sup> Thorowe fayth we understande, that the worlde was ordeyned by the worde of God, and that thinges whych are sene, were made of thynges whych were not sene. <sup>4</sup> By fayth Abel offered unto God a more plenteous sacryfyce then Cayn: by whych he obteyned witnes that he was ryghteous, God testifyinge of his gyftes: by whych also he beyng deed, yet speaketh.

<sup>5</sup> By fayth was Enoch translated, that he shulde not se deeth: nether was he founde: for god had taken him awaye. For a fore he was taken awaye, he obteyned a good reporte, that he pleased God: <sup>6</sup> but without fayth it can not be that anye man shuld please him. For he that commeth to God, must beleve that God is, and that he is a rewarder of them that seke hym.

<sup>7</sup> By fayth Noe beyng warned of God, eschued the thynges which were as yet not sene, and prepared the arke to the saynge of hys housholde, thorow the whych arke, he condemned the worlde, and became heyre of the ryghtewesnes which is accordyng to fayth.

<sup>8</sup> By fayth Abraham, when he was called obeyed, to go out into a place, which he shuld afterwarde receive to inheritance: and he went out, not knowing whether he shuld go.

## KJ (1611) 1873

**11** Now faith is the substance of *things* hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that *things* which are seen were not made of *things* which do appear. <sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead <sup>5</sup> yet speaketh. <sup>5</sup> By faith Enoch was translated that *he* should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that *he* pleased God. <sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of *things* not seen as yet, moved with fear, prepared an ark to the savinge of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. <sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he

|| Or, *is yet spoken of*.

## GENEVA BIBLE (1560) 1562

**11** Now faith is the ground of things, whiche are hoped for, and the evidence of things which are not sene. <sup>2</sup>For by it (our) elders were wel reported of. <sup>3</sup>Through fayth we understande that the worlde was ordeined by the worde of God, so that the things which we se, are not made of things, which did appeare. <sup>4</sup>By faith Abel offred unto God a greater sacrifice then Cain, by the which he obtained witnes that he was righteous, God testifying of his gifts: by the which (faith) also he being dead, yet speaketh. <sup>5</sup>By faith was Enoch taken awaye, that he shulde not se death: nether was he founde: for God had taken him away: for before he was taken, he was reported of, that he had pleased God. <sup>6</sup>But with out fayth it is impossible to please (him:) for he that cometh to God, must beleve that (God) is, and that he is a rewarder of them that seke him. <sup>7</sup>By faith Noe beyng warned of God of the things whiche were as yet not sene, moved with reverence, prepared the Arke to the saving of his housholde, through the which (Arke) he condemned the worlde, and was made heire of the ryghteousnes, whiche is by faith. <sup>8</sup>By faith Abraham, when he was called, obeyed (God,) to go out into a place, whiche he shulde afterwarde receive for inheritance, and he went out,

## (RV 1881) ASV 1901

**11** Now faith is assurance of *things* hoped for, a conviction of things not seen. <sup>2</sup>For therein the elders had witness borne to them. <sup>3</sup>By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. <sup>4</sup>By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. <sup>5</sup>By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: <sup>6</sup>and without faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. <sup>7</sup>By faith Noah, being warned of *God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. <sup>8</sup>By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he

## BISHOPS' BIBLE (1568) 1602

**11** Faith is the ground of things hoped for, the evidence of things not seene. <sup>2</sup>For by it the Elders obtained a good report. <sup>3</sup>Through faith wee understand that the worlds were ordeined by the word of God, and that things which are seen, were made of things which were not seene. <sup>4</sup>By faith, Abel offered unto God a more excellent sacrifice then Cain, by which he was witnessed to be righteous, God testifying of his gifts: by which also he being dead, yet speaketh. <sup>5</sup>By faith was Enoch translated, that he should not see death: neither was hee found, for God had taken him away: For afore hee was taken away, hee was reported of to have pleased God. <sup>6</sup>But without faith it is impossible to please him: for he that commeth to God, must beleve that God is, and that hee is a rewarder of them that diligently seeke him. <sup>7</sup>By faith, Noe being warned of God of things not seene as yet, moved with reverence, prepared the Arke, to the saving of his house, through the which *Arke* he condemned the world, and became heire of the righteousness which is by faith. <sup>8</sup>By faith, Abraham when he was called, obeyed *God* to goe out into a place which hee should afterward receive to inheritance: and he went out, not knowing whither he should

## RSV (1946) 1960

**11** Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup>For by it the men of old received divine approval. <sup>3</sup>By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

<sup>4</sup>By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous. God bearing witness by accepting his gifts; he died, but through his faith he is still speaking. <sup>5</sup>By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. <sup>6</sup>And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him. <sup>7</sup>By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

<sup>8</sup>By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance;

## TYNDALE (1525) 1535

<sup>9</sup> By fayth he removed in the londe that was promised him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Jacob heyres with him of the same promes. <sup>10</sup> For he loked for a citie havinge a foundacion, whose bylder and maker is God.

<sup>11</sup> Thorow fayth Sara also receaved strength to be with chylde, and was delivered of a chylde when she was past age, because she judged him faythfull which had promised.

<sup>12</sup> And therefore spronge ther of one (and of one which was as good as deed) so many in multitude, as the starres of the skye, and as the sond of the see shore which is innumerable.

<sup>13</sup> And they all dyed in fayth, and receaved not the promyses: but sawe them a farre of, and beleved them, and saluted them: and confessed that they were straungers and pilgrims on the erthe. <sup>14</sup> They that saye soche thinges, declare that they seke a countre. <sup>15</sup> Also yf they had bene myndfull of that countre, from whence they came oute, they had leasure to have returned agayne. <sup>16</sup> But now they desyre a better, that is to saye a heavenlye. Wherefore God is not ashamed of them, even to be called their God: for he hath prepared for them a citie.

<sup>17</sup> In fayth Abraham offered up Isaac, when he was tempted, and he offered him beinge his only begotten sonne, which had receaved the promyses <sup>18</sup> of whom it was sayde,

## RHEIMS 1582

and he went forth, not knowing whither he went. <sup>9</sup> By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Jacob the coheires of the same promise. <sup>10</sup> For he expected the citie that hath foundations: whose artificer and maker is God.

<sup>11</sup> By faith, Sara also her self being barren, received vertue in conceaving of seede, yea past the time of age: because she beleved that he was faithful which had promised. <sup>12</sup> For the which cause even of one (and him quite dead) there rose as the starres of heaven in multitude, and as the sand that is by the sea shore innumerable.

<sup>13</sup> According to faith died al these, not having received the promises, but beholding them a farre of, and saluting them, and confessing that they are pilgrimes and strangers upon the earth. <sup>14</sup> for they that say these things, doe signifie that they seeke a countre. <sup>15</sup> And in deede if they had been mindeful of the same from whence they came forth, they had time verely to returne. <sup>16</sup> but now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. for he hath prepared them a citie.

<sup>17</sup> By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had received the promises: (<sup>18</sup> to whom it was said, *That in Isaac shal seede*

## GREAT BIBLE (1539) 1540

<sup>9</sup> By fayth he removed into the lande of promes, as into a straunge countre, whan he had dwelt in tabernacles: and so dyd Isaac and Jacob heyres with hym of the same promes. <sup>10</sup> For he loked for a cytie havynge a foundacyon, whose buylder and maker is God.

<sup>11</sup> Thorow fayth Sara also receaved strength to conceive and be with chylde, and was delyvered of a childe when she was past age, because she judged him faythful which had promysed.

<sup>12</sup> And therefore sprange ther of one (even of one which was as good as deed) so many in multitude as are the starres of the skye, and as the sond, the which is by the see shore, innumerable.

<sup>13</sup> These all dyed accordinge to fayth, whan they had not receaved the promises: but sawe them a farre of, and beleved them, and saluted them, and confessed, that they were straungers and pilgrims on the erthe. <sup>14</sup> For they that saye soch thynges, declare, that they seke a countre. <sup>15</sup> Also yf they had bene myndfull of the countre, from whence they came out, they had leasure to have returned agayne: <sup>16</sup> but now they desyre a better (that is to saye) a heavenly. Wherefore God himselfe is not ashamed to be called theyr God for he hath prepared for them a citye.

<sup>17</sup> By fayth Abraham offered up Isaac, when he was proved, and he offered him beyng his only begotten sonne, in whom he had receaved the promyses. <sup>18</sup> And to hym it

## KJ (1611) 1873

went. <sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> for he looked for a city which hath foundations, whose builder and maker is God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. <sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, <sup>18</sup> of whom it was said, That in Isaac

## GENEVA BIBLE (1560) 1562

not knowyng whether he went. <sup>9</sup> By fayth he abode in the land of promes, as in a straunge countrey, as one that dwelt in tentes with Isaac and Jacob heires with him of the same promes. <sup>10</sup> For he loked for a citie havyng a fundacion, whose buylder and maker (is) God. <sup>11</sup> Through faith Sarra also received strength to conceyve sede, and was delivered of a chylde when she was past age, because she judged him faithful which had promised. <sup>12</sup> And therefore sprang there of one, even of one which was dead, (so manie) as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable. <sup>13</sup> All these dyed in fayth, and received not the promises, but sawe them a farre of, and beleved (them,) and received (them) thankfully, and confessed that they were strangers and pilgremes on the earth. <sup>14</sup> For they that say such things, declare plainly that they seke a countrey, <sup>15</sup> And if they had bene mindefull of that (countrey,) from whence they came out, they had leasure to have returned. <sup>16</sup> But now they desire a better, that is an heavenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie. <sup>17</sup> By faith Abraham offred up Isaac, when he was tryed, and he that had received the promises, offred his onely begotten sonne. <sup>18</sup> [To whome it was sayd, In Isaac

## (RV 1881) ASV 1901

went. <sup>9</sup> By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> for he looked for the city which hath the foundations, whose builder and maker is God. <sup>11</sup> By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: <sup>12</sup> wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things make it manifest that they are seeking after a country of their own. <sup>15</sup> And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. <sup>16</sup> But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

<sup>17</sup> By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son: <sup>18</sup> *even he* to whom it was said, In

## BISHOPS' BIBLE (1568) 1602

goe. <sup>9</sup> By faith, he removed into the land of promise, as into a strange countrey, when hee had dwelt in tabernacles, with Isahac and Jacob, heires with him of the same promise: <sup>10</sup> For he looked for a citie having a foundation, whose builder and maker is God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a childe when shee was past age, because shee judged him faithfull which had promised. <sup>12</sup> And therefore sprang there of one, even of one which was as good as dead, *so many* in multitude as are the starres in the skie, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died according to faith, not having received the promises, but when they had seene them afarre off, and beleved, and saluted, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things, declare that they seeke a countrey. <sup>15</sup> Also if they had bene mindful of that *countrey*, from whence they came out, they had leasure to have returned: <sup>16</sup> But now they desire a better *countrey*, that is, a heavenly: Wherefore God is not ashamed of them that be called their God, for he hath prepared for them a citie. <sup>17</sup> By faith Abraham offered up Isahac when hee was prooved: and he that had received the promises, offered up his onely begotten sonne. <sup>18</sup> To whom it is sayd, That in Isahac shal thy seede be called.

## RSV (1946) 1960

and he went out, not knowing where he was to go. <sup>9</sup> By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. <sup>10</sup> For he looked forward to the city which has foundations, whose builder and maker is God. <sup>11</sup> By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. <sup>12</sup> Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

<sup>13</sup> These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. <sup>14</sup> For people who speak thus make it clear that they are seeking a homeland. <sup>15</sup> If they had been thinking of that land from which they had gone out, they would have had opportunity to return. <sup>16</sup> But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son, <sup>18</sup> of whom it was said, "Through

## TYNDALE (1525) 1535

in Isaac shall thy seed be called: <sup>19</sup> for he considered that God was able to rayse up agayne from deeth. Wherefore receaved he him, for an ensample. <sup>20</sup> In fayth Isaac blessed Jacob and Esau, concerninge thinges to come.

<sup>21</sup> By fayth Jacob when he was a dyinge, blessed both the sonnes of Joseph, and bowed him selfe towarde the toppe of his cepter.

<sup>22</sup> By fayth Joseph when he dyed, remembred the departinge of the chyldren of Israel, and gave commaundement of his bones.

<sup>23</sup> By fayth Moses when he was borne, was hyd thre monethes of his father and mother, because they sawe he was a proper chylde: nether feared they the kynges commaundement.

<sup>24</sup> By fayth Moses when he was great, refused to be called the sonne of Pharaos doughter, <sup>25</sup> and chose rather to suffre adversitie with the people of God, then to enioye the pleasurs of synne for a ceason, <sup>26</sup> and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect unto the rewarde.

<sup>27</sup> By fayth he forsoke Egypt, and feared not the fearce-nes of the kynge. For he endured, even as he had sene him which is invisible.

<sup>28</sup> Thorow fayth he ordeyned the ester lambe, and the effusion of bloud, lest he that destroyed the fyrst borne, shulde touche them.

## RHEIMS 1582

*be called to thee.*) <sup>19</sup> accounting that God is able to raise up even from the dead. whereupon he received him also for a parable.

<sup>20</sup> By faith, also of things to come, Isaac blessed Jacob and Esau.

<sup>21</sup> By faith, Jacob dying, blessed every one of the sonnes of Joseph: and adored the toppe of his rodde.

<sup>22</sup> By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commaundement concerning his bones.

<sup>23</sup> By faith, Moyses being borne, was hidde three monethes by his parents: because they saw him a proper infant, and they feared not the kings edict.

<sup>24</sup> By faith, Moyses being made great, denied him self to be the sonne of Pharaos daughter: <sup>25</sup> rather chosing to be afflicted with the people of God, then to have the pleasure of temporal sinne. <sup>26</sup> esteeming the reproche of Christ, greater riches then the treasure of the Ægyptians. for he looked unto the remuneration. <sup>27</sup> By faith, he left Ægypt: not fearing the fiercenes of the king. for him that is invisible he susteined as if he had seen him. <sup>28</sup> By faith, he celebrated the Pasche, and the sheading of the bloud: that he which destroyed the first-borne, might not touche them.

## GREAT BIBLE (1539) 1540

was sayde, in Isaac shal thy seed be called: <sup>19</sup> for he considered, that God was able to rayse up agayne from deeth. Therefore, receaved he him also for an ensample of the resurreccion. <sup>20</sup> By fayth did Isaac blesse Jacob and Esau, concernyng thynges to come.

<sup>21</sup> By fayth Jacob when he was a dying, blessed both the sonnes of Joseph, and bowed him selfe towarde the toppe of hys scepter.

<sup>22</sup> By fayth Joseph when he dyed, remembred the departing of the children of Israel, and gave commaundement of hys bones. <sup>23</sup> By fayth Moses when he was borne was hyd thre monethes of his father and mother because they sawe he was a proper childe, nether feared they the kynges commaundement.

<sup>24</sup> By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, <sup>25</sup> and chose rather to suffre adversitie wyth the people of God, then to enioye the pleasures of synne for a ceason, <sup>26</sup> and estemed the rebuke of Christ greater riches then the treasures of Egypt. For he had respect unto the rewarde.

<sup>27</sup> By fayth he forsoke Egypt and feared not the fearce-nes of the king. For he endured, even as though he had sene him which is invisible.

<sup>28</sup> Thorow fayth he ordeyned the passeover and the effusyon of bloud, lest he that destroyed the fyrst borne, shulde touch them.

## KJ (1611) 1873

shall thy seed be called: <sup>19</sup> accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. <sup>20</sup> By faith Isaac blessed Jacob and Esau concerning *things* to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing *him who is* invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he

## GENEVA BIBLE (1560) 1562

shall thy sede be called] <sup>19</sup> For he considered that GOD was able to raise (him) up even from the dead: from whence he received him also after a sorte. <sup>20</sup> By faith Isaac blessed Jacob and Esau, concerning things to come. <sup>21</sup> By fayth Jacob when he was a dying, blessed bothe the sonnes of Joseph, and (leanyng) on the end of his staffe, worshipped (God.) <sup>22</sup> By faith Joseph when he dyed, made mention of the departyng of the children of Israel, and gave commandement of his bones. <sup>23</sup> By fayth Moses when he was borne, was hid thre moneths of his parents, because they sawe he was a proper childe, nether feared they the Kings commandement. <sup>24</sup> By fayth Moses when he was come to age, refused to be called the sonne of Pharaos daughter. <sup>25</sup> And chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinnes for a ceason. <sup>26</sup> Estemyng the rebuke of Christ greater riches then the treasures of Egypt: for he had respect unto the recompense of the reward. <sup>27</sup> By fayth he forsoke Egypt, and feared not the fiercenes of the Kyng: for he endured, as he that sawe him which is invisible. <sup>28</sup> Through faith he ordeined the Passeover and the effusion of blood, lest he that

## BISHOPS' BIBLE (1568) 1602

<sup>19</sup> For hee considered that God was able to raise the dead up againe, from whence also hee received him in a *certaine similitude of the resurrection*. <sup>20</sup> By faith did Isahac blesse Jacob and Esau concerning things to come. <sup>21</sup> By faith, Jacob when hee was a dying, blessed both the sonnes of Joseph, and worshipped toward the top of his scepter. <sup>22</sup> By faith, Joseph when hee died remembred the departing of the children of Israel: and gave commandement of his bones. <sup>23</sup> By faith, Moses when hee was borne, was hid three moneths of his father and mother, because they saw he was a proper childe, neither feared they the kings commandement. <sup>24</sup> By faith, Moses when he was great, refused to be called the sonne of Pharaos daughter: <sup>25</sup> Chusing rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinne for a season: <sup>26</sup> Esteeming the rebuke of Christ, greater riches then the treasures of Egypt: For he had respect unto the recompense of the reward. <sup>27</sup> By faith he forsooke Egypt, fearing not the wrath of the king: For he endured, even as though he had seene him which is invisible. <sup>28</sup> Through faith hee ordained the Passeover and the effusion of blood, lest he that destroyed

## (RV 1881) ASV 1901

Isaac shall thy seed be called: <sup>19</sup> accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. <sup>20</sup> By faith Isaac blessed Jacob and Esau, even concerning things to come. <sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; <sup>25</sup> choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> By faith he kept the passover, and the sprinkling of the blood, that the de-

## RSV (1946) 1960

Isaac shall your descendants be named." <sup>19</sup> He considered that God was able to raise men even from the dead; hence, figuratively speaking, he did receive him back. <sup>20</sup> By faith Isaac invoked future blessings on Jacob and Esau. <sup>21</sup> By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. <sup>22</sup> By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his burial.

<sup>23</sup> By faith Moses, when he was born, was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. <sup>24</sup> By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. <sup>26</sup> He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. <sup>27</sup> By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. <sup>28</sup> By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the first-born might not touch them.

## TYNDALE (1525) 1535

<sup>29</sup> By fayth they passed thorow the reed see as by drye londe, which when the Egypcyans had assayed to do, they were drowned.

<sup>30</sup> By fayth the walles of Jerico fell doune after they were compassed about seven dayes.

<sup>31</sup> By fayth the harlot Raab perissed not with the unbelevers, when she had receaved the spyes to lodginge peaceably.

<sup>32</sup> And what shall I more saye, the tyme wolde be to short for me to tell of Gedeon, of Barach, and of Samson, and of Jephthae: also of David and Samuel, and of the Prophetes: <sup>33</sup> which thorowe fayth subdued kingdomes, wrought righteousnes, obteyned the promyses, stopped the mouthes of lyons, <sup>34</sup> quenched the violence of fyre, escaped the edge of the swearde, of weake were made stronge, waxed valient in fight, turned to flight the armies of the alientes. <sup>35</sup> And the wemen receaved their deed raysted to lyfe agayne.

Other were racked, and wolde not be delivered, that they myght receave a better resurrection. <sup>36</sup> Other tasted of mockynges and scourginges, moreover of bondes and presonment: <sup>37</sup> were stoned, were hewen a sunder, were tempted, were slayne with swearde, walked up and doune in shepes skynnes, in gotes skynnes, in nede, tribulacion and vexacion <sup>38</sup> which the worlde was not worthy of: they wandred in wildernes, in mountaynes, in dennes and caves of the erth.

## RHEIMS 1582

<sup>29</sup> By faith they passed the redde sea as it were by the drie land: which the Ægyptians assaying, were devoured.

<sup>30</sup> By faith the walles of Jericho fel downe, by the cir-cutting of seven daies.

<sup>31</sup> By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace.

<sup>32</sup> And what shal I yet say? For the time wil faile me telling of Gedeon, Barac, Sampson, Jephthe, David, Samuel, and the prophets: <sup>33</sup> who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouthes of lions, <sup>34</sup> extinguished the force of fire, repelled the edge of the sword, recovered of their infirmitie, were made strong in battel, turned away the campe of forainers: <sup>35</sup> women received of resurrection their dead. and others were racked, not accepting redemption, that they might finde a better resurrection. <sup>36</sup> And others had trial of mockeries and stripes, moreover also of bandes and prisons: <sup>37</sup> they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted: <sup>38</sup> of whom the world was not worthie. wandering in desertes, in mountaines and dennes, and in caves of the

## GREAT BIBLE (1539) 1540

<sup>29</sup> By fayth they passed thorow the reed see as by drye lande: which when the Egypcyans had assayed to do, they were drowned.

<sup>30</sup> By fayth the walles of Jericho fell downe after they were compassed about seven dayes.

<sup>31</sup> By fayth the harlot Raab perissed not with them that were disobedient, when she had receaved the spyes to lodgyng peaceably.

<sup>32</sup> And what shall I more saye: for the tyme wyll be to short for me to tell of Gedon, of Barach, and of Sampson, and of Jephthae, of David also and Samuel, and of the Prophetes: <sup>33</sup> Which thorow faith subdued kingdomes wrought righteousnes: obteyned the promyses: stopped the mouthes of lyons: <sup>34</sup> quenched the violence of fyre: escaped the edge of the swearde: out of weaknesse, were made stronge: waxed valient in fyght: turned to flight the armyes of the alientes <sup>35</sup> the wemen receaved theyr deed raysted to lyfe agayne.

Other were racked, and wolde not be delyvered, that they myght inheret a better resurrection. <sup>36</sup> Agayne, other were tried with mockynges and scourginges, moreover, with bondes and presonment: <sup>37</sup> were stoned, were hewen asunder, were tempted, were slayne with swearde, walked up and downe in shepe skynnes, and goates skynnes, being destitute, troubled and vexed: <sup>38</sup> which men the worlde was not worthy of: they wandred in wildernesses: and in mountaynes, and in dennes, and caves of erth.

## KJ (1611) 1873

that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

<sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> (of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and

## GENEVA BIBLE (1560) 1562

destroyed the first borne, shulde touche them. <sup>29</sup> By fayth they passed through the red sea as by drye lande, whiche the Egyptians had assayed to do, they were drowned. <sup>30</sup> By fayth the walles of Jericho fell downe after thei were compassed about seven dayes. <sup>31</sup> By fayth the harlot Rahab peryshed not with them whiche obeyed not, when she had received the spies peaceably. <sup>32</sup> And what shall I more saye? for the tyme wolde be to shorte for me to tell of Gedeon, of Barac and of Sampson, and of Jephthe, also of David, and Samuel, and of the Prophetes: <sup>33</sup> Which through faith subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of lyons, <sup>34</sup> Quenched the violence of fyre, escaped the edge of the sworde, of weake were made stronge, waxed valiant in battell, turned to flight the armies of the aliantes. <sup>35</sup> The women received their dead raised to life: other also were racked, and wolde not be delivered, that they might receive a better resurrection. <sup>36</sup> And others have bene tryed by mockings and scourgyngs, yea, moreover by boundes and prisonment. <sup>37</sup> They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered up and downe in shepes skinnies, and in goates skinnies, being destitute, afflicted, (and) tormented: <sup>38</sup> Whom the worlde was not worthie of they wandred in wildernesses and mountaines,

## (RV 1881) ASV 1901

stroyer of the firstborn should not touch them. <sup>29</sup> By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. <sup>30</sup> By faith the walls of Jericho fell down, after they had been compassed about for seven days. <sup>31</sup> By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

<sup>32</sup> And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. <sup>35</sup> Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: <sup>36</sup> and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated <sup>38</sup> (of whom the world was not worthy), wandering in deserts and mountains and

## BISHOPS' BIBLE (1568) 1602

the first borne, should touch them. <sup>29</sup> By faith they passed thorow the red sea, as by drie land: which the Egyptians assaying to doe, were drowned. <sup>30</sup> By faith the walles of Jericho fel down, after they were compassed about seven dayes. <sup>31</sup> By faith the harlot Rahab perished not with them that were disobedient, when shee had received the spies with peace. <sup>32</sup> And what shall I more say? for the time would faile me to rehearse of Gedeon, of Barac, and of Samson, and of Jephthah, of David also and Samuel, and of the Prophets: <sup>33</sup> Which through faith subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of the Lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weakenesse were made strong, waxed valiant in fight, turned to flight the armies of the aliants. <sup>35</sup> The women received their dead raised to life againe: Other were racked, not looking for deliverance, that they might receive a better resurrection. <sup>36</sup> And others were tried with mockings, and scourgings: Yea, moreover, with bonds and prisonment: <sup>37</sup> They were stoned, were hewen asunder, were tempted, were slaine with sworde, wandered about in shepes skinnies, and goats skinnies, being destitute, afflicted *and* tormented: <sup>38</sup> Of whome the world was not worthy: They wandered in wilderness, and in mountaines, and in dennes, and caves of

## RSV (1946) 1960

<sup>29</sup> By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned. <sup>30</sup> By faith the walls of Jericho fell down after they had been encircled for seven days. <sup>31</sup> By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies.

<sup>32</sup> And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—<sup>33</sup> who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, <sup>34</sup> quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. <sup>35</sup> Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. <sup>36</sup> Others suffered mocking and scourging, and even chains and imprisonment. <sup>37</sup> They were stoned, they were sawn in two,<sup>y</sup> they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—<sup>38</sup> of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth.

<sup>y</sup> Other manuscripts add *they were tempted*

## TYNDALE (1525) 1535

<sup>39</sup> And these all thorow fayth obtayned good reporte and receaved not the promes, <sup>40</sup> God providinge a better thinge for us, that they with out us shulde not be made perfecte.

**12** Wherefore let us also (seyng that we are compassed with so great a multitude of witnesses) laye a waye all that presseth doune, and the synne that hangeth on, and let us runne with pacience unto the battayle that is set before us, <sup>2</sup> lookinge unto Jesus the auctor and finisser of oure fayth, which for the joye that was set before him, abode the crosse, and despised the shame, and is set doune on the right honde of the trone of God. <sup>3</sup> Consider therfore how that he endured suche speakinge agaynst him of synners, lest ye shulde be weried and faynte in youre myndes. <sup>4</sup> For ye have not yet resisted unto bloud shedding, strivinge agaynst synne. <sup>5</sup> And have forgotten the consolacion, which speaketh unto you, as unto chyldren: my sonne despise not the chasteninge of the Lorde, nether faynt whon thou arte rebuked of him: <sup>6</sup> For whom the Lorde loveth, him he chasteneth: yee, and he scourgeth every sonne that he receaveth.

<sup>7</sup> Yf ye endure chasteninge, God offereth him selfe unto you as unto sonnes. What sonne is that whom the father chasteneth not? <sup>8</sup> If ye be not under correccion (where of all are parttakers) then are ye bastardes and not sonnes.

## RHEIMS 1582

earth. <sup>39</sup> And al these being approved by the testimonie of faith, received not the promise, <sup>40</sup> God for us providing some better thing, that they without us should not be consummate.

**12** And therefore we also having so great a cloud of witnesses put upon us: laying away al weight and sinne that compasseth us, by patience let us runne to the fight proposed unto us, <sup>2</sup> looking on the author of faith, and the consummator JESUS, who, joy being proposed unto him, sustained the crosse, contemning confusion, and sitteth on the right hand of the seate of God.

<sup>3</sup> For, thinke diligently upon him which sustained of sinners such contradiction against him self: that you be not wearied, fainting in your mindes. <sup>4</sup> For you have not yet resisted unto blood, repugning against sinne: <sup>5</sup> and you have forgotten the consolation, which speaketh to you, as it were to children, saying, *My sonne, neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him.* <sup>6</sup> For whom our Lord loveth, he chasteneth: and he scourgeth every childe that he receiveth,

<sup>7</sup> Persevere ye in discipline. As unto children doth God offer him self to you. for what sonne is there, whom the father doth not correct? <sup>8</sup> But if you be without discipline, whereof al be made partakers: then are you bastards, and

## GREAT BIBLE (1539) 1540

<sup>39</sup> And these all thorow faith obtained good reporte, and receaved not the promes, <sup>40</sup> because God had provided a better thing for us, that they with out us shuld not be made perfecte.

**12** Wherefore, let us also (seyng that we are compassed with so great a multitude of witnesses) laye awaye all that presseth doune, and the synne that hangeth so fast on, let us runne with pacience unto the battayle that is set before us, <sup>2</sup> lookinge unto Jesus the captayne and finisser of our fayth, which (for the joye that was set before him) abode the crosse, and despised the shame, and is set doune on the ryghte hande of the throne of God. <sup>3</sup> Consyder therfore, how that he endured such speakinge agaynst hym of synners lest ye shuld be weryed and faynte in your mindes. <sup>4</sup> For ye have not yet resysted unto bloud, strivyng agaynst synne. <sup>5</sup> And have forgotten the exhortacion, which speaketh unto you as unto children: my sonne, despyse not thou the chastening of the Lord, nether faynt, when thou art rebuked of hym: <sup>6</sup> for whom the Lorde loveth, hym he chasteneth: yee he scdurgeth \* every sonne that he receaveth.

<sup>7</sup> If ye endure chastening, God offereth him selfe unto you as unto sonnes. What sonne is he whom the father chasteneth not? <sup>8</sup> If ye be not under correccion (where of all are part takers) then are ye bastardes, and not sonnes.

## KJ (1611) 1873

in dens and caves of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better *thing* for us, that they without us should not be made perfect.

**12** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, <sup>2</sup> looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

<sup>4</sup> Ye have not yet resisted unto blood, striving against sin. <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is *he* whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye

## GENEVA BIBLE (1560) 1562

and dennes, and caves of the earth. <sup>39</sup> And these all through faith obtained good reporte, and received not the promes, <sup>40</sup> God providyng a better thyng for us, that they without us shuld not be made perfite.

**12** Wherefore, let us also, seying that we are compassed with so greate a cloude of witnesses, cast away everie thyng that presseth downe, and the sinne that hangeth so fast on: let us runne with pacience the race that is set before us. <sup>2</sup> Loking unto Jesus the autor and finisher of our fayth, who for the joye that was set before hym, endured the crosse, and despised the shame, and is set at the ryght hand of the throne of God. <sup>3</sup> Consider therefore him that endureth such speaking against of sinners, lest ye shulde be wearied and fainte in your mindes. <sup>4</sup> Ye have not yet resisted unto blood, striving against sinne. <sup>5</sup> And ye have forgotten the consolation, whiche speaketh unto you as unto chyl dren: My sonne, despise not the chastenyng of the Lorde, nether faint when thou art rebuked of hym. <sup>6</sup> For whome the Lord loveth, he chasteneth and he scourgeth everie sonne that he receiveth. <sup>7</sup> If ye endure chastenyng, God offreth hym self unto you as unto sonnes: for what sonne is it whome the father chasteneth not? <sup>8</sup> If therefore ye be without correction, wherof all are partakers, then are

## (RV 1881) ASV 1901

caves, and the holes of the earth. <sup>39</sup> And these all, having had witness borne to them through their faith, received not the promise. <sup>40</sup> God having provided some better thing concerning us, that apart from us they should not be made perfect.

**12** Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, <sup>2</sup> looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. <sup>3</sup> For consider him that hath endured such gainsaying of sinners against <sup>m</sup>himself, that ye wax not weary, fainting in your souls. <sup>4</sup> Ye have not yet resisted unto blood, striving against sin: <sup>5</sup> and ye have forgotten the exhortation which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him;

<sup>6</sup> For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

<sup>7</sup> It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not? <sup>8</sup> But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and

## BISHOPS' BIBLE (1568) 1602

the earth. <sup>39</sup> And these all through faith, having obtained good report, received not the promise: <sup>40</sup> Wheras God hath prepared a better thing for us, that they without us should not be made perfect.

**12** Wherefore, seeing that we are compassed with so great a cloud of witnesses, all layd away, that presseth downe, and the sinne that hangeth so fast on, let us runne with patience unto the battell that is set before us: <sup>2</sup> Looking unto Jesus the captaine and finisher of our faith, which for the joy that was set before him, endured the crosse, having despised the shame, and is set downe on the right hand of the throne of God. <sup>3</sup> Consider therefore him that endured such speaking against him of sinners, least you should be wearied, fainting in your mindes. <sup>4</sup> Ye have not yet resisted unto *the shedding of* blood, striving against sinne. <sup>5</sup> And yee have forgotten the exhortation, which speaketh unto you as unto children, My sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. <sup>6</sup> For whom the Lord loveth, he chasteneth, and scourgeth every sonne that he receiveth. <sup>7</sup> If ye endure chastening, God tendreth you as his sonnes: for what sonne is hee whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are par-

## RSV (1946) 1960

<sup>39</sup> And all these, though well attested by their faith, did not receive what was promised, <sup>40</sup> since God had foreseen something better for us, that apart from us they should not be made perfect.

**12** Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, <sup>2</sup> looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

<sup>3</sup> Consider him who endured from sinners such hostility against himself, so that you may not grow weary or faint-hearted. <sup>4</sup> In your struggle against sin you have not yet resisted to the point of shedding your blood. <sup>5</sup> And have you forgotten the exhortation which addresses you as sons?—

“My son, do not regard lightly the discipline of the Lord,

nor lose courage when you are punished by him.

<sup>6</sup> For the Lord disciplines him whom he loves, and chastises every son whom he receives.”

<sup>7</sup> It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? <sup>8</sup> If you are left without discipline, in which all have participated, then you are illegitimate children and not

<sup>m</sup>Many ancient authorities read *themselves*.

## TYNDALE (1525) 1535

<sup>9</sup> Moreover seyng we had fathers of oure flesshe which corrected us, and we gave them reverence: shulde we not moche rather be in subjeccion unto the father of spretuall gyftes, that we might live? <sup>10</sup> And they verely for a feawe dayes, nurtred us after their awne pleasure: but he learneth us unto that which is proffitable, that we myght receave of his holynes. <sup>11</sup> No manner chastisinge for the present tyme semeth to be joyeous, but grevous: neverthelesse afterwarde, it bringeth the quyete frute of rightewesnes, unto them which are therein exercysed.

<sup>12</sup> Stretch forth the therfore agayne the hondes which were let doune, and the weake knees <sup>13</sup> and se that ye have strayght steppes unto youre fete, lest eny haltinge turne out of the waye: yee let it rather be healed. <sup>14</sup> Embrace peace with all men and holynes: with out the which no man shall se the Lorde. <sup>15</sup> And loke to, that no man be destitute of the grace of God, and that no rote of bitternes springe up and trouble, and therby many be defiled: <sup>16</sup> and that ther be no fornicator, or unclene person, as Esau, which for one breakfast solde his byrthryght. <sup>17</sup> Ye knowe how that afterwarde when he wolde have inherited the blessinge, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.

<sup>18</sup> For ye are not come unto the mounte that can be touched, and unto burnyng fyre nor yet to myst and darcknes and tempest of wedder, <sup>19</sup> nether unto the sounde of a trompe and the voyce of wordes: which voyce they that hearde it, wisshed awaye, that the comunicacion shuld not

## RHEIMS 1582

not children. <sup>9</sup> Moreover the fathers in deede of our flesh we had for instructors, and we did reverence them: shal we not much more obey the Father of spirites, and live? <sup>10</sup> And they in deede for a time of few daies, according to their wil instructed us: but he, to that which is profitable in receiving of his sanctification. <sup>11</sup> And al discipline for the present certes seemeth not to be of joy, but of sorow: but afterward it wil render to them that are exercised by it, most peaceable fruite of justice.

<sup>12</sup> For the which cause stretch up the slacked handes and the loose knees: <sup>13</sup> and make straight steppes to your feete: that no man halting erre, but rather be healed. <sup>14</sup> Follow peace with al men, and holinesse: without which no man shal see God: <sup>15</sup> looking diligently lest any man be wanting to the grace of God: lest any roote of bitternes springing up do hinder, and by it many be polluted. <sup>16</sup> Lest there be any fornicator or prophane person as Esau: who for one dish of meate sold his first-birth-rightes. <sup>17</sup> For know ye that afterward also desiring to inherite the benediction, he was reprobated: for he found not place of repentance, although with teares he had sought it.

<sup>18</sup> For you are not come to a palpable mount, and an accessible fire, and whirlewinde, and darkenes, and storme, <sup>19</sup> and the sound of trompet, and voice of wordes, which they that heard, excused them selves, that the word might

## GREAT BIBLE (1539) 1540

<sup>9</sup> Therefore seyng we have had fathers of our flesshe which corrected us, and we gave them reverence: shall we not moch rather be in subjeccion unto the father of spirites, and lyve? <sup>10</sup> And they verely for a feaw dayes, nurtred us after theyr awne pleasure: but he nurteth us for our profit, to the intent that he maye mynister of his holynes unto us. <sup>11</sup> No maner chastising for the present tyme semeth to be joyous, but grevous: nevertheles afterwarde, it bringeth the quyete frute of ryghtewesnes, unto them which are exercised therby.

<sup>12</sup> Stretch forth therfore the handes which were let downe, and the weake knees: <sup>13</sup> and se that ye have strayght steppes unto youre fete, lest eny halting turne you out of the waye: yee let it rather be healed. <sup>14</sup> Follow peace with all men and holynes: with out the which no man shall se the Lorde. <sup>15</sup> And loke, that no man be destitute of the grace of god, lest anye roote of bytternes spryng up and trouble, and therby may be defyled: <sup>16</sup> that there be no fornicator, or unclene person, as Esau whych for one mease of meate solde his byrthryght. <sup>17</sup> For ye knowe how that after warde when he wolde by inheritaunce have op- tained blessinge, he was put by, For he founde no place of repentaunce, though he sought it with teares.

<sup>18</sup> For ye are not come unto the mounte that is touched, and unto burnyng fyre, nor unto storme, and darcknes, and tempestes of wedder, <sup>19</sup> and sounde of a trompe, and the voyce of wordes: which voyce, they (that hearde it) wysshed awaye, that the comunicacyon should not be

## KJ (1611) 1873

bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. <sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> and make straight paths for your feet, lest *that which is* lame be turned out of the way; but let it rather be healed. <sup>14</sup> Follow peace with all *men*, and holiness, without which no *man* shall see the Lord: <sup>15</sup> looking diligently lest any *man* fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> lest there *be* any fornicator, or profane *person*, as Esau, who for one morsel of meat sold his birth-right. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

<sup>18</sup> For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup> and the sound of a trumpet, and the voice of words; which *voice* they that heard in- treated that the word should not be spoken to them any

## GENEVA BIBLE (1560) 1562

ye bastardes, and not sonnes. <sup>9</sup> Moreover we have had the fathers of our bodies whiche corrected us, and we gave them reverence: shulde we not much rather be in subjection unto the Father of spirits, that we might live? <sup>10</sup> For they verely for a fewe dayes chastened us after their owne pleasure: but he (chasteneth us) for our profit, that we might be partakers of his holynes. <sup>11</sup> Nowe no chastisinge for the present semeth to be joyous, but grievous: but afterwarde, it bryngeth the quiet frute of righteousness, unto them whiche are thereby exercised. <sup>12</sup> Wherefore lift up (your) hands which hang downe, and (your) weake knees. <sup>13</sup> And make strayght steppes unto your fete, lest that which (is) halting, be turned out of the way, but let it rather be healed. <sup>14</sup> Followe peace with all men, and holynes, without the which no man shal se the Lord. <sup>15</sup> Take hede, that no man fall away from the grace of GOD: let no roote of bytternes spring up and trouble (you,) lest thereby many be defiled. <sup>16</sup> Let there be no fornicator, or prophane persone as Esau, whyche for a portion of meat solde his byrth right. <sup>17</sup> For ye knowe howe that afterwarde also when he wolde have inherited the blessing, he was rejected: for he founde no place to repentaunce, thogh he soght (the blessing) with teares. <sup>18</sup> For ye are not come unto the mount that might be touched, nor unto burnyng fyre, nor to blackenes and darkenes, and tempest. <sup>19</sup> Nether unto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selves, that the worde shuld not be spoken to

## (RV 1881) ASV 1901

not sons. <sup>9</sup> Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they indeed for a few days chastened us as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. <sup>11</sup> All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness. <sup>12</sup> Wherefore lift up the hands that hang down, and the palsied knees; <sup>13</sup> and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

<sup>14</sup> Follow after peace with all men, and the sanctification without which no man shall see the Lord: <sup>15</sup> looking carefully lest *there be* any man that falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; <sup>16</sup> lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. <sup>17</sup> For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind *in his father*, though he sought it diligently with tears.

<sup>18</sup> For ye are not come unto *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, <sup>19</sup> and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that no word more should be spoken unto them;

## BISHOPS' BIBLE (1568) 1602

takers, then are ye bastards, and not sonnes. <sup>9</sup> Furthermore, wee have had fathers of our flesh, which corrected us, and wee gave *them* reverence: shall we not then much rather be in subjection unto the father of spirits, and live? <sup>10</sup> For they verely for a fewe dayes chastened us after their owne pleasure: but he, for our profite, that wee might be partakers of his holinesse. <sup>11</sup> No chastising for the present seemeth to be joyous, but grievous: neverthesse, afterward it bringeth the quiet fruit of righteousness, unto them which are exercised thereby. <sup>12</sup> Straighten up therefore the hands which were let downe, and the weake knees: <sup>13</sup> And make right steppes unto your feete, lest that which is halting, be turned out of the way: but let it rather be healed. <sup>14</sup> Follow peace with all men, and holinesse, without the which no man shall see the Lord: <sup>15</sup> Taking heed that no man fall away from the grace of God, lest any roote of bitterness springing up, trouble you, and thereby many be defiled. <sup>16</sup> Let there bee no fornicatour or uncleane person, as Esau, which for one morsell of meat sold his birthright. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was reprobated: For he found no place of repentance, though he sought it carefully with teares. <sup>18</sup> For ye are not come unto the mount that is touched, and unto burning fire, and unto storme and darke-nesse, and tempests of weather, <sup>19</sup> And sound of a trumpe, and the voyce of wordes: which *voyce*, they they \* that heard it, wished away, that the word should not be spoken to

## RSV (1946) 1960

sons. <sup>9</sup> Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? <sup>10</sup> For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness. <sup>11</sup> For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it.

<sup>12</sup> Therefore lift your drooping hands and strengthen your weak knees, <sup>13</sup> and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. <sup>14</sup> Strive for peace with all men, and for the holiness without which no one will see the Lord. <sup>15</sup> See to it that no one fail to obtain the grace of God; that no "root of bitterness" spring up and cause trouble, and by it the many become defiled; <sup>16</sup> that no one be immoral or irreligious like Esau, who sold his birthright for a single meal. <sup>17</sup> For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, thought he sought it with tears.

<sup>18</sup> For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest. <sup>19</sup> and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages be spoken to them.

## TYNDALE (1525) 1535

be spoken to them. <sup>20</sup> For they were not able to abyde that which was spoken. Yf a beast had touched the mountayne, it must have bene stoned, or thrust thorowe with a darte: <sup>21</sup> even so terribble was the syght which appered. Moses sayde, I feare and quake. <sup>22</sup> But ye are come unto the mounte Syon, and to the cite of the lyvyng God, the celestiall Jerusalem: and to an innumerable syght of angels, <sup>23</sup> and unto the congregacion of the fyrst borne sonnes, which are written in heven, and to God the judge of all, and to the spretes of just and perfecte men, <sup>24</sup> and to Jesus the mediator of the newe testament, and to the sprincklyng of bloud that speaketh better then the bloud of Abel.

<sup>25</sup> Se that ye despyse not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape, yf we turne away from him that speaketh from heven: <sup>26</sup> whose voyce then shouke the erth, and now declareth sayinge: yet once more will I shake, not the erth only, but also heven. <sup>27</sup> No dout that same that he sayth, yet once more, signifieth the removynge awaye of those thynges which are shaken, as of thynges which have ended their course: that the thynges which are not shaken, maye remayne. <sup>28</sup> Wherefore yf we receave a kyngdome which is not moved, we have grace, wherby we maye serve God and please him with reverence and godly feare. <sup>29</sup> For oure God is a consumynge fyre.

**13** Let brotherly love continue. <sup>2</sup> Be not forgetfull to lodge straungers. For therby have divers received

## RHEIMS 1582

not be spoken to them, (<sup>20</sup> for they did not beare that which was said, *And if a beast shal touche the mount, it shal be stoned.* <sup>21</sup> And so terrible was it which was seen. Moyses said: *I am frightened and tremble.* <sup>22</sup> But you are come to mount Sion, and the cite of the living God, heavenly Hierusalem, and the assemblie of many thousand Angels, <sup>23</sup> and the Church of the first-borne, which are written in the heavens, and the judge of all, God: and the spirites of the just made perfect, <sup>24</sup> and the mediator of the new Testament JESUS, and the sprinkling of bloud speaking better then Abel.

<sup>25</sup> See that you refuse him not speaking. for if they escaped not, refusing him that spake upon the earth: much more we, that turne away from him speaking to us from heaven. <sup>26</sup> Whose voice moved the earth then: but now he promiseth, saying, *Yet once: and I will move not only the earth, but heaven also.* <sup>27</sup> And in that he saith, *Yet once*, he declareth the translation of moveable things as being made, that those things may remaine which are unmoveable. <sup>28</sup> Therefore receiving an unmoveable kingdom, we have grace: by the which let us serve pleasing God, with feare and reverence. <sup>29</sup> For our God is a consuming fire.

**13** Let the charitie of the fraternitie abide in you. <sup>2</sup> And hospitalitie do not forget, for by this, certaine being

## GREAT BIBLE (1539) 1540

spoken to them, <sup>20</sup> For they coulde not abyde that which was commaunded. If a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: <sup>21</sup> so terrible was the syght which appeared. Moses sayde: I feare and quake. <sup>22</sup> But ye are come unto the mount Syon, and to the cite of the livyng God, the celestiall Jerusalem: and to an innumerable syght of angels, <sup>23</sup> and unto the congregacion of the fyrst borne sonnes, whych are wrytten in heaven, and to God, the judge of all, and to the spretes of just and perfecte men, <sup>24</sup> and to Jesus the mediator of the new testament, and to the sprincklyng of bloud that speaketh better then the bloud of Abel.

<sup>25</sup> Se that ye despyse not hym, that speaketh. For yf they escaped not, whych refused him that spake on erth: moch more shall we not escape, yf we turne away from hym, that speaketh from heven: <sup>26</sup> whose voyce then shoke the erth, and now hath declared sayinge: yet once more will I shake, not the erth onely, but also heaven. <sup>27</sup> Where as he sayth: yet once more, it signifyeth the removynge awaye of those thynges which are shaken as of thynges which have ended their course: that the thynges which are not shaken, maye remayne. <sup>28</sup> Wherefore, yf we receave the kyngdome which can not be moved, we have grace, wherby we maye so serve God, and that we maye please hym with reverence and godly feare. <sup>29</sup> For oure God is a consumyng fyre.

**13** Let brotherly love continue <sup>2</sup> Be not forgetfull to lodge straungers, For therby have dyvers men lodged

## KJ (1611) 1873

more: <sup>20</sup> (for they could not endure that which was commanded, *And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:* <sup>21</sup> and so terrible was the sight, *that* Moses said, I exceedingly fear and quake;) <sup>22</sup> but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> to the general assembly, and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just *men* made perfect, <sup>24</sup> and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better *things* that *that of* Abel. <sup>25</sup> See *that* ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: <sup>26</sup> whose voice then shook the earth: but now he hath promised, saying, *Yet once more* I shake not the earth only, but also heaven. <sup>27</sup> And this *word*, *Yet once more*, signifieth the removing of those *things* that are shaken, as of *things* that are made, that those *things* which cannot be shaken may remain. <sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup> for our God *is a consuming fire*.

**13** Let brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained

## GENEVA BIBLE (1560) 1562

them any more. <sup>20</sup> [For they were not able to abyde that whiche was commaunded, Yea, thogh a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a darte: <sup>21</sup> And so terrible was the sight which appeared, that Moses said, I feare and quake.] <sup>22</sup> But ye are come unto the mounte Sion, and to the citie of the living God, the celestiall Jerusalem, and to the companie of innumerable Angels. <sup>23</sup> And to the congregacion of the first borne, which are writen in heaven, and to God the judge of all, and to the Spirits of just and perfite men. <sup>24</sup> And to Jesus the Mediator of the newe Testament, and to the blood of sprinkeling that speaketh better things then that of Abel. <sup>25</sup> Se that ye despise not hym that speaketh: for if they escaped not whiche refused him, that spake on earth: muche more shall we (not escape,) if we turne away from him, that (speaketh) from heaven. <sup>26</sup> Whose voyce then shouke the earth, and now hath declared, saying, Yet once more wil I shake, not the earth onely, but also heaven: <sup>27</sup> And thys (worde,) Yet once more, signifieth removying of those thyngs, whyche are shaken, as of thyngs whiche are made (with hands,) that the things whiche are not shaken, may remaine. <sup>28</sup> Wherefore seing we receive a kingdome, which can not be shaken, let us have grace, whereby we may so serve God, that we may please him with reverence and feare. <sup>29</sup> For even our God (is) a consuming fire.

13 Let brotherlie love continue. <sup>2</sup> Be not forgetful to lodge strangers: for thereby some have received

## (RV 1881) ASV 1901

<sup>20</sup> for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; <sup>21</sup> and so fearful was the appearance, that Moses said, I exceedingly fear and quake: <sup>22</sup> but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, <sup>23</sup> to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup> and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. <sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven: <sup>26</sup> whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. <sup>27</sup> And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. <sup>28</sup> Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: <sup>29</sup> for our God is a consuming fire.

13 Let love of the brethren continue. <sup>2</sup> Forget not to show love unto strangers: for thereby some have en-

## BISHOPS' BIBLE (1568) 1602

them: <sup>20</sup> (For they did not abide that which was commanded. And if so much as a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart. <sup>21</sup> And so terrible was the sight which appeared, that Moses said, I feare exceedingly, and quake:) <sup>22</sup> But ye are come unto the mount Sion, and to the citie of the living God, the celestiall Hierusalem, and to an innumerable company of angels, <sup>23</sup> And unto the congregation of the first borne, which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men: <sup>24</sup> And to Jesus the mediatur of the newe covenant, and to the blood of sprinkling, that speaketh better then *did the blood* of Abel. <sup>25</sup> See that ye despise not him that speaketh: For if they escape not, which refused him that spake on earth, much more shall wee not *escape* if we turne away from him that *speaketh* from heaven. <sup>26</sup> Whose voyce then shooke the earth, and now hath declared, saying, Yet once more I shake, not the earth onely, but also heaven. <sup>27</sup> And this word Yet once more, signifieth removing of those things which are shaken, as of things which are made, that the things which are not shaken, may remaine. <sup>28</sup> Wherefore, we receiving a kingdom which cannot be moved, let us have grace, wherby we may so serve God acceptable, with reverence and godly feare. <sup>29</sup> For our God is a consuming fire.

13 Let brotherly love continue. <sup>2</sup> Bee not forgetfull to lodge strangers: for thereby some have lodged An-

## RSV (1946) 1960

<sup>20</sup> For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." <sup>21</sup> Indeed, so terrifying was the sight that Moses said, "I tremble with fear." <sup>22</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, <sup>23</sup> and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, <sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.

<sup>25</sup> See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape if we reject him who warns from heaven. <sup>26</sup> His voice then shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." <sup>27</sup> This phrase, "Yet once more," indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. <sup>28</sup> Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; <sup>29</sup> for our God is a consuming fire.

13 Let brotherly love continue. <sup>2</sup> Do not neglect to show hospitality to strangers, for thereby some have enter-

## TYNDALE (1525) 1535

angels into their housses unwares. <sup>3</sup> Remember them that are in bondes, even as though ye were bounde with them. Be myndfull of them which are in adversitie, as ye which are yet in youre bodyes. <sup>4</sup> Let wedlocke be had in pryce in all poyntes, and let the chamber be undefiled: for whose keepers and advoutrars God will judge. <sup>5</sup> Let youre conversacion be without coveteousnes and be content with that ye have all redy. For he verely sayd: I will not fayle the, nether forsake the: <sup>6</sup> that we maye boldly saye: the Lorde is my helper, and I will not feare what man doeth unto me. <sup>7</sup> Remember them which have the oversyght of you, which have declared unto you the worde of God. The ende of whose conversacion se that ye looke upon, and folowe their fayth:

<sup>8</sup> Jesus Christ yesterdaye and to daye, and the same continueth for ever. <sup>9</sup> Be not caryed aboute with divers and straunge learnynge. For it is a good thinge that the herte be stablissed with grace, and not with meates, which have not proffeted them that have had their pastyme in them. <sup>10</sup> We have an altre wherof they maye not eate which serve in the tabernacle. <sup>11</sup> For the bodyes of those beastes whose bloud is brought into the holy place by the hye prest to purge synne, are burnt with out the tentes. <sup>12</sup> Therefore Jesus, to sanctifie the people with his awne bloud, suffered with out the gate. <sup>13</sup> Let us goo forth therfore out of the tentes, and suffer rebuke with him. <sup>14</sup> For here have we no continuynge cite: but we seke one to come.

## RHEIMS 1582

not aware, have received Angels to harbour. <sup>3</sup> Remember them in bondes, as if you were bound with them: and them that labour, as your selves also remaining in bodie. <sup>4</sup> Mariage honorable in all, and the bed undefiled. For, fornicatours and advouterers God wil judge. <sup>5</sup> Let your maners be without avarice: contented with things present. For he said, *I wil not leave thee, neither wil I forsake thee.* <sup>6</sup> so that we do confidently say: *Our Lord is my helper: I wil not feare what man shal doe to me.*

<sup>7</sup> Remember your Prelates, which have spoken the word of God to you: the end of whose conversation beholding, imitate their faith. <sup>8</sup> Jesus Christ yesterday, and to day: the same also for ever. <sup>9</sup> With various and strange doctrines be not led away. For it is best that the hart be established with grace, not with meates: which have not profited those that walke in them.

<sup>10</sup> We have an altar: whereof they have not power to eate which serve the tabernacle. <sup>11</sup> For the bodies of those beastes, whose bloud for sinne is caried into the holies by the high priest, are burned without the campe. <sup>12</sup> For the which thing JESUS also, that he might sanctifie the people by his owne bloud, suffered without the gate. <sup>13</sup> Let us goe forth therfore to him without the campe: carying his reproche. <sup>14</sup> For we have not here a permanent citie: but we

## GREAT BIBLE (1539) 1540

angels unwares. <sup>3</sup> Remember them that are in bondes, even as though ye were bounde with them your selves. Be myndfull of them which are in adversyte, as ye which are yet in the bodye. <sup>4</sup> Wedlocke is to be had in honoure among all men, and the bed undefyled. As for whose keepers and advoutrers God shall judge them. <sup>5</sup> Let your conversacyon be with out coveteousnes and be content with soch thynges as ye have all ready. For he hath sayd: I will not fayle the, nether forsake the: <sup>6</sup> so that we maye boldly saye: the Lorde is my helper, and I will not feare what man maye do unto me. <sup>7</sup> Remember them whych have the oversyght of you, whych have spoken unto you the worde of God. Whose fayth se that ye folowe, and consider the ende of theyr conversacyon.

<sup>8</sup> Jesus Christ yesterdaye and to daye, and the same continueth for ever. <sup>9</sup> Be not caryed aboute with divers and straunge learnynge. For it is a good thyng that the herte be stablissed with grace, and not with meates, which have not proffeted them that have had theyr pastyme in them. <sup>10</sup> We have an aulter, wherof they maye not eate, which serve in the tabernacle. <sup>11</sup> For the bodyes of those beastes whose bloud is brought into the holy place by the hye prest to purge synne, are burnt with out the tentes. <sup>12</sup> Therefore Jesus also to sanctifye the people with hys awne bloud, suffered without the gate. <sup>13</sup> Let us goo forth therfore unto hym, out of the tentes, and suffer rebuke with hym. <sup>14</sup> For here have we no continuynge cytie: but we seke one to come.

## KJ (1611) 1873

angels unawares. <sup>3</sup> Remember *them that are* in bonds, as bound with *them; and* them which suffer adversity, as being yourselves also in the body. <sup>4</sup> Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. <sup>5</sup> *Let your conversation be* without covetousness; *and be* content with such *things* as ye have: for he hath said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. <sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. <sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever. <sup>9</sup> Be not carried about with divers and strange doctrines. For *it is* a good *thing* that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. <sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup> For here have we no

## GENEVA BIBLE (1560) 1562

Angels into their houses unwares. <sup>3</sup> Remember them that are in bondes, as thogh ye were bunde with them: and them that are in affliction, as if ye were also, (afflicted) in the bodie. <sup>4</sup> Mariage (is) honorable among all, and the bed undefiled: but whoremungers: and adulterers God will judge. <sup>5</sup> Let your conversation be without covetousnes, and be content with those thyngs that ye have: for he hath said, I will not faile thee, nether forsake thee: <sup>6</sup> So that we may boldely say, The Lord (is) mine helper, nether will I feare what man can do unto me. <sup>7</sup> Remember them which have the oversight of you, whiche have declared unto you the worde of God: whose faith followe, considering what hath bene the end of their conversation. <sup>8</sup> Jesus Christ yesterday, and to day, the same also (is) for ever. <sup>9</sup> Be not caried about with divers (and) strange doctrines: for it is a good thing that the heart be stablished with grace, (and) not with meates, whiche have not profited them that have bene occupied therein. <sup>10</sup> We have an altar whereof they have no autoritie to eate which serve in the Tabernacle. <sup>11</sup> For the bodies of those beastes whose blood is brought into the Holie place by the hie Priest for sinne are burnt without the campe. <sup>12</sup> Therefore even Jesus, that he might sanctifie the people with his owne blood, suffred without the gate. <sup>13</sup> Let us go forth therefore out of the campe, bearing his reproche. <sup>14</sup> For here have we no continuing citie: but we

## (RV 1881) ASV 1901

tertained angels unawares. <sup>3</sup> Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body. <sup>4</sup> Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge. <sup>5</sup> Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. <sup>6</sup> So that with good courage we say,

The Lord is my helper; I will not fear:  
What shall man do unto me?

<sup>7</sup> Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday and to-day, yea and for ever. <sup>9</sup> Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. <sup>10</sup> We have an altar, whereof they have no right to eat that serve the tabernacle. <sup>11</sup> For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. <sup>13</sup> Let us therefore go forth unto him without the camp, bearing his reproach. <sup>14</sup> For we have not here an abiding city, but we

## BISHOPS' BIBLE (1568) 1602

gels unawares. <sup>3</sup> Remember them that are in bondes, as bound with them: And them which suffer adversitie, as being your selves also in the bodie *subject to adversitie*. <sup>4</sup> Wedlocke is honourable among all men, and the bed undefiled: But whoremongers and adulterers, God will judge. <sup>5</sup> Let your conversation be without covetousnesse, being content with such things as ye have. For he hath said, I will in no case faile thee, neither forsake thee. <sup>6</sup> So that we may boldly say, The Lord is my helper, and I will not feare what man may doe unto me. <sup>7</sup> Remember them which have the oversight of you, which have spoken unto you the word of God: whose end of conversation ye considering, follow their faith. <sup>8</sup> Jesus Christ yesterday, and to day, and the same for ever. <sup>9</sup> Bee not caried about with divers and strange doctrines: For it is a good thing that the heart bee stablished with grace, and not with meats, which have not profited them that have bene occupied therein. <sup>10</sup> We have an altar, whereof they have no right to eate, which serve in the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the holy place by the high Priest for sinne, are burnt without the tents. <sup>12</sup> Therefore Jesus also, that he might sanctifie the people with his owne blood, suffered without the gate. <sup>13</sup> Let us goe foorth therefore unto him out of the tents, bearing his reproch. <sup>14</sup> For here have

## RSV (1946) 1960

tained angels unawares. <sup>3</sup> Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. <sup>4</sup> Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous. <sup>5</sup> Keep your life free from love of money, and be content with what you have; for he has said, "I will never fail you nor forsake you." <sup>6</sup> Hence we can confidently say,

"The Lord is my helper,  
I will not be afraid;  
what can man do to me?"

<sup>7</sup> Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday and today and for ever. <sup>9</sup> Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. <sup>10</sup> We have an altar from which those who serve the tent have no right to eat. <sup>11</sup> For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. <sup>12</sup> So Jesus also suffered outside the gate in order to sanctify the people through his own blood. <sup>13</sup> Therefore let us go forth to him outside the camp, bearing abuse for him. <sup>14</sup> For here we have no lasting city, but we seek the city which is to

## TYNDALE (1525) 1535

<sup>15</sup> For by him offer we the sacrifice of laude all wayes to God: that is to saye, the frute of those lyppes, which confesse his name. <sup>16</sup> To do good and to distribute forget not, for with suche sacrifices God is pleased. <sup>17</sup> Obeye them that have the oversyght of you, and submit youre selves to them, for they watch for youre soules, even as they that must geve a comptes: that they maye do it with joye, and not with grefe. For that is an unprofitable thinge for you. <sup>18</sup> Praye for us. We have confidence because we have a good conscience in all thinges, and desyre to lyve honestly. <sup>19</sup> I desyre you therfore somewhat the moare abundantly, that ye so do, that I maye be restored to you quickly.

<sup>20</sup> The God of peace that brought agayne from deeth oure Lorde Jesus, the gret shepperde of the shepe, thorowe the bloud of the everlastynge testament, <sup>21</sup> make you perfect in all good workes, to do his will, workynge in you that which is pleasaunt in his syght thorow Jesus Christ. To whom be prayse for ever whyll the worlde endureth: Amen.

<sup>22</sup> I beseeche you brethren, suffre the wordes of exhortacion: For we have written unto you in feawe wordes: <sup>23</sup> knowe the brother Timothe, whom we have sent from us, with whom (yf he come shortly) I will se you. <sup>24</sup> Salute them that have the oversyght of you, and all the saynctes. They of Italy salute you. <sup>25</sup> Grace be with you all: Amen.

## RHEIMS 1582

seeke that which is to come. <sup>15</sup> By him therefore let us offer the host of praise alwaies to God, that is to say, the fruite of lippes confessing to his name.

<sup>16</sup> And beneficence and communication do not forget. for with such hostes God is promerited. <sup>17</sup> Obey your Prelates, and be subject to them. For they watch as being to render account for your soules: that they may doe this with joy, and not mourning. for this is not expedient for you. <sup>18</sup> Pray for us. for we have confidence that we have a good conscience, willing to converse wel in all. <sup>19</sup> And I beseeche you the more to doe this, that I may the more spedily be restored to you. <sup>20</sup> And the God of peace which brought out from the dead the great Pastor of the sheepe, in the bloud of the eternal testament, our Lord Jesus Christ: <sup>21</sup> fitte you in al goodnes, that you may doe his wil, doing in you that which may please before him by Jesus Christ: to whom is glorie for ever and ever. Amen.

<sup>22</sup> And I desire you brethren that you suffer the word of consolation. For in very few wordes have I written to you. <sup>23</sup> Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I wil see you. <sup>24</sup> Salute al your prelates, and al the sainctes. The brethren of Italie salute you. <sup>25</sup> Grace be with you al. Amen.

## GREAT BIBLE (1539) 1540

<sup>15</sup> By him therefore do we offer sacrificy of laude alwayes to God: that is to saye, the frute of those lippes, which confesse his name. <sup>16</sup> To do good and to distribute, forget not, for with such sacrificyes God is pleased. <sup>17</sup> Obeye them that have the over syght of you, and submyt your selves unto them, for they watch for your soules, even as they that must geve a comptes: that they maye do it with joye, and not with grefe. For that is an unprofitable thyng for you. <sup>18</sup> Praye for us. For we trust we have a good conscience among all men, and desyre to lyve honestly, <sup>19</sup> But I desyre you the more, that ye so do, that I maye be restored to you the sooner.

<sup>20</sup> The God of peace that brought agayne from deeth our Lorde Jesus the gret shepperde of the shepe, thorow the bloud of the everlastynge testament, <sup>21</sup> make you perfect in all good workes, to do hys wyll, and bryng to passe, that the thyng which ye do, maye be pleasaunt in his syght thorowe Jesus Christ. To whom be prayse for ever whyle the world endureth. Amen.

<sup>22</sup> I beseeche you brethren, suffre the worde of exhortacion: for we have wrytten unto you in feawe wordes. <sup>23</sup> Ye knowe our brother Timothe, that he is at libertye: with whom (yf he come shortly) I wyll se you. <sup>24</sup> Salute them that have the oversyght of you, and all the saynctes. They of Italy salute you. <sup>25</sup> Grace be with you all. Amen.

## KJ (1611) 1873

continuing city, but we seek one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. <sup>18</sup> Pray for us: for we trust we have a good conscience, in all *things* willing to live honestly. <sup>19</sup> But I beseech *you* the rather to do this, that I may be restored to you the sooner.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, *that* great shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> make you perfect in every good work to do his will, working in you *that which is* well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. <sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few *words*. <sup>23</sup> Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you. <sup>25</sup> Grace *be* with you all. Amen.

GENEVA BIBLE (1560) 1562

seke one to come. <sup>15</sup> Let us therefore by hym offer the sacrifice of praise alwayes to God, that is, the frute of the lippes, whiche confesse his Name. <sup>16</sup> To do good, and to distribute forget not: for with suche sacrifices God is pleased. <sup>17</sup> Obey them that have the oversight of you and submit your selves: for they watche for your soules, as thei that must give accountes that they may do it with joye, and not with grief: for that is unprofitable for you. <sup>18</sup> Pray for us: for we are assured that we have a good conscience in all thyngs, desiryng to live honestly. <sup>19</sup> And I desire you some what the more earnestly, that ye so do, that I may be restored to you more quickly. <sup>20</sup> The God of peace that broght againe from the dead our Lord Jesus, the great shep-herd of the shepe, through the blood of the everlasting Covenant. <sup>21</sup> Make you perfite in all good workes, to do his will, working in you that whiche is pleasant in his sight through Jesus Christ, to whome (he) praise for ever and ever. Amen. <sup>22</sup> I beseche you also, brethren, suffre the wordes of exhortation: for I have written unto you in fewe wordes. <sup>23</sup> Knowe that (our) brother Timotheus is delivered, with whome [if he come shortly] I wil se you. <sup>24</sup> Salute all them that have the oversight of you, and all the Saintes, They of Italie salute you. <sup>25</sup> Grace (be) with you all. Amen.

(RV 1881) ASV 1901

seek after *the city* which is to come. <sup>15</sup> Through him <sup>a</sup>then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey them that have the rule over you, and submit to *them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this *were* unprofitable for you. <sup>18</sup> Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things. <sup>19</sup> And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner. <sup>20</sup> Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, *even* our Lord Jesus, <sup>21</sup> make you perfect in every good <sup>o</sup>thing to do his will, working in <sup>p</sup>us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory for ever and ever. Amen. <sup>22</sup> But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. <sup>23</sup> Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you. <sup>25</sup> Grace be with you all. Amen.

<sup>a</sup> Some ancient authorities omit *then*.  
<sup>o</sup> Many ancient authorities read *work*.  
<sup>p</sup> Many ancient authorities read *you*.

BISHOPS' BIBLE (1568) 1602

we no continuing citie: but we seeke one to come. <sup>15</sup> By him therefore let us offer sacrifice of laude alwayes to God, that is, the fruit of lippes confessing his name. <sup>16</sup> To doe good, and to distribute, forget not, for with such sacrifice God is well pleased. <sup>17</sup> Obey them that have the oversight of you and submit your selves: for they watch for your soules, as they that must give accompts, that they may doe it with joy, and not with griepe: for that is unprofitable for you. <sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly. <sup>19</sup> But I desire you the more earnestly that ye so do, that I may be restored to you the sooner. <sup>20</sup> The God of peace, that brought againe from the dead our Lord Jesus, the great shepheard of the sheep, through the blood of the everlasting covenant, <sup>21</sup> Make you perfect in all good workes to do his will, working in you that which is pleasant in his sight, through Jesus Christ, to whome be glory for ever and ever, Amen. <sup>22</sup> And I beseech you, brethren, suffer the word of exhortation, for I have written unto you in fewe words. <sup>23</sup> Know ye, that *our* brother Timotheus is delivered: with whom (if he come shortly) I wil see you. <sup>24</sup> Salute all them that have the oversight of you, and all the Saints. They of Italy salute you. <sup>25</sup> Grace be with you all, Amen.

RSV (1946) 1960

come. <sup>15</sup> Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. <sup>16</sup> Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. <sup>17</sup> Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you. <sup>18</sup> Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. <sup>19</sup> I urge you the more earnestly to do this in order that I may be restored to you the sooner. <sup>20</sup> Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, <sup>21</sup> equip you with everything good that you may do his will, working in you<sup>b</sup> that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. <sup>22</sup> I appeal to you, brethren, bear with my word of exhortation, for I have written to you briefly. <sup>23</sup> You should understand that our brother Timothy has been released, with whom I shall see you if he comes soon. <sup>24</sup> Greet all your leaders and all the saints. Those who come from Italy send you greetings. <sup>25</sup> Grace be with all of you. Amen.

<sup>b</sup> Other ancient authorities read *us*



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT JAMES.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT JAMES.

Geneva Bible (1560) 1562  
THE GENERAL EPISTLES OF JAMES.

Bishops' Bible (1568) 1602  
THE EPISTLE OF SAINT JAMES.

Rheims 1582  
THE CATHOLIKE EPISTLE OF JAMES THE APOSTLE.

King James Version (1611) 1873  
THE GENERAL EPISTLE OF JAMES.

American Standard Version (1881) 1901  
THE EPISTLE OF JAMES

Revised Standard Version (1946) 1960  
THE LETTER OF JAMES

## TYNDALE (1525) 1535

**1** James the servaunt of god and of the lorde Jesus Christ, sendeth gretynge to the. xii. tribes which are scattered here and there. <sup>2</sup> My brethren, count it excedinge joye when ye faule into divers temptacions, <sup>3</sup> for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: <sup>4</sup> and let pacience have her perfect worke, that ye maye be perfecte and sounde, lackynge nothinge.

<sup>5</sup> Yf eny of you lacke wysdome, let him axe of God which geveth to all men indifferentlye, and casteth no man in the teth: and it shalbe geven him. <sup>6</sup> But let him axe in fayth and waver not. For he that douteth, is lyke the waves of the see, tost of the wynde and caryed with violence. <sup>7</sup> Nether let that man thinke that he shall receive eny thinge of the Lorde. <sup>8</sup> A waverynge mynded man is unstable in all his wayes.

<sup>9</sup> Let the brother of lowe degre rejoyce in that he is exalted, <sup>10</sup> and the ryche in that he is made lowe. For even as the flower of the grasse, shall he vanysshe awaye. <sup>11</sup> The sonne ryseth with heate, and the grasse wydereth, and his flower falleth awaye, and the beautie of the fassion of it perissbeth: even so shall the ryche man perisshe with his abundance.

<sup>12</sup> Happy is the man that endureth in temptacion, for when he is tryed, he shall receive the crowne of lyfe, which the Lorde hath promised to them that love him.

<sup>13</sup> Let no man saye when he is tempted, that he is tempted of God. For God tempteth not unto evyll, nether tempteth

## RHEIMS 1582

**1** James the servant of God and of our Lord JESUS Christ, to the twelve tribes that are in dispersion, greeting.

<sup>2</sup> Esteeme it, my brethren, al joy, when you shal fall into divers tentations: <sup>3</sup> knowing that the probation of your faith worketh patience. <sup>4</sup> And let patience have a perfect worke: that you may be perfect and entire, failing in nothing. <sup>5</sup> But if any of you lacke wisdom, let him aske of God who giveth to al men abundantly, and upbraideth not: and it shal be given him. <sup>6</sup> But let him aske in faith nothing doubting. for he that doubteth, is like to a wave of the sea, which is moved and caried about by the winde. <sup>7</sup> therefore let not that man thinke that he shal receive any thing of our Lord. <sup>8</sup> A man double of minde is inconstant in al his waies.

<sup>9</sup> But let the humble brother glorie, in his exaltation. <sup>10</sup> and the riche, in his humilitie, because as the floure of grasse shal he passe: <sup>11</sup> for the sunne rose with heate, and parched the grasse, and the floure of it fel away, and the beautie of the shape thereof perished: so the riche man also shal wither in his waies. <sup>12</sup> Blessed is the man that suffereth tentation: for when he hath been proved, he shal receive the crowne of life, which God hath promised to them that love him.

<sup>13</sup> Let no man when he is tempted, say that he is tempted of God. for God is not a tempter of evils, and he tempteth

## GREAT BIBLE (1539) 1540

**1** James the servaunt of God and of the Lorde Jesus Christ, sendeth gretynge to the twelve trybes which are scattered abroad. <sup>2</sup> My brethren, count it for an excedyng joye, when ye fall into divers temptacyons: <sup>3</sup> knowyng this, that the trying of your fayth gendreth pacience: <sup>4</sup> and let pacience have her perfect worke, that ye maye be perfecte and sounde, lackynge nothyng.

<sup>5</sup> If eny of you lacke wysdome, let hym aske of him that geveth it: even God, which geveth to all men indifferentlye, and casteth no man in the teeth: and it shalbe geven him. <sup>6</sup> But let him aske in fayth, and waver not, For he that douteth, is lyke a wave of the see, which is tost of the wyndes and caryed with violence. <sup>7</sup> Nether let that man thinke, that he shall receive eny thing of the Lorde. <sup>8</sup> A waverynng mynded man, is unstable in all his wayes. <sup>9</sup> Let the brother which is of lowe degre rejoyce whan he is exalted. <sup>10</sup> Agayne: let hym that is riche, rejoyce whan he is made lowe. For even as the flower of the grasse, shall he passe awaye. <sup>11</sup> For as the sonne ryseth with heat, and the grasse wydereth, and hys flower falleth awaye, and the beautie of the fassyon of it perissbeth: even so shall the rich man perisshe in his wayes.

<sup>12</sup> Happy is the man that endureth temptacyon: for when he is tryed, he shall receive the crowne of lyfe, which the Lorde hath promysed to them that love hym.

<sup>13</sup> Let no man saye when he is tempted, that he is tempted of God, for as God can not be tempted with evill,

## KJ (1611) 1873

**1** James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

<sup>2</sup> My brethren, count *it* all joy when ye fall into divers temptations; <sup>3</sup> knowing *this*, that the trying of your faith worketh patience. <sup>4</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. <sup>5</sup> If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. <sup>6</sup> But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup> For let not that man think that he shall receive any *thing* of the Lord. <sup>8</sup> A double minded man *is* unstable in all his ways. <sup>9</sup> Let the brother of low degree rejoice in that he is exalted: <sup>10</sup> but the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup> For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich *man* fade away in his ways. <sup>12</sup> Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. <sup>13</sup> Let no *man* say when he is tempted, I am tempted of God: for God cannot be tempted with

## GENEVA BIBLE (1560) 1562

1 James a servant of GOD, and of the Lord JESUS CHRIST to the twelve Tribes, whiche are scattered abroad, salutation. <sup>2</sup> My brethren, counte it exceedyng joye, when ye fell into divers tentations, <sup>3</sup> Knowyng that the trying of your faith bringeth forthe pacience. <sup>4</sup> And let pacience have (her) perfite worke, that ye may be perfite and entier, lackyng nothyng. <sup>5</sup> If any of you lacke wisdom, let hym aske of God, whiche giveth to all men liberally, and reprocheth no man. and it shalbe given hym. <sup>6</sup> But let him aske in faith, and waver not, for he that wavereth, is like a wave of the sea, tost of the winde, and caryed away. <sup>7</sup> Nether let that man thinke that he shall receive any thyng of the Lord. <sup>8</sup> A wavering minded man (is) unstable in al his wayes. <sup>9</sup> Let the brother of lowe degree rejoyce in that he is exalted: <sup>10</sup> Againe he that is riche, in that he is made loke: \* for as the flower of the grasse shall he vanish away. <sup>11</sup> For (as when) the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beauteie of the facion of it perisheth: even so shal the riche man fade away in (all) his wayes. <sup>12</sup> Blessed (is) the man, that endureth tentation: for when he is tryed, he shall receive the crowne of life, whiche the Lord hath promised to them that love him. <sup>13</sup> Let no man say when he is tempted I am tempted of God: for God can not be tempted with evil,

## (RV 1881) ASV 1901

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.

<sup>2</sup> Count it all joy, my brethren, when ye fall into manifold temptations; <sup>3</sup> knowing that the proving of your faith worketh patience. <sup>4</sup> And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

<sup>5</sup> But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. <sup>6</sup> But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. <sup>7</sup> For let not that man think that he shall receive anything of the Lord; <sup>8</sup> a doubleminded man, unstable in all his ways.

<sup>9</sup> But let the brother of low degree glory in his high estate: <sup>10</sup> and the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup> For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

<sup>12</sup> Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him. <sup>13</sup> Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth

## BISHOPS' BIBLE (1568) 1602

1 James a servant of God, and of the Lorde Jesus Christ, to the twelve tribes which are scattered abroad, Greeting. <sup>2</sup> My brethren, count it all joy when yee fall into divers temptations, <sup>3</sup> Knowing *this*, that the trying of your faith worketh patience, <sup>4</sup> And let patience have *her* perfect worke, that yee may bee perfect, and sound, lacking nothing. <sup>5</sup> If any of you lacke wisdom, let him aske of God, that giveth to all men indifferently, and casteth no man in the teeth: and it shall bee given him. <sup>6</sup> But let him aske in faith, nothing wavering: For hee that wavereth, is like a wave of the sea, tost of the winde, and caried with violence: <sup>7</sup> Neither let that man thinke that he shall receive any thing of the Lord. <sup>8</sup> A double minded man is unstable in all his wayes. <sup>9</sup> Let the brother of lowe degree, rejoyce in that he is exalted: <sup>10</sup> Againe, the rich, in that he is made lowe: Because as the flower of the grasse he shal passe away. <sup>11</sup> For *as* the Sunne hath risen with heate, and the grasse hath withered, and his floure hath fallen away, and the beauty of the fashion of it hath perished: so also shall the rich man fade away in his wayes. <sup>12</sup> Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him. <sup>13</sup> Let no man say when hee is tempted, I am tempted of God: For God can not be

## RSV (1946) 1960

1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greeting.

<sup>2</sup> Count it all joy, my brethren, when you meet various trials, <sup>3</sup> for you know that the testing of your faith produces steadfastness. <sup>4</sup> And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

<sup>5</sup> If any of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching, and it will be given him. <sup>6</sup> But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. <sup>7, 8</sup> For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

<sup>9</sup> Let the lowly brother boast in his exaltation, <sup>10</sup> and the rich in his humiliation, because like the flower of the grass he will pass away. <sup>11</sup> For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So will the rich man fade away in the midst of his pursuits.

<sup>12</sup> Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him. <sup>13</sup> Let no one say when he is tempted, "I am tempted by God"; for God cannot be

## TYNDALE (1525) 1535

he anye man. <sup>14</sup> But every man is tempted, drawne awaye, and entysed of his awne concupiscence. <sup>15</sup> Then when lust hath conceived, she bringeth forth synne, and synne when it is fynished, bringeth forth deeth.

<sup>16</sup> Erre not my deare brethren. <sup>17</sup> Every good gyfte, and every parfayt gyft, is from above and commeth doune from the father of lyght, with whom is no variableness, nether is he chaunged unto darcknes. <sup>18</sup> Of his awne will begat he us with the worde of lyfe, that we shuld be the fyrstfrutes of his creatures.

<sup>19</sup> Wherefore deare brethren, let every man be swyfte to heare, slowe to speake, and slowe to wrath. <sup>20</sup> For the wrath of man worketh not that which is ryghteous before God.

<sup>21</sup> Wherefore laye a parte all filthynes, all superfluyte of maliciousnes, and receave with meknes, the worde that is graffed in you, which is able to save youre soules. <sup>22</sup> And se that ye be doars of the worde and not hearers only, deceavyng youre awne selves with sophistrye. <sup>23</sup> For yf eny heare the worde, and do it not, he is lyke unto a man that beholdeth his bodyly face in a glasse. <sup>24</sup> For assone as he hath lokod on him selfe, he goeth his waye, and forgetteth immediatlye what his fassion was. <sup>25</sup> But who so loketh in the parfayct lawe of libertie, and continueth ther in (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happye in his dede.

<sup>26</sup> Yf eny man amonge you seme devoute, and refrayne not his tonge: but deceive his awne herte, this mannes de-

## RHEIMS 1582

no man. <sup>14</sup> But every one is tempted of his owne concupiscence abstracted and allured. <sup>15</sup> Afterward concupiscence when it hath conceived, bringeth forth sinne. but sinne when it is consummate, ingendreth death.

<sup>16</sup> Do not erre therefore my deerest brethren. <sup>17</sup> Every best gift, and every perfect gift, is from above, descending from the Father of lightes, with whom is no transmutation, nor shadowing of alteration. <sup>18</sup> Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature. <sup>19</sup> You know my deerest brethren, And let every man be swift to heare: but slow to speake, and slow to anger. <sup>20</sup> For the anger of man worketh not the justice of God.

<sup>21</sup> For the which thing casting away al uncleannesse and abundance of malice, in meekenesse receive the engrafted word, which is able to save your soules. <sup>22</sup> But be doers of the word, and not hearers only, deceaving your selves. <sup>23</sup> For if a man be a hearer of the word, and not a doer: he shal be compared to a man beholding the countenance of his nativitie in a glasse. <sup>24</sup> For he considered him self, and went his way, and by and by forgat what an one he was. <sup>25</sup> But he that hath looked in the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke: this man shal be blessed in his dede. <sup>26</sup> And if any man thinke him self to be religious, not bridling his tong, but seducing his hart: this mans re-

## GREAT BIBLE (1539) 1540

so nether he hymselfe tempt the eny man. <sup>14</sup> But every man is tempted, whan he is drawne awaye, and entysed of hys awne concupiscence. <sup>15</sup> Then, when lust hath conceived, she bryngeth forth synne: and synne when it is finished, bryngeth forth deeth. <sup>16</sup> Do not erre my deare brethren, <sup>17</sup> Every good gyfte, and every parfayt gyft, is from above, and commeth downe from the father of lyghtes with whome is no variableness, nether is he chaunged unto darcknes. <sup>18</sup> Of hys awne wyll begat he us with the worde of trueth, that we should be the fyrst frutes of hys creatures.

<sup>19</sup> Wherefore (deare brethren) let every man be swyfte to heare, slowe to speake, slowe to wrath. <sup>20</sup> For the wrath of man worketh not that which is ryghteous before God.

<sup>21</sup> Wherefore laye a parte all flythynes and superfluyte of maliciousnes, and receave with meknes, the worde that is graffed in you, which is able to save your soules.

<sup>22</sup> And se that ye be doars of the worde and not hearers onely, deceaving your awne selves. <sup>23</sup> For yf eny man heare the worde and declareth not the same by his workes, he is lyke unto a man beholding his bodely face in a glasse. <sup>24</sup> For assone as he hath lokod on hym selfe, he goeth his waye, and forgetteth immediatly what hys fassyon was. <sup>25</sup> But who so loketh in the parfayt lawe of libertye, and contynueth therein (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happye in his dede.

<sup>26</sup> If eny man among you seme to be devoute and, refrayneth not hys tong, but deceaveth hys awne hert, thys

## KJ (1611) 1873

evil, neither tempteth he any *man*: <sup>14</sup> but every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. <sup>16</sup> Do not err, my beloved brethren. <sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup> for the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. <sup>22</sup> But be ye doers of the word, and not hearers only, deceiving your own selves. <sup>23</sup> For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup> for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of *man* he was. <sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this *man* shall be blessed in his deed. <sup>26</sup> If any *man* among you seem to be religious, and bridleth not his tongue, but de-

## GENEVA BIBLE (1560) 1562

nether tempteth he any man. <sup>14</sup> But everie man is tempted, when he is drawne away by his owne concupiscence, and is entised. <sup>15</sup> Then when lust hath conceived, it bryngeth forth sinne, and sinne when it is finished, bringeth forthe death. <sup>16</sup> Erre not, my deare brethren. <sup>17</sup> Everie good giving, and everie perfite gift is from above, and cometh downe from the Father of lights, with whome is no variableness, nether shadowing by turning. <sup>18</sup> Of his owne will begate he us with the worde of trueth, that we shulde be as the first frutes of his creatures. <sup>19</sup> Wherefore my deare brethren, let everie man be swift to heare, slowe to speake, (and) slowe to wrath. <sup>20</sup> For the wrath of man doeth not accomplish the righteousnes of God. <sup>21</sup> Wherefore lay aparte al filthines, and superfluitie of maliciousnes, (and) receive with mekenes the worde that is graffed in you, whiche is able to save your soules. <sup>22</sup> And be ye doers of the worde, and not hearers onely, deceivynge your owne selves. <sup>23</sup> For if anie heare the worde, and do it not, he is like unto a man, that beholdeth his natural face in a glasse. <sup>24</sup> For when he hath considered him self, he goeth his way, and forgetteth immediatly what maner of one he was. <sup>25</sup> But who so loketh in the perfit Law of libertie, and continueth (therein,) he not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his dede. <sup>26</sup> If anie man among you semeth religious, and refraineth not his tongue, but deceiveth his owne heart, this mans

## (RV 1881) ASV 1901

no man: <sup>14</sup> but each man is tempted, when he is drawn away by his own lust, and enticed. <sup>15</sup> Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death. <sup>16</sup> Be not deceived, my beloved brethren. <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. <sup>18</sup> Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup> Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup> for the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. <sup>22</sup> But be ye doers of the word, and not hearers only, deluding your own selves. <sup>23</sup> For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: <sup>24</sup> for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. <sup>25</sup> But he that looketh into the perfect law, the *law* of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. <sup>26</sup> If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion

## BISHOPS' BIBLE (1568) 1602

tempted with evill, neither tempteth he any man. <sup>14</sup> But every man is tempted, when hee is drawn away, and entised with the baite of his owne concupiscence. <sup>15</sup> Then when lust hath conceived, it bringeth forth sinne: and sinne, when it is finished, bringeth forth death. <sup>16</sup> Doe not erre, my deare brethren. <sup>17</sup> Every good giving, and every perfect gift is from above, and cometh downe from the father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup> Of his owne will begate hee us, with the word of trueth, that we should be the first fruits of his creatures. <sup>19</sup> Wherefore, my deare brethren, let every man be swift to heare, slowe to speake, slowe to wrath. <sup>20</sup> For the wrath of man worketh not that which is righteous before God. <sup>21</sup> Wherefore lay apart all filthinesse, and superfluitie of naughtinesse, and receive with meekenes the word that is graffed in you, which is able to save your soules. <sup>22</sup> And be ye doers of the word, and not hearers onely, deceiving your owne selves. <sup>23</sup> For if any be a hearer of the word, and not a doer, he is like unto a man beholding his bodily face in a glasse. <sup>24</sup> For he hath considered himselfe, and is gone his wayes, and hath forgotten immediatly what his fashion was. <sup>25</sup> But who so looketh in the perfect lawe of libertie, and continueth *therein*, he being not a forgetfull hearer, but a doer of the worke, shal be blessed in his dede. <sup>26</sup> If any man among you seeme to be devout, and refraineth not his tongue, but deceiveth his

## RSV (1946) 1960

tempted with evil and he himself tempts no one: <sup>14</sup> but each person is tempted when he is lured and enticed by his own desire. <sup>15</sup> Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death.

<sup>16</sup> Do not be deceived, my beloved brethren. <sup>17</sup> Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.<sup>a</sup> <sup>18</sup> Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures.

<sup>19</sup> Know this, my beloved brethren. Let every man be quick to hear, slow to speak, slow to anger, <sup>20</sup> for the anger of man does not work the righteousness of God. <sup>21</sup> Therefore put away all filthiness and rank growth of wickedness and receive with meekness the implanted word, which is able to save your souls.

<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; <sup>24</sup> for he observes himself and goes away and at once forgets what he was like. <sup>25</sup> But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.

<sup>26</sup> If any one thinks he is religious, and does not bridle his tongue but deceives his heart, this man's religion is vain.

<sup>a</sup> Other ancient authorities read *variation due to a shadow of turning*

## TYNDALE (1525) 1535

vocion is in vayne. <sup>27</sup> Pure devocion and undefiled before God the father, is this: to visyt the faderlesse and widdowes in their adversite, and to kepe him selfe unspotted of the worlde.

**2** Brethren have not the fayth of oure lorde Jesus Christ the Lorde of glory in respecte of persons. <sup>2</sup> Yf ther come into youre company a man with a golden ryng and in goodly aparell and ther come in also a poore man in vyle rayment, <sup>3</sup> and ye have a respecte to him that weareth the gaye clothynge, and saye unto him. Syt thou here in a good place: and saye unto the poore, stonde thou there or syt here under my fote stole: <sup>4</sup> are ye not parciall in youre selves, and have judged after evyll thoughtes?

<sup>5</sup> Harken my deare beloved brethren. Hath not God chosen the poore of this worlde, which are ryche in fayth, and heyres of the kyngdome which he promised to them that love him? <sup>6</sup> But ye have despysed the poore. Are not the rych they which opresse you: and they which drawe you before judges? <sup>7</sup> Do not they speake evyll of that good name after which ye be named.

<sup>8</sup> Yf ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalt love thyne neyghbour as thy selfe, ye do well. <sup>9</sup> But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe, as transgressours. <sup>10</sup> Whosoever shall kepe the whole lawe,

## RHEIMS 1582

ligion is vaine. <sup>27</sup> Religion cleane and unspotted with God and the Father, is this, to visite pupilles and widowes in their tribulation: and to keepe him self unspotted from this world.

**2** My brethren, have not the faith of our Lord Jesus Christ of glorie in acception of persons. <sup>2</sup> For if there shal enter into your assemblie a man having a golden ring in goodly appareil, and there shal enter in a poore man in homely attyre, <sup>3</sup> and you have respect to him that is clothed with the goodly appareil, and shal say to him, Sitte thou here wel: but say to the poore man, Stand thou there: or sitte under my foote-stoole: <sup>4</sup> do you not judge with your selves, and are become judges of unjust cogitations? <sup>5</sup> Heare my deerest brethren: hath not God chosen the poore in this world, riche in faith, and heires of the kingdom which God hath promised to them that love him? <sup>6</sup> But you have dishonoured the poore man. Do not the riche oppresse you by might: and them selves draw you to judgements? <sup>7</sup> Doe not they blaspheme the good name that is invocated upon you? <sup>8</sup> If not-withstanding you fulfil the roial law according to the scriptures, *Thou shalt love thy neighbour as thy self*, you doe wel: <sup>9</sup> but if you accept persons, you worke sinne, reproved of the Law as transgressours. <sup>10</sup> And whosoever shal kepe the whole Law, but

## GREAT BIBLE (1539) 1540

mannes devocyon is in vayne. <sup>27</sup> Pure devocyon and undefyled before God the father, is this: to visyt the fatherlesse and widdowes in theyr adversyte, and to kepe him selfe unspotted of the worlde.

**2** My brethren, esteme not the fayth of our Lorde Jesus Christ the Lorde of glory with respecte of persons <sup>2</sup> For if ther come into youre company a man wear- yng a golden ryng, clothed in goodly aparell, and ther come in also a poore man in vyle rayment, <sup>3</sup> and ye have a respecte to him that weareth the gaye clothing, and say unto him: Syt thou here in a good place: and saye unto the poore: stande thou there, or syt here under my fote stole: <sup>4</sup> are ye not parciall in youre selves, and have judged after evyll thoughtes?

<sup>5</sup> Harken my deare beloved brethren. Hath not God chosen the poore of thys worlde, soch as are ryche in faythe, and heyres of the kyngdome, whych he promysed to them that love hym? <sup>6</sup> But ye have despysed the poore. Do not rych men execute tyrannye upon you, and draw you before the judgement seates. <sup>7</sup> Do not they speake evyll of that good name which is called upon over you?

<sup>8</sup> Yf ye fulfyll the royall lawe, accordynge to the scrip- ture. (Thou shalte love thyne neyghoure as thy selfe) ye do well. <sup>9</sup> But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe, as transgressours. <sup>10</sup> Whosoever shall kepe the whole lawe, and

## KJ (1611) 1873

ceiveth his own heart, this *man's* religion is vain. <sup>27</sup> Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

**2** My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. <sup>2</sup> For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor *man* in vile raiment; <sup>3</sup> and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: <sup>4</sup> are ye not then partial in yourselves, and are become judges of evil thoughts? <sup>5</sup> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? <sup>6</sup> But ye have despised the poor. Do not rich *men* oppress you, and draw you before the judgment seats? <sup>7</sup> Do not they blaspheme *that* worthy name by the which ye are called? <sup>8</sup> If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: <sup>9</sup> but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. <sup>10</sup> For whosoever shall keep the whole law, and

## GENEVA BIBLE (1560) 1562

religion (is) vaine. <sup>27</sup> Pure religion and undefiled before GOD, even the Father, is this, to visite the fatherles, and widdowes in their adversitie, (and) to kepe him self unspotted of the worlde.

**2** My brethren, have not the faith of our glorious Lord Jesus Christ in respect of persones. <sup>2</sup> For if there come into your companie a man with a golde ring, and in goodlie apparell, and there come in also a poore man in vile raiment. <sup>3</sup> And ye have a respect to hym that weareth the gaye clothyng, and say unto hym, Sit thou here in a good place, and say unto the poore, Stand thou there, or sit here under my fotestole. <sup>4</sup> Are ye not partiall in your selves, and are become judges of evill thoughts? <sup>5</sup> Hearken my beloved brethren, hathe not God chosen the poore of this worlde, (that they shulde be) riche in faith, and heires of the kingdome whiche he promised to them that love him? <sup>6</sup> But ye have despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the judgement seates? <sup>7</sup> Do not they blaspheme the worthie Name afer which ye be named? <sup>8</sup> But if ye fulfill the royal Law accordyng to the Scripture, (whiche saith,) Thou shalt love thy neighbour as thy self, ye do wel. <sup>9</sup> But if ye regarde the persones, ye commit sinne, and are rebuked of the Law, as transgressours. <sup>10</sup> For whosoever shal kepe the whole Law, (and) yet faileth in

## (RV 1881) ASV 1901

is vain. <sup>27</sup> Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

**2** My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. <sup>2</sup> For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; <sup>3</sup> and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; <sup>4</sup> do ye not make distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup> Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? <sup>6</sup> But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? <sup>7</sup> Do not they blaspheme the honorable name by which ye are called? <sup>8</sup> Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: <sup>9</sup> but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. <sup>10</sup> For whosoever shall keep the whole law, and yet stumble in

## BISHOPS' BIBLE (1568) 1602

owne heart, this mans devotion is vaine. <sup>27</sup> Pure devotion and undefiled before God and the father, is this, To visit the fatherlesse and widowes in their adversitie, and to keepe himselfe unspotted of the world.

**2** My brethren, have not the faith of our Lorde Jesus Christ the Lord of glorie, with respect of persons. <sup>2</sup> For if there come into your company a man wearing a gold ring, in goodly apparel, and there come in also a poore man, in vile raiment: <sup>3</sup> And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place: and say to the poore, Stand thou there, or sit here under my footestool: <sup>4</sup> Are ye not partiall in your selves, and are made judges of evill thoughts? <sup>5</sup> Hearken, my deare beloved brethren, Hath not God chosen the poore of this world, *that they might bee* rich in faith, and heires of the kingdome, which hee promised to them that love him? <sup>6</sup> But ye have despised the poore. Doe not rich men oppresse you by tyrannie, and draw you before the judgement seates? <sup>7</sup> Doe not they blaspheme that good name, by the which ye are named? <sup>8</sup> If ye fulfil the royall law according to the Scripture, Thou shalt love thy neighbour as thy selfe, ye doe well: <sup>9</sup> But if ye regard one person more then another, ye commit sinne, and are rebuked of the law as transgressors. <sup>10</sup> Whosoever shall keepe the whole Lawe, and yet faile in one point, he is guiltie of

## RSV (1946) 1960

<sup>27</sup> Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

**2** My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. <sup>2</sup> For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, <sup>3</sup> and you pay attention to the one who wears the fine clothing and say, "Have a seat here, please," while you say to the poor man, "Stand there," or, "Sit at my feet," <sup>4</sup> have you not made distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup> Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? <sup>6</sup> But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court? <sup>7</sup> Is it not they who blaspheme that honorable name by which you are called?

<sup>8</sup> If you really fulfil the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. <sup>9</sup> But if you show partiality, you commit sin, and are convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law but fails in one point has become guilty of all

## TYNDALE (1525) 1535

and yet fayle in one poynt, he is gyltie in all. <sup>11</sup> For he that sayd. Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou arte a transgressor of the lawe. <sup>12</sup> So speake ye, and so do, as they that shalbe judged by the lawe of libertie. <sup>13</sup> For ther shalbe judgement merciles to him that sheweth no mercy, and mercy rejoyseth agaynst judgement.

<sup>14</sup> What avayleth it my brethren, though a man saye he hath fayth, when he hath no dedes? Can fayth save him?

<sup>15</sup> Yf a brother or a syster be naked or destitute of dayly fode, <sup>16</sup> and one of you saye unto them: Departe in peace, God sende you warmnes and fode: not withstondynge ye geve them not tho thinges which are nedfull to the body: what helpeth it? <sup>17</sup> Even so fayth, yf it have no dedes, is deed in it selfe.

<sup>18</sup> Ye and a man myght saye: Thou hast fayth, and I have dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. <sup>19</sup> Belevest thou that ther is one God? Thou doest well. The devyls also beleve and tremble.

<sup>20</sup> Wilt thou understonde o thou vayne man, that fayth with out dedes is deed? <sup>21</sup> Was not Abraham oure father justified thorow workes when he offered Isaac his sonne upon the aultre? <sup>22</sup> Thou seist how that fayth wrought with his dedes and through the dedes was the fayth made perfecte: <sup>23</sup> and the scripture was fulfilled which sayth: Abraham believed God, and it was reputed unto him for ryghte-

## RHEIMS 1582

offendeth in one: is made guilty of al. <sup>11</sup> For he that said, Thou shalt not commit advourtrie, said also, Thou shalt not kil. And if thou doe not commit advourtrie, but shalt kil: thou art made a transgressour of the Law. <sup>12</sup> So speake ye, and so doe, as beginning to be judged by the law of libertie. <sup>13</sup> For judgement without mercie to him that hath not done mercie. And mercie exalteth it self above judgement.

<sup>14</sup> What shal it profit my brethren, if a man say he hath faith: but hath not workes? Shal faith be able to save him?

<sup>15</sup> And if a brother or sister be naked, and lacke daily foode: <sup>16</sup> and one of you say to them, Goe in peace, be warmed and filled: but you give them not the things that are necessarie for the bodie: what shal it profit? <sup>17</sup> So faith also, if it have not workes, is dead in it self. <sup>18</sup> But some man saith, Thou hast faith, and I have workes: shew me thy faith without workes: and I wil shew thee by workes my faith. <sup>19</sup> Thou beleevest that there is one God. Thou doest wel: the devils also beleve and tremble. <sup>20</sup> But wilt thou know o vaine man, that faith without workes is idle?

<sup>21</sup> Abraham our father was he not justified by workes, offering Isaac his sonne upon the altar? <sup>22</sup> Seest thou that faith did worke with his workes: and by the workes the faith was consummate? <sup>23</sup> And the Scripture was fulfilled, saying, *Abraham beleved God, and it was reputed him to*

## GREAT BIBLE (1539) 1540

yet fayle in one poynt, he is gyltie of all. <sup>11</sup> For he that sayd: Thou shalt not commyt adulterye, sayde also: thou shalt not kyll. Though thou do none adulterye, yet yf thou kyll, thou art become a transgressor of the lawe. <sup>12</sup> So speake ye, and so do, as they that shalbe judged by the lawe of libertye. <sup>13</sup> For he shal have judgement without mercy that sheweth no mercy: and mercy rejoyseth agaynst judgement.

<sup>14</sup> What avayleth it my brethren, though a man saye he hath fayth, yf he have no dedes? Can fayth save him? <sup>15</sup> If a brother or a syster be naked and destitute of dayly fode, <sup>16</sup> and one of you saye unto them: departe in peace, God send you warmnes and fode, not withstanding ye geve them not those thinges which are nedful to the body, what shal it helpe? <sup>17</sup> Even so fayth, yf it have no dedes: is deed in it selfe:

<sup>18</sup> But some man wyll saye: thou hast fayth, and I have dedes: shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. <sup>19</sup> Belevest thou that ther is one god? Thou doest well. The devyls also beleve, and tremble.

<sup>20</sup> But wilt thou understande. (O thou vayne man) that fayth without dedes is deed? <sup>21</sup> Was not Abraham oure father justified thorow workes, when he had offered Isaac his sonne upon the aulter? <sup>22</sup> Thou seest, how that fayth wrought with his dedes, and through the dedes was the fayth made perfecte: <sup>23</sup> and the scripture was fulfilled, which sayth: Abraham beleved God, and it was reputed unto hym for ryghtewesnes: and he was called the frende

## KJ (1611) 1873

yet offend in one point, he is guilty of all. <sup>11</sup> For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet *if* thou kill, thou art become a transgressor of the law. <sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty. <sup>13</sup> For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

<sup>14</sup> What *doth it* profit, my brethren, though a man say *he* hath faith, and have not works? can faith save him? <sup>15</sup> If a brother or sister be naked, and destitute of daily food, <sup>16</sup> and one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those *things which are* needful to the body; what *doth it* profit?

<sup>17</sup> Even so faith, if it hath not works, is dead, *being* alone.

<sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith <sup>18</sup> without thy works, and I will shew thee my faith by my works. <sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

<sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the

<sup>18</sup> Some copies read, *by thy works*.

## GENEVA BIBLE (1560) 1562

one (point,) he is giltye of all. <sup>11</sup>For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Now thogh thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law. <sup>12</sup>So speake ye, and so do, as they that shalbe judged by the Law of libertie. <sup>13</sup>For there shalbe judgement merciles to him that sheweth no mercie, and mercie rejoyceth against judgement. <sup>14</sup>What avaieth it, my brethren, thogh a man saith he hath faith, when he hath no workes? can the faith save him? <sup>15</sup>For if a brother or sister be naked and destitute of dailie fode. <sup>16</sup>And one of you say unto them, Departe in peace: warme your selves, and fill your bellies, not withstandyng ye give them not those things which are nedeful to the bodie, what helpeth it? <sup>17</sup>Even so the fayth, if it have no workes, is dead in it self. <sup>18</sup>But some man myght saye, Thou haste the faith, and I have workes: shewe me thy faith out of thy workes, and I will shewe thee my faith by my workes. <sup>19</sup>Thou belevest that there is one GOD: thou doest wel: the devils also beleve it, and tremble. <sup>20</sup>But wilt thou understand, o thou vaine man, that the fayth (whiche is) without workes, is dead? <sup>21</sup>Was not Abraham our Father justified through workes, when he offred Isaac hys sonne upon the Altar? <sup>22</sup>Seest thou not that the fayth wrought with his workes? and through the workes was the faith made perfite. <sup>23</sup>And the Scripture was fulfilled which saith, Abraham beleved God, and it was imputed unto hym for righteousnes: and was

## (RV 1881) ASV 1901

one *point*, he is become guilty of all. <sup>11</sup>For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. <sup>12</sup>So speak ye, and so do, as men that are to be judged by a law of liberty. <sup>13</sup>For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment.

<sup>14</sup>What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? <sup>15</sup>If a brother or sister be naked and in lack of daily food, <sup>16</sup>and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? <sup>17</sup>Even so faith, if it have not works, is dead in itself. <sup>18</sup>Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith. <sup>19</sup>Thou believest that <sup>a</sup>God is one; thou doest well: the demons also believe, and shudder. <sup>20</sup>But wilt thou know, O vain man, that faith apart from works is barren? <sup>21</sup>Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? <sup>22</sup>Thou seest that faith wrought with his works, and by works was faith made perfect; <sup>23</sup>and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend

## BISHOPS' BIBLE (1568) 1602

all. <sup>11</sup>For hee that said, Doe not commit adulterie, said also, Do not kill. Though thou do none adulterie, yet if thou kil, thou art become a transgressour of the Lawe. <sup>12</sup>So speake ye, and so doe, as they that shall be judged by the Law of libertie. <sup>13</sup>For he *shall have* judgement without mercie, that hath shewed no mercie: and mercie rejoyceth against judgement. <sup>14</sup>What profiteth it, my brethren, though a man say, he hath faith, and hath not deedes? can that faith save him? <sup>15</sup>If a brother or a sister bee naked, and destitute of dayly food, <sup>16</sup>And one of you say unto them, Depart in peace, bee you warmed and filled: notwithstanding, yee give them not those things which are needfull to the body: what *shall it* profite? <sup>17</sup>Even so faith, if it hath not deedes, is dead in it selfe. <sup>18</sup>But some man will say, Thou hast faith, and I have deedes: shewe mee thy faith by thy deedes, and I will shewe thee my faith by my deedes. <sup>19</sup>Thou beleevest that there is one God, thou doest well: the devils also beleeve, and tremble. <sup>20</sup>But wilt thou know, O thou vaine man, that that faith *which is* without workes is dead? <sup>21</sup>Was not Abraham our father justified through workes, when hee had offered Isahac his sonne upon the altar? <sup>22</sup>Seest thou not howe that faith wrought with his deedes, and through the deeds was the faith made perfect? <sup>23</sup>And the Scripture was fulfilled, which saith, Abraham beleevved God, and it was reputed unto him for righteousness: and he was called the friend

## RSV (1946) 1960

of it. <sup>11</sup>For he who said, "Do not commit adultery," said also, "Do not kill." If you do not commit adultery but do kill, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged under the law of liberty. <sup>13</sup>For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment.

<sup>14</sup>What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? <sup>15</sup>If a brother or sister is ill-clad and in lack of daily food, <sup>16</sup>and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? <sup>17</sup>So faith by itself, if it has no works, is dead.

<sup>18</sup>But some one will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. <sup>19</sup>You believe that God is one; you do well. Even the demons believe—and shudder. <sup>20</sup>Do you want to be shown, you foolish fellow, that faith apart from works is barren? <sup>21</sup>Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? <sup>22</sup>You see that faith was active along with his works, and faith was completed by works, <sup>23</sup>and the scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him as righteousness"; and he was

<sup>a</sup> Some ancient authorities read *there is one God*.

## TYNDALE (1525) 1535

wesnes: and he was called the frende of God. <sup>24</sup> Ye se then how that of dedes a man is justified, and not of fayth only. <sup>25</sup> Lykewyse also was not Raab the harlot justified thorow workes, when she receaved the messengers, and sent them out another way? <sup>26</sup> For as the body, with oute the sprete is deed, even so fayth with out dedes is deed.

**3** My brethren, be not every man a master, remembre how that we shall receive the more damnacion: <sup>2</sup> for in many thinges we synne all. Yf a man synne not in worde, the same is a perfecte man, and able to tame all the body. <sup>3</sup> Beholde we put bittes into the horses mouthes that they shuld obeye us, and we turne aboute all the body. <sup>4</sup> Beholde also the shyppes, which though they be so gret, and are dryven of fearce wyndes, yet are they turned about with a very smale helme, whythersoever the violence of the governer will. <sup>5</sup> Even so the tonge is a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre kyndleth <sup>6</sup> and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members, that it defileth the whole body, and setteth a fyre all that we have of nature, and is it selfe set a fyre even of hell.

<sup>7</sup> All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see are meked and tamed of the nature of man. <sup>8</sup> But the tonge can no man tame. It is an unruly evyll full of deadly poyson. <sup>9</sup> Therwith blesse we God the father, and therwith curse we men which are made

## RHEIMS 1582

*justice, and he was called the freende of God.* <sup>24</sup> Do you see that by workes a man is justified: and not by faith only? <sup>25</sup> And in like maner also Rahab the harlot, was not she justified by workes, receiving the messengers, and putting them forth an other way? <sup>26</sup> For even as the bodie without the spirit is dead: so also faith without workes is dead.

**3** Be yee not many maisters my brethren, knowing that you receive the greater judgement, <sup>2</sup> For in many thinges we offend al. If any man offend not in word: this is a perfect man. he is able also with bridle to turne about the whole body. <sup>3</sup> And if we put bittes into the mouthes of horses that they may obey us, we turne about al their body also. <sup>4</sup> And behold, the shippes, whereas they be great, and are driven of strong windes: yet are they turned about with a litle sterne whither the violence of the director wil. <sup>5</sup> So the tongue also is certes a litle member, and vaunteth great thinges. Behold how much fire what a great wood it kindleth? <sup>6</sup> And the tongue, is fire, a whole world of iniquitie. The tongue is set among our members, which defileth the whole bodie, and inflameth the wheele of our nativite, inflamed of hel. <sup>7</sup> For al nature of beastes and foules and serpents and of the rest is tamed and hath been tamed by the nature of man. <sup>8</sup> but the tongue no man can tame, an unquiet evil, ful of deadly poison. <sup>9</sup> By it we blesse God and the Father: and by it we curse men which

## GREAT BIBLE (1539) 1540

of God. <sup>24</sup> Ye se then how that of dedes a man is justified, and not of fayth onely. <sup>25</sup> Lykewyse also, was not Raab the harlot justified thorow workes, when she had receaved the messengers, and had sent them out another way? <sup>26</sup> For as the body, wythout the sprete is deed, even so fayth wythout workes is deed also.

**3** My brethren, be not every man a master, knowinge how that we shal receive the greater damnacion: <sup>2</sup> for in many thinges we synne all. If a man synne not in worde, the same is a perfecte man, and able also to tame all the body. <sup>3</sup> Beholde. we put bittes in to the horses mouthes, that they maye obeye us, and we turne aboute all the body of them. <sup>4</sup> Beholde also the shyppes, whych though they be so great, and are dryven of fearce wyndes, yet are they turned about wyth a very small helme whyther soever the violence of the governer will. <sup>5</sup> Even so the tonge is a lytel member also, and boasteth great thynges.

Beholde, how gret a thyng a lytell fyre kyndleth. <sup>6</sup> and the tonge is fyre, even a world of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole body, and setteth a fyre all that we have of nature, and is it selfe set a fyre even of hell.

<sup>7</sup> All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see are meked and tamed of the nature of man. <sup>8</sup> But the tonge can no man tame. It is an unruly evyll, full of deadly poyson. <sup>9</sup> Ther with blesse we God the father, and therwith curse we men, which are made after the (*ymage and*) symilitude of God.

## KJ (1611) 1873

Friend of God. <sup>24</sup> Ye see then how that by works a man is justified, and not by faith only. <sup>25</sup> Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

**3** My brethren, be not many masters, knowing that we shall receive the greater condemnation. <sup>2</sup> For in many *things* we offend all. If any *man* offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. <sup>3</sup> Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. <sup>4</sup> Behold also the ships, which though they be so great, and are driven of fierce winds, *yet* are they turned about with a very small helm, withersoever the governor listeth. <sup>5</sup> Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. <sup>6</sup> And the tongue *is* a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. <sup>7</sup> For every kind of beasts, and of birds, and of serpents, and of *things* in the sea, is tamed, and hath been tamed of mankind: <sup>8</sup> but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. <sup>9</sup> Therewith bless we God, even the Father; and therewith curse we men, which are made

## GENEVA BIBLE (1560) 1562

called the friend of God. <sup>24</sup>Ye se then howe that of workes a man is justified, and not of faith onely. <sup>25</sup>Likewise also was not Rahab the harlot justified through workes, when she had received the messengers, and sent them out an other way? <sup>26</sup>For as the bodie without the spirit is dead, even so the fayth without workes is dead.

**3** My brethren, be not manye masters, knowing that we shal receive the greater condemnation. <sup>2</sup>For in manie things we sinne all. If anie man sinne not in worde, he is a perfect man, and able to bridel all the bodie. <sup>3</sup>Beholde, we put bits into the horses mouthes that they shulde obey us, and we turne about all their bodie. <sup>4</sup>Beholde also the shippes, which thogh they be so greate, and are driven of fierce windes, yet are they turned about wyth a verye smale rudder, whethersoever the governor lysteth. <sup>5</sup>Even so the tongue is a litle member, and boasteth of great things: beholde, how great a thing a litle fyre kindleth. <sup>6</sup>And the tongue is fyre, (yea,) a worlde of wyckednes: so is the tongue set among our membres, that it defileth the whole bodye, and setteth on fire the course of nature, and it is set on fyre of hel. <sup>7</sup>For the whole nature of beastes, and of birdes and of crepyng thyngs, and thyngs of the sea is tamed and hath bene tamed of the nature of man. <sup>8</sup>But the tongue can no man tame. (It is) an unrulie evil, ful of deadelye poyson. <sup>9</sup>Therewith blesse we God even the Father, and therewith curse we men, which are made after the simili-

## (RV 1881) ASV 1901

of God. <sup>24</sup>Ye see that by works a man is justified, and not only by faith. <sup>25</sup>And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? <sup>26</sup>For as the body apart from the spirit is dead, even so faith apart from works is dead.

**3** Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. <sup>2</sup>For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. <sup>3</sup>Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. <sup>4</sup>Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willet. <sup>5</sup>So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! <sup>6</sup>And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. <sup>7</sup>For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: <sup>8</sup>but the tongue can no man tame; *it is a restless evil, it is full of deadly poison.* <sup>9</sup>Therewith bless we the Lord and Father; and therewith curse we men,

## BISHOPS' BIBLE (1568) 1602

of God. <sup>24</sup>Ye see then, howe that of deedes a man is justified, and not of faith onely. <sup>25</sup>Likewise also, was not Rahab the harlot justified through workes, when she had received the messengers, and had sent them out another way? <sup>26</sup>For as the body without the spirit is dead: even so faith without workes is dead also.

**3** My brethren, bee not many masters, knowing how that we shal receive the greater damnation. <sup>2</sup>For in many things wee sinne all. If any man sinne not in worde, the same is a perfect man, and able also to bridle all the body: <sup>3</sup>Beholde, wee put bittes in the horses mouthes, that they may obey us, and wee turne about their whole body: <sup>4</sup>Beholde also the shippes, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helme, whithersoever the lust of the governour will: <sup>5</sup>Even so the tongue is a little member also, and boasteth great things: behold how great a matter a litle fire kindleth. <sup>6</sup>And the tongue is fire, even a world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. <sup>7</sup>All the nature of beasts, and of birdes, and of serpents, and things of the Sea, is meeked and tamed of the nature of man: <sup>8</sup>But the tongue can no man tame. *It is an unruly evill, full of deadly poyson:* <sup>9</sup>Therewith blesse we *our* God, and Father: and therewith curse wee men, which are made after the simili-

## RSV (1946) 1960

called the friend of God. <sup>24</sup>You see that a man is justified by works and not by faith alone. <sup>25</sup>And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way? <sup>26</sup>For as the body apart from the spirit is dead, so faith apart from works is dead.

**3** Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness. <sup>2</sup>For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also. <sup>3</sup>If we put bits into the mouths of horses that they may obey us, we guide their whole bodies. <sup>4</sup>Look at the ships also: though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. <sup>5</sup>So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire!

<sup>6</sup>And the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. <sup>7</sup>For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, <sup>8</sup>but no human being can tame the tongue—a restless evil, full of deadly poison. <sup>9</sup>With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God.

## TYNDALE (1525) 1535

after the similitude of God. <sup>10</sup> Out of one mouth proceedeth blessing and cursynge. My brethren these thinges ought not so to be. <sup>11</sup> Doth a fountayne sende forth at one place swete water and bytter also? <sup>12</sup> Can the fygge tree, my brethren, beare olyve beries: other a vyne beare fygges? So can no fountayne geve bothe shalt \* water and fresshe also. <sup>13</sup> Yf eny man be wyse and endued with learnynge amonge you, let him shewe the workes of his good conversacion in meknes that is coupled with wysdome.

<sup>14</sup> But Yf ye have bytter envynge and stryfe in youre hertes, rejoyce not: nether be lyars agaynst the trueth: <sup>15</sup> This wysdome descendeth not from a bove: but is erthy, and naturall, and divelisshe. <sup>16</sup> For where envynge and stryfe is, there is unstablenes and all manner of evyll workes. <sup>17</sup> But the wysdome that is from above, is fyrst pure, then peasable, gentle, and easy to be entreated, full of mercy and good frutes, without judgynge, and without simulation: <sup>18</sup> yee, and the frute of ryghtewesnes is sown in peace, of them that mayntene peace.

**4** From whence cometh warre and fyghtynge amonge you: come they not here hence? even of youre voluptuousnes, that rayne in youre membres. <sup>2</sup> Ye lust, and have not. Ye envye and have indignacion, and cannot obtayne. Ye fyght and warre and have not, because ye axe not. <sup>3</sup> Ye axe and receive not, because ye axe a mysse: even to con-

## RHEIMS 1582

are made after the similitude of God. <sup>10</sup> Out of the self same mouth procedeth blessing and cursing. These things must not be so done my brethren. <sup>11</sup> Doth the fountaine give forth out of one hole sweete and soure water? <sup>12</sup> Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither can the salt water yeld sweete.

<sup>13</sup> Who is wise and hath knowledge among you? Let him shew by good conversation his working in mildenesse of wisdom. <sup>14</sup> But if you have bitter zeale, and there be contentions in your hartes: glorie not and be not liars against the truth. <sup>15</sup> for this is not wisdom descending from above: but earthly, sensual, divelish. <sup>16</sup> For where zeale and contention is: there is inconstancie, and every perverse worke. <sup>17</sup> But the wisdom that is from above, first certes is chast: then peaceable, modest, suasible, consenting to the good, ful of mercie and good fruites, not judging, without simulation. <sup>18</sup> And the frute of justice, in peace is sowed, to them that make peace.

**4** From whence are warres and contentions among you? Are they not hereof? of your concupiscences which warre in your membres? <sup>2</sup> You covet: and have not. you kil, and envie: and can not obtaine. you contend and warre: and you have not, because you aske not. <sup>3</sup> You aske, and receive not: because you aske amisse: that you

## GREAT BIBLE (1539) 1540

<sup>10</sup> Out of one mouth proceedeth blessing and cursynge. My brethren, these thinges ought not so to be. <sup>11</sup> Doth a fountayne send forth at one place swete water and bytter also? <sup>12</sup> Can the fygge tree (my brethren) beare olyve beries: ether a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. <sup>13</sup> Yf eny man be wyse and endued with knowledge amonge you, let hym shewe his workes out of good conversacion with mekenes of wysdome.

<sup>14</sup> But yf ye have bytter envyeng and stryfe in your herte, rejoyce not: nether be lyars agaynst the trueth: <sup>15</sup> For soch wysdome descendeth not from above: but is erthy, naturall, and divelisshe. <sup>16</sup> For wher envyeng and strife is, there is unstablenes, and all manner of evyll workes. <sup>17</sup> But the wysdome that is from above, is first pure, then peasable, gentle, and easy to be entreated, full of mercy and good frutes, without judging, without simulation: <sup>18</sup> yee, and the frute of ryghtewesnes is sown in peace, of them that mayntene peace.

**4** From whence cometh warre, and fyghtynge amonge you? come they not here hence? even of youre lustes, that fight in your membres? <sup>2</sup> Ye lust, and have not. Ye envye and have indignacyon, and can not obtayne. Ye fight and warre. Ye have not because ye aske not. <sup>3</sup> Ye aske and receive not, because ye aske amysse:

## KJ (1611) 1873

after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing. My brethren, these *things* ought not so to be. <sup>11</sup> Doth a fountain send forth at the same place sweet *water* and bitter? <sup>12</sup> Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain *both* yield salt water and fresh.

<sup>13</sup> Who *is* a wise *man* and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your hearts, glory not, and lie *not* against the truth. <sup>15</sup> This wisdom descendeth not from above, but *is* earthly, sensual, devilish. <sup>16</sup> For where envying and strife *is*, there *is* confusion and every evil work. <sup>17</sup> But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intrated, full of mercy and good fruits, without partiality, and without hypocrisy. <sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace.

**4** From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your membres? <sup>2</sup> Ye lust, and have not: ye <sup>||</sup> kill, and desire *to have*, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. <sup>3</sup> Ye ask, and receive not, because

<sup>||</sup> [Or, *envy*].

## GENEVA BIBLE (1560) 1562

tude of God. <sup>10</sup> Out of one mouth proceedeth blessings and cursing: my brethren, these thyngs ought not so to be. <sup>11</sup> Doeth a fountaine send forth at one place swete (water) and bytter? <sup>12</sup> Can the figge tre, my brethren, bring forth the olives, other a vine figges? so can no fountaine make bothe salte water and swete. <sup>13</sup> Who is a wyse man and endued with knowledge amonge you? let hym shewe by good conversation hys workes in mekenes of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your hearts, rejoyce not, nether be lyers against the trueth. <sup>15</sup> This wisdom descendeth not from above, but (is) earthlie, sensual, and divelish. <sup>16</sup> For where envying and strife (is,) there (is) sedition, and all maner of evill workes. <sup>17</sup> But the wisdom that (is) from above is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good frutes with out judging, and without hypocrisie. <sup>18</sup> And the frute of ryghteousnes is sown in peace, of them that make peace.

4 From whence (are) warres and contentions among you? are they not hence, (even) of your lustes, that fight in your members? <sup>2</sup> Ye luste, and have not: ye envie, and have indignation, and can not obteyne: ye fight and warre, and get nothing, because ye aske not. <sup>3</sup> Ye aske, and receyve not because ye aske amisse, that

## (RV 1881) ASV 1901

who are made after the likeness of God: <sup>10</sup> out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Doth the fountain send forth from the same opening sweet *water* and bitter? <sup>12</sup> Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

<sup>13</sup> Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. <sup>14</sup> But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. <sup>15</sup> This wisdom is not a *wisdom* that cometh down from above, but is earthly, sensual, devilish. <sup>16</sup> For where jealousy and faction are, there is confusion and every vile deed. <sup>17</sup> But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. <sup>18</sup> And the fruit of righteousness is sown in peace for them that make peace.

4 Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members? <sup>2</sup> Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. <sup>3</sup> Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in

## BISHOPS' BIBLE (1568) 1602

tude of God. <sup>10</sup> Out of one mouth proceedeth blessing and cursing: My brethren, these things ought not so to be. <sup>11</sup> Doeth a fountaine send foorth at one hole sweete *water* and bitter *also*? <sup>12</sup> Can the figge tree, my brethren, beare Olive beries? either a Vine beare figs? so *can* no fountaine give both salt water, and fresh also. <sup>13</sup> Who is a wise man, and endued with knowledge among you? let him shewe his workes out of a good conversation with meeknesse of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your heart, glory not, neither bee liers against the trueth. <sup>15</sup> For such wisdom descendeth not from above: but is earthly, sensuall, and devilish. <sup>16</sup> For where envying and strife is, there is sedition, and all maner of evill workes. <sup>17</sup> But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be entreated, full of mercie and good fruites, without judging, without simulation. <sup>18</sup> Yea, and the fruite of righteousness is sown in peace, of them that make peace.

4 From whence commeth warres and fightings among you? Come they not here hence, *even* of your lustes that fight in your members? <sup>2</sup> Ye lust, and have not: yee envie, and have indignation, and cannot obtaine: Yee fight and warre: yee have not, because yee aske not. <sup>3</sup> Ye aske, and receive not, because ye aske amisse, even to consume

## RSV (1946) 1960

<sup>10</sup> From the same mouth come blessing and cursing. My brethren, this ought not to be so. <sup>11</sup> Does a spring pour forth from the same opening fresh water and brackish? <sup>12</sup> Can a fig tree, my brethren, yield olives, or a grapevine figs? No more can salt water yield fresh.

<sup>13</sup> Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. <sup>14</sup> But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. <sup>15</sup> This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. <sup>16</sup> For where jealousy and selfish ambition exist, there will be disorder and every vile practice. <sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. <sup>18</sup> And the harvest of righteousness is sown in peace by those who make peace.

4 What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? <sup>2</sup> You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. <sup>3</sup> You ask and do not receive, because you ask wrongly, to spend it on your

## TYNDALE (1525) 1535

sume it apon youre voluptuousnes. <sup>4</sup>Ye advouterars, and wemen that breke matrimonie: knowe ye not how that the frensshippe of the worlde is ennimite to godwarde? Whosoever wilbe a frende of the worlde, is made the enemye of God. <sup>5</sup>Ether do ye thinke that the scripture sayth in vayne. The sprite that dwelleth in you, lusteth even contrary to envye: <sup>6</sup>but geveth more grace.

<sup>7</sup>Submit youre selves to God, and resist the devyll, and he will flye from you. <sup>8</sup>Drawe nye to God and he will drawe nye to you. Clense youre hondes ye synners, and pourdge youre hertes ye waverynge mynded. <sup>9</sup>Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornynge, and youre joye to hevynes. <sup>10</sup>Cast doune youre selves before the Lorde, and he shall lyft you up. <sup>11</sup>Backbyte not one another, brethren. He that backbyteth his brother, and he that judgeth his brother, backbyteth the lawe, and judgeth the lawe. But and yf thou judge the lawe, thou art not an observer of the lawe: but a judge. <sup>12</sup>Ther is one lawe geve, which is able to save and to destroye. What are thou that judgest a nother man?

<sup>13</sup>Go to now ye that saye: to daye and to morow let us go into soche a cite and continue there a yeaere and bye and sell, and wyne: <sup>14</sup>and yet cannot tell what shall happen to morowe. For what thinge is youre lyfe? It is even a vapoure that apereth for a lytell tyme, and then vanyssheth awaye: <sup>15</sup>For that ye ought to saye: yf the Lorde will and

## RHEIMS 1582

may consume it on your concupiscences. <sup>4</sup>Advouterers, know you not that the frendship of this world, is the enemye of God? Whosoever therefore wil be a frende of this world: is made an enemye of God. <sup>5</sup>Or do you thinke that the Scripture saieth in vaine: *To envie doth the spirit covet which dwelleth in you?* <sup>6</sup>And giveth greater grace. For the which cause it saith, *God resisteth the proud, and giveth grace to the humble.*

<sup>7</sup>Be subject therefore to God, but resist the Devil, and he wil flee from you. <sup>8</sup>Approche to God, and he wil approche to you. Cleanse your handes, ye sinners: and purifie your hartes, ye double of minde. <sup>9</sup>Be miserable, and mourne, and weepe: let your laughter be turned into mourning: and joy, into sorow. <sup>10</sup>Be humbled in the sight of our lord, and he wil exalt you. <sup>11</sup>Detraete not one from an other my brethren. He that detracteth from his brother, or he that judgeth his brother, detracteth from the Law, and judgeth the Law. But if thou judge the Law, thou art not a doer of the Law, but a judge. <sup>12</sup>For there is one law-maker, and judge that can destroy and deliver. <sup>13</sup>But thou, what art thou that judgest thy neighbour?

Behold now you that say, Today or to morow we wil goe into that citie, and there certes wil spend a yere, and wil traficke, and make our gaine (<sup>14</sup>who are ignorant what shal be on the morow. For what is your life? It is a vapour appearing for a litle while, and afterward it shal vanish away) <sup>15</sup>for that you should say, If our Lord wil: and, If

## GREAT BIBLE (1539) 1540

even to consume it upon your lustes. <sup>4</sup>Ye advouterars, and wemen that breke matrimonye: knowe ye not how that the frendshyp of the worlde, is enmytie with God? whosoever therefore wilbe a frende of the worlde, is made the enemye of God. <sup>5</sup>Ether do ye thynke that the scripture sayth in vayne. The sprete that dwelleth in us, lusteth even contrary to envy: <sup>6</sup>but geveth more grace (*wherfore he sayeth: God resisteth the proude, but geveth grace unto the lowely.*)

<sup>7</sup>Submit your selves therfore to God: but resyst the devyll, and he will flye from you. <sup>8</sup>Drawe nye to God, and he will drawe nye to you. Clense your handes ye sinners, and pource your hertes ye waveryng mynded. <sup>9</sup>Suffre afflictions: and mourne, and wepe. Let your laughter be turned to mornynge, and youre joye to hevynes. <sup>10</sup>Humble youre selves in the sight of the lord, and he shal lyft you up. <sup>11</sup>Backbyte not one another, brethren. He that backbyteth his brother, and he that judgeth hys brother, backbyteth the lawe, and judgeth the lawe. But and yf thou judge the lawe, thou art not an observer of the lawe: but a judge. <sup>12</sup>Ther is one lawe geve (*and judge*) which is able to save and to destroye. What art thou that judgest another? <sup>13</sup>Go to now ye that saye: to daye and to morow let us go into soch a cite, and continue there a yeaere, and bye and sell, and wyne: <sup>14</sup>and yet can not ye tell, what shall happen on the morow. For what thing is your lyfe? It is even a vapour, that apereth for a lytell time, and then vanisseth awaye: <sup>15</sup>For that ye ought to saye: yf

## KJ (1611) 1873

ye ask amiss, that ye may consume *it* upon your lusts. <sup>4</sup>Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. <sup>5</sup>Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy? <sup>6</sup>But he giveth more grace. Wherefore *he* saith, God resisteth the proud, but giveth grace unto the humble. <sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. <sup>9</sup>Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. <sup>10</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

<sup>11</sup>Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. <sup>12</sup>There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

<sup>13</sup>Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: <sup>14</sup>whereas ye know not what *shall be* on the morrow: for what *is* your life? It is even a vapour, that appeareth for a little *time*, and then vanisheth away. <sup>15</sup>For that ye *ought* to say, If the Lord will, we shall live, and do

## GENEVA BIBLE (1560) 1562

ye myght consume it on your lustes. <sup>4</sup>Ye adulterers and adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? Whosoever therefore will be a friend of the worlde, maketh him selfe the enemy of God. <sup>5</sup>Do ye thinke that the Scripture sayth in vaine, The spirit that dwelleth in us, lusteth after envie? <sup>6</sup>But (the Scripture) offereth more grace (and) therefore sayth, God resisteth the proude, and giveth grace to the humble. <sup>7</sup>Submit your selves to God: resist the devil, and he will flee from you. <sup>8</sup>Drawe nere to God, and he will drawe nere to you. Clense your hands, ye sinners, and purge your hearts, ye wavering minded. <sup>9</sup>Suffer afflictions, and sorowe ye, and wepe: let your laughter be turned into mournyng, and (your) joye into heavines. <sup>10</sup>Cast downe your selves before the Lord, and he wil lift you up. <sup>11</sup>Speake not evill one of another, brethren. He that speaketh evill of hys brother, or he that condemneth his brother, speaketh evill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a judge. <sup>12</sup>There is one Law giver, whiche is able to save, and to destroye. Who art thou that judgest another man? <sup>13</sup>Go to nowe ye that saye, To daye or to morowe we wyll go into suche a citie, and continue there a yere, and bye and sel, and get gaine. <sup>14</sup>[And yet ye can not tell what (shalbe) to morowe. For what is your lyfe? It is even a vapour that appeareth for a litle time, and afterwarde vanisheth away.] <sup>15</sup>For that ye ought to say, If the Lord wyll, and, If we live, we wil

## (RV 1881) ASV 1901

your pleasures. <sup>4</sup>Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. <sup>5</sup>Or think ye that the scripture speaketh in vain? Doth the spirit which <sup>b</sup>he made to dwell in us long unto envying? <sup>6</sup>But he giveth more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble. <sup>7</sup>Be subject therefore unto God; but resist the devil, and he will flee from you. <sup>8</sup>Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. <sup>9</sup>Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. <sup>10</sup>Humble yourselves in the sight of the Lord, and he shall exalt you.

<sup>11</sup>Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. <sup>12</sup>One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbor?

<sup>13</sup>Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: <sup>14</sup>whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away. <sup>15</sup>For that ye ought to say, If the Lord will, we shall both live, and do

<sup>b</sup> Some ancient authorities read *dwelleth* in us.

## BISHOPS' BIBLE (1568) 1602

it upon your lustes. <sup>4</sup>Yee adulterers, and adulteresses, know you not howe that the friendship of the world is enimitie with God? whosoever therefore wil be a friend of the world, is made the enemy of God. <sup>5</sup>Either doe yee thinke that the Scripture saith in vaine, The spirit that dwelleth in us lusteth to envie? <sup>6</sup>But *the Scripture* offereth more grace, and therefore saith, God resisteth the proud, but giveth grace unto the lowly. <sup>7</sup>Submit your selves therefore to God: but resist the devil, and he will flie from you. <sup>8</sup>Draw nigh to God, and he wil draw nigh to you: cleanse your hands *ye* sinners, and purifie your hearts *ye* double minded. <sup>9</sup>Suffer afflictions, and mourne, and weepe: let your laughter bee turned to mourning, and your joy to heavinesse. <sup>10</sup>Humble your selves in the sight of the Lord, and he shall lift you up. <sup>11</sup>Backbite not one another, brethren: Hee that backbiteth his brother, and he that judgeth his brother, backbiteth the law, and judgeth the law: but and if thou judge the law, thou art not an observer of the law, but a judge. <sup>12</sup>There is one lawgiver, which is able to save, and to destroy: What art thou that judgest another? <sup>13</sup>Go to now ye that say, Today and to morow let us go into such a city, and continue there a yere, and buy, and sell, and win: <sup>14</sup>(And yet can yee not tell what *shall happen* on the morow: For what thing is your life? It is even a vapour that appeareth for a litle *time*, and then he vanisheth away) <sup>15</sup>For that ye ought to say, If the Lord wil, and, If we live, let us do this, or that.

## RSV (1946) 1960

passions. <sup>4</sup>Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is in vain that the scripture says, "He yearns jealously over the spirit which he has made to dwell in us"? <sup>6</sup>But he gives more grace: therefore it says, "God opposes the proud, but gives grace to the humble." <sup>7</sup>Submit yourselves therefore to God. Resist the devil and he will flee from you. <sup>8</sup>Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to dejection. <sup>10</sup>Humble yourselves before the Lord and he will exalt you.

<sup>11</sup>Do not speak evil against one another, brethren. He that speaks evil against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. <sup>12</sup>There is one lawgiver and judge, he who is able to save and to destroy. But who are you that you judge your neighbor?

<sup>13</sup>Come now, you who say, "Today or tomorrow we will go into such and such a town and spend a year there and trade and get gain"; <sup>14</sup>whereas you do not know about tomorrow. What is your life? For you are a mist that appears for a little time and then vanishes. <sup>15</sup>Instead you ought to say, "If the Lord wills, we shall live and we shall

## TYNDALE (1525) 1535

yf we lyve, let us do this or that. <sup>16</sup> But now ye rejoyce in youre bostynges. All soche rejoysynge is evyll. <sup>17</sup> Therefore to him that knoweth how to do good, and doth it not, to him it is synne.

**5** Go to now ye ryche men. Wepe, and howle on youre wretchednes that shall come upon you. <sup>2</sup> Your riches is corrupte, youre garmentes are motheaten. <sup>3</sup> Your golde and youre silver are cankered, and the rust of them shall be a wytnes unto you, and shall eate youre flesshe, as it were fyre. Ye have heaped treasure to gedder in youre last dayes: <sup>4</sup> Beholde the hyre of the labourers which have reped doune youre felde (which hyre is of you kept backe by fraude) cryeth: and the cryes of them which have reped, are entred into the eares of the Lorde Sabbaoth. <sup>5</sup> Ye have lyved in pleasure on the erth and in wantannes. Ye have norysshed youre hertes, as in a daye of slaughter. <sup>6</sup> Ye have condemned and have kylled the just and he hath not resisted you.

<sup>7</sup> Be pacient therfore brethren unto the commynge of the Lorde. Beholde the husbnde man wayteth for the precious frute of the erth, and hath longe pacience ther upon, untill he receave (the erly and the latter rayne.) <sup>8</sup> Be ye also pacient therfore and settle youre hertes, for the commynge of the Lorde draweth nye. <sup>9</sup> Grodge not one agaynst another brethren, lest ye be dampned. Beholde the judge stondesth before the dore. <sup>10</sup> Take (my brethren) the Prophetes for an ensample of sufferynge adversitie, and of longe pacience,

## RHEIMS 1582

we shal live, we wil doe this or that. <sup>16</sup> But now you rejoyce in your arrogancies. Al such rejoycing, is wicked. <sup>17</sup> To one therfore knowing to doe good, and not doing it: to him it is sinne.

**5** Goe to now ye riche men, weepe, howling in your miseries which shal come to you. <sup>2</sup> Your riches are corrupt: and your garmentes are eaten of mothes. <sup>3</sup> Your gold and silver is rusted: and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You have stored to your selves wrath in the last daies. <sup>4</sup> Behold the hire of the workemen that have reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth. <sup>5</sup> You have made merie upon the earth: and in riotousnes you have nourished your hartes in the day of slaughter. <sup>6</sup> You have presented, and slaine the just one: and he resisted you not.

<sup>7</sup> Be patient therfore brethren, until the comming of our Lord. Behold, the husband man expecteth the pretious fruite of the earth: patiently bearing til he receive the timely and the lateward. <sup>8</sup> Be you also patient, and confirme your hartes: because the comming of our Lord wil approche. <sup>9</sup> Grudge not brethren one against an other: that you be not judged. Behold, the judge standeth before the gate. <sup>10</sup> Take an example, brethren, of labour and patience, the prophetes: which spake in the name of our Lord.

## GREAT BIBLE (1539) 1540

the Lord will, and yf we lyve, let us do this or that. <sup>16</sup> But now ye rejoyce in your boastynges. All soch rejoysynge is evyll. <sup>17</sup> Therefore to hym that knoweth how to do good, and doth it not, to hym it is synne.

**5** Go to now ye ryche men. Wepe, and howle on your wretchednes that shal come upon you. <sup>2</sup> Your riches is corrupte, your garmentes are motheaten, <sup>3</sup> Your golde and sylver is cankered, and the rust of them shall be a wytnes unto you, and shall eate youre flesshe as it were fyre.

Ye have heaped treasure together (*even wrath to your selves*) in your last dayes: <sup>4</sup> Beholde the hyre of labourers which have reaped doune youre felde (which hyre is of you kept backe by fraude) cryeth: and the cryes of them which have reaped, are entred in to the eares of the Lord Sabaoth. <sup>5</sup> Ye have lyved in pleasure on the erthe, and bene wantan. Ye have norysshed youre hertes, as in a daye of slaughter. <sup>6</sup> Ye have condemned and kylled the just, and he hath not resisted you.

<sup>7</sup> Be pacient therfore brethren, unto the commynge of the Lord. Beholde, the husbnde man wayteth for the precyous frute of the earth, and hath longe pacience ther upon, untill he receave the early and the latter rayne. <sup>8</sup> Be ye also pacient therfore, and settle youre hertes, for the commynge of the Lorde draweth nye. <sup>9</sup> Grudge not one agaynst another brethren lest ye be damned. Beholde, the judge standeth before the dore. <sup>10</sup> Take (my brethren) the Prophetes for an ensample of sufferinge adversytie, and of

## KJ (1611) 1873

this, or that. <sup>16</sup> But now ye rejoice in your boastings: all such rejoicing is evil. <sup>17</sup> Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

**5** Go to now, ye rich *men*, weep and howl for your miseries that shall come upon *you*. <sup>2</sup> Your riches are corrupted, and your garments are motheaten. <sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as *it were* fire: ye have heaped treasure together for the last days. <sup>4</sup> Behold, the hire of the labourers which have reaped *down* your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. <sup>5</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. <sup>6</sup> Ye have condemned *and* killed the just; *and* he doth not resist you.

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. <sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. <sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. <sup>10</sup> Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction,

## GENEVA BIBLE (1560) 1562

do this or that. <sup>16</sup> But now ye rejoyce in your boastings: all suche rejoycing is evil. <sup>17</sup> Therefore, to him that knoweth howe to do wel, and doeth it not, to him it is sinne.

**5** Go to nowe, ye ryche men: wepe, and howle for your miseries that shall come upon you. <sup>2</sup> Your riches are corrupt: and your garments are moth eaten. <sup>3</sup> Your Golde and Silver is cankered, and the rust of them shalbe a wytnes agaynste you, and shall eat your fleshe as (it were) fyre. Ye have heaped up treasure for the last dayes. <sup>4</sup> Beholde, the hyre of the laborers, which have reaped your fields [whiche is of you kept backe by fraude] cryeth, and the cries of them which have reaped, are entred into the eares of the Lord of hostes. <sup>5</sup> Ye have lived in pleasure on the earthe, and in wantonnes. Ye have nourished your hearts as in a day of slaughter. <sup>6</sup> Ye have condemned (and) have killed the juste, and he hathe not resisted you. <sup>7</sup> Be pacient therefore, brethren, unto the commying of the Lorde. Beholde, the housband man waiteth for the precious frute of the earth, and hathe longe pacience for it, untill he receive the former, and the latter rayne. <sup>8</sup> Be ye also pacient therefore and settle your hearts: for the commying of the Lord draweth nere. <sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: beholde, the judge standeth before the doore. <sup>10</sup> Take, my brethren, the Prophets for an ensample of suffering adversitie, and of long pacience, whiche have

## (RV 1881) ASV 1901

this or that. <sup>16</sup> But now ye glory in your vauntings: all such glorying is evil. <sup>17</sup> To him therefore that knoweth to do good, and doeth it not, to him it is sin.

**5** Come now, ye rich, weep and howl for your miseries that are coming upon you. <sup>2</sup> Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup> Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. <sup>4</sup> Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. <sup>5</sup> Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. <sup>6</sup> Ye have condemned, ye have killed the righteous one; he doth not resist you.

<sup>7</sup> Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. <sup>8</sup> Be ye also patient; establish your hearts: for the coming of the Lord is at hand. <sup>9</sup> Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. <sup>10</sup> Take, brethren, for an example of suffering and of patience, the

## BISHOPS' BIBLE (1568) 1602

<sup>16</sup> But now ye rejoyce in your boastings: All such rejoycing is evill. <sup>17</sup> Therefore to him that knoweth how to do good, and doth it not, to him it is sinne.

**5** Go to now ye rich men, weepe, and howle for your miseries that shall come upon you. <sup>2</sup> Your riches be corrupt, your garments are motheaten: <sup>3</sup> Your golde and silver is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire. Ye have heaped treasure together in the last dayes. <sup>4</sup> Beholde, the hire of the labourers which have reaped downe your fields, which hire is of you kept backe by fraud, crieth: and the cries of them which have reaped, are entred into the eares of the Lord of Sabboth. <sup>5</sup> Ye have lived in pleasure on the earth, and beene wanton: Ye have nourished your hearts, as in the day of slaughter. <sup>6</sup> Ye have condemned and killed the just, and he doth not resist you. <sup>7</sup> Be patient therefore, brethren, unto the comming of the Lord: beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience thereupon, untill he receive the early and latter raine. <sup>8</sup> Be ye also patient, and settle your hearts: for the comming of the Lord draweth nigh. <sup>9</sup> Grudge not one against another, brethren, lest ye be damned: behold, the judge standeth before the doore. <sup>10</sup> Take, my brethren, the Prophets for an example of suffering adversitie, and of patience, which spake in the name

## RSV (1946) 1960

do this or that." <sup>16</sup> As it is, you boast in your arrogance. All such boasting is evil. <sup>17</sup> Whoever knows what is right to do and fails to do it, for him it is sin.

**5** Come now, you rich, weep and howl for the miseries that are coming upon you. <sup>2</sup> Your riches have rotted and your garments are moth-eaten. <sup>3</sup> Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. <sup>4</sup> Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup> You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. <sup>6</sup> You have condemned, you have killed the righteous man; he does not resist you.

<sup>7</sup> Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand. <sup>9</sup> Do not grumble, brethren, against one another, that you may not be judged; behold, the Judge is standing at the doors. <sup>10</sup> As an example of suffering and patience, brethren, take the prophets who

## TYNDALE (1525) 1535

which spake in the name of the Lorde. <sup>11</sup> Beholde we counte them happy which endure. Ye have hearde of the pacience of Job, and have knowen what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

<sup>12</sup> But above all thinges my brethren, sweare not, nether by heven, nether by the erth, nether by eny other othe. Let youre ye be ye, and youre naye naye: lest ye faule into ypocrecy. <sup>13</sup> Yf eny of you be evyll vexed, let him praye. Yf eny of you be mery, let him singe Psalmes. <sup>14</sup> Yf eny be diseased amonge you, let him call for the elders of the congregacion, and let them praye over him, and anoynte him with oyle in the name of the Lorde: <sup>15</sup> and the prayer of fayth shall save the sicke, and the Lorde shall rayse him up: and yf he have committed synnes, they shalbe forgiven him.

<sup>16</sup> Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a ryghteous man avayleth moche, yf it be fervent. <sup>17</sup> Helyas was a man mortall even as we are and he prayed in his prayer, that it myght not rayne: and it rayned not on the erth by the space of thre yeares and sixe monethes. <sup>18</sup> And he prayed agayne, and the heven gave rayne and the erth brought forth her frute.

<sup>19</sup> Brethren yf eny of you erre from the trueth and a nother convert him, <sup>20</sup> let the same knowe that he which converted the synner from goyng a straye out of his waye, shall save a soule from deeth, and shall hyde the multitude of synnes.

## RHEIMS 1582

<sup>11</sup> Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitieful. <sup>12</sup> But before al things my brethren, sweare not, neither by heaven, nor by earth, nor other othe whatsoever. But let your talke be, yea, yea: no, no: that you fall not under judgement.

<sup>13</sup> Is any of you in heavinesse? let him pray. Is he of a cheereful hart? let him sing. <sup>14</sup> Is any man sicke among you? let him bring in the priestes of the Church, and let them pray over him, anointing him with oile in the name of our Lord. <sup>15</sup> and the praier of faith shal save the sicke: and our Lord shal lift him up: and if he be in sinnes, they shal be remitted him. <sup>16</sup> Confesse therefore your sinnes one to an other: and pray one for an other that you may be saved. For the continual praier of a just man availeth much. <sup>17</sup> Elias was a man like unto us passible: and with praier he praied that it might not raine upon the earth, and it rained not for thre yeres and sixe monethes. <sup>18</sup> And he praied agayne: and the heaven gave raine, and the earth yelded her fruite.

<sup>19</sup> My brethren, if any of you shal erre from the truth, and a man convert him: <sup>20</sup> he must know that he which maketh a sinner to be converted from the errour of his way, shal save his soule from death, and covereth a multitude of sinnes.

## GREAT BIBLE (1539) 1540

pacience, which spake in the name of the Lorde. <sup>11</sup> Beholde, we counte them happy which endure. Ye have heard of the pacience of Job, and have knowen what ende the Lorde made. For the Lord is very pitiefull and mercyfull.

<sup>12</sup> But above all thynges my brethren sweare not, nether by heven, nether by earth, nether eny other othe. Let your yee be yee, and your naye naye: lest ye fall into ypocrisy, <sup>13</sup> If any of you be vexed, let him praye. If eny of you be mery, let him synge Psalmes. <sup>14</sup> If eny be diseased amonge you, let hym call for the elders of the congregacyon, and let them praye over him, and anoynte him with oyle in the name of the Lorde, <sup>15</sup> and the prayer of fayth shall save the sycke, and the Lord shal rayse him up: and yf he have commytted synnes, they shalbe forgiven hym.

<sup>16</sup> Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. For the fervent prayer of a ryghteous man avayleth moch. <sup>17</sup> Helyas was a man under infirmitees even as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earthe by the space of thre yeares and syxe monethes. <sup>18</sup> And he prayed agayne, and the heaven gave rayne, and the earth brought forth her frute.

<sup>19</sup> Brethren, yf eny of you do erre from the trueth and another convert hym, <sup>20</sup> let the same knowe that he which converteth the synner from goyng a straye out of hys waye, shall save a soule from deeth, and shal hyde the multitude of synnes.

## KJ (1611) 1873

and of patience. <sup>11</sup> Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. <sup>12</sup> But above all *things*, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. <sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous *man* availeth much. <sup>17</sup> Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth *by the space of* three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup> Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup> let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## GENEVA BIBLE (1560) 1562

spoken in the Name of the Lord. <sup>11</sup> Beholde, we count them blessed whiche endure. Ye have heard of the pacience of Job, and have knowen what end the Lord (made) For the Lord is verie pitiful and mercifull. <sup>12</sup> But before all thyngs, my brethren, swære not, nether by heaven, nor by earth, nor by anie other othe: but let your yea, be yea, and (your) naye, naye, lest ye fall into condemnation. <sup>13</sup> Is anie among you afflicted? Let him pray. Is anie merie? Let him sing. <sup>14</sup> Is anie sicke among you? Let hym call for the Elders of the Church, and let them praye for him, and anoint hym with oyle in the Name of the Lord. <sup>15</sup> And the prayer of fayth shal save the sicke, and the LORDE shall rayse him up: and if he have committed sinne, it shalbe forgiven hym. <sup>16</sup> Acknowledge your fautes one to another, and pray one for another, that ye may be healed: for the prayer of a ryghteous man availeth much, if it be fervent. <sup>17</sup> Helias was a man subject to lyke passions as we are, and he prayed earnestlye that it myght not rayne, and it rained not on the earth for three yerres and six moneths. <sup>18</sup> And he prayed agayne, and the heaven gave rayne, and the earth brought forth her frute. <sup>19</sup> Brethren, if anye of you hathe erred frome the trueth, and some man hathe converted hym. <sup>20</sup> Let him knowe that he whiche hathe converted the sinner from goyng astraye out of his way, shal save a soule from death, and shal hide a multitude of sinnes.

## (RV 1881) ASV 1901

prophets who spake in the name of the Lord. <sup>11</sup> Behold, we call them blessed that endured; ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

<sup>12</sup> But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

<sup>13</sup> Is any among you suffering? let him pray. Is any cheerful? let him sing praise. <sup>14</sup> Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. <sup>16</sup> Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. <sup>17</sup> Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. <sup>18</sup> And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup> My brethren, if any among you err from the truth, and one convert him; <sup>20</sup> let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

## BISHOPS' BIBLE (1568) 1602

of the Lord. <sup>11</sup> Beholde, we count them happy which endure. Ye have heard of the patience of Job, and have seene the end of the Lord: For the Lord is very pitifull and mercifull. <sup>12</sup> But above all things, my brethren, swære not, neither by heaven, neither by the earth, neither by any other othe: Let your yea, be yea, and your nay, nay, lest ye fall into condemnation. <sup>13</sup> Is any among you afflicted? let him pray. Is any mery? let him sing Psalmes. <sup>14</sup> Is any diseased among you? let him call for the Elders of the Church, and let them pray for him, and anoint him with oile in the name of the Lord: <sup>15</sup> And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if hee have committed sinnes, they shalbe forgiven him. <sup>16</sup> Knowledge your faults one to another, and pray one for another, that ye may be healed: For the fervent prayer of a righteous man availeth much. <sup>17</sup> Elias was a man under infirmities, even as wee are, and hee prayed in his prayer that it might not raine: and it rained not on the earth by the space of three yerres and sixe moneths. <sup>18</sup> And hee prayed againe, and the heaven gave raine, and the earth brought forth her fruit. <sup>19</sup> Brethren, if any of you doe erre from the trueth, and another convert him, <sup>20</sup> Let the same know, that he which converteth the sinner from going astray out of his way, shall save a soule from death, and shall hide the multitude of sinnes.

## RSV (1946) 1960

spoke in the name of the Lord. <sup>11</sup> Behold, we call those happy who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

<sup>12</sup> But above all, my brethren, do not swear, either by heaven or by earth or with any other oath, but let your yes be yes and your no be no, that you may not fall under condemnation.

<sup>13</sup> Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise. <sup>14</sup> Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. <sup>16</sup> Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects. <sup>17</sup> Elijah was a man of like nature with ourselves and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup> Then he prayed again and the heaven gave rain, and the earth brought forth its fruit.

<sup>19</sup> My brethren, if any one among you wanders from the truth and some one brings him back, <sup>20</sup> let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

° Some ancient authorities read *know ye*.



Tyndale (1525) 1535  
THE FYRST EPISTLE OF SAYNCT PETER THE APOSTLE.

Great Bible (1539) 1540  
THE FYRST EPISTLE OF SAYNCT PETER THE APOSTLE.

Geneva Bible (1560) 1562  
THE FIRST EPISTLE GENERAL OF PETER.

Bishops' Bible (1568) 1602  
THE FIRST EPISTLE OF SAINT PETER THE APOSTLE.

Rheims 1582  
THE FIRST EPISTLE OF PETER THE APOSTLE.

King James Version (1611) 1873  
THE FIRST EPISTLE GENERAL OF PETER.

American Standard Version (1881) 1901  
THE FIRST EPISTLE OF PETER

Revised Standard Version (1946) 1960  
THE FIRST LETTER OF PETER

## TYNDALE (1525) 1535

1 Peter an Apostle of Jesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asya, and Bethynia, <sup>2</sup>electe by the forknowledge of God the father thorow the sanctifyng of the sprete, unto obedience and sprinklynge of the bloud of Jesus Christ.

Grace be with you and peace be multiplyed.

<sup>3</sup>Blessed be God the father of oure Lorde Jesus Christ, which thorow is \* abundant mercye begat us agayne unto a lyvely hope, by the resurreccion of Jesus Christ from deeth, <sup>4</sup>to enjoye an inheritaunce inmortall and undefiled, and that perisssheth not, reserved in heven for you, <sup>5</sup>which are kept by the power of God thorow fayth, unto salvacion, which salvacion is prepared all redy to be shewed in the last tyme, <sup>6</sup>in the which tyme ye shall rejoyce, though now for a season (yfnede require) ye are in hevynes, <sup>7</sup>thorowe manifolde temptacions, that youre fayth once tryed, beinge moche more precious then golde that perisssheth (though it be tryed with fyre) myghtbe founde unto lawde, glory, and honoure, at the apperynge of Jesus Christ: <sup>8</sup>whom ye have not sene and yet love him, in whom even now, though ye se him not, yet beleve, and rejoyce with joye unspeakable and glorious: <sup>9</sup>receavyng the ende of youre fayth, the salvacion of youre soules.

<sup>10</sup>Of which salvacion have the Prophetes enquired and searched, which prophesied of the grace that shuld come

## RHEIMS 1582

1 Peter an Apostle of JESUS Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>according to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the bloud of JESUS Christ: Grace to you and peace be multiplied.

<sup>3</sup>Blessed be God and the father of our Lord JESUS Christ, who according to his great mercie hath regenerated us unto a lively hope, by the resurrection of JESUS Christ from the dead, <sup>4</sup>unto an inheritance incorruptible, and incontaminate, and that can not fade, conserved in the heavens in you, <sup>5</sup>(who in the vertue of God are kept by faith unto salvation) ready to be revealed in the last time. <sup>6</sup>wherein you shal rejoyce, a litle now if you must be made heavy in diverse tentations: <sup>7</sup>that the probation of your faith much more pretious then gold (which is proved by the fire) may be found unto praise and glorie and honour in the revelation of JESUS Christ: <sup>8</sup>whom having not seen, you love: in whom now also not seing you beleve: and beleiving you rejoyce with joy unspeakable and glorified, <sup>9</sup>receiving the end of your faith, the salvation of your soules. <sup>10</sup>Of the which salvation the Prophetes inquired and searched, which prophecied of the grace to come in

## GREAT BIBLE (1539) 1540

1 Peter an Apostle of Jesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, and Bethinia, <sup>2</sup>electe according to the for knowledge of God the father thorow the sanctifyng of the sprete unto obedience and princkling of the bloude of Jesus Christ.

Grace be with you and peace be multiplied

<sup>3</sup>Blessed be God the father of oure Lord Jesus Christ, which according to his abundant mercye begat us agayne unto a lyvely hope (by that that Jesus Christ rose agayne from deeth) <sup>4</sup>to an inheritaunce immortall and undefyled, and that perisssheth not, reserved in heaven for you, <sup>5</sup>which are kept by the power of God thorow fayth, unto salvacion, which is prepared allready to be shewed in the last tyme, <sup>6</sup>in the which ye rejoyce, though now for a season (yf nede require) ye are in hevynes, thorowe manifolde temptacyons, <sup>7</sup>that the triall of your faith being moche more precious then golde that peryssheth (though it be tryed with fyre) myght be founde unto laude, glory and honoure, at the apperynge of Jesus Christ, <sup>8</sup>whom ye have not sene, and yet love him, in whome even now, though ye se him not, yet do you beleve, and rejoyce wyth joye unspeakable and glorious <sup>9</sup>receavyge \* the ende of youre fayth, even the salvacion of youre soules.

<sup>10</sup>Of which salvacion have the Prophetes enquiryed and searched, which prophesied of the grace that shuld come

## KJ (1611) 1873

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup>to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven <sup>5</sup>for you, <sup>5</sup>who are kept by the power of God through faith unto salvation ready to be revealed in the last time. <sup>6</sup>Wherein ye greatly rejoyce, though now for a season, if need be, ye are in heaviness through manifold temptations: <sup>7</sup>that the trial of your faith, *being* much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: <sup>8</sup>whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoyce with joy unspeakable and full of glory: <sup>9</sup>receiving the end of your faith, *even* the salvation of *your* souls. <sup>10</sup>Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

|| Or, for us.

## GENEVA BIBLE (1560) 1562

**1** Peter an Apostle of Jesus Christ, to the strangers that dwel here and there throughout Pontus Galacia, Cappadocia, Asia and Bithynia, <sup>2</sup>Elect according to the fore knowledge of God the Father unto sanctification of the spirit through obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you. <sup>3</sup>Blessed (be) God even the Father of our Lord Jesus Christ, whiche accordyng to his abundant mercie hathe begotten us againe unto a livelie hope by the resurrection of Jesus Christ from the dead. <sup>4</sup>To an inheritance immortall and undefiled, and that fadeth not away, reserved in heaven for you. <sup>5</sup>Whiche are kept by the power of GOD through faith unto salvation, whiche is prepared to be shewed in the last time. <sup>6</sup>Wherein ye rejoyce, thogh now for a ceason [if nede require] ye are in heavines, through manifolde tentations. <sup>7</sup>That the triall of your faith, being muche more precious then golde that perisheth [thogh it be tried with fyre] might be founde unto (your) praise, and honour and glorie at the appearing of Jesus Christ. <sup>8</sup>Whome ye have not sene, and yet love (him) in whome now, thogh ye se him not, yet do you beleve, and rejoyce with joye unspeakable and glorious. <sup>9</sup>Receiving the end of your faith, (even) the salvation of your soules. <sup>10</sup>Of the which salvation the Prophetes have inquired and searched, which prophecied of the grace that shulde come

## (RV 1881) ASV 1901

**1** Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

<sup>3</sup>Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, <sup>4</sup>unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup>who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. <sup>6</sup>Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, <sup>7</sup>that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: <sup>8</sup>whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: <sup>9</sup>receiving the end of your faith, *even* the salvation of *your* souls. <sup>10</sup>Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto

## BISHOPS' BIBLE (1568) 1602

**1** Peter an Apostle of Jesus Christ, to them that dwell heere and there as strangers thorowout Pontus, Galatia, Cappadocia, Asia, and Bithynia: <sup>2</sup>Elect according to the foreknowledge of God the father, unto the sanctifying of the spirit, through the obedience and sprinckling of the blood of Jesus Christ: Grace and peace be multiplied unto you. <sup>3</sup>Blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy, begat us againe unto a lively hope, by the rising of Jesus Christ from the dead, <sup>4</sup>To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup>Which are kept by the power of God through faith unto salvation, ready to be shewed in the last time. <sup>6</sup>In the which ye rejoyce, though now for a season (if need require) yee are in heavinesse through manifold temptations: <sup>7</sup>That the triall of your faith being much more precious then golde that perisheth, though it be tried with fire, might be found *to be unto you* unto laud, honor, and glory, at the appearing of Jesus Christ, <sup>8</sup>Whom ye have not seene, and yet love him, in whom even now though ye see him not, yet do ye beleve *him*, and rejoyce with joy unspeakable and glorious: <sup>9</sup>Receiving the end of your faith, even the salvation of your soules. <sup>10</sup>Of which salvation have the prophets enquired and searched diligently, which prophecied of the

## RSV (1946) 1960

**1** Peter, an apostle of Jesus Christ,  
To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood:  
May grace and peace be multiplied to you.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, <sup>5</sup>who by God's power are guarded through faith for a salvation ready to be revealed in the last time. <sup>6</sup>In this you rejoice, though now for a little while you may have to suffer various trials, <sup>7</sup>so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. <sup>8</sup>Without having seen<sup>b</sup> him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. <sup>9</sup>As the outcome of your faith you obtain the salvation of your souls.

<sup>10</sup>The prophets who prophesied of the grace that was to

<sup>b</sup> Other ancient authorities read *known*

## TYNDALE (1525) 1535

unto you, <sup>11</sup> searchynge when or at what tyme of the sprete of Christ which was in them, shuld signifie, which sprete testified before, the passions that shuld come unto Christ, and the glory that shuld folowe after: <sup>12</sup> unto which Prophetes it was declared, that not unto them selves, but unto us, they shuld minister the thinges which are now shewed unto you of them which by the holy goost sent doune from heven, have preached unto you the thinges which the angels desyre to beholde.

<sup>13</sup> Wherefore gyrde up the loynes of youre myndes, be sober, and trust perfectly on the grace that is brought unto you, by the declarynge of Jesus Christ, <sup>14</sup> as obedient chyl-dren, not facionynge youre selves unto youre olde lustes of ignorancie: <sup>15</sup> but as he which called you is holy, even so be ye holy in all maner of conversacion, <sup>16</sup> because it is written. Be ye holy, for I am holy.

<sup>17</sup> And yf so be that ye call on the father which with out respecte of person judgeth accordynge to every mannes workes, se that ye passe the tyme of youre pilgrimage in feare. <sup>18</sup> For as moche as ye know how that ye were not redemed with corruptible sylver and golde from youre vayne conversacion which ye receaved by the tradicions of the fathers: <sup>19</sup> but with the precious bloud of Christ, as of a lambe undefiled, and withouten spot, <sup>20</sup> which was ordeyned before the worlde was made: but was declared in

## RHEIMS 1582

you, <sup>11</sup> searching unto which or what maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowing: <sup>12</sup> to whom it was revealed, that not to them selves, but to you they ministred those things which now are told you by them that have evangelized to you, the holy Ghost being sent from heaven, on whom the Angels desire to looke.

<sup>13</sup> For the which cause having the loines of your minde girded, sober, trust perfectly in that grace which is offered you, in the revelation of JESUS Christ, <sup>14</sup> as children of obedience, not configurated to the former desires of your ignorance: <sup>15</sup> but according to him that hath called you, the Holy one, be you also in al conversation holy: <sup>16</sup> because it is written: *You shal be holy, because I am holy.*

<sup>17</sup> And if you invoke the Father, him which without acception of persons judgeth according to every ones worke: in feare converse ye the time of your peregrination. <sup>18</sup> Knowing that not with corruptible things, gold or silver, you are redeemed from your vaine conversation of your fathers tradition: <sup>19</sup> but with the pretious bloud as it were of an immaculate and unspotted lambe, Christ, <sup>20</sup> fore-knownen in deede before the constitution of the world, but

## GREAT BIBLE (1539) 1540

unto you, <sup>11</sup> searching when or at what tyme the sprete of Christ (which was in them) shuld signifie, which sprete testified before, the passions that shuld happen unto Christ, and the glory that shuld folowe after, <sup>12</sup> unto which Prophetes it was also declared, that not unto them selves, but unto us, they shuld minister the thinges which are now shewed unto you of them, which (by the holy goost sent doune from heaven) have in the gospell preached unto you the thynges, which the angels desyre to beholde.

<sup>13</sup> Wherefore gyrde up the loynes of your mynde, be sober, and trust perfectly on the grace that is brought unto you (by the declaryng of Jesus Christ) <sup>14</sup> as obedient chyl-dren, that ye geve not your selves over unto your olde lustes by which ye were led, whan as yet ye were igno-raunt of Christ: <sup>15</sup> but as he which called you, is holy even so be ye holy also in all maner of conversacion, <sup>16</sup> because it is written Be ye holy, for I am holy.

<sup>17</sup> And yf so be that ye call on the father, which with-out respect of person judgeth according to every mannes worke, se that ye passe the tyme of youre pilgrimage in feare. <sup>18</sup> For as moch as ye knowe, how that ye were not redemed with corruptible thinges (as sylver and golde) from youre vayne conversacion, which ye receaved by the tradicion of the fathers: <sup>19</sup> but with the precious bloude of Christ, as of a lambe undefyled, and without spot, <sup>20</sup> which was ordeyned before hande, even before the worlde was made: but was declared in the last tymes for your sakes,

## KJ (1611) 1873

<sup>11</sup> searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. <sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent *down* from heaven; which *things* the angels desire to look into.

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is *to be* brought unto you at the revelation of Jesus Christ; <sup>14</sup> as obedient children, not fashioning yourselves according to the former lusts in your ignorance: <sup>15</sup> but as he which hath called you is holy, so be ye holy in all *manner of* conversation; <sup>16</sup> because it is written, Be ye holy; for I am holy. <sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your so-journing *here* in fear: <sup>18</sup> forasmuch as ye know that ye were not redeemed with corruptible *things*, as silver and gold, from your vain conversation received by tradition from your fathers; <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot: <sup>20</sup> who verily was foreordained before the foundation of the world,

## GENEVA BIBLE (1560) 1562

unto you, <sup>11</sup> Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the sufferings (that shulde come) unto Christ, and the glorie that shulde followe. <sup>12</sup> Unto whome it was revealed, that not unto them selves, but unto us they shulde minister the things which are now shewed unto you by them which have preached unto you the Gospel by the holie Gost sent downe from heaven, the which things the Angels desire to beholde. <sup>13</sup> Wherefore, girde up the loynes of your minde: be sober, and trust perfectly on the grace that is broght unto you, by the revelacion of Jesus Christ, <sup>14</sup> As obedient children, not facioning your selves unto the former lusts of your ignorance. <sup>15</sup> But as he which hathe called you, is holie, so be ye holie in all maner of conversacion. <sup>16</sup> Because it is written, Be ye holie, for I am holie. <sup>17</sup> And it ye call him Father, which without respect of persone judgeth according to everie mans worke, passe the time of your dwelling here in feare, <sup>18</sup> Knowing that ye were not redemed with corruptible things, (as) silver and golde, from your vaine conversacion, received by the tradicions of the fathers, <sup>19</sup> But with the precious blood of Christ, as of a Lambe undefiled, and without spot. <sup>20</sup> Which was ordeined before the fundacion of the worlde, but was declared in

## (RV 1881) ASV 1901

you: <sup>11</sup> searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. <sup>12</sup> To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into.

<sup>13</sup> Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; <sup>14</sup> as children of obedience, not fashioning yourselves according to your former lusts in the *time* of your ignorance: <sup>15</sup> but like as he who called you is holy, be ye yourselves also holy in all manner of living; <sup>16</sup> because it is written, Ye shall be holy; for I am holy. <sup>17</sup> And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: <sup>18</sup> knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; <sup>19</sup> but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: <sup>20</sup> who was foreknown indeed before the foundation of the world, but was manifested at the end

## BISHOPS' BIBLE (1568) 1602

grace that *should come* unto you: <sup>11</sup> Searching when or what time the spirit of Christ, which was in them, should signifie, *which spirit* testified before the passions that shuld happen unto Christ, and the glory that should follow after. <sup>12</sup> Unto which Prophets it was also revealed, that not unto themselves, but unto us, they should minister the things which are now shewed unto you of them, which by the holy Ghost sent downe from heaven, have in the Gospel preached unto you the things which the angels desire to beholde. <sup>13</sup> Wherefore gird up the loines of your mind, be sober, and trust perfectly on the grace that is brought unto you by the revelation of Jesus Christ: <sup>14</sup> As obedient children, not fashioning your selves unto the former lusts of your ignorance: <sup>15</sup> But as he which called you, is holy, even so be ye holy also in all maner of conversation. <sup>16</sup> Because it is written, Be ye holy, for I am holy. <sup>17</sup> And if so be that yee call on the Father, which without respect of person judgeth according to every mans worke, see that ye passe the time of your dwelling here, in feare. <sup>18</sup> Forasmuch as ye know how that ye were not redeemed with corruptible *things*, as silver and golde, from your vaine conversation, which ye received by the tradition of the fathers: <sup>19</sup> But with the precious blood of Christ, as of a Lambe undefiled and without spot: <sup>20</sup> Which was ordeined beforehand, even before the world was made, but was de-

## RSV (1946) 1960

be yours searched and inquired about this salvation; <sup>11</sup> they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. <sup>12</sup> It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

<sup>13</sup> Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. <sup>14</sup> As obedient children, do not be conformed to the passions of your former ignorance, <sup>15</sup> but as he who called you is holy, be holy yourselves in all your conduct; <sup>16</sup> since it is written, "You shall be holy, for I am holy." <sup>17</sup> And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile. <sup>18</sup> You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup> He was destined before the foundation of the world but was made manifest at the end

## TYNDALE (1525) 1535

the last tymes for youre sakes, <sup>21</sup> which by his meanes have beleved on God that raysted him from deeth, and glorified him, that youre fayth and hope myght be in God.

<sup>22</sup> And for as moche as ye have purified youre soules thorowe the sprete, in obeyinge the trueth for to love brotherly withouten faynyng, se that ye love one another with a pure hert fervently: <sup>23</sup> for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God which lyveth and lasteth for ever. <sup>24</sup> For all flesshe is as grasse, and all the glory of man is as the floure of grasse. The grasse widdereth, and the flower falleth awaye, <sup>25</sup> but the worde of the Lorde endureth ever. And this is the worde which by the Gospell was preached amonge you.

**2** Wherefore laye asyde all maliciousnes and all gyle, and dissimulacion, and envye and all backbytyng: <sup>2</sup> and as newe borne babes, desyre that reasonable mylke, which is with out corrupcion, that ye maye growe therin. <sup>3</sup> Yf so be that ye have tasted how pleasaunt the lorde is, <sup>4</sup> to whom ye come as unto a lyvyng stone disallowed of men, but chosen of God and precious: <sup>5</sup> and ye as lyvyng stones, are made a spretuall housse, and an holy presthode for to offer up spretual sacrifice, acceptable to God by Jesus Christ.

## RHEIMS 1582

manifested in the last times for you, <sup>21</sup> which by him are faithful in God who raised him from the dead, and hath given him glorie, that your faith and hope might be in God. <sup>22</sup> Making your soules chaste in obedience of charitie, in the sincere love of the fraternitie from the hart love ye one an other earnestly: <sup>23</sup> borne againe not of corruptible seede, but incorruptible by the word of God who liveth and remaineth for ever. <sup>24</sup> For *al flesh is as grasse: and al the glorie thereof as the floure of grasse. the grasse is withered, and the floure thereof is fallen away.* <sup>25</sup> But the word of our Lord remaineth for ever, and this is the word that is evangelized among you.

**2** Laying away therefore al malice, and al guile, and simulations, and envies, and al detractions, <sup>2</sup> as infants even now borne, reasonable, milke without guile desire ye, that in it you may grow unto salvation. <sup>3</sup> if yet you have tasted that our Lord is sweete. <sup>4</sup> Unto whom approaching, a living stone, of men in deede reprobated, but of God elect and made honorable: <sup>5</sup> be ye also your selves superedified as it were living stones, spiritual houses, a holy priesthod, to offer spiritual hostes, acceptable to

## GREAT BIBLE (1539) 1540

<sup>21</sup> which by his meanes do beleve on God, that raysted him up from deeth, and glorified him, that ye might have fayth and hope toward God: <sup>22</sup> even ye which have purified your soules thorow the sprete, in obeynge the trueth with brotherly love unfayned, se that ye love one another with a pure hert fervently: <sup>23</sup> for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, whych lyveth and lasteth for ever.

<sup>24</sup> For all flesshe is grasse, and all the glory of man is as the floure of grasse. The grasse wyddereth, and the floure falleth awaye, <sup>25</sup> but the worde of the Lord endureth ever And this is the worde, which by the Gospell was preached unto you.

**2** Wherefore laye asyde all maliciousnes and all gyle, and faynednesse and envye and all backbytyng: <sup>2</sup> and as new borne babes, desyre ye the mylke (not of the body but of the soule) which is without disceate: that ye maye growe ther by (*unto salvacion*) <sup>3</sup> If so be that ye have tasted, how gracious the Lorde is, <sup>4</sup> to whom ye come, as unto a lyving stone, disallowed of men, but chosen of god and precious: <sup>5</sup> and ye as lyving stones, are made a spretuall house an holy presthode, for to offer up spretual sacrifices, acceptable to God by Jesus Christ.

## KJ (1611) 1873

but was manifest in *these* last times for you, <sup>21</sup> who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. <sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:* <sup>23</sup> being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. <sup>24</sup> For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: <sup>25</sup> but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

**2** Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> as newborn babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup> if so be ye have tasted that the Lord *is* gracious. <sup>4</sup> To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, <sup>5</sup> ye also, as lively stones, are built *up* a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable

## GENEVA BIBLE (1560) 1562

the last times for your sakes, <sup>21</sup> Which by his meanes do beleve in God that raised him from the dead, and gave him glorie, that your faith and hope might be in God. <sup>22</sup> Seing your soules are purified in obeing the trueth through the spirit, to love brotherly without faining, love one another with a pure heart fervently, <sup>23</sup> Being borne a new, not of mortal sede, but of immortal, by the worde of God, who liveth and endureth for ever. <sup>24</sup> For all flesh (is) as grasse, and all the glorie of man (is) as the flower of grasse. The grasse withered, and the flower falleth away. <sup>25</sup> But the worde of the Lord endureth for ever and this is the worde which is preached among you.

**2** Wherefore, laying aside all maliciousnes and al guile, and dissimulacion, and envie, and evil speaking. <sup>2</sup> As new borne babes desire the syncere milke of the worde, that ye may growe thereby. <sup>3</sup> If so be that ye have tasted how bountifull the Lord (is.) <sup>4</sup> To whome ye come as unto a livyng stone disallowed of men, but chosen of God (and) precious. <sup>5</sup> And ye as livelie stones, be made a spirituall house, and holie Priesthode to offer up spirituall sacrifices acceptable to God by Jesus Christ.

## (RV 1881) ASV 1901

of the times for your sake, <sup>21</sup> who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God. <sup>22</sup> Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another <sup>a</sup>from the heart fervently: <sup>23</sup> having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. <sup>24</sup> For,

All flesh is as grass,

And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

<sup>25</sup> But the word of the Lord abideth for ever.

And this is the word of good tidings which was preached unto you.

**2** Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; <sup>3</sup> if ye have tasted that the Lord is gracious: <sup>4</sup> unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, <sup>5</sup> ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

## BISHOPS' BIBLE (1568) 1602

clared in the last time for your sakes: <sup>21</sup> Which by his meanes doe beleve on God that raised him up from the dead, and gave him glory, that ye might have faith and hope toward God: <sup>22</sup> Even ye which have purified your soules, through the spirit in obeying the trueth, with brotherly love unfained, see that ye love one another with a pure heart fervently: <sup>23</sup> For ye are borne anew, not of corruptible seed: but of incorruptible, by the word of God, which liveth and lasteth for ever. <sup>24</sup> For all flesh is as grasse, and all the glorie of man is as the floure of grasse: the grasse withereth, and the floure falleth away. <sup>25</sup> But the word of the Lord endureth ever: and this is the word which by the Gospel was preached unto you.

**2** Wherefore all naughtinesse, and all guile, and fainednesse, and envie, and backbiting, layd aside, <sup>2</sup> As new borne babes, desire ye the milke of the word, which is without deceit: that yee may grow thereby *unto salvation*. <sup>3</sup> If so be that ye have tasted how gracious the Lord is: <sup>4</sup> To whom ye come as unto a living stone, disallowed of men, but chosen of God, *and* precious. <sup>5</sup> And ye as lively stones, be you made a spirituall house, an holy Priesthood, for to offer up spirituall sacrifice, acceptable to God by

## RSV (1946) 1960

of the times for your sake. <sup>21</sup> Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

<sup>22</sup> Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. <sup>23</sup> You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; <sup>24</sup> for

"All flesh is like grass

and all its glory like the flower of grass.

The grass withers, and the flower falls,

<sup>25</sup> but the word of the Lord abides for ever."

That word is the good news which was preached to you.

**2** So put away all malice and all guile and insincerity and envy and all slander. <sup>2</sup> Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; <sup>3</sup> for you have tasted the kindness of the Lord.

<sup>4</sup> Come to him, to that living stone, rejected by men but in God's sight chosen and precious; <sup>5</sup> and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through

<sup>a</sup> Many ancient authorities read *from a clean heart*.

## TYNDALE (1525) 1535

<sup>6</sup> Wherefore it is containyd in the scripture: beholde I put in Syon an heed corner stone, electe and precious: and he that beleveth on him, shall not be a shamed. <sup>7</sup> Unto you therfore which beleve, he is precious: but unto them which beleve not, the stone which the bylders refused, the same is made the heed stone in the corner, <sup>8</sup> and a stone to stomble at, and a rocke to offende them which stomble at the worde, and beleve not that wher on they were set. <sup>9</sup> But ye are a chosyn generacion, a royall presthod, an holy nacion, and a peculiar people, that ye shuld shewe the vertues of him that called you out of darknes into his marvelous lyght, <sup>10</sup> which in tyme past were not a people, yet are now the people of God: which were not under mercye, but now have obteyned mercye.

<sup>11</sup> Derly beloved, I beseche you as straungers and pilgrims, abstayne from fleshly lustes, which fyght agaynst the soule, <sup>12</sup> and se that ye have honest conversacion amonge the Gentylys, that they which backbyte you as evyll doars, maye se youre good workes and prayse God in the daye of visitacion.

<sup>13</sup> Submit youre selves unto all manner ordinaunce of man for the lordes sake, whether it be unto the kynge as

## GREAT BIBLE (1539) 1540

<sup>6</sup> Wherefore it is containyd also in the scripture: beholde I put in Syon a stone to be layed in the chefe corner, electe and precious. And he that beleveth on him shall not be confounded. <sup>7</sup> Unto you therfore which beleve he is precious: but unto them which beleve not the stone which the buylders refused, the same is begonne to be the heed of the corner, <sup>8</sup> and a stone that men stomble at, and a rocke wherat they be offended which stonble \* at the worde, and beleve not that, wher on they were set. <sup>9</sup> But ye are a chosen generacion, a royall presthod, an holy nacion, a people which are wonne: that ye shuld shewe the vertues of him, that called you out of darcknes into hys mervelous light, <sup>10</sup> which in time past were not a people, but are now the people of God: which some tyme had not optayned mercye, but now have obtained mercye.

<sup>11</sup> Dearly beloved, I beseche you as straungers and pilgrims, abstayne from fleshly lustes, which fight agaynst the soule, <sup>12</sup> and se that ye have honest conversacion amonge the Gentylys, that where as they backbyte you as evyll doars they maye se your good workes, and prayse God in the daye of visitacion.

<sup>13</sup> Submyt youre selves therfore unto all maner ordinance of man for the lordes sake, whether it be unto the

## RHEIMS 1582

God by Jesus Christ. <sup>6</sup> For the which cause the Scripture containeth, *Behold I put in Sion a principal corner stone elect, pretious, and he that shal beleve in him, shal not be confounded.* <sup>7</sup> To you therfore that belevee, honour: but to them that belevee not, *the stone which the builders rejected, the same is made into the head of the corner:* <sup>8</sup> and a stone of offense, and a rocke of scandal, to them that stumble at the word, neither doe beleve wherin also they are put. <sup>9</sup> But you are an elect generation, a kingly priest-hod, a holy nation, a people of purchase: that you may declare his vertues which from darkenesse hath called you into his marvelous light. <sup>10</sup> *Which sometime not a people: but now the people of God. Which not having obtained mercie: but now having obtained mercie.*

<sup>11</sup> My deerest I beseche you as strangers and pilgrims, to refraine your selves from carnal desires which warre against the soule, <sup>12</sup> having your conversation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good workes considering you, they may glorifie God in the day of visitation. <sup>13</sup> Be subject therfore to every humane creature for God: whether it be to

## KJ (1611) 1873

to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. <sup>9</sup> But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup> which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, *which* they shall behold, glorify God in the day of visitation. <sup>13</sup> Submit yourselves to every ordinance of man for the Lord's sake: whether *it*

## GENEVA BIBLE (1560) 1562

<sup>6</sup> Wherefore it is contained in the Scripture, Beholde, I put in Sion a chief corner stone elect and precious: and he that beleveith therein shal not be ashamed. <sup>7</sup> Unto you therefore whiche beleve, it is precious: but unto them which be disobedient, the stone which the buylders disallowed, the same is made the head of the corner. <sup>8</sup> And a stone to stomble at, and a rocke of offence, even (to them) which stomble at the worde being disobedient, unto the whiche thing they were even ordeined. <sup>9</sup> But ye are a chosen generacion, a royall Priesthode, an holie nacion, a peculiar people, that ye shulde shew forth the vertues of hym that hathe called you out of darkenes into his marveilous light. <sup>10</sup> Whiche in time past were not a people, yet (are) now the people of God: whiche in time past were not under mercie, but now have obtained mercie. <sup>11</sup> Derely beloved, I beseeche you, as strangers and pilgrims, absteyne from fleshlie lustes, whiche fight against the soule. <sup>12</sup> And have your conversacion honest among the Gentiles, that they which speake evil of you as of evill doers, maye by (your) good workes whiche they shal se, glorifie God in the day of the visitacion. <sup>13</sup> Submit your selves unto all maner ordinance of man for the Lords sake, whether it be unto the King, as unto the

## (RV 1881) ASV 1901

<sup>6</sup> Because it is contained in scripture,

Behold, I lay in Zion a chief corner stone, elect, precious:

And he that believeth on him shall not be put to shame.

<sup>7</sup> For you therefore that believe is the preciousness: but for such as disbelieve,

The stone which the builders rejected,

The same was made the head of the corner;

<sup>8</sup> and,

A stone of stumbling, and a rock of offence;

for they stumble at the word, being disobedient: whereunto also they were appointed. <sup>9</sup> But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:

<sup>10</sup> who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

<sup>12</sup> having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

<sup>13</sup> Be subject to every ordinance of man for the Lord's

## BISHOPS' BIBLE (1568) 1602

Jesus Christ. <sup>6</sup> Wherefore it is contained also in the Scripture, Beholde, I put in Sion a stone to be layed in the chiefe corner, elect and precious, and he that beleeveth on him, shall in no wise be confounded. <sup>7</sup> Unto you therefore which belceve, he is precious, but unto them which beleve not, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> And a stone of stumbling, and a rocke of offence: which stumble at the word, and being disobedient, unto the which thing they were ordeined. <sup>9</sup> But ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people: that yee should shew forth the vertues of him that called you out of darknesse into his marvelous light. <sup>10</sup> Which in time past were not a people, but are now the people of God: which sometime had not obtained mercy, but now have obtained mercy. <sup>11</sup> Dearely beloved, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, <sup>12</sup> And see that ye have honest conversation among the Gentiles: that whereas they backbite you as evill doers, they may by your good workes which they shall see, glorifie God in the day of visitation. <sup>13</sup> Submit your selves therefore unto all maner ordinance of man for the Lordes sake: whether it be unto the king, as having the preeminence.

## RSV (1946) 1960

Jesus Christ. <sup>6</sup> For it stands in scripture:

"Behold, I am laying in Zion a stone, a cornerstone chosen and precious,

and he who believes in him will not be put to shame."

<sup>7</sup> To you therefore who believe, he is precious, but for those who do not believe,

"The very stone which the builders rejected has become the head of the corner,"

<sup>8</sup> and

"A stone that will make men stumble, a rock that will make them fall";

for they stumble because they disobey the word, as they were destined to do.

<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. <sup>10</sup> Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

<sup>11</sup> Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul. <sup>12</sup> Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.

<sup>13</sup> Be subject for the Lord's sake to every human institu-

## TYNDALE (1525) 1535

unto the chefe heed: <sup>14</sup> other unto rulars, as unto them that are sent of him, for the punisshment of evyll doars: but for the laude of them that do well. <sup>15</sup> For so is the will of God, that ye put to sylence the ignorauncie of the folysshe men: <sup>16</sup> as fre, and not as havynge the libertie for a cloke of maliciousnes, but even as the servauntes of God. <sup>17</sup> Honoure all men. Love brotherly felishippe. Feare God, and honoure the kynge.

<sup>18</sup> Servauntes obey youre masters with all feare, not only yf they be good and courteous: but also though they be frowarde. <sup>19</sup> For it is thankeworthye yf a man for conscience towarde God endure grefe, sufferynge wrongfully. <sup>20</sup> For what prayse is it, yf when ye be buffeted for youre fautes, ye take it paciently? But and yf when ye do well, ye suffer wronge and take it paciently, then is ther thanke with God.

<sup>21</sup> For here unto verely were ye called: for Christ also suffered for us, levyng us an insample that ye shuld folowe his steppes, <sup>22</sup> which dyd no synne, nether was ther gyle founde in his mouth: <sup>23</sup> which when he was revyled, revyled not agayne: when he suffered, he threatened not: but committed the cause to him that judgeth ryghteously, <sup>24</sup> which his awne selfe bare oure synnes in his body on the tree, that we shulde be delyvered from synne and shuld live in ryghtewesnes. By whose stripes ye were healed. <sup>25</sup> For ye were as shepe goynge astraye: but are now returned unto the shepherd and bysshope of youre soules.

## RHEIMS 1582

king, as excelling: <sup>14</sup> or to rulers as sent by him to the revenge of malefactors, but to the praise of the good: <sup>15</sup> for so is the wil of God, that doing wel you may make the ignorance of unwise men to be dumme: <sup>16</sup> as free, and not as having the freedom for a cloke of malice, but as the servants of God. <sup>17</sup> Honour al men. Love the fraternitie. Feare God. Honour the king.

<sup>18</sup> Servants be subject in al feare to your maisters, not only to the good and modest, but also to the waiward. <sup>19</sup> For this is thanke, if for conscience of God a man sustaine sorowes, suffering unjustly. <sup>20</sup> For what glorie is it: if sinning, and buffeted you suffer? but if doing wel you sustaine patiently: this is thanke before God. <sup>21</sup> For unto this are you called: because Christ also suffred for us, leaving you an example that you may folow his steppes. <sup>22</sup> *who did no sinne, neither was guile found in his mouth.* <sup>23</sup> who when he was reviled, did not revile: when he suffered, he threatened not: but delivered him self to him that judged him unjustly. <sup>24</sup> who him self bare our sinnes in his body upon the tree: that dead to sinnes, we may live to justice. by whose stripes you are healed. <sup>25</sup> For you were as sheepe straying: but you be converted now to the Pastor and Bishop of your soules.

## GREAT BIBLE (1539) 1540

Kynge, <sup>14</sup> as unto the chefe heed: other unto rulars, as unto them that are sent of him, for the punisshment of evyll doars, but for the laude of them, that do well. <sup>15</sup> For so is the wyll of God, that with well doynge ye maye stoppe the mouthes of foolish and ignoraunt men: <sup>16</sup> as fre, and not as havinge the lybertye for a cloacke of maliciousnes, but even as the servauntes of God. <sup>17</sup> Honoure all men. Love brotherly feleshyppe. Feare God, honoure the kynge.

<sup>18</sup> Servauntes, obey your masters with feare not only yf they be good and courteous: but also though they be frowarde. <sup>19</sup> For this thanke worthye yf a man for conscience towarde God endure grefe, and suffer wrong undeserved. <sup>20</sup> For what prayse is it, yf when ye be buffeted for your fautes, ye take it pacyently? But and yf when ye do well, ye suffer wronge and take it paciently, then is ther thanke with God.

<sup>21</sup> For here unto verely were ye called: for Christ also suffered for us leavyng us an ensample, that ye shulde folowe his steppes, <sup>22</sup> whych dyd no synne, nether was there gyle found in his mouth: <sup>23</sup> which when he was revyled, revyled not agayne: when he suffered, he threatened not: but committed the vengeance to him that judgeth righteously. <sup>24</sup> which his awne selfe bare oure synnes in his body on the tree, that we being delyvered from synne, shuld lyve unto ryghtewesnes. By whose strypes ye were healed. <sup>25</sup> For ye were as shepe goynge astraye: but are now turned unto the shepherd and bisshope of youre soules.

## KJ (1611) 1873

*be* to the king, as supreme; <sup>14</sup> or unto governors, as unto them that are sent by him for the punishment of evildoers, and *for* the praise of them that do well. <sup>15</sup> For so is the will of God, that with well doing *ye* may put to silence the ignorance of foolish men: <sup>16</sup> as free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. <sup>17</sup> Honour all *men*. Love the brotherhood. Fear God. Honour the king. <sup>18</sup> Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. <sup>19</sup> For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. <sup>21</sup> For *even* hereunto were ye called: because Christ also suffered <sup>¶</sup> for us, leaving us an example, that ye should follow his steps: <sup>22</sup> who did no sin, neither was guile found in his mouth: <sup>23</sup> who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: <sup>24</sup> who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. <sup>25</sup> For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

¶ Some read, *for you*.

## GENEVA BIBLE (1560) 1562

superiour. <sup>14</sup>Or unto governours, as unto them that are sent of him, for the punishment of evil doers, and for the praise of them that do wel. <sup>15</sup>For so is the wil of God, that by wel doying ye may put to silence the ignorance of the foolish men. <sup>16</sup>As fre, and not as having the libertie for a cloke of maliciousnes, but as the servants of God. <sup>17</sup>Honour all men: love brotherlie felowship: feare God: honour the King. <sup>18</sup>Servants, be subject to your masters with all feare, not onely to the good and courteous but also to the frowarde. <sup>19</sup>For this is thanke worthie, if a man for conscience toward God endure grief suffering wrongfully. <sup>20</sup>For what praise is it, if when ye be buffeted for your fautes, ye take it paciently? but and if when ye do wel, ye suffer (wrong) and take it paciently, this is acceptable to God. <sup>21</sup>For hereunto ye are called: for Christ also suffred for us, leaving us an ensample that ye shulde folowe his steppes. <sup>22</sup>Who did no sinne, nether was there guile founde in his mouth. <sup>23</sup>Who when he was reviled, reviled not againe when he suffred, he threatened not but committed it to him that judgeth righteously. <sup>24</sup>Who his owne self bare our sinnes is \* his bodie on the tre, that we being delivered from sinne, shulde live in righteousnes: by whose stripes ye were healed. <sup>25</sup>For ye were as shepe going astraye: but are now returned unto the shepherd and bishope of your soules.

## (RV 1881) ASV 1901

sake: whether to the king, as supreme; <sup>14</sup>or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. <sup>15</sup>For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: <sup>16</sup>as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. <sup>17</sup>Honor all men. Love the brotherhood. Fear God. Honor the king.

<sup>18</sup>Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. <sup>19</sup>For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. <sup>20</sup>For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is acceptable with God. <sup>21</sup>For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: <sup>22</sup>who did no sin, neither was guile found in his mouth: <sup>23</sup>who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously: <sup>24</sup>who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. <sup>25</sup>For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

## BISHOPS' BIBLE (1568) 1602

<sup>14</sup>Either unto rulers, as unto them that are sent by him for the punishment of evil doers, but for the laud of them that do well. <sup>15</sup>For so is the will of God, that with wel doing ye may stop the ignorance of foolish men: <sup>16</sup>As free, and not as having the libertie for a cloke of naughtinesse, but even as the servants of God. <sup>17</sup>Honor all men. Love brotherly fellowship. Feare God. Honor the king. <sup>18</sup>Servants, obey your masters with all feare, not onely if they be good and courteous, but also though they be froward. <sup>19</sup>For it is thanke worthy, if a man for conscience toward God endure grieffe, and suffer wrong undeserved. <sup>20</sup>For what praise is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, ye suffer wrong, and shal take it patiently, then is there thanke with God. <sup>21</sup>For heereunto verily were yee called: for Christ also suffered for us, leaving us an ensample that ye should follow his steps. <sup>22</sup>Which did no sinne, neither was there guile found in his mouth. <sup>23</sup>Which when he was reviled, reviled not againe: when he suffered, he threatned not, but committed *the vengeance* to him that judgeth righteously. <sup>24</sup>Which his owne selfe bare our sinnes in his body on the tree, that wee being delivered from sinne, should live unto righteousness: by whose stripes ye are healed. <sup>25</sup>For ye were as sheepe going astray: but are now turned unto the Shepherd and Bishop of your soules.

## RSV (1946) 1960

tion, whether it be to the emperor as supreme, <sup>14</sup>or to governors as sent by him to punish those who do wrong and to praise those who do right. <sup>15</sup>For it is God's will that by doing right you should put to silence the ignorance of foolish men. <sup>16</sup>Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. <sup>17</sup>Honor all men. Love the brotherhood. Fear God. Honor the emperor.

<sup>18</sup>Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. <sup>19</sup>For one is approved if, mindful of God, he endures pain while suffering unjustly. <sup>20</sup>For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. <sup>21</sup>For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. <sup>22</sup>He committed no sin; no guile was found on his lips. <sup>23</sup>When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly. <sup>24</sup>He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. <sup>25</sup>For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

## TYNDALE (1525) 1535

3 Likewyse let the wives be in subjeccion to their hus-  
bandes that even they which beleve not the worde,  
maye without the worde be wonne by the conversacion of  
the wyves: <sup>2</sup>whill they beholde youre pure conversacion  
coupled with feare. <sup>3</sup>Whose apparell shall not be outwarde  
with broyded heare, and hanginge on of golde, ether in  
puttinge on of gorgious apparell: <sup>4</sup>but let the hyd man of  
the herte be uncorrupt, with a meke and quyet sprete,  
which sprete is before God a thinge moche set by. <sup>5</sup>For  
after this maner in the olde tyme dyd the holy women  
which trusted in god, tyer them selves, and were obedient  
to their husbandes, <sup>6</sup>even as Sara obeyed Abraham, and  
called him Lorde: whose doughters ye are as longe as ye  
do well, not beyng afraide of every shadowe.

<sup>7</sup>Lykewyse ye men, dwell with them accordinge to knowl-  
edge, gevinge honoure unto the wyfe, as unto the weaker  
vessell, and as unto them that are heyres also of the grace  
of lyfe, that youre prayers be not let.

<sup>8</sup>In conclusion, be ye all of one mynde, one suffre with  
another, love as brethren, be pitifull, be courteous, <sup>9</sup>not  
rendringe evill for evill, nether rebuke for rebuke: but con-  
trary wyse, blesse remembre that ye are therunto called,  
even that ye shulde be heyres of blessinge. <sup>10</sup>If eny man  
longe after lyfe, and loveth to se good dayes, let him re-  
frayne his tonge from evyll, and his lypes that they speake

## RHEIMS 1582

3 In like maner also let the women be subject to their  
busbandes: \* that if any beleve not the word, by the  
conversation of the women without the word they may be  
wonne, <sup>2</sup>considering your chaste conversation in feare.  
<sup>3</sup>Whose trimming let it not be outwardly the plaiting of  
heare, or laying on gold round about, or of putting on  
vestures: <sup>4</sup>but the man of the hart that is hidden, in the  
incorruptibilitie of a quiet and a modest spirit, which is  
riche in the sight of God. <sup>5</sup>For so sometime the holy  
women also that trusted in God, adorned them selves, sub-  
ject to their owne husbandes. <sup>6</sup>As Sara obeied Abraham,  
calling him lord: whose daughters you are, doing wel, and  
not fearing any perturbation. <sup>7</sup>Husbandes likewise, dwell-  
ing with them according to knowledge, as unto the weaker  
feminine vessel imparting honour, as it were to the co-  
heires also of the grace of life: that your praiers be not  
hindered.

<sup>8</sup>And in fine al of one minde, having compassion,  
lovers of the fraternitie, merciful, modest, humble. <sup>9</sup>not  
rendering evil for evil, nor curse for curse: but contrarie-  
wise, blessing: for unto this are you called, that you may  
by inheritance possesse a benediction. <sup>10</sup>For he that wil  
love life, and see good daies: let him refraine his tong from

## GREAT BIBLE (1539) 1540

3 Likewyse ye wyves be in subjeccyon to youre hus-  
bandes, that even they which obeye not the worde,  
maye without the worde be wonne by the conversacion of  
the wyves, <sup>2</sup>whyll they beholde youre chast conversacion  
coupled with feare. <sup>3</sup>Whose apparell shall not be outward  
with broyded heare, and hangyng on of golde, ether in  
puttyng on of gorgious apparell: <sup>4</sup>but let the hyd man  
which is in the herte, be without all corrupcion, so that the  
sprete be at rest and quyet: which sprete is before God a  
thyng moche set by. <sup>5</sup>For after this maner in the olde  
tyme dyd the holy women which trusted in God, tyer them  
selves, and were obedient to their husbandes, <sup>6</sup>even as  
Sara obeyed Abraham, and called hym Lorde: whose  
daughters ye are, as longe as ye do well, and are not  
afraide for anye terrour.

<sup>7</sup>Lykewyse ye men, dwell with them accordyng to  
knowledge: gevyng honoure unto the wife, as unto the  
weaker vessell, and as unto them that are heyres also of  
the grace of lyfe that youre prayers be not hyndred. <sup>8</sup>In  
conclusion, be ye all of one mynde, of one hart love as  
brethren, be pitifull, be courteous (*meke*) <sup>9</sup>not rendryng  
evyll for evyll, or rebuke for rebuke: but contrarywise,  
blesse: knowinge that ye are ther unto called, even that ye  
shulde be heyres of the blessinge <sup>10</sup>For he that doth longe  
after lyfe, and loveth to se good dayes, let him refrayne  
his tonge from evyll,\* and his lippes that they speake not

## KJ (1611) 1873

3 Likewise, ye wives, *be* in subjection to your own  
husbands; that, if any obey not the word, they also  
may without the word be won by the conversation of the  
wives; <sup>2</sup>while they behold your chaste conversation *coupled*  
with fear. <sup>3</sup>Whose adorning let it not be that outward  
*adorning* of plaiting the hair, and of wearing of gold, or of  
putting on of apparel; <sup>4</sup>but *let it be* the hidden man of  
the heart, in *that which* is not corruptible, *even the orna-  
ment* of a meek and quiet spirit, which is in the sight of  
God of great price. <sup>5</sup>For after this manner in the old time  
the holy women also, who trusted in God, adorned them-  
selves, being in subjection unto their own husbands: <sup>6</sup>*even*  
as Sara obeyed Abraham, calling him lord: whose daugh-  
ters ye are, as long as ye do well, and are not afraid *with*  
any amazement. <sup>7</sup>Likewise, ye husbands, dwell with *them*  
according to knowledge, giving honour unto the wife, as  
unto the weaker vessel, and as *being* heirs together of the  
grace of life; that your prayers be not hindered.

<sup>8</sup>Finally, *be* ye all of one mind, having compassion one  
of another, love as brethren, *be* pitiful, *be* courteous: <sup>9</sup>not  
rendering evil for evil, or railing for railing: but contrari-  
wise blessing; knowing that ye are thereunto called, that ye  
should inherit a blessing. <sup>10</sup>For he that will love life, and  
see good days, let him refrain his tongue from evil, and

## GENEVA BIBLE (1560) 1562

3 Likewise let the wives be subject to their housbands that even thei which obey not the worde, may without the worde be wonne by the conversacion of the wives. <sup>2</sup> While they beholde your pure conversacion, with feare. <sup>3</sup> Whose apparelling let it no be out warde, (as) with broyded heere, and golde put about, or in putting on of apparel. <sup>4</sup> But let the hid man of the heart be uncorrupt, with a meke and quiet spirit, which is before God a thing muche set by. <sup>5</sup> For even after this maner in time past did the holie women, which trusted in GOD, tier them selves, and were subject to their housbands. <sup>6</sup> As Sarra obeyed Abraham, and called him Sir: whose daughters ye are, while ye do wel, not being afraid of anie terrour. <sup>7</sup> Likewise ye housbands, dwel with them as men of knowledge, giving honour unto the woman, as unto the weaker vessel, even as they which are heires together of the grace of life, that your prayers be not interrupted. <sup>8</sup> Finally, be ye all of one minde: one suffre with another: love as brethren: (be) petifull: (be) courteous. <sup>9</sup> Not rendring evil for evil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be heires of blessing. <sup>10</sup> For if anie man long after life, and to se good daies, let him refraine his tongue from evil, and his lippes that they speake not guile.

## (RV 1881) ASV 1901

3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; <sup>2</sup> beholding your chaste behavior *coupled* with fear. <sup>3</sup> Whose *adorning* let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; <sup>4</sup> but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup> For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: <sup>6</sup> as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.

<sup>7</sup> Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

<sup>8</sup> Finally, *be* ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: <sup>9</sup> not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. <sup>10</sup> For,

He that would love life,  
And see good days,  
Let him refrain his tongue from evil,  
And his lips that they speak no guile:

## BISHOPS' BIBLE (1568) 1602

3 Likewise ye wives, be in subjection to your husbands, that even they which obey not the word, may without the word be woon, by the conversation of the wives: <sup>2</sup> After that they have beholden your chaste conversation *coupled* with feare. <sup>3</sup> Whose apparell, let it not be that which is outward, with braided haire, and hanging on of gold, either in putting on of *gorgeous* apparell: <sup>4</sup> But let the hid man, *which is* in the heart, be without all corruption, of a meeke and quiet spirit, which *spirit* is before God a thing much set by. <sup>5</sup> After this maner in the old time did the holy women also, which trusted in God, tire themselves, being obedient unto their husbands. <sup>6</sup> Even as Sara obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well, and are not afrayd for any terror. <sup>7</sup> Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessell, and as unto them that are heires also of the grace of life, that your prayers be not hindered. <sup>8</sup> In conclusion, *be* ye all of one mind, having compassion one of another, love as brethren, be pitifull, be courteous. <sup>9</sup> Not rendring evill for evill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, even that ye should be heires of the blessing. <sup>10</sup> For he that doth long after life, and loveth to see good dayes, let him refraine his tongue from evil, and his lips that they speake no guile.

## RSV (1946) 1960

3 Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives. <sup>2</sup> when they see your reverent and chaste behavior. <sup>3</sup> Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes. <sup>4</sup> but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious. <sup>5</sup> So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands, <sup>6</sup> as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you.

<sup>7</sup> Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.

<sup>8</sup> Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind. <sup>9</sup> Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing. <sup>10</sup> For

"He that would love life  
and see good days,  
let him keep his tongue from evil  
and his lips from speaking guile;

## TYNDALE (1525) 1535

not gyle. <sup>11</sup> Let him eschue evyll and do good: let him seke peace, and ensue it. <sup>12</sup> For the eyes of the Lorde are over the righteous, and his eares are open unto their prayers. But the face of the Lorde beholdeth them that do evyll.

<sup>13</sup> Moreover who is it that will harme you, yf ye folowe that which is good? <sup>14</sup> Notwithstondinge happy are ye yf ye suffre for ryghtewesnesses sake. Ye and feare not though they seme terrible to you, nether be troubled: <sup>15</sup> but saynctifie the Lorde God in youre hertes. Be redy all wayes to geve an answer to every man that axeth you a reson of the hope that is in you, and that with meaknes and feare: <sup>16</sup> havinge a good conscience, that when they backbyte you as evyldoars, they maye be ashamed for as moche as they have falsely accused youre good conversacion in Christ.

<sup>17</sup> It is better (yf the wyll of God be so) that ye suffre for well doinge, then for evyll doynge. <sup>18</sup> For as moche as Christ hath once suffered for synnes, the juste for the unjuste, for to bringe us to God, and was kylled, as pertayninge to the flesshe: but was quykened in the sprete.

<sup>19</sup> In which sprete he also went and preached unto the spretes that were in preson, <sup>20</sup> which were in tyme passed disobedient, when the longe sufferinge of God abode exceedinge paciently in the dayes of Noe, whyll the arcke was a preparinge wherin feawe (that is to saye. viii. soules) were saved by water, <sup>21</sup> which signifieth baptyme that now saveth us, not the puttinge awaye of the filth of the flesshe, but in that a good conscience consenteth to God, by the

## RHEIMS 1582

*evil, and his lippes that they speake not guile.* <sup>11</sup> Let him decline from evil, and doe good: let him enquire peace, and folow it: <sup>12</sup> because the eyes of our Lord are upon the just, and his eares unto their praier: but the countenance of our Lord upon them that doe evil things. <sup>13</sup> And who is he that can hurt you, if you be emulators of good? <sup>14</sup> But and if you suffer ought for justice, blessed are ye. And the feare of them feare ye not, and be not troubled. <sup>15</sup> But sanctifie our Lord Christ in your hartes, ready alwaies to satisfie every one that asketh you a reason of that hope which is in you: <sup>16</sup> but with modestie and feare, having a good conscience: that in that which they speake il of you, they may be confounded which caluminate your good conversation in Christ. <sup>17</sup> For it is better to suffer as doing wel (if the wil of God wil have it so) then doing il.

<sup>18</sup> Because Christ also died once for our sinnes, the just for the unjust: that he might offer us to God, mortified certes in flesh, but quickened in spirit. <sup>19</sup> In the which spirit comming he preached to them also that were in prison: <sup>20</sup> which had been incredulous sometime, when they expected the patience of God in the daies of Noë, when the arke was a building: in the which, few, that is, eight soules were saved by water. <sup>21</sup> Whereunto Baptisme being of the like forme now saveth you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of JESUS

## GREAT BIBLE (1539) 1540

gyle. <sup>11</sup> Let hem eschue evyll, and do good: let him seke peace, and ensue it. <sup>12</sup> For the eyes of the Lorde are over the ryghteous, and his eares (are open) unto their prayers. Agayne: the face of the Lord is over them that do evyll.

<sup>13</sup> Morover, who is it that wyll harme you, yf ye folowe that whych is good? <sup>14</sup> Yee happy are ye, yf anye trouble happen unto for ryghtewesnesse sake. Be not ye afraied for anye terroure of them, nether be ye troubled <sup>15</sup> but sanctifye the Lorde God in youre hertes. Be ready allwayes to geve an answer to every man that asketh you a reason of the hope that is in you, and that wyth meaknes and feare: <sup>16</sup> havinge a good conscience that where as they backbyte you as evyl doars, they maye be ashamed, that falsely accuse your good conversacion in Christ.

<sup>17</sup> For it is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doinge.

<sup>18</sup> For as moch as Christ hath once suffered for synnes, the just for the unjust, to bring us to God, and was kylled, as pertayninge to the flesshe: but was quykened in the sprete.

<sup>19</sup> In which sprete he also went and preached unto the spretes that were in preson, <sup>20</sup> which some tyme had bene disobedyent, when the longe sufferynge of God was once loked for in the dayes of Noe whyll the arcke was a prepyng: wherin feaw, that is to saye viii. soules, were saved by the water, <sup>21</sup> like as baptyme also now saveth us, not the puttyng awaye of the fylth of the flesshe, but in that a good conscyence consenteth to God, by the resurreccyon of

## KJ (1611) 1873

his lips that *they* speak no guile: <sup>11</sup> let him eschew evil, and do good; let him seek peace, and ensue it. <sup>12</sup> For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers: but the face of the Lord *is* against them that do evil. <sup>13</sup> And who *is* he that will harm you, if ye be followers of *that which is* good? <sup>14</sup> But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled; <sup>15</sup> but sanctify the Lord God in your hearts: and *be* ready always to give an answer to every *man* that asketh you a reason of the hope that is in you with meekness and fear: <sup>16</sup> having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. <sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. <sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: <sup>19</sup> by which also he went and preached unto the spirits in prison; <sup>20</sup> which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. <sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward

## GENEVA BIBLE (1560) 1562

<sup>11</sup> Let him eschewe evil and do good: let him seke peace, and folow after it. <sup>12</sup> For the eyes of the Lord (are) over the righteous, and his eares (are open) unto their prayers: and the face of the Lord (is) upon them that do evil. <sup>13</sup> And who is it that wil harme you, if ye foloue that which is good? <sup>14</sup> Not withstanding blessed are ye, if ye suffre for righteousnes sake. Yea, feare not their feare, nether be troubled. <sup>15</sup> But sanctifie the Lord God in your hearts and be readie alwaies to give an answer to everie man that asketh you a reason of the hope that is in you, <sup>16</sup> (And that) with mekenes and reverence, having a good conscience, that when they speake evil of you as evil doers thei may be ashamed, which blame your good conversacion in Christ. <sup>17</sup> For (it is) better [if the wil of God be so] that ye suffer for wel doing, then for evil doing. <sup>18</sup> For Christ also hathe once suffred for sinnes, the just for the unjust, that he might bring us to God, and was put to death concerning the flesh, but was quickened in the spirit. <sup>19</sup> By the which he also went, and preached unto the spirits that were in prison. <sup>20</sup> Which were in time passed disobedient when once the long suffering of God abode in the daies of Noe, while the arke was preparing, wherein fewe, that is, eight soules were saved in the water. <sup>21</sup> To the which also the figure that now saveth us, (even) Baptisme (agreeth) [not the putting awaye of the filth of the flesh, but in that a good conscience maketh request

## (RV 1881) ASV 1901

<sup>11</sup> And let him turn away from evil, and do good;  
Let him seek peace, and pursue it.  
<sup>12</sup> For the eyes of the Lord are upon the righteous,  
And his ears unto their supplication:  
But the face of the Lord is upon them that do evil.  
<sup>13</sup> And who is he that will harm you, if ye be zealous of that which is good? <sup>14</sup> But even if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; <sup>15</sup> but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: <sup>16</sup> having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. <sup>17</sup> For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. <sup>18</sup> Because Christ also <sup>b</sup>suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; <sup>19</sup> in which also he went and preached unto the spirits in prison, <sup>20</sup> that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: <sup>21</sup> which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the

## BISHOPS' BIBLE (1568) 1602

<sup>11</sup> Let him eschew evil, and do good, let him seeke peace, and ensue it. <sup>12</sup> For the eyes of the Lord *are* over the righteous, and his eares are *open* unto their prayers: againe, the face of the Lord *is* over them that do evill. <sup>13</sup> Moreover, who is it that will harme you, if ye be followers of that which is good? <sup>14</sup> Yea, happy are ye, if any trouble happen unto you for righteousnes sake, be not ye afraide for any terror of them, neither be ye troubled: <sup>15</sup> But sanctify the Lord God in your hearts. *Be* ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, <sup>16</sup> And that with meekenesse and feare, having a good conscience: that whereas they backbite you as evill doers, they may be ashamed that falsely accuse your good conversation in Christ. <sup>17</sup> For it is better, if the wil of God be so, that ye suffer for well doing, then for evill doing. <sup>18</sup> Forasmuch as Christ hath once suffered for sinnes, the just for the unjust, to bring us to God, and was killed as pertaining to the flesh, but was quickened in the spirit. <sup>19</sup> In which spirit he also went and preached unto the spirits that were in prison, <sup>20</sup> Which sometime had beene disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was a preparing, wherein few (that is to say) eight soules were saved in the water. <sup>21</sup> To the which also the figure agreeth that now saveth us, even baptisme, (not the putting away the filth of the flesh, but in that a good conscience maketh request to

## RSV (1946) 1960

<sup>11</sup> let him turn away from evil and do right;  
let him seek peace and pursue it.  
<sup>12</sup> For the eyes of the Lord are upon the righteous,  
and his ears are open to their prayer.  
But the face of the Lord is against those that do evil."  
<sup>13</sup> Now who is there to harm you if you are zealous for what is right? <sup>14</sup> But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, <sup>15</sup> but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence; <sup>16</sup> and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame. <sup>17</sup> For it is better to suffer for doing right, if that should be God's will, than for doing wrong. <sup>18</sup> For Christ also died<sup>b</sup> for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; <sup>19</sup> in which he went and preached to the spirits in prison, <sup>20</sup> who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. <sup>21</sup> Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resur-

<sup>b</sup> Many ancient authorities read *died*.<sup>b</sup> Other ancient authorities read *suffered*

## TYNDALE (1525) 1535

resurreccion of Jesus Christ, <sup>22</sup> which is on the ryght honde of God: and is gone into heaven, angels, powers and myght subdued unto him.

**4** For as moche as Christ hath suffred for us in the flesshe, arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe, ceasith from synne, <sup>2</sup> that he hence forwarde shulde lyve as moche tyme as remayneth in the flesshe: not after the lustes of men, but after the wyll of God. <sup>3</sup> For it is sufficient for us that we have spent the tyme that is past of the lyfe, after the will of the gentyls, walkinge in wantannes, lustes, dronkenness, in eatinge, drinkinge and in abominable ydolatrie.

<sup>4</sup> And it semeth to them a straunge thinge that ye runne not also with them unto the same excesse of ryote, and therfore speake they evyll of you, <sup>5</sup> which shall geve a comptes to him that is redy to judge quycke and deed. <sup>6</sup> For unto this purpose verely was the gospell preached unto the (deed) that they shulde be condemned of men in the flesshe, but shulde live before God in the sprete. <sup>7</sup> The ende of all thinges is at honde.

Be ye therfore discrete and sober, that ye maye be apte to prayers. <sup>8</sup> But above all thinges have fervent love amonge you. For love covereth the multitude of synnes. <sup>9</sup> Be ye herberours one to another, and that with out grudginge. <sup>10</sup> As every man hath received the gyfte, minister the same one to another, as good ministers of the manyfolde grace of

## RHEIMS 1582

Christ. <sup>22</sup> who is on the right hand of God, swallowing death, that we might be made heires of life everlasting: being gone into heaven, Angels and Potentates and Powers subjected to him.

**4** Christ therefore having suffered in the flesh, be you also armed with the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes: <sup>2</sup> that now not after the desires of men, but according to the wil of God he live the rest of his time in the flesh. <sup>3</sup> For the time past sufficeth (to accomplish the wil of the Gentiles) them that have walked in riotousnes, desires, excesse of wine, banquetings, potations, and unlawful services of Idols. <sup>4</sup> Wherein they marvel blaspheming, you not concurring into the same confusion of riotousnes. <sup>5</sup> who shal render account to him, which is ready to judge the living and the dead. <sup>6</sup> For, for this cause also was it evangelized to the dead: that they may be judged in deede according to men, in the flesh: but may live according to God in the Spirit. <sup>7</sup> And the end of al shal approche.

Be wise therfore: and watch in praier. <sup>8</sup> But before al things, having mutual charitie continual among your selves: because charitie covereth the multitude of sinnes. <sup>9</sup> Using hospitalitie one toward an other without murmuring. <sup>10</sup> Every one as he hath received grace, ministring the same one toward an other: as good dispensers of the mani-

## GREAT BIBLE (1539) 1540

Jesus Christ, <sup>22</sup> which is on the ryghte hande of God: and is gone into heaven, angels, powers, and myght subdued unto him.

**4** For as moch then as Christ hast suffred for us in the flesshe, arme ye youre selves lykewyse with the same mynde: for he whych suffereth in the flesshe, ceaseth from synne <sup>2</sup> that he hence forwarde shulde lyve (as moch tyme as remayneth in the flesshe) not after the lustes of men, but after the wyll of God. <sup>3</sup> For it is sufficient for us, that we have spent the tyme that is past of the lyfe, after the wyll of the Gentyls, walkynge in wantannes, lustes, in excesse of wyne, in excesse of eatynge, in excesse of drinkynge, (*in drunkenesse*) and in abomynable ydolatrie.

<sup>4</sup> And it semeth to them an inconvenient thyng, that ye runne not also with them unto the same excesse of ryote, and therfore speake they evyll of you, <sup>5</sup> whych shall geve acomptes to him, that is ready to judge quicke and deed. <sup>6</sup> For unto thys purpose verely was the Gospell preached also unto the deed, that they shuld be judged lyke other men in the flesshe, but shuld lyve before God in the sprete. <sup>7</sup> The ende of al thynges is at hande.

Be ye therfore sober, and watch unto prayer. <sup>8</sup> But above all thynges have fervent love among your selves. For love shall cover the multitude of synnes. <sup>9</sup> Be ye herberous one to another, without grudgyng. <sup>10</sup> As every man hath received the gyfte, even so mynyster the same one to another, as good mynysters of the manyfolde grace of God.

## KJ (1611) 1873

God,) by the resurrection of Jesus Christ: <sup>22</sup> who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**4** Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; <sup>2</sup> that *he* no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. <sup>3</sup> For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: <sup>4</sup> wherein they think it strange that you run not with *them* to the same excess of riot, speaking evil of *you*: <sup>5</sup> who shall give account to him that is ready to judge the quick and the dead. <sup>6</sup> For for this cause was the gospel preached also to *them that are* dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

<sup>7</sup> But the end of all *things* is at hand: be ye therefore sober, and watch unto prayer. <sup>8</sup> And above all *things* have fervent charity among yourselves: for charity shall cover the multitude of sins. <sup>9</sup> Use hospitality one to another without grudging. <sup>10</sup> As every man hath received *the* gift, *even so* minister the same one to another, as good stewards of

## GENEVA BIBLE (1560) 1562

to God] by the resurrection of Jesus Christ. <sup>22</sup> Which is at the right hand of God, gone into heaven, to whome the Angels, and Powers, and might are subject.

**4** Forasmuch then as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde, (which is) that he which hath suffered in the flesh, hath ceased from sinne. <sup>2</sup> That he hence forward shulde live [as muche time as remaineth in the flesh] not after the lustes of men, but after the wil of God. <sup>3</sup> For it is sufficient for us that we have spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, dronkennes, in glottonie, drinkings and in abominable idolatries. <sup>4</sup> Wherein it semeth to them strange that ye runne not with them unto the same excesse of ryote: (therefore) speake thei evil (of you.) <sup>5</sup> Which shal give accountes to him, that is ready to judge quicke and dead. <sup>6</sup> For unto this purpose was the Gospel preached also unto the dead, that they might be condemned, according to men in, the flesh, but might live according to God in the spirit. <sup>7</sup> Now the end of all things is at hand Be ye therefore sober, and watching in prayer. <sup>8</sup> But above all things have fervent love among you: for love covereth the multitude of sinnes. <sup>9</sup> Be ye herherous one to another, without grudging. <sup>10</sup> Let everie man as he hath received the gifte, minister the same one to another, as good dis-

## (RV 1881) ASV 1901

resurrection of Jesus Christ; <sup>22</sup> who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

**4** Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased <sup>c</sup>from sin; <sup>2</sup> that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. <sup>3</sup> For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revelings, carousings, and abominable idolatries: <sup>4</sup> wherein they think it strange that ye run not with *them* into the same excess of riot, speaking evil of *you*: <sup>5</sup> who shall give account to him that is ready to judge the living and the dead. <sup>6</sup> For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.

<sup>7</sup> But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: <sup>8</sup> above all things being fervent in your love among yourselves; for love covereth a multitude of sins: <sup>9</sup> using hospitality one to another without murmuring; <sup>10</sup> according as each hath received a gift, ministering it among yourselves, as good stewards of the

## BISHOPS' BIBLE (1568) 1602

God) by the resurrection of Jesus Christ: <sup>22</sup> Which is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him.

**4** Forasmuch then, as Christ hath suffered for us in the flesh, arme ye your selves likewise with the same mind: for hee which suffereth in the flesh, ceaseth from sinne: <sup>2</sup> That he hencefoorth should live, as much time as remaineth in the flesh, not after the lusts of men, but after the will of God. <sup>3</sup> For it is sufficient for us that wee have spent the time that is past of the life, after the will of the Gentiles, walking in wantonnesse, lusts, in excesse of wines, in excesse of eating, in excesse of drinking, and abominable idolatry. <sup>4</sup> And it seemeth to them a strange thing, that ye runne not also with them unto the same excesse of riot, and therefore speake they evill of you: <sup>5</sup> Which shall give accounts to him that is ready to judge quicke and dead. <sup>6</sup> For unto this purpose verily was the Gospel preached also unto the dead, that they should be judged like other men in the flesh, but should live before God in the spirit. <sup>7</sup> The end of all things is at hand. Be ye therefore sober, and watch unto prayer, <sup>8</sup> But above all things have fervent charity among your selves: for charity shal cover the multitude of sinnes. <sup>9</sup> Be ye harberous one to another, without grudging. <sup>10</sup> As every man hath received the gift, even so minister the same one to another, as good stewards of the

## RSV (1946) 1960

rection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

**4** Since therefore Christ suffered in the flesh,<sup>i</sup> arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin, <sup>2</sup> so as to live for the rest of the time in the flesh no longer by human passions but by the will of God. <sup>3</sup> Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. <sup>4</sup> They are surprised that you do not now join them in the same wild profligacy, and they abuse you; <sup>5</sup> but they will give account to him who is ready to judge the living and the dead. <sup>6</sup> For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God.

<sup>7</sup> The end of all things is at hand; therefore keep sane and sober for your prayers. <sup>8</sup> Above all hold unfailing your love for one another, since love covers a multitude of sins. <sup>9</sup> Practice hospitality ungrudgingly to one another. <sup>10</sup> As each has received a gift, employ it for one another, as good

<sup>c</sup> Some ancient authorities read *unto sins*.

<sup>i</sup> Other ancient authorities add *for us*; some *for you*

## TYNDALE (1525) 1535

God. <sup>11</sup>Yf eny man speake, let him talke as though he spake the wordes of God. Yf eny man minister, let him do it as of the abilite which God ministreth unto him. That God in all thynges maye be glorified thorow Jesus Christ, to whom be prayse and dominion for ever and whyll the worlde stondesth. Amen.

<sup>12</sup>Dearly beloved, be not troubled in this heate, which now is come amonge you to trye you, as though some straunge thinge had happened unto you: <sup>13</sup>but rejoyce, in as moche as ye are partetakers of Christes passions, that when his glory appereth, ye maye be mery and glad.

<sup>14</sup>If ye be rayled upon for the name of Christ happie are ye. For the sprete of glory and the sprete of God resteth upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

<sup>15</sup>Se that none of you suffre as a murtherer, or as a thefe, or an evyll doar, or as a busybody in other mens matters. <sup>16</sup>If eny man suffre as a Christen man, let him not be ashamed: but let him glorifie God on his behalfe. <sup>17</sup>For the tyme is come that judgements must beginne at the housse of God. If it fyrst beginne at us, what shall the ende be of them which beleve not the gospell of God? <sup>18</sup>And yf the righteous scasily be saved: where shall the ungodly and the synner appere? <sup>19</sup>Wherefore let them that suffer accordinge to the will of God, commit their soules to him with well doinge, as unto a faythfull creator.

## RHEIMS 1582

fold grace of God. <sup>11</sup>If any man speake, as the wordes of God, if any man minister: as of the power, which God administreth. that in al things God may be honoured by Jesus Christ: to whom is glorie and empire for ever and ever. Amen.

<sup>12</sup>My deerest, thinke it not strange in the fervour which is to you for a tentation, as though some new thing happened to you: <sup>13</sup>but communicating with the passions of Christ, be glad, that in the revelation also of his glorie you may be glad rejoycing. <sup>14</sup>If you be reviled in the name of Christ, you shal be blessed: because that which is of the honour, glorie, and vertue of God, and the Spirit which is his, shal rest upon you. <sup>15</sup>But let none of you suffer as a murderer, or a theefe, or a railer, or a coveter of other mens things. <sup>16</sup>But if as a Christian, let him not be ashamed, but let him glorifie God in this name. <sup>17</sup>for the time is that judgement begin of the house of God. And if first of us: what shal be the end of them that beleve not the Gospel of God? <sup>18</sup>And if the just man shal scarce be saved: where shal the impious and sinner appeare? <sup>19</sup>Therefore they also that suffer according to the wil of God, let them commend their soules to the faithful creator, in good deedes.

## GREAT BIBLE (1539) 1540

<sup>11</sup>If eny man speake, let him talke as the wordes of God. If eny man mynyster, let him do it as of the abylyte, which God mynystreth unto him. That God in all thynges maye be gloryfyed thorow Jesus Christ, to whom be prayse and dominion for ever and ever. Amen.

<sup>12</sup>Dearly beloved, marvayll not that ye are proved by fyre (which thyng is to trye you) as though some straunge thing happened unto you: <sup>13</sup>but rejoyce, in as moche as ye are partakers of Christes passyons: that when hys glory appeareth, ye maye be mery and glad.

<sup>14</sup>If ye be rayled upon for the name of Christ, happye are ye. For the glory and the sprete of God resteth upon you. On their parte he is evyll spoken of: but on youre parte he is gloryfyed.

<sup>15</sup>Se that none of you be punisshed as a murtherer, or as a thefe, or an evyll doar, or as a busybody in other mens matters. <sup>16</sup>If eny man suffre as a Christen man, let him not be ashamed: but let him glorifye God on this behalfe. <sup>17</sup>For the tyme is come, that judgement must begynne at the house of God. If it fyrst begynne at us, what shall the ende be of them, which beleve not the Gospell of God? <sup>18</sup>And yf the righteous scacely be saved: where shall the ungodly and the synner appeare? <sup>19</sup>Wherefore, let them that are troubled accordyng to the wyll of God, comyt their soules to him with well doynge, as unto a faythfull creator.

## KJ (1611) 1873

the manifold grace of God. <sup>11</sup>If any *man* speak, let him *speake* as the oracles of God; if any *man* minister, let him *do it* as of the ability which God giveth: that God in all *things* may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

<sup>12</sup>Beloved, think it not strange concerning the fiery trial which is to try you, as though *some* strange *thing* happened unto you: <sup>13</sup>but rejoice, inasmuch as ye are partakers of of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. <sup>14</sup>If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. <sup>15</sup>But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters. <sup>16</sup>Yet if *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. <sup>17</sup>For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what *shall* the end *be* of them that obey not the gospel of God? <sup>18</sup>And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? <sup>19</sup>Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

## GENEVA BIBLE (1560) 1562

posers of the manifolde grace of God. <sup>11</sup>If anie man speake, (let him talke) as the wordes of God. If anie man minister, (let him do it) as of the abilitie which God ministreth, that God in al things may be glorified through Jesus Christ, to whome is praise and dominion for ever, and ever, Amen. <sup>12</sup>Dearly beloved, thinke it not strange concerning the fyrie trial, which is among you to prove you, as thogh some strange thing were come unto you: <sup>13</sup>But rejoyce, in asmuche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and rejoyce. <sup>14</sup>If ye be railed upon for the Name of Christ, blessed (are ye) for the Spirit of glorie, and of God resteth upon you: (which) on their parte is evil spoken of: but on your parte is glorified. <sup>15</sup>But let none of you suffer as a murtherer, or (as) a thefe, or an evil doer, or as a busibodie in other mens matters. <sup>16</sup>But if (anie man suffer) as a Christian, let him not be ashamed: but let him glorifie God in this behalfe. <sup>17</sup>For the time (is come,) that judgement must beginne at the house of God. If it first (begin) at us, what shal the end be of them which obey not the Gospel of God? <sup>18</sup>And if the righteous scarcely be saved, where shal the ungodlie and the sinner appeare? <sup>19</sup>Wherefore let them that suffer according to the wil of God, commit their soules (to him) in wel doing, as unto a faithfull Creator.

## (RV 1881) ASV 1901

manifold grace of God; <sup>11</sup>if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

<sup>12</sup>Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: <sup>13</sup>but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. <sup>14</sup>If ye are reproached for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. <sup>15</sup>For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: <sup>16</sup>but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name. <sup>17</sup>For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? <sup>18</sup>And if the righteous is scarcely saved, where shall the ungodly and sinner appear? <sup>19</sup>Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

## BISHOPS' BIBLE (1568) 1602

manifold grace of God. <sup>11</sup>If any man speake, *let him talke* as the word of God: if any man minister, let him doe it as of the abilitie which God ministreth *unto him*, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen. <sup>12</sup>Dearly beloved, thinke it not strange concerning the fiery triall, which thing is to trie you, as though some strange thing hapned unto you. <sup>13</sup>But rejoyce, inasmuch as ye are partakers of Christs passions: that when his glory appeareth, ye may be mery and glad. <sup>14</sup>If yee be railed upon for the Name of Christ, happy *are ye*: for the spirit of glory and of God resteth upon you: on their part hee is evill spoken of, but on your part he is glorified. <sup>15</sup>See that none of you bee punished as a murderer, or as a thiefe, or an evill doer, or as a busie body in other mens matters. <sup>16</sup>If any *man suffer* as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe. <sup>17</sup>For the time *is come* that judgement must begin at the house of God. If it first *begin* at us, what shall the end be of them which beleve not the Gospel of God? <sup>18</sup>And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare? <sup>19</sup>Wherefore, let them that are troubled according to the will of God, commit the keeping of their soules to him with well doing, as unto a faithfull Creator.

## RSV (1946) 1960

stewards of God's varied grace: <sup>11</sup>whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies: in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen.

<sup>12</sup>Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. <sup>13</sup>But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. <sup>14</sup>If you are reproached for the name of Christ, you are blessed, because the spirit of glory<sup>j</sup> and of God rests upon you. <sup>15</sup>But let none of you suffer as a murderer, or a thief, or a wrongdoer, or a mischief-maker: <sup>16</sup>yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. <sup>17</sup>For the time has come for judgment to begin with the household of God: and if it begins with us, what will be the end of those who do not obey the gospel of God? <sup>18</sup>And

"If the righteous man is scarcely saved,

where will the impious and sinner appear?"

<sup>19</sup>Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

<sup>j</sup> Other ancient authorities insert *and of power*

## TYNDALE (1525) 1535

5 The elders which are amonge you, I exhorte, which am also an elder and a witnes of the afflictions of Christ, and also a partaker of the glory that shalbe opened: <sup>2</sup>se that ye fede Christes flocke which is amonge you, takinge the oversight of them not as though ye were compelled therto, but willingly: not for the desyre of filthy lucre, but of a good mynde, <sup>3</sup>not as though ye were lordes over the parisshe: but that ye be an ensample to the flocke. <sup>4</sup>And when the chefe shepherde shall appere, ye shall receave an incorruptible crowne of glorie.

<sup>5</sup> Lykwyse ye yonger submit youre selves unto the elder. Submit youre selves every man, one to another, knet youre selves to gether in lowlynges \* of mynde. For God resisteth the proude, and gevech grace to the humble. <sup>6</sup> Submit your selves therfore under the mighty honde of God, that he maye exalt you, when the tyme is come. <sup>7</sup> Cast all youre care to him: for he careth for you.

<sup>8</sup> Be sober and watch, for youre adversary the devyll as a roaring lion walketh about, sekinge whom he maye devoure: <sup>9</sup> whom resist stedfast in the fayth, remembre that ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. <sup>10</sup> The God of all grace, which called you unto his eternall glory by Christ Jesus, shall his awne selfe after ye have soffred a lytell affliction make you perfect: shall sette, strenght and stablishe you. <sup>11</sup> To him be glory and dominion for ever, and whill the worlde endureth. Amen.

## RHEIMS 1582

5 The seniors therfore that are among you, I beseche, my self a fellow senior with them and a witnesse of the passions of Christ, who am also partaker of that glorie which is to be revealed in time to come: <sup>2</sup> feede the flocke of God which is among you providing not by constrainte, but willingly according to God: neither for filthie lucre sake, but voluntarily: <sup>3</sup> neither as overruling the Clergie, but made examples of the flocke from the hart. <sup>4</sup> And when the prince of pastors shall appeare, you shal receive the incorruptible crowne of glorie.

<sup>5</sup> In like maner ye yong men be subject to the seniors. And do ye al insinuate humilitie one to an other, because *God resisteth the proude: and to the humble he giveth grace.* <sup>6</sup> Be ye humbled therfore under the mightie hand of God, that he may exalt you in the time of visitation: <sup>7</sup> casting al your carefulnes upon him, because he hath care of you. <sup>8</sup> Be sober and watch: because your adversarie the Devil as a roaring lion goeth about, seeking whom he may devoure. <sup>9</sup> whom resist ye, strong in faith: knowing that the self same affliction is made to that your fraternitie which is in the world. <sup>10</sup> But the God of al grace, which hath called us unto his eternal glorie in Christ JESUS, he wil perfite you having suffered a litle, and confirme, and stablish you. <sup>11</sup> To him be glorie and empire for ever and ever. Amen.

## GREAT BIBLE (1539) 1540

5 The elders which are amonge you, I exhorte, whych am also an elder, and a wytne of the afflictions of Christ, and also a partaker of the glory that shalbe opened: <sup>2</sup> Fede ye Christes flocke, asmoch as lyeth in you, takynge the oversyght of them, not as compelled therto, but wyllingly: (*after a godly sorte*) not for the desyre of fylthy lucre: but of a good mynde, <sup>3</sup> not as though ye were lordes over the parisshe: but that ye be an ensample to the flocke (*and that wyth good wyll*) <sup>4</sup> And when the chefe sheperd shall appeare, ye shall receave, an incorruptible crowne of glorie. <sup>5</sup> Likewyse ye yonger, submyt your selves unto the elder. Submyt youre selves every man, one to another, knet youre selves together in lowlynes of mynde. For God resisteth the proude, and gevech grace to the humble.

<sup>6</sup> Submyt youre selves therfore under the myghty hande of God, that he maye exalte you, when the tyme is come. <sup>7</sup> Cast all your care upon him: for he careth for you.

<sup>8</sup> Be sober and watch, for youre adversary the devyll as a roaring lyon walketh about, sekyng whom he maye devoure: <sup>9</sup> whom resyst stedfast in the fayth, knowing, that the same afflictions are apoynted unto your brethren, that are in the worlde. <sup>10</sup> But the God of all grace which hath called us unto hys eternall glory by Christ Jesus, shall hys awne selfe (*after that ye have suffred a lytell affliction*) make you perfect: sette, strength and stablishe you. <sup>11</sup> To him be glory and dominyon for ever, and ever. Amen.

## KJ (1611) 1873

5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>2</sup> feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup> neither as being lords over *God's* heritage, but being ensamples to the flock. <sup>4</sup> And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. <sup>5</sup> Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. <sup>6</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: <sup>7</sup> casting all your care upon him; for he careth for you. <sup>8</sup> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: <sup>9</sup> whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. <sup>10</sup> But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. <sup>11</sup> To him be glory and dominion for ever and ever. Amen.

## GENEVA BIBLE (1560) 1562

5 The elders which are among you, beseech which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, <sup>2</sup>Feed the flock of God, which dependeth upon you, caring for it not by constraint but willingly: not for filthy lucre, but of a ready mind: <sup>3</sup>Not as though ye were lords over (Gods) heritage, but that ye may be ensamples to the flocke. <sup>4</sup>And when the chief shepherd shall appeare, ye shall receive an incorruptible crowne of glorie. <sup>5</sup>Likewise ye younger, submit your selves unto the elders, and submit your selves every man, one to another: decke your selves inwardly in lowlines of minde: for God resisteth the proud and giveth grace to the humble. <sup>6</sup>Humble your selves therefore under the mightie hand of God, that he may exalt you in due time. <sup>7</sup>Cast all your care on him: for he careth for you. <sup>8</sup>Be sober and watch: for your adversarie the devil as a roaring lyon walketh about, seeking whome he may devour: <sup>9</sup>Whome resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world. <sup>10</sup>And the God of all grace, which hath called us unto his eternal glorie by Christ Jesus, after that ye have suffered a litle, make you perfect, confirme, strengthen and stablish (you.) <sup>11</sup>To him be glorie and dominion for ever and ever.

## (RV 1881) ASV 1901

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: <sup>2</sup>Tend the flock of God which is among you, <sup>d</sup>exercising the oversight, not of constraint, but willingly, <sup>e</sup>according to the will of God; nor yet for filthy lucre, but of a ready mind; <sup>3</sup>neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. <sup>4</sup>And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. <sup>5</sup>Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. <sup>6</sup>Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; <sup>7</sup>casting all your anxiety upon him, because he careth for you. <sup>8</sup>Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: <sup>9</sup>whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. <sup>10</sup>And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen<sup>f</sup> you. <sup>11</sup>To him be the dominion for ever and ever. Amen.

<sup>d</sup> Some ancient authorities omit *exercising the oversight*.<sup>e</sup> Some ancient authorities omit *according to the will of God*.<sup>f</sup> Many ancient authorities add *settle*.

## BISHOPS' BIBLE (1568) 1602

5 The Elders which are among you I exhort, which am also an Elder, and a witness of the afflictions of Christ, and also a partaker of the glory that shall be opened: <sup>2</sup>Feed you Gods flocke which is committed unto you, taking the oversight of them, not as compelled thereunto, but willingly: not for the desire of filthy lucre, but of a chearefull minde: <sup>3</sup>Not as though ye were lords over Gods heritage: but that yee be an ensample to the flocke. <sup>4</sup>And when the chiefe Shepherd shall appeare, ye shall receive an incorruptible crowne of glory. <sup>5</sup>Likewise, ye yoonger, submit your selves unto the elder: submit your selves every man one to another, decke your selves inwardly in lowliness of mind: for God resisteth the proud, and giveth grace unto the humble. <sup>6</sup>Submit your selves therefore unto the mighty hand of God, that hee may exalt you when the time is come. <sup>7</sup>Cast all your care upon him, for he careth for you. <sup>8</sup>Be sober, and watch: for your adversary the devill, as a roaring lion walketh about, seeking whom he may devour. <sup>9</sup>Whom resist stedfast in the faith: knowing that the same afflictions are accomplished in your brethren that are in the world. <sup>10</sup>But the God of all grace himselfe, which hath called us unto his eternall glory by Christ Jesus, after that ye have suffered a litle affliction, make you perfect, settle, strengthen, and stablish you. <sup>11</sup>To him

## RSV (1946) 1960

5 So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. <sup>2</sup>Tend the flock of God that is your charge,<sup>k</sup> not by constraint but willingly,<sup>l</sup> not for shameful gain but eagerly, <sup>3</sup>not as domineering over those in your charge but being examples to the flock. <sup>4</sup>And when the chief Shepherd is manifested you will obtain the unfading crown of glory. <sup>5</sup>Likewise you that are younger be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble."

<sup>6</sup>Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. <sup>7</sup>Cast all your anxieties on him, for he cares about you. <sup>8</sup>Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour. <sup>9</sup>Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world. <sup>10</sup>And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen<sup>m</sup> you. <sup>11</sup>To him be the dominion for ever and ever. Amen.

<sup>k</sup> Other ancient authorities add *exercising the oversight*.<sup>l</sup> Other ancient authorities add *as God would have you*.<sup>m</sup> Other ancient authorities read *restore, establish, strengthen and settle*.

## TYNDALE (1525) 1535

<sup>12</sup>By Sylvanus a faythfull brother unto you (as I suppose) have I written brefly, exhortinge and testifyinge how that this is the true grace of God, wherein ye stonde <sup>13</sup>The companions of youre eleccion that are of Babylon, saluteth you, and Marcus my sonne. <sup>14</sup>Grete ye one another with the kysse of love. Peace be with you all which are in Christ Jesus. Amen.

## RHEIMS 1582

<sup>12</sup>By Sylvanus a faithful brother to you, as I thinke, I have breefely written: beseching and testifying that this is the true grace of God, wherein you stand. <sup>13</sup>The Church saluteth you, that is in Babylon, coëlect: and Marke my sonne. <sup>14</sup>Salute one an other in a holy kisse. Grace be to al you which are in Christ JESUS. Amen.

## GREAT BIBLE (1539) 1540

<sup>12</sup>By Sylvanus a faythfull brother unto you (as I suppose) have I wrytten brefly, exhortynge and testifyinge, how that thys is the true grace of God, wherein ye stande. <sup>13</sup>The congregacyon of them which at Babilon are companions of youre eleccyon, saluteth you, and so doth Marcus my sonne. <sup>14</sup>Grete ye one another wyth the kysse of love. Peace be with you all, which are in Christ Jesu. Amen.

## KJ (1611) 1873

<sup>12</sup>By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. <sup>13</sup>The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son. <sup>14</sup>Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

GENEVA BIBLE (1560) 1562

Amen. <sup>12</sup>By Silvanus a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, where in ye stand. <sup>13</sup>(The Church) that is at Babylon elected together with you, saluteth you, and Marcus my sonne. <sup>14</sup>Grete ye one another with the kysse of love. Peace be with you all which are, in Christ Jesus. Amen.

(RV 1881) ASV 1901

<sup>12</sup>By Silvanus, our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. <sup>13</sup>She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son. <sup>14</sup>Salute one another with a kiss of love.  
Peace be unto you all that are in Christ.

BISHOPS' BIBLE (1568) 1602

be glory and dominion for ever and ever, Amen. <sup>12</sup>By Silvanus a faithfull brother unto you (as I suppose) I have written briefly, exhorting and testifying, how that this is the true grace of God, wherein ye stand. <sup>13</sup>The Church that is at Babylon elected together with you, saluteth you, and so doth Marcus my sonne. <sup>14</sup>Greet ye one another with a kisse of charitie. Peace be with you all which are in Christ Jesus, Amen.

RSV (1946) 1960

<sup>12</sup>By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God; stand fast in it. <sup>13</sup>She who is at Babylon, who is likewise chosen, sends you greetings; and so does my son Mark. <sup>14</sup>Greet one another with the kiss of love.  
Peace to all of you that are in Christ.



Tyndale (1525) 1535  
THE SECONDE EPISTLE OF S.PETER.

Great Bible (1539) 1540  
THE SECONDE EPISTLE OF SAYNCT PETER.

Geneva Bible (1560) 1562  
THE SECONDE EPISTLE GENERAL OF PETER.

Bishops' Bible (1568) 1602  
THE SECOND EPISTLE OF SAINT PETER.

Rheims 1582  
THE SECONDE EPISTLE OF PETER THE APOSTLE.

King James Version (1611) 1873  
THE SECOND EPISTLE GENERAL OF PETER.

American Standard Version (1881) 1901  
THE SECOND EPISTLE OF PETER

Revised Standard Version (1946) 1960  
THE SECOND LETTER OF PETER

## TYNDALE (1525) 1535

**1** Simon Peter a servaunt and an Apostle of Jesus Christ, to them which have obtayned lyke precious fayth with us in the rightewesnes that commeth of oure god and savioure Jesus Christ.

<sup>2</sup> Grace with you, and peace be multiplied in the knowledge of God and of Jesus oure Lorde <sup>3</sup> Accordinge as his godly power hath geven unto us all thinges that pertayne unto lyfe and godlynes thorow the knowledge of him that hath called us by vertue and glory, <sup>4</sup> by the meanes whereof are geven unto us excellent and moste greate promyses, that by the helpe of them ye shulde be partetakers of the godly nature, in that ye flye the corrupcion of worldly lust.

<sup>5</sup> And herunto geve all diligence: in youre fayth minister vertue and in vertue knowledge, <sup>6</sup> and in knowledge temperance, and in temperance pacience, in pacience godlynes, <sup>7</sup> in godlynes brotherly kyndnes, in brotherly kyndnes love. <sup>8</sup> For yf these thinges be amonge you and are plenteous, they wyll make you that ye nether shalbe ydle nor unfrutefull in the knowledge of oure lorde Jesus Christ. <sup>9</sup> But he that lacketh these thinges, is blinde and gropeth for the waye with his honde, and hath forgotten that he was poured from his olde synnes.

<sup>10</sup> Wherefore brethren, geve the moare diligence for to make youre callinge and eleccion sure. For yf ye do soche

## RHEIMS 1582

**1** Simon Peter servant and Apostle of JESUS Christ, to them that have obtained equal faith with us in the justice of our God and Saviour JESUS Christ. <sup>2</sup> Grace to you and peace be accomplished in the knowledge of God and Christ JESUS our Lord:

<sup>3</sup> as al things of his divine power which pertaine to life and godlines, are given us by the knowledge of him which hath called us by his owne propre glorie and vertue, <sup>4</sup> by whom he hath given us most great and pretious promises: that by these you may be made partakers of the divine nature, fleeing the corruption of that concupiscence which is in the world. <sup>5</sup> And you employing al care, minister ye in your faith, vertue: and in vertue, knowledge: <sup>6</sup> and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: <sup>7</sup> and in pietie, love of the fraternitie: and in the love of the fraternitie, charitie. <sup>8</sup> For if these things be present with you, and abound: they shal make you not vacant, nor without fruite in the knowledge of our Lord JESUS Christ. <sup>9</sup> For he that hath not these things ready, is blinde, and groping with his hand, having forgotten the purging of his old sinnes.

<sup>10</sup> Wherefore, brethren, labour the more that by good workes you may make sure your vocation and election. for,

## GREAT BIBLE (1539) 1540

**1** Simon Peter a servaunt, and an Apostle of Jesus Christ, to them which have obtayned lyke precyous fayth wyth us thorow the ryghtewesnes of oure God and savioure Jesus Christ.

<sup>2</sup> Grace be unto you, and peace be multiplyed thorow the knowledge of God and of Jesus oure Lorde. <sup>3</sup> Accordynge as his godly power hath geven unto us all thinges that pertayne unto lyfe and godlynes, thorow the knowledge of hym that hath called us by glory, and vertue, <sup>4</sup> by the whych are geven unto us excellent and moste greate promyses, that by the meanes therof ye myght be partakers of the godly nature, yf ye flye the corrupcyon of worldly lust.

<sup>5</sup> And herunto geve all diligence: in youre fayth mynyster vertue: in vertue knowledge: <sup>6</sup> in knowledge temperaunce, in temperaunce pacience: in pacience godlynes, <sup>7</sup> in godlynes brotherly kyndnes, in brotherly kyndnes love. <sup>8</sup> For yf these thynges be amonge you, and be plenteous, they wyll make you that ye nether shalbe ydle nor unfrutefull in the knowledge of oure Lorde Jesus Christ. <sup>9</sup> But he that lacketh these thynges, is blynde and gropeth for the waye wyth his hande, and hath forgotten, that he was poured from hys olde synnes.

<sup>10</sup> Wherefore brethren, geve the more diligence for to make your callyng and eleccion sure (*by good workes*)

## KJ (1611) 1873

**1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness <sup>†</sup>of God and our Saviour Jesus Christ: <sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

<sup>3</sup> According as his divine power hath given unto us all *things* that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: <sup>4</sup> whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust: <sup>5</sup> and beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup> and to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> and to godliness brotherly kindness; and to brotherly kindness charity. <sup>8</sup> For if these *things* be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these *things* is blind, and cannot see far off, and hath forgotten that *he* was purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do

<sup>†</sup> [Gr. of our God and Saviour].

## GENEVA BIBLE (1560) 1562

1 Simon Peter a servant and an Apostle of JESUS CRIST to you which have obtained like precious faith with us by the righteousness of our God and Saviour Jesus Christ. 2 Grace and peace be multiplied to you, by the knowledge of God and of Jesus our Lord, 3 According as his godlie power hath given unto us all things that (*pertheine*) unto life and godliness, through the knowledge of him that hath called us unto glorie and vertue. 4 Whereby most great, and precious promises are given unto us, that by them ye shulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust. 5 Therefore give even all diligence thereunto joyne moreover vertue with your faith: and with vertue, knowledge; 6 And with knowledge, temperance: and with temperance, pacience: and with pacience, godliness: 7 And with godliness, brotherlie kindenes; and with brotherlie kindenes, love. 8 For if these things be among you, and abide, they wil make you that ye nether shalbe ydle, nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he that hath not these things, is blinde, and can not se farre of, and hath forgotten that he was purged from his olde sinnes. 10 Wherefore, brethren, give rather diligence to make your calling and election sure:

## (RV 1881) ASV 1901

1 <sup>a</sup>Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ: 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; 3 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us <sup>b</sup>by his own glory and virtue; 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. 5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6 and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; 7 and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. 9 For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these

## BISHOPS' BIBLE (1568) 1602

1 Simon Peter, a servant and an Apostle of Jesus Christ, to them which have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ: 2 Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, 3 According as his godly power hath given unto us all things that *pertaine* unto life and godlinesse, through the knowledge of him that hath called us unto glory and vertue: 4 By the which are given unto us excellent and most great promises, that by the meanes thereof, ye might be partakers of the godly nature, if ye flee the corruption of worldly lusts. 5 And hereunto give all diligence, in your faith minister vertue, in vertue knowledge, 6 In knowledge temperance, in temperance patience, in patience godliness, 7 In godliness brotherly kindnesse, in brotherly kindnesse charitie. 8 For if these things be among you, and be plenteous, they make you that ye neither shalbe idle, nor unfruitfull in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his olde sinnes. 10 Wherefore, brethren, give the more diligence for to make your calling and election sure: for if ye do such things, ye

## RSV (1946) 1960

1 Simon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours in the righteousness of our God and Savior Jesus Christ:

2 May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature. 5 For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love. 8 For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. 9 For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins. 10 Therefore, brethren, be the more zealous to confirm your call and elec-

<sup>a</sup> Many ancient authorities read *Symeon*.

<sup>b</sup> Some ancient authorities read *through glory and virtue*.

## TYNDALE (1525) 1535

things, ye shall never erre. <sup>11</sup> Ye and by this meanes an entringe in shall be ministred unto you abundantly in to the everlastinge kyngdome of oure Lorde and savioure Jesus Christ.

<sup>12</sup> Wherefore I will not be neglgient to put you all wayes in remembraunce of soche thynges, though that ye knowe them youre selves and be also stablissed in the present trueth. <sup>13</sup> Notwithstandinge I thinke it mete (as longe as I am in this tabernacle) to stere you up by puttinge you in remembraunce, <sup>14</sup> for as moche as I am sure how that the tyme is at honde that I must put of my tabernacle, even as oure Lorde Jesus Christ hath shewed me. <sup>15</sup> I will enforce therfore, that on every side ye might have wherwith to stere up the remembraunce of these thynges after my departinge.

<sup>16</sup> For we folowed not decevable fables when we opened unto you the power and comminge of oure Lorde Jesus Christ, but with oure eyes we sawe his majeste: <sup>17</sup> even then verely when he receaved of god the father honour and glorie, and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne, in whom I have delite. <sup>18</sup> This voyce we hearde when it came from heaven, beyng with him in the holy mounte.

<sup>19</sup> We have also a ryght sure worde of prophesie wherunto yf ye take hede, as unto a lyght that shyneth in a darcke place, ye do well, untill the daye dawne and the daye starre aryse in youre hertes. <sup>20</sup> So that ye fyrst knowe this: that no prophesie in the scripture hath eny private

## RHEIMS 1582

doing these things, you shal not sinne at any time. <sup>11</sup> For so there shal be ministred to you abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. <sup>12</sup> For the which cause I wil begin to admonish you alwaies of these things: and you in deede knowing and being confirmed in the present truth. <sup>13</sup> But I thinke it meete as long as I am in this tabernacle, to stirre you up by admonition: <sup>14</sup> being certaine that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also signified to me. <sup>15</sup> And I wil doe my diligence, you to have often after my decease also, that you may keepe a memorie of these things.

<sup>16</sup> For, not having folowed unlearned fables, have we made the power and presence of our Lord JESUS Christ knownen to you: but made beholders of his greatnesse. <sup>17</sup> For, he receiving from God his father honour and glorie, this maner of voice comming downe to him from the magnificent glorie, *This is my beloved sonne in whom I have pleased my self, heare him.* <sup>18</sup> And this voice we heard brought from heaven, when we were with him in the holy mounte. <sup>19</sup> And we have the propheticall word more sure: which you doe wel attending unto, as to a candel shining in a darcke place, until the day dawne, and the day starre arise in your hartes: <sup>20</sup> understanding this first that no prophecie

## GREAT BIBLE (1539) 1540

For yf ye do soch thynges, ye shall never fall. <sup>11</sup> Yee and by this meanes an entrynge in shall be mynistred unto you abundantly in to the everlastyng kyngdome of oure Lorde and savioure Jesus Christ.

<sup>12</sup> wherefore, I wyll not be neglygent to put you allwayes in remembraunce of soch thynges though ye knowe them youre selves, and be stablissed in the present trueth.

<sup>13</sup> Notwithstandyng I thynke it mete (as longe as I am in thys tabernacle) to stere you up by puttyng you in remembraunce, <sup>14</sup> for as moch, as I am sure, that shortly I must put of thys my tabernacle, even as oure Lorde Jesus Christ shewed me: <sup>15</sup> I wyll ever also geve my diligence, that ye maye have wherwith to stere up the remembraunce of these thynges after my departyng. <sup>16</sup> For we have not folowed deceatfull fables, when we opened unto you the power and commynge of oure Lorde Jesus Christ, but with our eyes we sawe his majestie: <sup>17</sup> even then verely when he receaved of God the father honoure and glory, and when ther came soch a voyce to him from the excellent glorye. This is my dere beloved sonne, in whom I have delyte. <sup>18</sup> This voyce we hearde come from heaven, whan we were wyth hym, in the holy mounte.

<sup>19</sup> We have also a ryght sure worde of prophecye, wherunto yf ye take hede, as unto a lyght that shyneth in a darcke place, ye do well, untill the daye dawne, and the daye starre aryse in youre hertes. <sup>20</sup> So that ye fyrst know thys: that no prophecye in the scripture hath eny pryvate

## KJ (1611) 1873

these *things*, ye shall never fall: <sup>11</sup> for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup> Wherefore I will not be negligent to put you always in remembrance of these *things*, though ye know *them*, and be stablissed in the present truth. <sup>13</sup> Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; <sup>14</sup> knowing that shortly *I* must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. <sup>15</sup> Moreover I will endeavour that you may be able after my decease to have these *things* always in remembrance. <sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. <sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount. <sup>19</sup> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: <sup>20</sup> knowing this first, that no prophecy of the scripture is of *any* private interpretation.

## GENEVA BIBLE (1560) 1562

for if ye do these things, ye shal never fall. <sup>11</sup> For by this meanes an entring shalbe ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. <sup>12</sup> Wherefore, I wil not be negligent to put you alwais in remembrance of these things, thogh that ye have knowledge, and be stablished in the present trueth. <sup>13</sup> For I thinke it mete as long as I am in this tabernacle, to stirre you up by putting you in remembrance. <sup>14</sup> Seing I knowe that the time is at hand that I must lay downe this my tabernacle, even as our Lord Jesus Christ hathe shewed me. <sup>15</sup> I wil endeavour therefore alwaise, that ye also may be able to have remembrance of these things after my departing. <sup>16</sup> For we folowed not deceivable fables when we opened unto you the power, and comming of our Lord Jesus Christ, but with our eyes we saw his majestie: <sup>17</sup> For he received of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, This is my beloved Sonne, in whome I am well pleased. <sup>18</sup> And this voyce we heard when it came from heaven, being with him in the holye mounte. <sup>19</sup> We have also a moste sure worde of the Prophetes, to the whiche ye do well that ye take hede, as unto a light that shineth in a darke place, until the day dawne, and the daye starre arise in your hearts. <sup>20</sup> So that ye first know this, that no prophecie in the Scripture is of anie

## (RV 1881) ASV 1901

things, ye shall never stumble: <sup>11</sup> for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup> Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you. <sup>13</sup> And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; <sup>14</sup> knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. <sup>15</sup> Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. <sup>16</sup> For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: <sup>18</sup> and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount. <sup>19</sup> And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: <sup>20</sup> knowing this first, that no prophecy of scripture is of

## BISHOPS' BIBLE (1568) 1602

shall never fall. <sup>11</sup> Yea, and by this meanes an entring in shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Jesus Christ. <sup>12</sup> Wherefore I will not be negligent to put you alwayes in remembrance of such things, though ye know them your selves, and be stablished in the present trueth. <sup>13</sup> Notwithstanding, I thinke it meete, as long as I am in this Tabernacle, to stirre you up, by putting you in remembrance: <sup>14</sup> Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ shewed me. <sup>15</sup> I will ever also give my diligence, that ye may have wherewith to stirre up the remembrance of these things after my departing. <sup>16</sup> For wee have not followed deceitfull fables, when wee opened unto you the power and comming of our Lorde Jesus Christ, but with our eyes we saw his majestie: <sup>17</sup> Even then verely when he received of God the father honour and glory, and when there came such a voice to him from the excellent glory: This is my dearely beloved sonne in whom I delight. <sup>18</sup> This voice wee heard come from heaven, when we were with him in the holy mount. <sup>19</sup> We have also a right sure word of prophecie, whereunto if yee take heede, as unto a light that shineth in a darke place, yee doe well, untill the day dawne, and the daystarre arise in your hearts. <sup>20</sup> So that ye first know this, that no prophecie in

## RSV (1946) 1960

tion, for if you do this you will never fall; <sup>11</sup> so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> Therefore I intend always to remind you of these things, though you know them and are established in the truth that you have. <sup>13</sup> I think it right, as long as I am in this body, to arouse you by way of reminder, <sup>14</sup> since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. <sup>15</sup> And I will see to it that after my departure you may be able at any time to recall these things.

<sup>16</sup> For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. <sup>17</sup> For when he received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased." <sup>18</sup> we heard this voice borne from heaven, for we were with him on the holy mountain. <sup>19</sup> And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. <sup>20</sup> First of all you must understand this, that no prophecy of scripture is a matter

## TYNDALE (1525) 1535

interpretacion. <sup>21</sup> For the scripture came never by the will of man: but holy men of god spake as they were moved by the holy goost.

2 Ther were false Prophetes amonge the people, even as ther shalbe false teachers amonge you: which prevely shall bringe in damnable sectes, even denyng the Lorde that hath bought them, and bringe upon them selves swyft damnacion, <sup>2</sup> and many shall folowe their damnable wayes, by which the waye of trueth shalbe evyll spoken of, <sup>3</sup> and thorow coveteousnes shall they with fayned wordes make marchandise of you, whose judgement is not farre of, and their dampnacion slepeth not.

<sup>4</sup> For yf god spared not the angels that synned, but cast them doune into hell, and delivered them into chaynes of dercknes, to be kept unto judgement: <sup>5</sup> nether spared the olde worlde, but saved Noe the eyght preacher of rightewesnes, and brought in the flud upon the worlde of the ungodly, <sup>6</sup> and turned the cities of zodom and Gomor into ashes: overthrewe them, damned them, and made on them an ensample unto all that after shulde lyve ungodly. <sup>7</sup> And just Lot vexed with the unclenly conversacion of the wycked, delivered he. <sup>8</sup> For he beyng ryghteous and dwellinge amonge them, in seynge and hearinge, vexed his ryghteous soule from daye to daye with their unlawfull dedes. <sup>9</sup> The Lorde knoweth how to deliver the godly out of temptacion, and how to reserve the unjuste unto the daye

## RHEIMS 1582

of scripture is made by private interpretation. <sup>21</sup> For, not by mans wil was prophecie brought at any time: but the holy men of God spake, inspired with the holy Ghost.

2 But there were also false prophets in the people, as also in you there shal be lying maisters which shal bring in sectes of perdition, and denie him that hath bought them, the Lord: bringing upon them selves speedie perdition. <sup>2</sup> And many shal folow their riotousnesses, by whom the way of truth shal be blasphemed. <sup>3</sup> and in avarice shal they with feined wordes make merchandise of you. unto whom the judgement now long since ceaseth not: and their perdition slumbereth not. <sup>4</sup> For if God spared not Angels sinning: but with the ropes of Hel being drawn doune into Hel delivered them to be tormented, that they should be reserved unto judgement: <sup>5</sup> and he spared not the original world, but kept the eight, Noë, the preacher of justice, bringing in the deluge upon the world of the impious. <sup>6</sup> And bringing the cities of the Sodomites and of the Gomorrhaites into ashes, he damned them with subversion, putting an example of them that shal doe impiously: <sup>7</sup> and delivered just Lot oppressed by the injurie and luxurious conversation of the abominable men. <sup>8</sup> for in sight and hearing he was just: dwelling with them who from day to day vexed the just soule with unjust workes.

<sup>9</sup> Our Lord knoweth to deliver the godly from tentation, but to reserve the unjust unto the day of judgement to be

## GREAT BIBLE (1539) 1540

interpretacyon. <sup>21</sup> For the scripture came never by the will of man: but holy men of God spake, as they were moved by the holy goost.

2 Ther were false Prophetes also amonge the people, even as ther shalbe false teachers amonge you: which prevely shall brynge in damnable sectes (even denyenge the Lorde that hath bought them) and brynge upon them selves swyft damnacyon, <sup>2</sup> and many shall folowe their damnable wayes, by whom the waye of trueth shall be evyll spoken of, <sup>3</sup> and thorow coveteousnes shall they wyth fayned wordes make marchandise of you, whose judgement is now not farre of, and their damnacyon slepeth not.

<sup>4</sup> For yf God spared not the angels that synned, but cast them doune into hell, and delyvered them into chaynes of dercknes (*to be punisshed*) to be kept unto judgement: <sup>5</sup> nether spared the olde worlde, but saved. Noe the eyght preacher of ryghtewesnes, and brought in the flood upon the worlde of the ungodly, <sup>6</sup> and turned the cytyes of zodom and Gomor into ashes: overthrewe them, damned them, and made on them an ensample unto those that after shulde lyve ungodly. <sup>7</sup> And just Lot vexed wyth the unclenly conversacyon of the wicked, delyvered he. <sup>8</sup> For he beyng ryghteous, and dwellynge among them in seynge and hearyng, vexed his ryghteous soule from daye to daye wyth their unlaful dedes. <sup>9</sup> The Lorde knoweth how to delyver the godly out of temptacyon, and to reserve the unjuste unto the daye of judgement for to be punysshed:

## KJ (1611) 1873

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

2 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. <sup>2</sup> And many shall follow their "pernicious ways; by reason of whom the way of truth shall be evil spoken of. <sup>3</sup> And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. <sup>4</sup> For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, *to be* reserved unto judgment; <sup>5</sup> and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; <sup>6</sup> and turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; <sup>7</sup> and delivered just Lot, vexed with the filthy conversation of the wicked: <sup>8</sup> (for *that* righteous *man* dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) <sup>9</sup> the Lord knoweth *how* to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment *to be* pun-

" Or, *lascivious ways*, as some copies read.

## GENEVA BIBLE (1560) 1562

private motion. <sup>21</sup>For the Prophecie came not in olde time by the wil of man: but holie men of God spake as they were moved by the holie Gost.

**2** But there were false prophetes also among the people, even, as there shalbe false teachers among you: whiche prively shal bring in damnable heresies, even denying the Lord, that hathe boght them, and bryng upon them selves swift damnation. <sup>2</sup>And manie shall followe their damnable wayes, by whome the way of trueth shalbe evil spoken of. <sup>3</sup>And through covetousnes shall they with fained wordes make marchandise of you, whose judgement long agone is not farre of and their damnation slepeth not. <sup>4</sup>For if God spared not the Angels, that had sinned, but caste them downe into hell and delivered them into chaines of darkenes, to be kept unto damnation. <sup>5</sup>Nether hathe spared the olde worlde, but saved Noe the eight (persone) a preacher of righteousnes, and broght in the flood upon the worlde of the ungodlie. <sup>6</sup>And turned the cities of Sodome and Gomorrhe into ashes, condemned them and overthrewe them, and made them an ensample unto them that after shulde live ungodlie. <sup>7</sup>And delivered juste Loth vexed with the unclenlie conversation of the wicked. <sup>8</sup>[For he being righteous, and dwellyng among them, in seing and hearing, vexed his righteous soule from day to day with their unlawfull dedes.] <sup>9</sup>The Lorde knoweth to deliver the godlye out of tentation, and to reserve the unjust unto the day of judgement to be

## (RV 1881) ASV 1901

private interpretation. <sup>21</sup>For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.

**2** But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. <sup>2</sup>And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. <sup>3</sup>And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. <sup>4</sup>For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; <sup>5</sup>and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; <sup>6</sup>and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; <sup>7</sup>and delivered righteous Lot, sore distressed by the lascivious life of the wicked <sup>8</sup>(for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds): <sup>9</sup>the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous

## BISHOPS' BIBLE (1568) 1602

the Scripture is of any private motion. <sup>21</sup>For the proph-ecie came not in old time by the will of man: but holy men of God spake as they were mooved by the holy Ghost.

**2** There were false prophets, also among the people, even as there shall be false teachers among you, which privily shall bring in damnable heresies, even denying the Lorde that hath bought them, and bring upon themselves swift damnation. <sup>2</sup>And many shall followe their damnable wayes, by whome the way of trueth shalbe evill spoken of: <sup>3</sup>And through covetousnes shall they with fained words make merchandize of you, whose judgement now of long time ceaseth not, and their damnation sleepeth not. <sup>4</sup>For if God spared not the angels that sinned, but cast them downe into hell, and delivered them into chaines of darknesse, to be kept unto judgement: <sup>5</sup>Neither spared the olde worlde, but saved Noe the eight *person*, a preacher of righteousnes, and brought in the flood upon the worlde of the ungodly, <sup>6</sup>And turned their cities of Sodome and Gomorrhe into ashes, overthrew them, damned them, and made them an ensample unto those that after should live ungodly: <sup>7</sup>And just Lot, vexed with the uncleane conversation of the wicked, delivered he. <sup>8</sup>(For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull dedes.) <sup>9</sup>The Lorde knoweth howe to deliver the godly out of temptation, and to reserve the unjust unto the day

## RSV (1946) 1960

of one's own interpretation, <sup>21</sup>because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.<sup>c</sup>

**2** But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. <sup>2</sup>And many will follow their licentiousness, and because of them the way of truth will be reviled. <sup>3</sup>And in their greed they will exploit you with false words; from of old their condemnation has not been idle, and their destruction has not been asleep.

<sup>4</sup>For if God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment; <sup>5</sup>if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven other persons, when he brought a flood upon the world of the ungodly; <sup>6</sup>if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example to those who were to be ungodly; <sup>7</sup>and if he rescued righteous Lot, greatly distressed by the licentiousness of the wicked <sup>8</sup>(for by what that righteous man saw and heard as he lived among them, he was vexed in his righteous soul day after day with their lawless deeds), <sup>9</sup>then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punish-

<sup>c</sup> Other authorities read *moved by the Holy Spirit holy men of God spoke*

<sup>c</sup> Some ancient authorities read *chains*.

## TYNDALE (1525) 1535

of judgement for to be punisshed: <sup>10</sup>namely them that walke after the flesshe in the lust of unclennes, and despyse the rulers. Presumptuous are they, and stubborne and feare not to speake evyll of them that are in auctorite. <sup>11</sup>When the angels which are greater bothe in power and myght, receave not of the lorde raylinge judgement agaynst them. <sup>12</sup>But these as brute beastes, naturally made to betaken and destroyed, speake evyll of that they knowe not, and shall perysshe through their awne destruccion, <sup>13</sup>and receave the rewarde of unrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthines, livinge at pleasure, and in disceaveable wayes feastinge with you: <sup>14</sup>having eyes full of advourtrie and that cannot cease to sinne, begilinge unstable soules. Hertes they have exercised with coveteousnes. They are cursed chyldren, <sup>15</sup>and have forsaken the ryght waye and are gone astraye folowinge the waye of Balam the sonne of Bosor, which loved the rewarde of unrightewesnes: <sup>16</sup>but was rebuked of his iniquitie. The tame and domme beast, speakinge with mannes voyce, forbade the folishenes of the Prophete.

<sup>17</sup>These are welles without water, and cloudes caried about of a tempest, to whom the myst of dercknes is reserved for ever. <sup>18</sup>For when they have spoken the swellinge wordes of vanytie, they begyle with wantannes thorowe that lustes of the flesshe, them that were clene escaped: but

## RHEIMS 1582

tormented: <sup>10</sup>and especially them which walke after the flesh in concupiscence of uncleanness, and contemne dominion, bold, self-pleasers: they feare not to bring in sectes, blaspheming. <sup>11</sup>Whereas Angels being greater in strength and power, beare not the execrable judgement against them. <sup>12</sup>But these men as unreasonable beastes, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shal perish in their corruption, <sup>13</sup>receiving the reward of injustice, esteeming for a pleasure the delights of a day: coinquinations and spottes, flowing in delicacies, in their feastings rioting with you, <sup>14</sup>having eies ful of adulterie and incessant sinne: alluring unstable soules, having their hart exercised with avarice, the children of malediction: <sup>15</sup>leaving the right way they have erred, having folowed the way of Balaam of Bosor, which loved the reward of iniquitie, <sup>16</sup>but had a checke of his madnesse. the dumme beast under the yoke, speaking with mans voice, prohibited the folishnes of the prophet.

<sup>17</sup>These are fountaines without water, and cloudes, tossed with whirlwindes, to whom the mist of darkenesse is reserved. <sup>18</sup>For, speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that

## GREAT BIBLE (1539) 1540

<sup>10</sup>but chiefly them that walcke after the flesshe in the lust of unclennes, and despyse auctoryte. Presumptuous are they, and stubborne, whych feare not to speake evyll of them that excell in worshippe. <sup>11</sup>When the angels which are greater both in power and might, receave not of the Lord rayling judgment agaynst them selves. <sup>12</sup>But these as brute beastes, naturally brought forth to be taken and destroyed, speake evyll of the thinges that they understande not, and shall perisse in their awne destruccion, <sup>13</sup>and receave the rewarde of unrightwesnes.

They count it pleasure to lyve delyciously for a season. Spottes they are and fylthynes: which lyve at pleasure in their owne disceavable wayes, feastinge and scorninge you: <sup>14</sup>having eyes full of advourtrie, and that cannot cease from synne: begylyng unstable soules. Hertes they have excercysed with robrie. They are cursed chyldren <sup>15</sup>which have forsaken the ryght waye, and are gone astraye folowynge the waye of Balaam the sonne of Bosor, which loved the rewarde of unryghtewesnes: <sup>16</sup>but was rebuked of hys iniquitie. The tame and domme beast, speakynge with mannes voyce, forbade the madnesse of the Prophete.

<sup>17</sup>These are welles without water: cloudes that are, caried with a tempest, to whom the myst of darcknes is reserved for ever. <sup>18</sup>For when they have spoken the greate swelling wordes of vanytie, they entyse thorow lustes in the voluptuousnes of the flesh, them that were cleane

## KJ (1611) 1873

ished: <sup>10</sup>but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. <sup>11</sup>Whereas angels, which are greater in power and might, bring not railing accusation <sup>12</sup>against them before the Lord. <sup>12</sup>But these, as natural brute beasts, made to be taken and destroyed, speak evil of *the things* that they understand not; and shall utterly perish in their own corruption; <sup>13</sup>and shall receive the reward of unrighteousness, *as they* that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; <sup>14</sup>having eyes full of adultery and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: <sup>15</sup>which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; <sup>16</sup>but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. <sup>17</sup>These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. <sup>18</sup>For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, through much wantonness, those that were <sup>19</sup>clean escaped from them who live in

<sup>11</sup> Some read, *against themselves*.

<sup>12</sup> Or, *for a little, or, a while*, as some read.

## GENEVA BIBLE (1560) 1562

punished: <sup>10</sup> And chiefly them that walke after the flesh, in the lust of uncleannes, and despise the governement, (whiche are) presumptuous, and stand in their owne conceite, and feare not to speake evill of them that are in dignitie. <sup>11</sup> Where as the Angels which are greater both in power and might, give not railing judgement against them before the Lord. <sup>12</sup> But these as brute beasts, led with sensualitie and made to be taken, and destroyed speake evil of those things which they knowe not, and shal perish through their owne corruption. <sup>13</sup> And shal receive the wages of unrighteousnes, as they which counte it pleasure to live deliciously for a season. Spottes (they are) and blottes, deliting them selves in their deceivings, in feasting with you. <sup>14</sup> Having eyes ful of adulterie, and that can not cease to sinne, beguiling unstable soules they have hearts exercised with covetousnes cursed children. <sup>15</sup> Whiche forsakyng the right waye, have gone astraye, following the way of Balaam, (the sonne) of Bosor, which loved the wages of unrighteousnes. <sup>16</sup> But he was rebuked for his iniquitie: (for) the domme asse speaking with mans voyce, forbade the foolishnes of the Prophet. <sup>17</sup> These are welles without water, (and) cloudes caryed about with a tempest, to whom the blacke darkenes is reserved for ever. <sup>18</sup> For in speaking swelling wordes of vanitie they beguile with wantonnes through the lustes of the flesh them that were cleane escaped from them which are

## (RV 1881) ASV 1901

under punishment unto the day of judgment; <sup>10</sup> but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at dignities: <sup>11</sup> whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord. <sup>12</sup> But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, <sup>13</sup> suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their <sup>d</sup>deceivings while they feast with you; <sup>14</sup> having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness: children of cursing; <sup>15</sup> forsaking the right way, they went astray, having followed the way of Balaam the *son* of <sup>e</sup>Beor, who loved the hire of wrong-doing; <sup>16</sup> but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. <sup>17</sup> These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. <sup>18</sup> For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping

## BISHOPS' BIBLE (1568) 1602

of judgement for to be punished. <sup>10</sup> But chiefly them that walke after the flesh in the lust of uncleannesse, and despise authoritie. Presumptuous *are they*, and stand in their owne conceit, which feare not to speake evill of them that excell in worship. <sup>11</sup> When the angels, which are greater both in power and might, give not rayling judgement against them before the Lord. <sup>12</sup> But these as bruit beasts, led with sensualitie, and made to be taken and destroyed, speake evill of the things that they understand not, and shall perish through their owne corruption, <sup>13</sup> And receive the reward of unrighteousnesse: they count it pleasure to live deliciously for a season: spottes they are and blotts, delighting themselves in their deceivings, in feasting with you: <sup>14</sup> Having eyes full of adulterie, and that cannot cease from sinne, laying bait for unstable soules: hearts they have exercised with robberie, they are cursed children, <sup>15</sup> Which have forsaken the right way, and are gone astray, following the way of Balaam *the sonne* of Bosor, which loved the reward of unrighteousnesse: <sup>16</sup> But was rebuked of his iniquitie. The dumbe beast, and used to the yoke, speaking with mans voyce, forbade the madnesse of the Prophet. <sup>17</sup> These are welles without water, clouds that are caried with a tempest, to whom the mist of darkenesse is reserved for ever. <sup>18</sup> For when they speake the great swelling words of vanitie, they entice through lusts with the baite of wantonnesse of the flesh, them that were cleane escaped from

## RSV (1946) 1960

ment until the day of judgment. <sup>10</sup> and especially those who indulge in the lust of defiling passion and despise authority.

Bold and wilful, they are not afraid to revile the glorious ones, <sup>11</sup> whereas angels, though greater in might and power, do not pronounce a reviling judgment upon them before the Lord. <sup>12</sup> But these, like irrational animals, creatures of instinct, born to be caught and killed, reviling in matters of which they are ignorant, will be destroyed in the same destruction with them, <sup>13</sup> suffering wrong for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their dissipation,<sup>g</sup> carousing with you. <sup>14</sup> They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! <sup>15</sup> Forsaking the right way they have gone astray; they have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing. <sup>16</sup> but was rebuked for his own transgression: a dumb ass spoke with human voice and restrained the prophet's madness.

<sup>17</sup> These are waterless springs and mists driven by a storm; for them the nether gloom of darkness has been reserved. <sup>18</sup> For, uttering loud boasts of folly, they entice with licentious passions of the flesh men who have barely

<sup>d</sup> Some ancient authorities read *love-feasts*.  
<sup>e</sup> Many ancient authorities read *Bosor*.

<sup>g</sup> Other ancient authorities read *love feasts*

## TYNDALE (1525) 1535

now are wrapped in errours. <sup>19</sup> They promys them libertie, and are them selves the bonde servauntes of corrupcion. For of whom soever a man is overcome unto the same is he in bondage. <sup>20</sup> For yf they, after they have escaped from the filthynes of the worlde thorow the knowledge of the Lorde and of the saviour Jesus Christ, they are yet tangled agayne therin and overcome: then is the latter ende worse with them then the beginninge. <sup>21</sup> For it had bene better for them, not to have knowen the waye of righteousnes then after they have knowen it, to turne from the holy commaundement geven unto them. <sup>22</sup> It is happened unto them accordinge to the true proverbe: The dogge is turned to his vomet agayne, and the sow that was wesshed, to her wallowinge in the myrre.

**3** This is the seconde epistle that I now wryte unto you beloved, wherwith I stere up, and warne youre pure myndes, <sup>2</sup> to call to remembraunce the wordes which were tolde before of the holy Prophetes, and also the commaundement of us the Apostles of the Lorde and saveour.

<sup>3</sup> This fyrst understonde, that ther shall come in the last dayes, mockers, which will walke after their awne lustes <sup>4</sup> and saye. Where is the promes of his comminge? For sence the fathers dyed, all thinges continue in the same

## RHEIMS 1582

escape a litle, which converse in errour, <sup>19</sup> promising them libertie, whereas them selves are the slaves of corruption. for wherewith a man is overcome: of that he is the slave also. <sup>20</sup> For if fleeing from the coinquinations of the world in the knowledge of our Lord and Saviour JESUS Christ, they agayne intangled with the same be overcome: the later things are become unto them worse then the former. <sup>21</sup> For it was better for them not to know the way of justice, then after the knowledge, to turne backe from that holy commaundement which was delivered to them. <sup>22</sup> For, that of the true proverbe is chaunced to them, The dogge returned to his vomite: and, The sowe washed into her wallowing in the mire.

**3** This loe the second epistle I write to you my dearest, in which I stirre up by admonition your sincere minde: <sup>2</sup> that you may be mindeful of those wordes which I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Saviour. <sup>3</sup> Knowing this first, that in the last daies shal come mockers in deceit, walking according to their owne concupiscences, <sup>4</sup> saying, Where is his promise or his comming? For since the time that the fathers slept, al things do so persevere

## GREAT BIBLE (1539) 1540

escaped: even them that now lyve in erreure: <sup>19</sup> while they promes them libertie, where as they them selves are the bonde servauntes of corruption. For of whom a man is overcome, unto the same is he brought in bondage. <sup>20</sup> For yf they (after they have escaped from the fylthynes of the worlde thorow the knowledge of the Lord and the sayvour Jesu Christ) are yet tangled agayne therin, and overcome then is the latter ende worse wyth them then the beginninge. <sup>21</sup> For it had bene better for them, not to have knowne the waye of ryghteousnes, then after they have knowen it, to turne from the holy commaundement that was geven unto them: <sup>22</sup> But the same is happened unto them that is used to be spoken by the true proverbe. The dogge is turned to his awne vomet agayne and the sow that was washed is turned agayne to her walowyng in the myer.

**3** This is the seconde epistle that I now write unto you dearly beloved, wher with I stere up your syncere mynde, by putting you in remembraunce, <sup>2</sup> that ye maye be myndefull of the wordes (whych were tolde before of the holy Prophetes) and also the commaundement of us whych be Apostles of the Lorde and sayvour

<sup>3</sup> This fyrst understande, that ther shall come in the last dayes, mockers (*in disceatfulnesse*) whych wyll walke after their awne lustes, <sup>4</sup> and saye: Where is the promes of hys commyng? For sence the fathers dyed, all thynges continue in the same estate wherin they were at the begin-

## KJ (1611) 1873

error. <sup>19</sup> While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. <sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter *end* is worse with them than the beginning. <sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. <sup>22</sup> But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to *her* wallowing in the mire.

**3** This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: <sup>2</sup> that *ye* may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: <sup>3</sup> knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for since the fathers fell asleep, all *things* continue as *they were* from the beginning

## GENEVA BIBLE (1560) 1562

wrapped in errour. <sup>19</sup> Promising unto them libertie, and are them selves the servants of corruption: for of whome-soever a man is overcome, even unto the same is he in bondage. <sup>20</sup> For if they, after they have escaped from the filthines of the worlde, through the knowledge of the Lord, and of the Saviour Jesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning. <sup>21</sup> For it had bene better for them, not to have knowen the way of righteousnes, then after they have knowen it, to turne from the holie commandement given unto them. <sup>22</sup> But it is come unto them, according to the true proverbe, The dogge is returned to his owne vomit: and The sowe that was washed to the wallowing in the myer.

**3** This second Epistle I now write unto you, beloved, where with stirre up, and warne your pure mindes, <sup>2</sup> To call to remembrance the wordes, which were tolde before of the holie Prophetes, and also the commandement of us the Apostles of the Lord and Saviour. <sup>3</sup> This first understand, that there shal come in the last dayes, mockers, which wil walke after their lustes, <sup>4</sup> And say, Where is the promes of his comming for since the fathers dyed, all things continue a like from the beginning of the crea-

## (RV 1881) ASV 1901

from them that live in error; <sup>19</sup> promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. <sup>20</sup> For if, after they have escaped the defilements of the world through the knowledge of /the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. <sup>21</sup> For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. <sup>22</sup> It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

**3** This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; <sup>2</sup> that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: <sup>3</sup> knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.

## BISHOPS' BIBLE (1568) 1602

them, which are wrapped in errour: <sup>19</sup> While they promise them libertie, whereas they themselves are the bondservants of corruption: For of whom a man is overcome, unto the same is he brought in bondage. <sup>20</sup> For if they, after they have escaped from the filthinesse of the worlde, through the knowledge of the Lord and the saviour Jesus Christ, are yet tangled againe therein, and overcome, then is the latter end worse with them then the beginning. <sup>21</sup> For it had bene better for them not to have knowen the way of righteousness, then after they have knowen it, to turne from the holy commandement that was given unto them. <sup>22</sup> But the same is happened unto them that is used to be spoken by the true proverbe, The dogge is turned to his owne vomite againe, and the Sowe that was washed, is turned againe to her wallowing in the myre.

**3** This is the second Epistle that I now write unto you, dearly beloved, wherewith I stirre up and warne your pure minds, <sup>2</sup> To be mindfull of the words which were tolde before of the holy Prophets, and also the commandement of us, which be Apostles of the Lord and Saviour: <sup>3</sup> Knowing this first, that there shall come in the last dayes mockers, walking after their owne lusts, <sup>4</sup> And saying, Where is the promise of his comming? For since the fathers fell asleepe, all things continue alike from the

## RSV (1946) 1960

escaped from those who live in error. <sup>19</sup> They promise them freedom, but they themselves are slaves of corruption; for whatever overcomes a man, to that he is enslaved. <sup>20</sup> For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. <sup>21</sup> For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. <sup>22</sup> It has happened to them according to the true proverb, The dog turns back to his own vomit, and the sow is washed only to wallow in the mire.

**3** This is now the second letter that I have written to you, beloved, and in both of them I have aroused your sincere mind by way of reminder; <sup>2</sup> that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles. <sup>3</sup> First of all you must understand this, that scoffers will come in the last days with scoffing, following their own passions <sup>4</sup> and saying, "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as

/ Many ancient authorities read *our*.

## TYNDALE (1525) 1535

estate wherin they were at the beginnynge. <sup>5</sup>This they knowe not (and that willingly) how that the heavens a great whyle ago were, and the erth that was in the water, appered up out of the water by the worde of god: <sup>6</sup>by the which thynges the worlde that then was, perisshe over flowen with the water. <sup>7</sup>But the heavens verely and erth which are now, are kept by the same worde in store, and reserved unto fyre, agaynst the daye of judgement and perdition of ungodly men.

<sup>8</sup>Derely beloved, be not ignorant of this one thinge, how that one daye is with the Lorde, as a thousande yere, and thousande yere as one daye. <sup>9</sup>The Lorde is not slacke to fulfyll his promes, as some men countslacknes: but is pacient to us warde, and wolde have no man lost, but wolde receive all men to repentaunce. <sup>10</sup>Neverthesse the daye of the Lorde will come as a thefe in the nyght, in the which daye, the heavens shall perisse with terrible noyes and the elementes shall melt with heet, and the erth with the workes that are therein shall burne.

<sup>11</sup>Yf all these thynges shall perisse, what maner persons ought ye to be in holy conversacion and godlynes: <sup>12</sup>loking for and hasting unto the commynge of the daye of God, in which the heavens shall perisse with fyre, and the elementes shalbe consumed with heate. <sup>13</sup>Neverthesse we loke for a newe heaven and a newe erth accordinge to his promes, wherin dwelleth rightewesnes.

## RHEIMS 1582

from the beginning of creature. <sup>5</sup>for they are wilfully ignorant of this, that the heavens were before, and the earth, out of water, and through water, consisting by the word of God: <sup>6</sup>by the which, that world then, being overflowed with water perished. <sup>7</sup>But the heavens which now are, and the earth, are by the same word kept in store, reserved to fire unto the day of judgement and of the perdition of the impious men. <sup>8</sup>But this one thing be not ignorant of, my dearest, that one day with our Lord is as a thousand yeres, and a thousand yeres as one day. <sup>9</sup>Our Lord slacketh not his promise, as some do esteeme it: but he doth patiently for you, not willing that any perish, but that all returne to penance. <sup>10</sup>And the day of our Lord shal come as a theefe in the which the heavens shal passe with great violence, but the elementes shal be resolved with heate, and the earth and the workes which are in it, shal be burnt.

<sup>11</sup>Therefore whereas al these thynges are to be dissolved: what maner of men ought you to be in holy conversations and godlinesses, <sup>12</sup>expecting and hasting unto the coming of the day of our Lord, by which the heavens burning shal be resolved, and the elementes shal melt with the heate of fire? <sup>13</sup>But we expect new heavens and a new earth according to his promises, in which justice inhabiteth.

## GREAT BIBLE (1539) 1540

ninge. <sup>5</sup>For this they knowe not (and that wyfully) how that the heavens a great whyle ago were, and the erth out of the water appeared up thorow the water, by the word of God: <sup>6</sup>by the which thynges the world that then was, peryshe beyng overrunne wyth water. <sup>7</sup>But the heavens and erth which are now, be kept by hys worde in store, and reserved unto fyre, agaynst the daye of judgement and perdition of ungodly men.

<sup>8</sup>Dearly beloved, be not ignoraunt of this one thinge, howe that one daye is with the Lorde as a thousande yere, and a thousande yere as one daye. <sup>9</sup>The Lord that hath promised, is not slacke, as some men count slacknes: but is pacyent to us warde: for asmoche as he wolde have no man lost, but wyll receive all men to repentaunce.

<sup>10</sup>Neverthesse the daye of the Lord wyll come as a thefe in the nyghte, in the which daye, the heavens shall passe awaye in maner of a tempest, and the elementes shal melt with heat: the erth also and the workes that are therein, shall burne. <sup>11</sup>Seyng then that all these thynges shal perishe, what maner persons ought ye to be in holy conversacyon, and godlynes: <sup>12</sup>lokyng for, and hasting unto the commynge of the daye of God, by whom the heavens shall perishe with fyre, and the elementes shall melt with heate? <sup>13</sup>Neverthesse, we (according to his promes) loke for a new heaven and a new earth, wherin dwelleth ryghtewesnes.

## KJ (1611) 1873

of the creation. <sup>5</sup>For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>6</sup>whereby the world that then was, being overflowed with water, perished: <sup>7</sup>but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. <sup>8</sup>But, beloved, be not ignorant of this one *thing*, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slack concerning *his* promise, as some *men* count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. <sup>10</sup>But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. <sup>11</sup>Seeing then that all these *things shall* be dissolved, what manner of *persons* ought ye to be in all holy conversation and godliness, <sup>12</sup>looking for and hasting *unto* the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup>Nevertheless we, according to his promise, look for new heavens and

## GENEVA BIBLE (1560) 1562

tion. <sup>5</sup>For this they willingly knowe not, that the heavens were of olde, and the earth that was of the water and by the water, by the worde of God. <sup>6</sup>Wherefore the worlde that then was, perished, over flowed with the water. <sup>7</sup>But the heavens and earth, which are now, are kept by the same worde in store, and reserved unto fyre against the day of judgement, and of the destruction of ungodlie men. <sup>8</sup>Derely beloved, be not ignorant of this one thyng, that one day is with the Lorde, as a thousand yeres, and a thousand yere, as one day, <sup>9</sup>The Lorde is not slacke concernyng (hys) promes [as some men count slackenes] but is pacient towarde us, and wolde have no man to perish, but wolde all men to come to repentance. <sup>10</sup>But the day of the Lorde wil come as a thief in the night, in the whiche the heavens shall passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therin, shalbe burnt up. <sup>11</sup>Seing therefore that all these things must be dissolved, what maner persones ought ye to be in holie conversation and godlines. <sup>12</sup>Loking for, and hasting unto the comming of the day of God, by the which the heavens being on fyre, shalbe dissolved, and the elements shalt melt with heat? <sup>13</sup>But we loke for new heavens, and a new earth, according to his promes, wherein dwelleth

## (RV 1881) ASV 1901

<sup>5</sup> For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; <sup>6</sup> by which means the world that then was, being overflowed with water, perished: <sup>7</sup> but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

<sup>8</sup> But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be <sup>a</sup>burned up. <sup>11</sup> Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, <sup>12</sup> looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

## BISHOPS' BIBLE (1568) 1602

beginning of the creation. <sup>5</sup> For this they know not (and that wilfully) howe that the heavens were of olde, and the earth consisting of the water, and by the water, by the word of God: <sup>6</sup> By the which things the world that then was, perished, being then overrun with water. <sup>7</sup> But the heavens and earth, which are now, be kept by his word in store, and reserved unto fire against the day of judgement, and perdition of ungodly men. <sup>8</sup> Dearly beloved, be not ignorant of this one thing, how that one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day. <sup>9</sup> The Lord that hath promised, is not slack (as some men count slackenesse) but is patient to usward, *forasmuch* as he would have no man lost, but will receive all men to repentance. <sup>10</sup> Neverthelesse, the day of the Lorde will come as a thiefe in the night, in the which the heavens shal passe away with a great noise, and the elements shall melt with fervent heate, the earth also, and the workes that are therein, shall be utterly burned. <sup>11</sup> Seeing then that all these things shall perish, what manner persons ought ye to be in holy conversation and godlinesse, <sup>12</sup> Looking for, and hasting unto the comming of the day of God, by whome the heaven shall perish with fire, and the elements shall melt with fervent heate. <sup>13</sup> Neverthelesse, wee, according to his promise, looke for a newe heaven, and a new earth,

## RSV (1946) 1960

they were from the beginning of creation." <sup>5</sup> They deliberately ignore this fact, that by the word of God heavens existed long ago, and an earth formed out of water and by means of water, <sup>6</sup> through which the world that then existed was deluged with water and perished. <sup>7</sup> But by the same word the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men.

<sup>8</sup> But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slow about his promise as some count slowness, but is forbearing toward you,<sup>b</sup> not wishing that any should perish, but that all should reach repentance. <sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up.

<sup>11</sup> Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, <sup>12</sup> waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! <sup>13</sup> But according to his promise we wait for new heavens and a new earth in which righteousness dwells.

<sup>a</sup> The most ancient manuscripts read *discovered*.

<sup>b</sup> Other ancient authorities read *on your account*

## TYNDALE (1525) 1535

<sup>14</sup> Wherefore derly beloved, seyng that ye loke for soche thinges, be diligent that ye maye be founde of him in peace, without spotte and undefiled. <sup>15</sup> And suppose that the longe sufferinge of the Lorde is salvacion, even as oure derely beloved brother Paul, accordeinge to the wysdome geven unto him, wrote to you, <sup>16</sup> yee, all moost in every epistle, speakeinge of soche thinges: amonge which are many thinges harde to be understonde, which they that are unlearned and unstable, pervert, as they do other scriptures unto their awne destruccion. <sup>17</sup> Ye therfore beloved, seyng ye knowe it before honde, beware lest ye be also plucked away with the erreure of the wicked, and fall from youre awne stedfastnes: <sup>18</sup> but growe in grace, and in the knowledge of oure Lorde and saveoure Jesus Christ. To whom be glory both now and for ever. Amen.

## RHEIMS 1582

<sup>14</sup> For the which cause my deerest, expecting these things, labour earnestly to be found immaculate and unspotted to him in peace: <sup>15</sup> and the longanimitie of our Lord, do ye account salvation, as also our most deere brother Paul according to the wisdom given him hath written to you: <sup>16</sup> as also in al epistles, speaking in them of these things, in the which are certaine things hard to be understoode, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their owne perdition. <sup>17</sup> You therfore brethren, foreknowing, take heede lest ledde aside by the error of the unwise you fal away from your owne stedfastnes. <sup>18</sup> but grow in grace and in knowledge of our Lord and saviour Jesus Christ. To him be glorie both now and unto the day of eternitie. Amen.

## GREAT BIBLE (1539) 1540

<sup>14</sup> Wherefore dearly beloved, seyng that ye loke for such thinges, be diligent that ye maye be founde of hym in peace, wythout spotte and undefyled. <sup>15</sup> And suppose that the longe sufferinge of the Lord is salvacyon, even as oure derely beloved brother Paule also (accordeinge to the wysdome geven unto him) hath wrytten unto you, <sup>16</sup> ye, almoost in every epistle, speakeinge of such thinges: amonge which are many thinges harde to be understande, which they that are unlearned and unstable, pervert, as they do also the other scriptures unto their awne destruccion. <sup>17</sup> Ye therfore beloved, (seyng ye be warned afore hand) beware, lest ye, wyth other men be also plucked away thorow the erreure of the wycked, and fall from your awne stedfastnes: <sup>18</sup> but growe in grace, and in the knowledge of oure Lorde and sayvoure Jesus Christ. To whom be glory both now and for ever. Amen.

## KJ (1611) 1873

a new earth, wherein dwelleth righteousness. <sup>14</sup> Wherefore, beloved, seeing that ye look for such *things*, be diligent that ye may be found of him in peace, without spot, and blameless. <sup>15</sup> And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup> as also in all *his* epistles, speaking in them of these *things*; in which are some *things* hard to be understood, which *they that are* unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. <sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. <sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

## GENEVA BIBLE (1560) 1562

righteousnes. <sup>14</sup> Wherefore, beloved, seeing that ye loke for suche things, be diligent that ye may be founde of him in peace, without spotte and blameles. <sup>15</sup> And suppose that the long suffring of our Lord is salvation, even as our beloved brother Paul according to the wisdom given unto him wrote to you. <sup>16</sup> As one, that in all (his) Epistles speaketh of these things: among the which some things are hard to be understand, which they that are unlearned and unstable, pervert, as they (do) also other Scriptures unto their owne destruction. <sup>17</sup> Ye therefore beloved, seing ye know these things before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes. <sup>18</sup> But growe in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to hym (be) glorie bothe now and for ever more. Amen.

## (RV 1881) ASV 1901

<sup>14</sup> Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. <sup>15</sup> And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; <sup>16</sup> as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. <sup>17</sup> Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. <sup>18</sup> But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

## BISHOPS' BIBLE (1568) 1602

wherein dwelleth righteousness. <sup>14</sup> Wherefore dearly beloved, seeing that ye looke for such things, be diligent that ye may be found of him in peace, without spotte, and undefiled: <sup>15</sup> And suppose that the long suffering of the Lorde is salvation, even as our dearly beloved brother Paul also, according to the wisdom given unto him, hath written unto you: <sup>16</sup> Yea almost in every Epistle, speaking of such things, among which are many things hard to be understood, which they that are unlearned and unstable, pervert, as they doe also the other Scriptures, unto their owne destruction. <sup>17</sup> Ye therefore beloved, seeing ye be warned aforehand, beware lest ye also, being led away with the errour of the wicked, fall from your owne stedfastnesse: <sup>18</sup> But grow in grace, and in the knowledge of our Lord and saviour Jesus Christ: To whome be glory both now both now and for ever, Amen.

## RSV (1946) 1960

<sup>14</sup> Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace. <sup>15</sup> And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, <sup>16</sup> speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures. <sup>17</sup> You therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of lawless men and lose your own stability. <sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.



Tyndale (1525) 1535  
THE FYRST EPISTLE OF S.JOHN THE APOSTLE.

Great Bible (1539) 1540  
THE FYRST EPISTLE OF SAYNCT JOHN THE APOSTLE.

Geneva Bible (1560) 1562  
THE FIRST EPISTLE GENERALL OF JOHN.

Bishops' Bible (1568) 1602  
THE FIRST EPISTLE OF SAINT JOHN THE APOSTLE.

Rheims 1582  
THE FIRST EPISTLE OF JOHN THE APOSTLE.

King James Version (1611) 1873  
THE FIRST EPISTLE GENERAL OF JOHN.

American Standard Version (1881) 1901  
THE FIRST EPISTLE OF JOHN

Revised Standard Version (1946) 1960  
THE FIRST LETTER OF JOHN

## TYNDALE (1525) 1535

1 That which was from the beginnunge, which we have hearde, which we have sene with oure eyes, which we have loked upon, and oure hondes have handled, of the worde of lyfe. <sup>2</sup>For the lyfe appered, and we have sene and beare witnes, and shewe unto you that eternall life, which was with the father, and appered unto us. <sup>3</sup>That which we have sene and herde, declare we unto you, that ye maye have fellowshippe with us and that oure fellowshippe maye be with the father and his sonne Jesus Christ. <sup>4</sup>And this write we unto you, that, oure joye maye be full.

<sup>5</sup>And this is the tydynges which we have hearde of him and declare unto you, that God is lyght and in him is no dercknes at all. <sup>6</sup>If we saye that we have fellishippe with him, and yet walke in dercknes, we lye, and do not the truth. <sup>7</sup>But and yf we walke in (lyght) even as he is in lyght, then have we fellishippe with him, and the bloud of Jesus Christ his sonne clenseth us from all synne.

<sup>8</sup>Yf we saye that we have no synne, we deceave oure selves and trueth is not in us. <sup>9</sup>Yf we knowledge oure synnes, he is faythfull and just, to forgeve us oure synnes, and to clense us from all unrightewesnes. <sup>10</sup>Yf we saye we have not synned, we make him a lyar, and his worde is not in us.

2 My lytell chyldren, these things write I unto you, that ye synne not: yf eny man synne, yet we have an advocate with the father, Jesus Christ, which is righteous:

## RHEIMS 1582

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our handes have handled of the word of life: (<sup>2</sup>and the life was manifested: and we have seen, and do testifie, and declare unto you the life eternal which was with the Father, and hath appeared to us) <sup>3</sup>that which we have seen and have heard, we declare unto you, that you also may have societie with us, and our societie may be with the Father and with his Sonne JESUS Christ. <sup>4</sup>And these things we write to you, that you may rejoyce, and your joy may be ful.

<sup>5</sup>And this is the annuntiation which we have heard of him, and declare unto you, That God is light, and in him there is no darkenesse. <sup>6</sup>If we shal say that we have societie with him, and walke in darkenesse: we lie, and do not the truth. <sup>7</sup>But if We walke in the light, as he also is in the light: we have societie one toward an other, and the bloud of JESUS Christ his sonne cleanseth us from al sinne. <sup>8</sup>If we shal say that we have no sinne, we seduce our selves, and the truth is not in us. <sup>9</sup>If we confesse our sinnes: he is faithful and just, for to forgive us our sinnes, and to cleanse us from al iniquitie. <sup>10</sup>If we shal say that we have not sinned: we make him a liar, and his word is not in us.

2 My litle children, these things I write to you, that you sinne not. But and if any man shal sinne, we have an advocate with the Father, JESUS Christ the just:

## GREAT BIBLE (1539) 1540

1 That which was from the begynnynge, whyche we have hearde, whyche we have sene wyth oure eyes, whych we have loked upon, and our handes have handled, of the word of the lyfe. <sup>2</sup>And the lyfe appeared, and we have sene and beare wytnes, and shewe unto you that eternall lyfe, whyche was wyth the father, and appeared unto us. <sup>3</sup>That which we have sene and herde, declare we unto you, that ye also maye have fellowshyppe with us, and that oure fellowshyppe maye be wyth the father and his sonne Jesus Christ. <sup>4</sup>And thys write we unto you, that (*ye maye rejoyce, and that*) youre joye maye be full.

<sup>5</sup>And this is the tydynges which we have hearde of hym and declare unto you, that God is lyght, and in him is no dercknes at all. <sup>6</sup>If we saye, that we have feloushippe with hym, and walcke in dercknes, we lye, and do not the truth.

<sup>7</sup>But and yf we walke in lyght even as he is in lyght, then have we fellishippe with him, and the bloude of Jesus Christ his sonne clenseth us from all synne.

<sup>8</sup>If we saye that we have no synne, we deceave oure selves, and the trueth is not in us: <sup>9</sup>If we knowledge oure synnes, he is faythfull and just, to forgeve us oure synnes, and to clense us from all unryghtewesnes. <sup>10</sup>If we saye we have not synned, we make hym a lyar, and hys worde is not in us.

2 My lytell chyldren, these things write I unto you, that ye synne not. And yf eny man synne, we have an advocate wyth the father, Jesus christ, the ryghteous:

## KJ (1611) 1873

1 *That* which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (<sup>2</sup>for the life was manifested, and we have seen *it*, and bear witness, and shew unto you *that* eternal life, which was with the Father, and was manifested unto us;) <sup>3</sup>*that* which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. <sup>4</sup>And these *things* write we unto you, that your joy may be full. <sup>5</sup>This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. <sup>6</sup>If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup>but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these *things* write I unto you, that ye sin not. And if any *man* sin, we have an

## GENEVA BIBLE (1560) 1562

1 That which was from the beginning, which we have heard, which we have sene with our eyes, which we have loked upon, and our hands have handled of the Worde of life, <sup>2</sup>[For the life appeared, and we have sene it, and beare witnes, and shewe unto you the eternal life, which was with the Father, and appeared unto us] <sup>3</sup>That, (I say,) which we have sene and heard declare we unto you, that ye may also have felowship with us, and that our felowship also may be with the Father and with his Sonne Jesus Christ. <sup>4</sup>And these things write we unto you, that your joye may be ful. <sup>5</sup>This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkenes. <sup>6</sup>If we say that we have felowship with him and walke in darkenes, we lye, and do not truely. <sup>7</sup>But if we walke in the light as he is in the light, we have felowship one with another, and the blood of Jesus Christ his Sonne clenseth us from al sinne. <sup>8</sup>If we say that we have no sinne, we deceive our selves, and trueth is not in us. <sup>9</sup>If we acknowledge our sinnes, he is faithful and just, to forgive us our sinnes, and to clense us from all unrighteousnes. <sup>10</sup>If we say we have not sinned, we make him a liar, and his worde is not in us.

2 My babes, these things write I unto you, that ye sinne not: and if any man sinne, we have an Advo-

## (RV 1881) ASV 1901

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life <sup>2</sup>(and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); <sup>3</sup>that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: <sup>4</sup>and these things we write, that <sup>a</sup>our joy may be made full.

<sup>5</sup>And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. <sup>6</sup>If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: <sup>7</sup>but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you that ye may not sin. And if any man sin, we have an

## BISHOPS' BIBLE (1568) 1602

1 That which was from the beginning, which wee have heard, which we have seene with our eyes, which wee have looked upon, and our handes have handled of the word of life: <sup>2</sup>(And the life appeared, and we have seene, and beare witnesse, and shew unto you that eternall life which was with the father, and appeared unto us:) <sup>3</sup>That which we have seene and heard, declare wee unto you, that yee also may have felowship with us, and that our fellowshippe may be with the father, and his sonne Jesus Christ. <sup>4</sup>And these things write we unto you, that your joy may be full. <sup>5</sup>And this is the tydings which wee have heard of him, and declare unto you, that God is light, and in him is no darkenesse at all. <sup>6</sup>If wee say that wee have fellowship with him, and walke in darkenesse, we lie, and do not the trueth. <sup>7</sup>But if we walke in the light, even as hee is in the light, then have wee fellowshippe one with another, and the blood of Jesus Christ his sonne cleanseth us from all sinne. <sup>8</sup>If we say that we have no sinne, we deceive our selves, and the trueth is not in us: <sup>9</sup>If we knowl-edge our sinnes, hee is faithfull and just to forgive us our sinnes, and to clense us from all unrighteousnesse. <sup>10</sup>If wee say that wee have not sinned, wee make him a lyar, and his word is not in us.

2 My little children, these things write I unto you, that yee sinne not. And if any man sinne, we have an

## RSV (1946) 1960

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—<sup>2</sup>the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—<sup>3</sup>that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. <sup>4</sup>And we are writing this that our<sup>a</sup> joy may be complete.

<sup>5</sup>This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. <sup>6</sup>If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; <sup>7</sup>but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup>If we say we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. <sup>10</sup>If we say we have not sinned, we make him a liar, and his word is not in us.

2 My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an

<sup>a</sup> Many ancient authorities read *your*.

<sup>a</sup> Other ancient authorities read *your*

## TYNDALE (1525) 1535

<sup>2</sup>and he it is that obteyneth grace for oure synnes: not for youre synnes only: but also for the synnes of all the worlde. <sup>3</sup>And herby we are sure that we knowe him, yf we kepe his commaundementes. <sup>4</sup>He that sayth I knowe him, and kepeth not his commaundementes is a lyar, and the veritie is not in him. <sup>5</sup>Whosoever kepeth his worde, in him is the love of God perfect in dede. And therby knowe we that we are in him. <sup>6</sup>He that sayth he bydeth in him, ought to walke even as he walked.

<sup>7</sup>Brethren I write no newe commaundement unto you: but that olde commaundement which ye hearde from the beginnynge. The olde commaundement is the worde which ye hearde from the beginnynge. <sup>8</sup>Agayne a newe commaundement I write unto you, a thinge that is true in him, and also in you: for the dercknes is past, and the true lyght now shyneth. <sup>9</sup>He that sayth how that he is in the light, and yet hateth his brother, is in dercknes even untill this tyme. <sup>10</sup>He that loveth his brother, abydeh in the lyght and ther is none occasion of evyll in him. <sup>11</sup>He that hateth his brother, is in dercknes, and walketh in dercknes: and cannot tell whither he goeth, because that dercknes hath blinded his eyes.

<sup>12</sup>Babes I write unto you how that youre synnes are forgiven you for his names sake. <sup>13</sup>I write unto you fathers, how that ye knowe him that was from the beginnynge. I write unto you yonge men, how that ye have overcome the wicked. I wryte unto you lytell chyl dren, how that ye knowe

## RHEIMS 1582

<sup>2</sup>and he is the propitiation for our sinnes: and not for ours only, but also for the whole worldes. <sup>3</sup>And in this we know that we have knowen him, if we observe his commaundements. <sup>4</sup>He that saith he knoweth him, and keepeth not his commaundements: is a lier and the truth is not in him: <sup>5</sup>But he that keepeth his word, in him in very deede the charitie of God is perfited: in this we know that we be in him. <sup>6</sup>He that saith he abideth in him: ought even as he walked, him self also to walke.

<sup>7</sup>My deerest, I write not a new commaundement to you, but an old commaundement which you had from the beginning. The old commaundement is the word which you have heard. <sup>8</sup>Againe a new commaundement write I to you, which thing is true both in him and in you: because the darkenesse is passed, and the true light now shineth. <sup>9</sup>He that saith he is in the light, and hateth his brother: is in the darkenesse even until now. <sup>10</sup>He that loveth his brother, abideth in the light, and scandal is not in him. <sup>11</sup>But he that hateth his brother: is in the darkenesse, and walketh in the darkenesse, and knoweth not whither he goeth, because the darkenes hath blinded his eyes.

<sup>12</sup>I write unto you litle children, because your sinnes are forgiven you for his name. <sup>13</sup>I write unto you fathers, because you have knowen him which is from the beginning. I write unto you yong men, because you have over-

## GREAT BIBLE (1539) 1540

<sup>2</sup>and he it is that obtayneth grace for oure synnes, not for oure synnes onely: but also for the synnes of all the worlde. <sup>3</sup>And herby we are sure that we knowe hym, yf we kepe hys commaundementes. <sup>4</sup>He that sayth I knowe hym, and kepeth not hys commaundementes is a lyar, and the veritye is not in hym. <sup>5</sup>But whoso kepeth hys worde, in hym is the love of God perfect in dede: herby knowe we that we are in him. <sup>6</sup>He that sayth he bydeth in hym, ought to walke even as he walked.

<sup>7</sup>Brethren, I wryte no newe commaundement unto you: but that olde commaundement, which ye have had from the beginnyng. The olde commaundement is the worde, which ye have hearde from the beginnynge. <sup>8</sup>Agayne, a new commaundement I wryte unto you, that is true in him, and the same is true also in you: for the dercknes is past, and the true lyght now shyneth. <sup>9</sup>He that sayth how that he is in the lyght, and yet hateth his brother, is in dercknes even untill thys tyme. <sup>10</sup>He that loveth his brother, abydeh in the lyght, and ther is none occasion of evyll in hym. <sup>11</sup>He that hateth his brother, is in dercknes, and walketh in dercknes: and can not tell whyther he goeth, because that dercknes hath blynded hys eyes.

<sup>12</sup>Babes I wryte unto you, how that youre synnes are forgiven you for his names sake. <sup>13</sup>I wryte unto you fathers, how that ye have knowne him that is from the beginnyng. I wryte unto you yonge men, how that ye have overcome that wicked: I write unto you lytell chyl-

## KJ (1611) 1873

advocate with the Father, Jesus Christ *the* righteous: <sup>2</sup>and he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. <sup>3</sup>And hereby we do know that we know him, if we keep his commandments. <sup>4</sup>He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup>But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. <sup>6</sup>He that saith *he* abideth in him ought himself also so to walk, even as he walked. <sup>7</sup>Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. <sup>8</sup>Again, a new commandment I write unto you, which *thing* is true in him and in you: because the darkness is past, and the true light now shineth. <sup>9</sup>He that saith *he* is in the light, and hateth his brother, is in darkness *even* until now. <sup>10</sup>He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. <sup>11</sup>But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

<sup>12</sup>I write unto you, little children, because *your* sins are forgiven you for his name's sake. <sup>13</sup>I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little

## GENEVA BIBLE (1560) 1562

cat with the Father, Jesus Christ, the Just. <sup>2</sup> And he is the reconciliation for our sinnes; and not for ours onely, but also for (the sinnes) of the whole worlde. <sup>3</sup> And hereby we are sure that we know him if we kepe his commandements. <sup>4</sup> He that saith, I knowe hym, and kepeth not his commandements, is a lier, and the trueth is not in him. <sup>5</sup> But he that kepeth his worde in hym is the love of God perfite in dede: hereby we know that we are in him. <sup>6</sup> He that saith he remaineth in hym, ought even so to walke, as he hath walked. <sup>7</sup> Brethren, I write no newe commandement unto you: but an olde commandement, whiche ye have had from the beginning: the old commandement is the worde, whiche ye have heard from the beginning. <sup>8</sup> Againe, a newe commandement I write unto you, that whiche is true in him, and also in you: for the darkenes is past, and the true light now shineth. <sup>9</sup> He that saith that he is in the light, and hateth his brother, is in darkenes untill this time. <sup>10</sup> He that loveth his brother, abideth in the light, and there is none occasion of evil in hym. <sup>11</sup> But he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither he goeth, because that darkenes hath blinded his eyes. <sup>12</sup> Litle children. I write unto you, because your sinnes are forgiven you for his Names sake. <sup>13</sup> I write unto you, fathers, because ye have knowen hym that is from the beginnyng. I write unto you, yong men, because

## (RV 1881) ASV 1901

Advocate with the Father, Jesus Christ the righteous: <sup>2</sup> and he is the propitiation for our sins; and not for ours only, but also for the whole world. <sup>3</sup> And hereby we know that we know him, if we keep his commandments. <sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; <sup>5</sup> but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: <sup>6</sup> he that saith he abideth in him ought himself also to walk even as he walked.

<sup>7</sup> Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. <sup>8</sup> Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. <sup>9</sup> He that saith he is in the light and hateth his brother, is in the darkness even until now. <sup>10</sup> He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. <sup>11</sup> But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

<sup>12</sup> I write unto you, *my* little children, because your sins are forgiven you for his name's sake. <sup>13</sup> I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, be-

## BISHOPS' BIBLE (1568) 1602

advocate with the father, Jesus Christ the righteous: <sup>2</sup> And hee is the atonement of our sinnes, not for our *sinnes* onely, but also for the *sinnes* of all the world: <sup>3</sup> And hereby wee are sure that we knowe him, if we keepe his commandements. <sup>4</sup> He that sayth, I know him, and keepeth not his commandements, is a liar, and the veritie is not in him. <sup>5</sup> But whoso keepeth his word, in him is the love of God perfect indeed: Heereby know we that we are in him. <sup>6</sup> Hee that sayth hee abideth in him, ought himselfe to walke, even as he walked. <sup>7</sup> Brethren, I write no new commandement unto you, but an olde commandement which ye have heard from the beginning. The olde commandement, is the word which yee have heard from the beginning. <sup>8</sup> Againe. A new Commandement I write unto you, that is true in him, and *the same is true* also in you, for the darknesse is past, and the true light now shineth. <sup>9</sup> He that sayth how that he is in the light, and yet hateth his brother, is in darknesse, even untill this time. <sup>10</sup> Hee that loveth his brother, abideth in the light, and there is none occasion of evill in him. <sup>11</sup> He that hateth his brother, is in darknes, and walketh in darknesse: and cannot tell whither he goeth. because the darknesse hath blinded his eyes. <sup>12</sup> Babes, I write unto you because your sinnes are forgiven you for his names sake. <sup>13</sup> I write unto you fathers, because ye have knowen him that is from the beginning. I write unto you

## RSV (1946) 1960

advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. <sup>3</sup> And by this we may be sure that we know him, if we keep his commandments. <sup>4</sup> He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; <sup>5</sup> but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: <sup>6</sup> he who says he abides in him ought to walk in the same way in which he walked.

<sup>7</sup> Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning: the old commandment is the word which you have heard. <sup>8</sup> Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. <sup>9</sup> He who says he is in the light and hates his brother is in the darkness still. <sup>10</sup> He who loves his brother abides in the light, and in it there is no cause for stumbling. <sup>11</sup> But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

<sup>12</sup> I am writing to you, little children, because your sins are forgiven for his sake. <sup>13</sup> I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the

## TYNDALE (1525) 1535

the father. <sup>14</sup> I wryte unto you fathers, how that ye knowe him that was from the begynnyng. I wryte unto you younge men, how that ye are stronge and the worde of god abyde in you and ye have overcome that wicked.

<sup>15</sup> Se that ye love not the worlde, nether the thynges that are in the worlde. If eny man love the worlde, the love of the father is not in him. <sup>16</sup> For all that is in the worlde (as the lust of the flesshe, the lust of the eyes, and the pryde of goodes) is not of the father, but of the worlde. <sup>17</sup> And the worlde vannyssheth awaye, and the lust ther of: but he that fulfilleth the will of god, abyde ever.

<sup>18</sup> Lytell Chyldren it is the last tyme, and as ye have herde how that Antichrist shall come: even now are there many Antichristes come allredy. Wherby we knowe that it is the last tyme. <sup>19</sup> They went oute from us, but they were not of us. For yf they had bene of us, they wolde no dout, have continued with us. But that fortuneth that it myght appere, that they were not of us.

<sup>20</sup> And ye have an oyntment of the holy gost and ye knowe all thynges. <sup>21</sup> I wrote not unto you, as though ye knewe not the trueth: but as though ye knewe it, and knowe also that no lye commeth of trueth. <sup>22</sup> Who is a lyar but he that denyeth that Jesus is Christ? the same is the Antichrist that denyeth the father and the sonne. <sup>23</sup> Whosoever denyeth the sonne, the same hath not the

## RHEIMS 1582

come the wicked one. <sup>14</sup> I write to you infantiles, because you have knowen the Father. I write unto you yong men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. <sup>15</sup> Love not the world, nor those things which are in the world. If any man love the world, the charitie of the Father is not in him. <sup>16</sup> because al that is in the world, is the concupiscence of the flesh, and the concupiscence of the eies, and the pride of life, which is not of the Father, but is of the world. <sup>17</sup> And the world passeth and the concupiscence thereof. But he that doeth the wil of God, abideth for ever.

<sup>18</sup> Litle children, it is the last houre, and as you have heard, that Antichrist commeth: now there are become many antichristes: whereby we know, that it is the last houre. <sup>19</sup> They went out from us: but they were not of us. for if they had been of us, they would surely have remained with us: but that they may be manifest that they are not al of us. <sup>20</sup> But you have the unction from the Holy one, and know al things. <sup>21</sup> I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. <sup>22</sup> Who is a liar, but he which denieth that Jesus is not Christ? This is Antichrist which denieth the Father and the Sonne. <sup>23</sup> Every one that denieth the Sonne, neither hath he the Father. He that con-

## GREAT BIBLE (1539) 1540

dren, how that ye have knowen the father. <sup>14</sup> I have wryten unto you fathers, how that ye have knowne hym that is from the beginnyng. I have wryten unto you yonge men, how that ye are stronge, and the worde of God abyde in you, and ye have overcome that wycked.

<sup>15</sup> Se that ye love not the worlde, nether the thynges that are in the worlde. If eny man love the worlde, the love of the father is not in hym. <sup>16</sup> For all that is in the worlde (as the lust of the flesshe, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. <sup>17</sup> And the worlde passeth a waye and the lust therof: but he that fulfilleth the will of God, abyde for ever.

<sup>18</sup> Lytell chyldren, it is the last tyme, and as ye have herde how that Antichrist shall come, even now are there many begonne to be Antichristes allredy, wherby we knowe, that it is the last tyme. <sup>19</sup> They went out from us, but they were not of us. For yf they had bene of us, they wolde no dout have continued with us. But that it myght appere, that they were not of us.

<sup>20</sup> Neverthelesse, ye have an oyntment of him that is holy, and ye knowe all thinges. <sup>21</sup> I have not wryten unto you, as though ye knewe not the trueth: but as though ye knewe it (and knowe also) that no lye commeth of trueth. <sup>22</sup> Who is a lyar, but he that denyeth that Jesus is Christ? the same is Antichrist, that denieth the father and the sonne. <sup>23</sup> Whosoever denyeth the sonne, the same hath not the father. (*he that knowlegeth the sonne, hath the father*)

## KJ (1611) 1873

children, because ye have known the Father. <sup>14</sup> I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. <sup>15</sup> Love not the world, neither the *things* that are in the world. If any *man* love the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. <sup>18</sup> Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. <sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. <sup>20</sup> But ye have an unction from the Holy One, and ye know all *things*. <sup>21</sup> I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. <sup>22</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. <sup>23</sup> Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son*

## GENEVA BIBLE (1560) 1562

ye have overcome the wicked. <sup>14</sup> I write unto you, babes, because ye have knowen the Father. I have written unto you fathers, because ye have knowen hym, that is from the beginning. I have written unto you, yong men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked. <sup>15</sup> Love not the worlde nether the things that are in the worlde. If any man love the world the love of the Father is not in hym. <sup>16</sup> For all that is in the worlde [(as) the luste of the flesh, the luste of the eyes, and the pride of life] is not of the Father, but is of the worlde. <sup>17</sup> And the worlde passeth away, and the luste thereof: but he that fulfilleth the will of God abideth ever. <sup>18</sup> Babes, it is the last time, and ye have heard that Antichrist shall come, even now are there many Antichrists: whereby we know that it is the last time. <sup>19</sup> They went out from us, but thei were not of us: for if they had bene of us, they wolde have continued with us. But (this commeth to passe,) that it might appeare, that they are not all of us. <sup>20</sup> But ye have an ointment from hym, that is Holie, and ye have knowen all things. <sup>21</sup> I have not written unto you, because ye knowe not the trueth: but because ye know it, and that no lye is of the trueth. <sup>22</sup> Who is a lyer, but he that denyeth that Jesus is Christ? the same is the Antichrist that denyeth the Father and the Sonne. <sup>23</sup> Whosoever denyeth the Sonne,

## (RV 1881) ASV 1901

cause ye know the Father. <sup>14</sup> I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. <sup>15</sup> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world. <sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

<sup>18</sup> Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. <sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest that they all are not of us. <sup>20</sup> And ye have an anointing from the Holy One, <sup>b</sup> and ye know all things. <sup>21</sup> I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. <sup>22</sup> Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. <sup>23</sup> Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.

## BISHOPS' BIBLE (1568) 1602

yoong men, because ye have overcome the wicked. <sup>14</sup> I write to you little children, because ye have knowen the father. I have written to you fathers, because yee have knowen him that *is* from the beginning. I have written unto you yoong men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked. <sup>15</sup> See that ye love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, as the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. <sup>17</sup> And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for ever. <sup>18</sup> Little children, it is the last time: and as yee have heard how that Antichrist shall come, even now there are many Antichrists: whereby we know that it is the last time. <sup>19</sup> They went out from us, but they were not of us: For if they had bene of us, they would no doubt have continued with us: But that it might appeare that they are not all of us. <sup>20</sup> Neverthelesse, yee have an ointment of him that is holy, and ye know all things. <sup>21</sup> I have not written unto you as though ye knew not the trueth: but because yee know it, and that no lie is of the trueth. <sup>22</sup> Who is a liar, but he that denieth that Jesus is Christ? the same is Antichrist, that denieth the Father and the Sonne. <sup>23</sup> Whosoever denieth the Sonne, the same hath not the Father: *But he that knowledgeth the*

## RSV (1946) 1960

Father. <sup>14</sup> I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

<sup>15</sup> Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. <sup>17</sup> And the world passes away, and the lust of it; but he who does the will of God abides for ever.

<sup>18</sup> Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. <sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us. <sup>20</sup> But you have been anointed by the Holy One, and you all know.<sup>d</sup> <sup>21</sup> I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. <sup>22</sup> Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. <sup>23</sup> No one who denies the Son has the Father. He who confesses the Son has the Father also.

<sup>b</sup> Some very ancient authorities read *and ye all know*.

<sup>d</sup> Other ancient authorities read *you know everything*.

## TYNDALE (1525) 1535

father. <sup>24</sup>Let therfore abyde in you that same which ye hearde from the begynnyng. If that which ye hearde from the beginnyng, shall remayne in you, ye also shall continewe in the sonne, and in the father. <sup>25</sup>And this is the promes that he hath promysed us even eternall lyfe.

<sup>26</sup>This have I written unto you, concerninge them that disceave you. <sup>27</sup>And the anoyntinge which ye have receaved of him, dwelleth in you And ye nede not that eny man teache you: but as the annoyntyng teacheth you all thinges, and is true, and is no lye: and as it taught you, even so byde therin. <sup>28</sup>And now babes abyde in him that when he shall appere, we maye be bolde and not be made a shamed of him at his commynge. <sup>29</sup>Yf ye knowe that he is ryghteous, knowe also that he which foloweth ryghtewesnes, is borne of him.

**3** Beholde what love the father hath shewed on us that we shuld be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not him. <sup>2</sup>Derely beloved, now are we the sonnes of God, and yet it doth not appere what we shalbe. But we knowe that when it shall appere, we shalbe lyke him. For we shall se him as he is. <sup>3</sup>And every man that hath this hope in him, pourgeth him selfe, even as he is pure. <sup>4</sup>Whosoever committeth synne, committeth unryghteousnes also, for synne is unryghteousnes. <sup>5</sup>And ye knowe that he appered

## RHEIMS 1582

fesseth the Sonne, hath the Father also. <sup>24</sup>You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shal abide in the Sonne and the Father. <sup>25</sup>And this is the promys which he promised us, life everlasting.

<sup>26</sup>These things have I written to you concerning them that seduce you. <sup>27</sup>And you, the unction which you have received from him, let it abide in you. And you have no neede that any man teache you: but as his unction teacheth you of al thinges, and it is true, and it is no lie. And as it hath taught you, abide in him. <sup>28</sup>And now litle children abide in him: that when he shal appeare, we may have confidence, and not be confounded of him in his coming. <sup>29</sup>If you know that he is just, know ye that every one also which doeth justice, is borne of him.

**3** See what maner of charitie the Father hath given us, that we should be named and be the sonnes of God. For this cause the World doth not know us, because it hath not known him. <sup>2</sup>My dearest, now we are the sonnes of God: and it hath not yet appeared what We shal be. We know that when he shal appeare, we shal be like to him: because we shal see him as he is. <sup>3</sup>And every one that hath this hope in him, sanctifieth him self, as he also is holy. <sup>4</sup>Every one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. <sup>5</sup>And you know that he appeared to take away our sinnes: and sinne in him there

## GREAT BIBLE (1539) 1540

*also*) <sup>24</sup>Let therfore abyde in you that same which ye hearde from the beginnyng. If that which ye hearde from the beginnyng shal remayne in you, ye also shall continew in the sonne, and in the father. <sup>25</sup>And thys is the promes that he hath promysed us, even eternall lyfe.

<sup>26</sup>These thinges have I writen unto you, concernynge them that disceave you. <sup>27</sup>And the anoyntinge which ye have receaved of him dwelleth in you. And ye nede not, that eny man teach you: but as the anoyntinge teacheth you of all thinges, and is true, and no lye, and as it hath taught you, even so byde therin. <sup>28</sup>And now babes abyde in hym: that when he shall appeare, we maye be bolde, and not be made ashamed of hym at hys commynge. <sup>29</sup>If ye knowe that he his righteous, knowe also that every one which doth rightewesnes, is borne of hym.

**3** Beholde, what love the father hath shewed on us, that we shuld be called (*and be in dede*) the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. <sup>2</sup>Dearely beloved, now are we the sonnes of God and yet it doth not appeare, what we shalbe. But we knowe, that when it shall appeare, we shalbe lyke him. For we shall se hym as he is. <sup>3</sup>And every man that hath this hope in him, pourgeth him selfe, even as he also is pure. <sup>4</sup>Whosoever commytteth synne, committeth unryghteousnes also, and synne is unryghteousnes. <sup>5</sup>And ye knowe, that he appeared, to take away oure

## KJ (1611) 1873

*hath the Father also.* <sup>24</sup>Let *that* therefore abide in you, which ye have heard from the beginning. If *that* which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. <sup>25</sup>And this is the promise that he hath promised us, *even* eternal life. <sup>26</sup>These *things* have I written unto you concerning them that seduce you. <sup>27</sup>But the anointing which ye have received of him abideth in you, and ye need not that any *man* teach you: but as the same anointing teacheth you of all *things*, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. <sup>28</sup>And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. <sup>29</sup>If ye know that he is righteous, ye know that every one which doeth righteousness is born of him.

**3** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. <sup>2</sup>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. <sup>3</sup>And every *man* that hath this hope in him purifieth himself, even as he is pure. <sup>4</sup>Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. <sup>5</sup>And ye know that he was manifested to take away our sins; and in him is no sin.

## GENEVA BIBLE (1560) 1562

the same hathe not the Father. <sup>24</sup> Let therefore abide in you that same which ye have heard from the beginnyng. If that whiche ye have heard from the beginnyng, shall remaine in you, ye also shall continewe in the Sonne, and in the Father. <sup>25</sup> And this is the promes that he hathe promised us, (even) eternall life. <sup>26</sup> These things have I writen unto you, concernyng them that deceive you. <sup>27</sup> But the anointyng whiche ye receyved of hym, dwelleth in you: and ye nede not that any man teache you; but as the same Anointing teacheth you of al things, and it is true, and is not lying, and as it taught you, ye shall abide in him. <sup>28</sup> And now, litle children, abyde in hym, that when he shal appeare, we may be bolde and not be ashamed before hym at his comming. <sup>29</sup> If ye knowe that he is righteous, knowe ye that he whiche doeth righteously, is borne of him.

**3** Beholde, what love the Father hath shewed on us, that we shulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not hym. <sup>2</sup> Dearly beloved, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when we shall appeare, we shalbe like him: for we shall se him as he is. <sup>3</sup> And everie man that hathe this hope in him, purgeth him self, even as he is pure. <sup>4</sup> Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law. <sup>5</sup> And ye knowe that he appeared that he might take away our sinnes,

## (RV 1881) ASV 1901

<sup>24</sup> As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. <sup>25</sup> And this is the promise which he promised <sup>e</sup>us, *even* the life eternal. <sup>26</sup> These things have I written unto you concerning them that would lead you astray. <sup>27</sup> And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him. <sup>28</sup> And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming. <sup>29</sup> If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him.

**3** Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are. For this cause the world knoweth us not, because it knew him not. <sup>2</sup> Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. <sup>3</sup> And every one that hath this hope *set* on him purifieth himself, even as he is pure. <sup>4</sup> Every one that doeth sin doeth also lawlessness; and sin is lawlessness. <sup>5</sup> And ye know that he was

## BISHOPS' BIBLE (1568) 1602

*Sonne, hath the Father also.* <sup>24</sup> Let therefore abide in you, that same which yee heard from the beginning: if that which yee have heard from the beginning shall remaine in you, ye also shal continue in the Son and in the Father. <sup>25</sup> And this is the promise that hee hath promised us, *even* eternall life. <sup>26</sup> These things have I written unto you, concerning them that deceive you. <sup>27</sup> And the anointing which yee have received of him, dwelleth in you: and yee need not that any man teach you, but as the same anointing teacheth you of all things, and it is true, and not lying: and as it taught you, yee shall abide in it. <sup>28</sup> And now babes, abide in him: that when he shall appeare, we may be bolde, and not be ashamed of him at his comming. <sup>29</sup> If ye know that he is righteous, know also that every one which doth righteousness, is borne of him.

**3** Beholde what charity the Father hath shewed us, *even* that wee should bee called the sonnes of God: for this cause the world knoweth us not, because it hath not known him. <sup>2</sup> Dearly beloved, now are we the sonnes of God, and yet doth it not appeare what we shal be: But we know that when he shall appeare, we shalbe like him: for we shall see him as he is. <sup>3</sup> And every man that hath this hope in him, purgeth himselfe, even as he also is pure. <sup>4</sup> Whosoever committeth sinne, transgresseth also the law: for sinne is the transgression of the law. <sup>5</sup> And ye know that he appeared to take away our sinnes, and in him is no

## RSV (1946) 1960

<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. <sup>25</sup> And this is what he has promised us, <sup>e</sup> eternal life.

<sup>26</sup> I write this to you about those who would deceive you: <sup>27</sup> but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

<sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. <sup>29</sup> If you know that he is righteous, you may be sure that every one who does right is born of him.

**3** See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <sup>2</sup> Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. <sup>3</sup> And every one who thus hopes in him purifies himself as he is pure.

<sup>4</sup> Every one who commits sin is guilty of lawlessness; sin is lawlessness. <sup>5</sup> You know that he appeared to take away

<sup>e</sup> Some ancient authorities read *you*.

<sup>e</sup> Other ancient authorities read *you*

## TYNDALE (1525) 1535

to take away oure synnes, and in him is no synne. <sup>6</sup> As many as byde in him, synne not: whosoever synneth, hath not sene him, nether hath knowen him

<sup>7</sup> Babes, let no man deceave you. He that doeth ryghteousnes, is ryghteous, even as he is ryghteous. <sup>8</sup> He that committeth synne, is of the devyll: for the devyll synneth sence the beginnyng. For this purpose appered the sonne of God, to lowse the workes of the devyll. <sup>9</sup> Whosoever is borne of God, synneth not: for his seed remayneth in him, and he cannot synne, because he is borne of God. <sup>10</sup> In this are the chyl dren of God knowen, and the chyl dren of the devyll. Whosoever doeth not ryghtewesnes, is not of God, nether he that loveth not his brother.

<sup>11</sup> For this is the tydynges, that ye hearde from the beginning, that ye shuld love one another <sup>12</sup> not as Cayn which was of the wicked and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll, and his brothers good. <sup>13</sup> Marvayle not my brethren though the worlde hate you. <sup>14</sup> We knowe that we are translated from deeth unto lyfe, because we love the brethren. He that loveth not his brother, abyde in deeth. <sup>15</sup> Whosoever hateth his brother, is a man slear. And ye knowe that no man slear, hath eternall lyfe abydyng in him.

<sup>16</sup> Herby perceave we love: that he gave his lyfe for us: and therefore ought we also to geve oure lyves for the brethren. <sup>17</sup> Whosoever hath this worldes good and seith his brother have neade: and shutteth up his compassion

## RHEIMS 1582

is none. <sup>6</sup> Every one that abideth in him, sinneth not: and every one that sinneth, hath not seen him, nor knowen him. <sup>7</sup> Little children, let no man seduce you. He that doeth justice, is just: even as he also is just. <sup>8</sup> He that committeth sinne, is of the devil: because the devil sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolve the workes of the devil. <sup>9</sup> Every one that is borne of God, committeth not sinne: because his seede abideth in him, and he can not sinne because he is borne of God. <sup>10</sup> In this are the children of God manifest, and the children of the devil. Every one that is not just, is not of God, and he that loveth not his brother. <sup>11</sup> because this is the annuntiation, which you have heard from the beginning. That you love one another. <sup>12</sup> Not as Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his workes were wicked: but his brothers, just.

<sup>13</sup> Marvel not brethren, if the world hate you. <sup>14</sup> We know that we are translated from death to life, because we love the brethren. He that loveth not, abideth in death. <sup>15</sup> Whosoever hateth his brother: is a murderer. And you know that no murderer hath life everlasting abiding in him self. <sup>16</sup> In this we have knowen the charitie of God, because he hath yelded his life for us: and we ought to yeld our lives for the brethren. <sup>17</sup> He that shal have the substance of the world, and shal see his brother have neede, and shal shut his bowels from him: how doth the charitie of God abide in him?

## GREAT BIBLE (1539) 1540

synnes, and in him is no synne. <sup>6</sup> As many as byde in hym, synne not: whosoever synneth, hath not sene hym, nether knowne hym.

<sup>7</sup> Babes, let no man deceave you. He that doeth ryghteousnes, is ryghteous, even as he is ryghteous. <sup>8</sup> He that committeth synne, is of the devyll: for the devyll synneth sence the beginnyng. For this purpose appeared the sonne of God, to lowse the workes of the devyl. <sup>9</sup> Whosoever is borne of God, synneth not: for his seed remayneth in him, and he cannot synne, because he is borne of God. <sup>10</sup> In thys are the chyl dren of God knowen, and the chyl dren of the devyll. Whosoever doeth not ryghteousnes, is not of God, nether he that loveth not hys brother.

<sup>11</sup> For this is the tidinges, that ye hearde from the beginning, that ye shuld love one another, <sup>12</sup> not as Cayn which was of that wicked, and slewe his brother. And wherfore slewe he hym? Because his awne workes were evyll, and hys brothers good. <sup>13</sup> Marvayle not my brethren though the world hate you. <sup>14</sup> We knowe, that we are translated from deeth unto lyfe, because we love the brethren. He that loveth not hys brother, abyde in deeth. <sup>15</sup> Whosoever hateth his brother, is a man slear. And ye knowe, that no man slear, hath eternall lyfe abydyng in hym.

<sup>16</sup> Herby perceave we love: because he gave his lyfe for us: and we ought to geve oure lives for the brethren. <sup>17</sup> But whoso hath thys worldes good and seyth hys brother have neade: and shutteth up his compassion from him: how

## KJ (1611) 1873

<sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. <sup>7</sup> Little children, let no *man* deceive you: he that doeth righteousness is righteous, even as he is righteous. <sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. <sup>9</sup> Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. <sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. <sup>11</sup> For this is the message that ye heard from the beginning, that we should love one another. <sup>12</sup> Not as Cain, *who* was of *that* wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. <sup>13</sup> Marvel not, my brethren, if the world hate you. <sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. <sup>15</sup> Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. <sup>16</sup> Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. <sup>17</sup> But whoso hath *this* world's good, and seeth his brother hath need, and shutteth up his bowels of *compassion* from him, how

## GENEVA BIBLE (1560) 1562

and in hym is no sinne. <sup>6</sup> Whosoever abideth in hym, sinneth not whosoever sinneth, hathe not sene him, nether hathe knowen hym. <sup>7</sup> Litle children, let no man deceive you: he that doeth righteousnes, is righteous, as he is righteous. <sup>8</sup> He that committeth sinne, is of the devill: for the devill sinneth from the beginnyng: for this purpose appeared the Sonne of God that he might lose the workes of the devill. <sup>9</sup> Whosoever is borne of God: sinneth not: for his sede remaineth in him, nether can he sinne, because he is borne of God. <sup>10</sup> In this are the children of God knowen, and the children of the devil: whosoever doeth not righteousnes, is not of God, nether he that loveth not his brother. <sup>11</sup> For this is the message, that ye heard from the beginning, that we shulde love one another. <sup>12</sup> Not as Cain whiche was of the wicked, and slewe his brother: and wherefore slewe he him? because his owne workes were evil and his brothers good. <sup>13</sup> Marveile not, my brethren, thogh the worlde hate you. <sup>14</sup> We knowe that we are translated frome death unto life, because we love the brethren: he that loveth not (his) brother, abideth in death. <sup>15</sup> Whosoever hateth his brother, is a manslayer: and ye knowe that no manslayer hathe eternall life abidyng in hym. <sup>16</sup> Hereby have we perceived love, that he laid downe his life for us: therfore we ought also to lay downe (our) lives for the brethren. <sup>17</sup> And whosoever hathe this worldes good and seeth his brother have nede, and shutteth up his compassion from hym, how

## (RV 1881) ASV 1901

manifested to take away sins; and in him is no sin. <sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. <sup>7</sup> My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: <sup>8</sup> he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. <sup>9</sup> Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. <sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. <sup>11</sup> For this is the message which ye heard from the beginning, that we should love one another: <sup>12</sup> not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

<sup>13</sup> Marvel not, brethren, if the world hateth you. <sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. <sup>15</sup> Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. <sup>16</sup> Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. <sup>17</sup> But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him,

## BISHOPS' BIBLE (1568) 1602

sinne. <sup>6</sup> As many as bide in him, sinne not: whosoever sinneth, hath not seene him, neither knowen him. <sup>7</sup> Babes, let no man deceive you: hee that doth righteousness, is righteous, even as he is righteous. <sup>8</sup> He that committeth sinne, is of the devil: for the devill sinneth since the beginning: For this purpose appeared the sonne of God, to loose the workes of the devill. <sup>9</sup> Whosoever is borne of God, sinneth not: for his seed remaineth in him, and he cannot sinne, because he is borne of God. <sup>10</sup> In this are the children of God knowen, and the children of the devil: whosoever doeth not righteousnes, is not of God, neither he that loveth not his brother. <sup>11</sup> For this is the tidings that yee heard from the beginning, that ye should love one another. <sup>12</sup> Not as Cain, *which* was of the wicked, he slew his brother: And wherefore slew he him? because his owne workes were evill, and his brothers righteous. <sup>13</sup> Marvell not, my brethren, if the world hate you. <sup>14</sup> Wee know that wee are translated from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. <sup>15</sup> Whosoever hateth his brother, is a manslayer: and yee know that no manslayer hath eternall life abiding in him. <sup>16</sup> Hereby perceive we love, because he layed downe his life for us: and we ought to lay down our lives for the brethren. <sup>17</sup> But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from

## RSV (1946) 1960

sins, and in him there is no sin. <sup>6</sup> No one who abides in him sins; no one who sins has either seen him or known him. <sup>7</sup> Little children, let no one deceive you. He who does right is righteous, as he is righteous. <sup>8</sup> He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <sup>9</sup> No one born of God commits sin: for God's nature abides in him, and he cannot sin because he is born of God. <sup>10</sup> By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.

<sup>11</sup> For this is the message which you have heard from the beginning, that we should love one another. <sup>12</sup> and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. <sup>13</sup> Do not wonder, brethren, that the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death. <sup>15</sup> Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. <sup>16</sup> By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. <sup>17</sup> But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in

## TYNDALE (1525) 1535

from him: how dwelleth the love of God in him? <sup>18</sup> My babes let us not love in worde, nether in tonge: but with the dede and in veritie: <sup>19</sup> for therby we knowe that we are of the veritie, and can before him quiet oure hertes. <sup>20</sup> But yf oure hertes condempne us, God is gretter then oure hertes, and knoweth all thinges. <sup>21</sup> Beloved, yf oure hertes condempne us not, then have we trust to God warde: <sup>22</sup> and whatsoever we axe, we shall receave of him: because we kepe his commaundementes, and do those thinges which are pleasynge in his syght.

<sup>23</sup> And this is his commaundement, that we beleve on the name of his sonne Jesus Christ, and love one another, as he gave commaundement. <sup>24</sup> And he that kepeth his commaundementes, dwelleth in him, and he in him: and therby we knowe that ther abydeth in us of the sprete which he gave us.

**4** Ye beloved, beleve not every sprete: but prove the spretes whether they are of God or not for many false Prophetes are gone out into the worlde. <sup>2</sup> Herby shall ye knowe the sprete of God. Every sprete that confesseth that Jesus Christ is come in the flesshe, is of God. <sup>3</sup> And every sprete which confesseth not that Jesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye have hearde, howe that he shuld come: and even now alreedy is he in the worlde.

<sup>4</sup> Lytell chyl dren, ye are of God and have overcome them: for greater is he that is in you, then he that is in the worlde. <sup>5</sup> They are of the worlde, and therefore speake

## RHEIMS 1582

<sup>18</sup> My litle children, let us not love in word, nor in tongue, but in deede and truth. <sup>19</sup> in this we know that we are of the truth: and in his sight we shal persuade our hartes. <sup>20</sup> For if our hart do reprehend us: God is greater then our hart, and knoweth al thinges. <sup>21</sup> My deerest, if our hart do not reprehend us, we have confidence toward God. <sup>22</sup> and whatsoever we shal aske, we shal receive of him: because we keepe his commaundementes, and doe those thinges which are pleasing before him. <sup>23</sup> And this is his commaundement, that we beleve in the name of his sonne JESUS Christ: and love one an other, as he hath given commaundement unto us. <sup>24</sup> And he that keepeth his commaundementes, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

**4** My deerest, beleve not every spirit, but prove the spirites if they be of God: because many false prophetes are gone out into the world <sup>2</sup> In this is the spirit of God knowen. every spirit that confesseth JESUS Christ to have come in flesh, is of God: <sup>3</sup> and every spirit that dissolveth JESUS, is not of God: and this is antichrist, of whom you have heard that he commeth, and now he is in the world. <sup>4</sup> You are of God, litle children, and have overcome him. because greater is he that is in you, then he that is in the world. <sup>5</sup> They are of the world: therfore of the

## GREAT BIBLE (1539) 1540

dwelleth the love of God in hym? <sup>18</sup> My babes, let us not love in worde, nether in tonge: but in dede and in veritie. <sup>19</sup> Herby we knowe, that we are of the veritie and can quyet oure hertes before hym. <sup>20</sup> For yf oure herte condempne us, God is gretter then oure herte, and knoweth all thinges. <sup>21</sup> Dearly beloved, yf oure herte condempne us not, then have we trust to God warde: <sup>22</sup> and what soever we aske we receave of hym, because we kepe his commaundementes, and do those thinges which are pleasinge in his syght.

<sup>23</sup> And this is hys commaundement, that we beleve on the name of his sonne Jesus Christ, and love one another, as he gave commaundement. <sup>24</sup> And he that kepeth hys commaundementes, dwelleth in him, and he in him, and herby we knowe that he abydeth in us, even by the sprete which he hath given us.

**4** Dearly beloved beleve not every sprete: but prove the spretes, whether they are of god or not, for many false prophetes are gone out into the worlde. <sup>2</sup> Herby shall ye knowe the sprete of God. Every sprete that confesseth that Jesu Christ is come in the fleshe is of God. <sup>3</sup> And every sprete which confesseth not that Jesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye have hearde, howe that he shulde come: and even now alreedy is he in the worlde.

<sup>4</sup> Lytell chyl dren, ye are of God, and have overcome them: for greater is he that is in you, then he that is in the worlde. <sup>5</sup> They are of the worlde, therefore speake they of

## KJ (1611) 1873

dwelleth the love of God in him? <sup>18</sup> My little children, let us not love in word, neither in tongue; but in deed and in truth. <sup>19</sup> And hereby we know that we are of the truth, and shall assure our hearts before him. <sup>20</sup> For if *our* heart condemn us, God is greater than our heart, and knoweth all *things*. <sup>21</sup> Beloved, if our heart condemn us not, *then* have we confidence towards God. <sup>22</sup> And whatsoever we ask, we receive of him, because we keep his commandments, and do those *things* that are pleasing in his sight. <sup>23</sup> And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. <sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

**4** Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. <sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is *that spirit* of antichrist, whereof you have heard that it should come; and *even* now already is it in the world. <sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. <sup>5</sup> They are of the world, therefore speak they of the world, and the world heareth

## GENEVA BIBLE (1560) 1562

dwellleth the love of God in hym? <sup>18</sup> My litle children, let us not love in worde, nether in tongue (nnely,\*) but in dede and in trueth. <sup>19</sup> For thereby we knowe that we are of the trueth and shal before him assure our hearts. <sup>20</sup> For if our heart condemne us, GOD is greater then our heart, and knoweth al things <sup>21</sup> Beloved, if our heart condemne us not, then have we boldenes towarde God. <sup>22</sup> And whatsoever we aske, we receive of him, because we kepe his commandements, and do those things whiche ate \* pleasing in his sight <sup>23</sup> This is then his commandement, That we beleve in the Name of his Sonne Jesus Christ, and love one another, as he gave commandement. <sup>24</sup> For he that kepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abydeth in us, (even) by the Spirit which he hathe given us.

**4** Derely beloved, beleve not everie spirit, but trye the spirits whether they are of God: for many false Prophetes are gone out into the worlde. <sup>2</sup> Hereby shall ye knowe the Spirit of God, Everie spirit that confesseth that Jesus Christ is come in the flesh, is of God. <sup>3</sup> And everie spirit whiche confesseth not that Jesus Christ is come in the flesh, is not of God but this is the (spirit) of Antichrist, of whome ye have heard, how that he shulde come and now already he is in the worlde. <sup>4</sup> Litle children, ye are of God, and have overcome them: for greater is he that is in you, then he that is in the worlde. <sup>5</sup> They are of the worlde, therefore speake they of the worlde,

(RV 1881) ASV 1901

how doth the love of God abide in him? <sup>18</sup> My little children, let us not love in word, neither with the tongue; but in deed and truth. <sup>19</sup> Hereby shall we know that we are of the truth, and shall assure our heart before him: <sup>20</sup> because if our heart condemn us, God is greater than our heart, and knoweth all things. <sup>21</sup> Beloved, if our heart condemn us not, we have boldness toward God; <sup>22</sup> and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. <sup>23</sup> And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. <sup>24</sup> And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

**4** Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. <sup>2</sup> Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> and every spirit that <sup>d</sup>confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. <sup>4</sup> Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. <sup>5</sup> They are of the world: therefore speak they *as* of the world, and

## BISHOPS' BIBLE (1568) 1602

him: how dwelleth the love of God in him? <sup>18</sup> My babes, let us not love in word, neither in tongue, but in deed and in verity. <sup>19</sup> Hereby we know that we are of the truth, and shall assure our hearts before him. <sup>20</sup> For if our heart condemne us, God is greater then our heart, and knoweth all things. <sup>21</sup> Dearely beloved, if our heart condemne us not, then have we boldnesse toward God. <sup>22</sup> And whatsoever we aske, we receive of him, because wee keepe his commandements, and doe those things which are pleasing in his sight. <sup>23</sup> And this is his commandement, that we should beleve on the Name of his sonne Jesus Christ, and love one another, as he gave us commandement. <sup>24</sup> And he that keepeth his commandements dwelleth in him, and he in him: and hereby we know that hee abideth in us, *even* by the spirit which he hath given us.

**4** Dearely beloved, beleeve not every spirit, but proove the spirits, whether they are of God or not: for many false prophets are gone out into the world. <sup>2</sup> Heereby shall ye know the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: <sup>3</sup> And every spirit which confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that *spirit* of Antichrist, of whom yee have heard how that he should come: and even now already is he in the world. <sup>4</sup> Little children, ye are of God, and have overcome them: for greater *is* hee that is in you, then he that is in the world. <sup>5</sup> They are of the world, therefore speake they of the world,

RSV (1946) 1960

him? <sup>18</sup> Little children, let us not love in word or speech but in deed and in truth.

<sup>19</sup> By this we shall know that we are of the truth, and reassure our hearts before him <sup>20</sup> whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. <sup>21</sup> Beloved, if our hearts do not condemn us, we have confidence before God; <sup>22</sup> and we receive from him whatever we ask, because we keep his commandments and do what pleases him. <sup>23</sup> And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. <sup>24</sup> All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

**4** Beloved, do not believe every spirit, but test the spirits to see whether they are of God: for many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God. <sup>3</sup> and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already. <sup>4</sup> Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. <sup>5</sup> They are of the world, therefore what they say is of the world, and the

<sup>d</sup> Some ancient authorities read *annulleth Jesus*.

## TYNDALE (1525) 1535

they of the worlde, and the worlde heareth them. <sup>6</sup>We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. Herby knowe we the sprete of veritie, and the sprete of erreure.

<sup>7</sup>Beloved, let us love one another: for love commeth of God. And every one that loveth, is borne of God, and knoweth God. <sup>8</sup>He that loveth not, knoweth not God: for God is love. <sup>9</sup>In this appered the love of God to us ward, because that God sent his only begotten sonne into the worlde, that we myght lyve thorow him. <sup>10</sup>Herin is love, not that we loved God, but that he loved us, and sent his sonne to make agrement for oure synnes.

<sup>11</sup>Beloved, yf God so loved us, we ought also to love one another. <sup>12</sup>No man hath sene God at eny tyme. Yf we love one another, God dwelleth in us, and his love is perfect in us. <sup>13</sup>Herby know we, that we dwell in him, and he in us: because he hath geven us of his sprete. <sup>14</sup>And we have sene and do testifie that the father sent the sonne, which is the saveour of the worlde. <sup>15</sup>Whosoever confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. <sup>16</sup>And we have knowen and beleved the love that God hath to us.

God is love, and he that dwelleth in love, dwelleth in God, and God in him. <sup>17</sup>Herin is the love perfect in us, that we shuld have trust in the daye of judgement: For

## RHEIMS 1582

world they speake, and the world heareth them. <sup>6</sup>We are of God. He that knoweth God, heareth us. he that is not of God, heareth us not. in this we know the spirit of truth, and the spirit of errour.

<sup>7</sup>My deerest, let us love one an other: because charitie is of God. And every one that loveth, is borne of God, and knoweth God. <sup>8</sup>He that loveth not, knoweth not God: because God is charitie. <sup>9</sup>In this hath the charitie of God appeared in us, because God hath sent his only-begotten sonne into the world, that we may live by him. <sup>10</sup>In this is charitie: not as though we have loved him, but because he hath loved us, and sent his sonne a propitiation for our sinnes.

<sup>11</sup>My deerest, if God hath so loved us: we also ought to love one an other. <sup>12</sup>God no man hath seen at any time. If we love one an other, God a bideth in us, and his charitie in us is perfited. <sup>13</sup>In this we know that we abide in him, and he in us: because he of his Spirit hath given to us. <sup>14</sup>And we have seen, and doe testifie, that the Father hath sent his Sonne the Saviour of the world. <sup>15</sup>Whosoever shal confesse that JESUS is the Sonne of God, God abideth in him, and he in God. <sup>16</sup>And we have knowen and have beleved the charitie, which God hath in us. God is charitie: and he that abideth in charitie, abideth in God, and God in him. <sup>17</sup>In this is charitie perfited with us, that we may have confidence in the day of judgement:

## GREAT BIBLE (1539) 1540

the worlde, and the worlde heareth them. <sup>6</sup>We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. Herby knowe we the sprete of veritie, and the sprete of erreure.

<sup>7</sup>Dearly beloved let us love one another: for love commeth of God. And every one that loveth, is borne of God, and knoweth God. <sup>8</sup>He that loveth not, knoweth not God: for God is love. <sup>9</sup>In this appeared the love of God to us ward, because that God sent hys onely begotten sonne into the worlde, that we might live thorow him. <sup>10</sup>Herin is love, not that we loved God, but that he loved us, and sent hys sonne to be the agrement for oure synnes.

<sup>11</sup>Dearly beloved, yf God so loved us, we ought also to love one another. <sup>12</sup>No man hath sene God at eny tyme. If we love one another, God dwelleth in us, and hys love is perfect in us. <sup>13</sup>Herby knowe we that we dwell in hym, and he in us: because he hath geven us of hys sprete. <sup>14</sup>And we have sene, and do testifie, that the father sent the sonne to be the savyour of the worlde. <sup>15</sup>Whosoever confesseth, that Jesus is the sonne God, in him dwelleth God, and he in God. <sup>16</sup>And we have knowen and beleved the love that God hath to us.

God is love, and he that dwelleth in love, dwelleth in God, and God in him. <sup>17</sup>Here in is the love perfect in us, that we shuld have trust in the daye of judgement: For as

## KJ (1611) 1873

them. <sup>6</sup>We are of God; he that knoweth God heareth us; *he* that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. <sup>7</sup>Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup>He that loveth not, knoweth not God; for God is love. <sup>9</sup>In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. <sup>11</sup>Beloved, if God so loved us, we ought also to love one another. <sup>12</sup>No *man* hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. <sup>13</sup>Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. <sup>14</sup>And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. <sup>15</sup>Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. <sup>16</sup>And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <sup>17</sup>Herein is our love made perfect, that we may have boldness in the day of judgment: because as he

## GENEVA BIBLE (1560) 1562

and the worlde heareth them. <sup>6</sup>We are of God, he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby knowe we the Spirit of trueth, and the spirit of errour. <sup>7</sup>Beloved, let us love one another: for love cometh of God, and everie one that loveth, is borne of God, and knoweth God. <sup>8</sup>He that loveth not, knoweth not God: for God is love. <sup>9</sup>In this appeared the love of God towarde us, because God sent his onely begotten Sonne into the worlde, that we might live through him. <sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his sonne (to be) a reconciliation for our sinnes. <sup>11</sup>Beloved, if God so loved us, we ought also love one another. <sup>12</sup>No man hath sene God at any time. If we love one another, God dwelleth in us, and his love is perfite in us. <sup>13</sup>Hereby knowe we, that we dwell in hym, and he in us: because he hath given us of his Spirit. <sup>14</sup>And we have sene, and do testifie, that the Father sent the Sonne (to be) the Saviour of the worlde. <sup>15</sup>Whosoever confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God. <sup>16</sup>And we have known, and beleved the love that God hath in us. God is love, and he that dwelleth in love, dwelleth in God, and God in hym. <sup>17</sup>Herein is the love perfite in us, that we shuld have boldenes in the day of judgement for as he is,

## (RV 1881) ASV 1901

the world heareth them. <sup>6</sup>We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

<sup>7</sup>Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. <sup>8</sup>He that loveth not knoweth not God; for God is love. <sup>9</sup>Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. <sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. <sup>11</sup>Beloved, if God so loved us, we also ought to love one another. <sup>12</sup>No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: <sup>13</sup>hereby we know that we abide in him and he in us, because he hath given us of his Spirit. <sup>14</sup>And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. <sup>15</sup>Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. <sup>16</sup>And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. <sup>17</sup>Herein is love made perfect with us, that we may have boldness in the day of judgment; because as

## BISHOPS' BIBLE (1568) 1602

and the world heareth them. <sup>6</sup>Wee are of God, hee that knoweth God, heareth us: hee that is not of God, heareth us not. Hereby know we the spirit of veritie, and the spirit of errour. <sup>7</sup>Dearely beloved, let us love one another: for love commeth of God: and every one that loveth, is borne of God, and knoweth God. <sup>8</sup>He that loveth not, knoweth not God: for God is love. <sup>9</sup>In this appeared the love of God to usward, because GOD sent his onely begotten Sonne into the world, that wee might live through him. <sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the agreement for our sinnes. <sup>11</sup>Dearely beloved, if God so loved us, we ought also to love one another. <sup>12</sup>No man hath seene God at any time, If we love one another, God dwelleth in us, and his love is perfect in us. <sup>13</sup>Heereby know we that we dwell in him, and hee in us: because hee hath given us of his Spirit. <sup>14</sup>And we have seene, and do testifie that the Father sent his Sonne *to be* the Saviour of the world. <sup>15</sup>Whosoever confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God. <sup>16</sup>And wee have known and beleevd the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God. and God in him. <sup>17</sup>Heerein is the love perfect in us, that we should have boldnesse in the day of judgement: For as he is, even so

## RSV (1946) 1960

world listens to them. <sup>6</sup>We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

<sup>7</sup>Beloved, let us love one another; for love is of God. and he who loves is born of God and knows God. <sup>8</sup>He who does not love does not know God; for God is love. <sup>9</sup>In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. <sup>10</sup>In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. <sup>11</sup>Beloved, if God so loved us, we also ought to love one another. <sup>12</sup>No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

<sup>13</sup>By this we know that we abide in him and he in us, because he has given us of his own Spirit. <sup>14</sup>And we have seen and testify that the Father has sent his Son as the Savior of the world. <sup>15</sup>Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup>So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. <sup>17</sup>In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are

## TYNDALE (1525) 1535

as he is, even so are we in this worlde. <sup>18</sup> Ther is no feare in love, but parfect love casteth out all feare, for feare hath paynfulnes. He that feareth, is not parfect in love.

<sup>19</sup> We love him, for he loved us fyrst. <sup>20</sup> Yf a man saye, I love God, and yet hate is \* brother he is a lyar. For how can he that loveth not his brother whom he hath sene, love God whom he hath not sene? <sup>21</sup> And this commaundement have we of him: that he which loveth God, shuld love his brother also.

**5** Whosoever beleveth that Jesus is Christ, is borne of God. And every one that loveth him which begat, loveth him also which was begotten of him. <sup>2</sup> In this we knowe that we love the chyldren of God, when we love God, and kepe his commaundementes. <sup>3</sup> This is the love of God, that we kepe his commaundementes, and his commaundementes are not greveous. <sup>4</sup> For all that is borne of God, over commeth the worlde. And this is the victory that over commeth the worlde, even oure fayth. <sup>5</sup> Who is it that overcommeth the worlde: but he which beleveth that Jesus is the sonne of God?

<sup>6</sup> This Jesus Christ is he that cam by water and bloud, not by water only: but by water and bloud. And it is the sprete that beareth witnes, because the sprete is trueth. <sup>7</sup> (For ther are thre which beare recorde in heaven, the father, the worde, and the wholly goost. And these thre are one) <sup>8</sup> For there are thre which beare recorde (in erth:) the sprete, and water, and bloud: and these thre

## RHEIMS 1582

because as he is, we also are in the world. <sup>18</sup> Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes. and he that feareth, is not perfect in charitie. <sup>19</sup> Let us therefore love God, because God first hath loved us. <sup>20</sup> If any man shal say, that I love God: and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth: God whom he seeth not, how can he love? <sup>21</sup> And this commaundement we have from God: that he which loveth God, love also his brother.

**5** Whosoever beleeveeth that JESUS is Christ, is borne of God. And every one that loveth him which begat: loveth him also which was borne of him. <sup>2</sup> In this we know that we love the children of God: when as we love God, and kepe his commaundementes. <sup>3</sup> For this is the charitie of God, that we kepe his commaundementes: and his commaundementes are not heavy. <sup>4</sup> Because al that is borne of God, overcommeth the world. and this is the victorie which overcommeth the world, our faith. <sup>5</sup> Who is he that overcommeth the world, but he that beleeveeth that JESUS is the sonne of God? <sup>6</sup> This is he that came by water and bloud JESUS Christ: not in water only, but in water and bloud. And it is the Spirit which testifieth, that Christ is the truth.

<sup>7</sup> For there be three which give testimonie in heaven, the Father, the Word, and the Holy Ghost. and these three be one. <sup>8</sup> And there be three which give testimonie in earth:

## GREAT BIBLE (1539) 1540

he is, even so are we in this worlde. <sup>18</sup> Ther is no feare in love, but parfect love casteth out feare, for feare hath paynfulnes. He that feareth, is not parfect in love.

<sup>19</sup> We love him, for he loved us fyrst. <sup>20</sup> If a man say, I love God, and yet hate his brother, he is a liar. For how can he that loved not hys brother whom he hath sene, love God whom he hath not sene? <sup>21</sup> And this commaundement have we of hym: that he which loveth God, shuld love his brother also.

**5** Whosoever beleveth that Jesus is Christ, is borne of God. And every one that loveth hym which begat, loveth him also which was begotten of him. <sup>2</sup> By this we knowe, that we love the chyldren of God, when we love God, and kepe his commaundementes. <sup>3</sup> For this is the love of God, that We kepe his commaundementes, and his commaundementes are not grevous. <sup>4</sup> For all that is borne of God, overcommeth the worlde. And this is the victory that over commeth the worlde, even oure fayth. <sup>5</sup> Who is it that overcommeth the worlde: but he which beleveth, that Jesus is the sonne of God?

<sup>6</sup> This Jesus Christ is he that cam by water and bloud, not by water onely: but by water and bloud. And it is the sprete that beareth wytnes, because the sprete is trueth. <sup>7</sup> (*For ther are thre which beare recorde in heaven, the father, the worde and the wholly goost. And these thre are one.*) <sup>8</sup> And ther are thre which beare recorde (*in erth*) the sprete and water, and bloud: and these thre are one.

## KJ (1611) 1873

is, so are we in this world. <sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. <sup>19</sup> We love him, because he first loved us. <sup>20</sup> If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? <sup>21</sup> And this commandment have we from him, That he who loveth God love his brother also.

**5** Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. <sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments: and his commandments are not grievous. <sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith.* <sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? <sup>6</sup> This is he that came by water and blood, *even Jesus Christ*; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. <sup>7</sup> For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* <sup>8</sup> And there are three that bear witness *in earth, the Spirit, and the water, and the*

## GENEVA BIBLE (1560) 1562

even so are we in this worlde. <sup>18</sup> There is no feare in love, but perfect love casteth out feare: for feare hath painfulness: and he that feareth, is not perfect in love. <sup>19</sup> We love him, because he loved us first. <sup>20</sup> If anie man say, I love God, and hate his brother, he is a lyer: for how can he that loveth not his brother whom he hath sene love God whome he hath not sene? <sup>21</sup> And this commandement have we of him that he whiche loveth God, shulde love hys brother also.

**5** Whosoever beleeveth that Jesus is the Christ, is borne of God, and everie one that loveth him, whiche begate, loveth, him also whiche is begotten of him. <sup>2</sup> In this we knowe that we love the children of God, when we love God, and kepe his commandements. <sup>3</sup> For this is the love of God that we kepe his commandements: and his commandements are not grievous. <sup>4</sup> For all that is borne of God, overcometh the worlde: and this is the victorie that overcometh the worlde, (even) our faith. <sup>5</sup> Who is it that overcometh the worlde, but he whiche beleveth that Jesus is the Sonne of God? <sup>6</sup> This is that Jesus Christ that came by water and blood, not by water onelye, but by water and blood: and it is the spirit, that beareth witnes: for the Spirit is trueth. <sup>7</sup> For there are thre, whiche beare recorde in heaven, the Father, the Worde, and the holie Gost: and these thre are one. <sup>8</sup> And there are thre, whiche beare recorde in the earth, the Spirit and the water and the blood: and these thre agre in one.

## (RV 1881) ASV 1901

he is, even so are we in this world. <sup>18</sup> There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. <sup>19</sup> We love, because he first loved us. <sup>20</sup> If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, <sup>c</sup> cannot love God whom he hath not seen. <sup>21</sup> And this commandment have we from him, that he who loveth God love his brother also.

**5** Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. <sup>2</sup> Hereby we know that we love the children of God, when we love God and do his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments: and his commandments are not grievous. <sup>4</sup> For whatsoever is begotten of God overcome the world: and this is the victory that hath overcome the world, *even* our faith. <sup>5</sup> And who is he that overcome the world, but he that believeth that Jesus is the Son of God? <sup>6</sup> This is he that came by water and blood, *even* Jesus Christ; not with the water only, but with the water and with the blood. <sup>7</sup> And it is the Spirit that beareth witness, because the Spirit is the truth. <sup>8</sup> For there are three who bear witness, the Spirit, and the water, and the

## BISHOPS' BIBLE (1568) 1602

are we in this world. <sup>18</sup> There is no feare in love, but perfect love casteth out feare: for feare hath painfulnesse. He that feareth, is not perfect in love. <sup>19</sup> We love him, for he loved us first. <sup>20</sup> If a man say, I love God, and yet hate his brother, he is a liar: For how can be that loveth not his brother whom he hath seene, love God whom he hath not seene? <sup>21</sup> And this commandement have wee of him, that he which loveth God, should love his brother also.

**5** Whosoever beleeveth that Jesus is Christ, is borne of God: and every one that loveth him which begat, loveth him also which is begotten of him. <sup>2</sup> By this wee know that we love the children of God, when we love God, and keepe his commandements. <sup>3</sup> For this is the love of God, that we keepe his commandements: and his commandements are not grievous. <sup>4</sup> For all that is borne of God, overeommeth the world: and this is the victorie that hath overcome the world, *even* our faith. <sup>5</sup> Who is it that overcommeth the world, but he which beleeveth that Jesus is the sonne of God? <sup>6</sup> This Jesus Christ is he that came by water and blood: not by water only, but by water and blood: and it is the spirit that beareth witness, because the spirit is trueth. <sup>7</sup> For there are three which beare record in heaven, The Father, the Word, and the Holy ghost, and these three are one. <sup>8</sup> And there are three which beare record in earth, The Spirit, and Water, and Blood, and

## RSV (1946) 1960

we in this world. <sup>18</sup> There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. <sup>19</sup> We love, because he first loved us. <sup>20</sup> If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot <sup>h</sup> love God whom he has not seen. <sup>21</sup> And this commandment we have from him, that he who loves God should love his brother also.

**5** Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. <sup>2</sup> By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments. And his commandments are not burdensome. <sup>4</sup> For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. <sup>5</sup> Who is it that overcomes the world but he who believes that Jesus is the Son of God?

<sup>6</sup> This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. <sup>7</sup> And the Spirit is the witness, because the Spirit is the truth. <sup>8</sup> There are three witnesses, the Spirit, the water, and

<sup>c</sup> Many ancient authorities read *how can he love God whom he hath not seen?*

<sup>h</sup> Other ancient authorities read *how can he*

## TYNDALE (1525) 1535

are one. <sup>9</sup> Yf we receave the witnes of men, the witnes of God is greater. For this is the witnes of God, which he testified of his sonne. <sup>10</sup> He that beleveth on the sonne of God, hath the witnes in him selfe. He that beleveth not God, hath made him a lyar, because he beleved not the recorde that God gave of his sonne. <sup>11</sup> And this is that recorde, how that God hath geven unto us eternall lyfe, and this lyfe is in his sonne. <sup>12</sup> He that hath the sonne, hath lyfe: and that hath not the sonne of God, hath not lyfe.

<sup>13</sup> These thinges have I written unto you that beleve on the name of the sonne of God, that ye maye knowe howe that ye have eternall lyfe, and that ye maye beleve on the name of the sonne of God. <sup>14</sup> And this is the trust that we have in him: that yf we axe eny thinge accordynge to his will, he heareth us. <sup>15</sup> And yf we knowe that he heare us whatsoever we axe, we knowe that we shall have the petitions that we desyre of him.

<sup>16</sup> Yf eny man se his brother synne a synne that is not unto deeth, let him axe, and he shall geve him lyfe for them that synne not unto deeth. Ther is a synne unto deeth, for which saye I not that a man shuld praye. <sup>17</sup> All unryghtewesnes is synne, and ther is synne not unto deeth.

## RHEIMS 1582

the spirit, water, and bloud. and these three be one. <sup>9</sup> If we receive the testimonie of men, the testimonie of God is greater. because this is the testimonie of God which is greater, that he hath testified of his sonne. <sup>10</sup> He that beleeveth in the sonne of God, hath the testimonie of God in him self. He that beleeveth not the Sonne, maketh him a liar: because he beleeveth not in the testimonie which God hath testified of his sonne. <sup>11</sup> And this is the testimonie, that God hath given us life everlasting. And this life is in his sonne. <sup>12</sup> He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

<sup>13</sup> These thinges I write to you, that you may know that you have eternal life which beleeve in the name of the sonne of God. <sup>14</sup> And this is the confidence which we have toward him: that, whatsoever we shal aske according to his will, he heareth us. <sup>15</sup> And we know that he heareth us whatsoever we shal aske: we know that we have the petitions which we request of him.

<sup>16</sup> He that knoweth his brother to sinne a sinne not to death, let him aske, and life shal be given him, sinning not to death. There is a sinne to death: for that I say not that any man aske. <sup>17</sup> Al iniquitie, is sinne. And there is a sinne

## GREAT BIBLE (1539) 1540

<sup>9</sup> If we receave the wytnes of men, the wytnes of God is greater. For this is the wytnes of God (*that is greater*) which he testified of his sonne. <sup>10</sup> He that beleveth on the sonne of God, hath the witnes in hym selfe. He that beleveth not God, hath made him a liar because he beleved not the recorde that God gave of hys sonne. <sup>11</sup> And this is that recorde, how that God hath geven unto us eternall lyfe, and this lyfe is in hys sonne. <sup>12</sup> He that hath the sonne hath lyfe: and he that hath not the sonne of God, hath not lyfe.

<sup>13</sup> These thynges have I wrytten unto you that beleve on the name of the sonne of God, that ye maye knowe, how that ye have eternall lyfe, and that ye maye beleve on the name of the sonne of God. <sup>14</sup> And thys is the trust that we have in hym: that yf we aske eny thyng accordynge to hys wyll, he heareth us. <sup>15</sup> And yf we knowe that he heare us what soever we aske, we knowe, that we have the petycions, that we desyre of hym.

<sup>16</sup> If eny man se hys brother synne a synne not unto deeth, let him aske, and he shall geve him lyfe for them that synne not unto deeth. Ther is a synne unto deeth, for which saye I not that a man shuld praye. <sup>17</sup> All unryghtewesnes is synne, and ther is synne not unto deeth

## KJ (1611) 1873

blood: and *these* three agree in one. <sup>9</sup> If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. <sup>10</sup> He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. <sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup> He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

<sup>13</sup> These *things* have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. <sup>14</sup> And this is the confidence that we have in him, that, if we ask any *thing* according to his will, he heareth us: <sup>15</sup> and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. <sup>16</sup> If any *man* see his broher sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. <sup>17</sup> All unright-

GENEVA BIBLE (1560) 1562

<sup>9</sup>If we receive the witnes of men, the witnes of GOD is greater: for this is the witnes of God, whiche he testified of his Sonne. <sup>10</sup>He that beleveth in the Sonne of GOD, hath the witnes in him self: he that believeth not God, hath made him a lyer, because he beleved not the recorde, that God witnessed of his Sonne. <sup>11</sup>And thys is the recorde, that GOD hath given unto us eternal lyfe, and this lyfe is in hys Sonne. <sup>12</sup>He that hath the Sonne, hath lyfe: and he that hath not the Sonne of GOD, hath not lyfe. <sup>13</sup>These thyngs have I written unto you, that beleve in the Name of the Sonne of GOD, that ye may knowe that ye have eternal life, and that ye may beleve in the Name of the Sonne of God. <sup>14</sup>And thys is the assurance, that we have in him, that if we aske anie thing accordyng to his wil, he heareth us. <sup>15</sup>And if we knowe that he heareth us, whatsoever we aske, we knowe that we have the petitions that we have desired of him. <sup>16</sup>If anie man se his brother sinne a sinne, that is not unto death, let hym aske, and he shall give him lyfe for them that sinne not unto death. There is a sinne unto death: I saye not that thou shuldest praye for it. <sup>17</sup>All unryghteousnes is sinne, but there is a sinne not unto

(RV 1881) ASV 1901

blood: and the three agree in one. <sup>9</sup>If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. <sup>10</sup>He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. <sup>11</sup>And the witness is this, that God gave unto us eternal life, and this life is in his Son. <sup>12</sup>He that hath the Son hath the life; he that hath not the Son of God hath not the life.

<sup>13</sup>These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God. <sup>14</sup>And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: <sup>15</sup>and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. <sup>16</sup>If any man see his brother sinning a sin not unto death, he shall ask, and *God* will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. <sup>17</sup>All unrighteousness is sin: and there is a sin not unto death.

BISHOPS' BIBLE (1568) 1602

these three agree in one. <sup>9</sup>If we receive the witnessse of men, the witnessse of God is greater: For this is the witnessse of God, which he testifieth of his Sonne. <sup>10</sup>He that beleveth on the Sonne of God, hath the witnessse in himselfe: Hee that beleveth not God, hath made him a liar, because he beleved not the record that God gave of his Sonne. <sup>11</sup>And this is the record, that God hath given unto us eternall life, and this life is in his Sonne. <sup>12</sup>He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life. <sup>13</sup>These things have I written unto you that beleve on the name of the sonne of God, that ye may know that ye have eternall life, and that ye may beleve on the name of the sonne of God. <sup>14</sup>And this is the trust that we have in him: that if we aske any thing according to his will, he heareth us. <sup>15</sup>And if we know that he heare us, whatsoever we aske, we know that we have the petitions that we desire of him. <sup>16</sup>If any man see his brother sinne a sinne *which* is not unto death, he shall aske, and he shall give him life for them that sinne not unto death. There is a sinne unto death: I say not that yee should pray for it. <sup>17</sup>All unrighteousnesse is sinne: and there is sinne

RSV (1946) 1960

the blood; and these three agree. <sup>9</sup>If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. <sup>10</sup>He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. <sup>11</sup>And this is the testimony, that God gave us eternal life, and this life is in his Son. <sup>12</sup>He who has the Son has life; he who has not the Son of God has not life.

<sup>13</sup>I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. <sup>14</sup>And this is the confidence which we have in him, that if we ask anything according to his will he hears us. <sup>15</sup>And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. <sup>16</sup>If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. <sup>17</sup>All wrongdoing is sin, but there is sin which is not mortal.

## TYNDALE (1525) 1535

<sup>18</sup> We knowe that whosoever is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wicked toucheth him not. <sup>19</sup> We knowe that we are of God, and that the worlde is all to gether set on wickednes. <sup>20</sup> We knowe that the sonne of God is come, and hath geven us a mynde to knowe him which is true: and we are in him that is true, through his sonne Jesu Christ. This same is very God, and eternall lyfe. <sup>21</sup> Babes kepe youre selves from ymages. Amen.

## RHEIMS 1582

to death. <sup>18</sup> We know that every one which is borne of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. <sup>19</sup> We know that we are of God, and the whole world is set in wickednesse. <sup>20</sup> And we know that the sonne of God commeth: and he hath given us understanding, that we may know the true God, and may be in his true sonne. This is the true God, and life everlasting. <sup>21</sup> My litle children, keepe your selves from Idols. Amen.

## GREAT BIBLE (1539) 1540

<sup>18</sup> We knowe, that whosoever is borne of God, synneth not: but he that is begotten of God, kepeth hym selfe, and that wycked toucheth hym not. <sup>19</sup> We knowe, that we are of God, and the worlde is all together set on wyckednes. <sup>20</sup> We knowe, that the sonne of God is come, and hath geven us a mynde to knowe hym which is true: and we are in hym that is true, through is \* sonne Jesu Christ. This same is very God, and eternall lyfe. <sup>21</sup> Babes kepes youre selves from ymages. Amen.

## KJ (1611) 1873

eousness is sin: and there is a sin not unto death. <sup>18</sup> We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and *that* wicked one toucheth him not. <sup>19</sup> *And* we know that we are of God, and the whole world lieth in wickedness. <sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him *that is* true, and we are in him *that is* true, *even* in his Son Jesus Christ. This is the true God, and eternal life. <sup>21</sup> Little children, keep yourselves from idols. Amen.

## GENEVA BIBLE (1560) 1562

death. <sup>18</sup> We knowe that whosoever is borne of God, sinneth not: but he that is begotten of God, kepeth him self, and the wicked toucheth him not. <sup>19</sup> We knowe that we are of GOD, and the whole worlde lyeth in wickednes. <sup>20</sup> But we knowe that the Sonne of God is come, and hath given us a minde to knowe him, whiche is true: and we are in him that is true, (that is,) in his Sonne Jesus Christ: this same is verie God, and eternal life. <sup>21</sup> Babes, kepe your selves from idoles. Amen.

## (RV 1881) ASV 1901

<sup>18</sup> We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth <sup>†</sup>himself, and the evil one toucheth him not. <sup>19</sup> We know that we are of God, and the whole world lieth in the evil one. <sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. <sup>21</sup> My little children, guard yourselves from idols.

## BISHOPS' BIBLE (1568) 1602

not unto death. <sup>18</sup> We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that Wicked toucheth him not. <sup>19</sup> Wee know that wee are of God, and the whole world lieth in wickednesse. <sup>20</sup> We know that the sonne of God is come, and hath given us a mind to know him which is true: and we are in him that is true, through his sonne Jesus Christ: This same is very God, and eternall life. <sup>21</sup> Babes, keepe your selves from idoles, Amen.

## RSV (1946) 1960

<sup>18</sup> We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him.

<sup>19</sup> We know that we are of God, and the whole world is in the power of the evil one.

<sup>20</sup> And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. <sup>21</sup> Little children, keep yourselves from idols.

<sup>†</sup> Some ancient authorities read *him*.



Tyndale (1525) 1535  
THE SECONDE EPISTLE OF SAYNCT JOHN.

Great Bible (1539) 1540  
THE SECONDE EPISTLE OF SAYNCT JOHN.

Geneva Bible (1560) 1562  
THE SECONDE EPISTLE OF JOHN.

Bishops' Bible (1568) 1602  
THE SECOND EPISTLE OF SAINT JOHN.

Rheims 1582  
THE SECOND EPISTLE OF JOHN THE APOSTLE

King James Version (1611) 1873  
THE SECOND EPISTLE OF JOHN.

American Standard Version (1881) 1901  
THE SECOND EPISTLE OF JOHN

Revised Standard Version (1946) 1960  
THE SECOND LETTER OF JOHN

## TYNDALE (1525) 1535

The elder to the electe lady and her chyldren which I love in the trueth: and not I only, but also all that knowen the trueth, <sup>2</sup>for the truthe sake which dwelleth in us, and shalbe in us for ever.

<sup>3</sup>With you be grace, mercye, and peace from God the father, and from the Lorde Jesus Christ the sonne of the father, in trueth and love.

<sup>4</sup>I rejoyced greatly, that I founde of thy chyldren walkynge in trouthe, as we have receaved a commaundement of the father. <sup>5</sup>And now besече I the lady, not as though I wrote a newe commaundement unto the, but that same which we had from the beginnyng, that we shuld love one another. <sup>6</sup>And this is the love, that we shulde walke after his commaundementes.

This commaundement is (that as ye have hearde from the beginnyng) ye shuld walke in it. <sup>7</sup>For many deceavers are entred into the worlde, which confesse not that Jesus Christ is come in the flesshe. This is a deceaver and an Antichrist. <sup>8</sup>Loke on youee \* selves, that we loose not that we have wrought: but that we maye have a full reward. <sup>9</sup>Whosoever transgresseth and bydeth not in the doctryne of Christ, hath not God. He that endureth in the doctryne of Christ, hath bothe the father and the sonne.

## RHEIMS 1582

The Senior to the lady Elect and her children, whom I love in truth, and not I onely, but also al that have knowen the truth, <sup>2</sup>for the truth which abideth in us, and shal be with us for ever. <sup>3</sup>Grace be with you, mercie, peace from God the Father, and from Christ JESUS the sonne of the Father in truth, and charitie.

<sup>4</sup>I was exceding glad, because I have found of thy children walking in truth, as we have received commaundement of the Father. <sup>5</sup>And now I beseeche thee Lady, not as writing a new commaundement to thee, but that which we have had from the beginning, that we love one another. <sup>6</sup>And this is charitie, that we walke according to his commaundements. For this is the commaundement, that as you have heard from the beginning, you walke in the same: <sup>7</sup>because many seducers are gone out into the world, which do not confesse JESUS Christ to have come into flesh: this is a seducer and an antichrist.

<sup>8</sup>Looke to your selves, that you lose not the thinges which you have wrought: but that you may receive a full reward. <sup>9</sup>Every one that revolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the

## GREAT BIBLE (1539) 1540

The elder to the electe lady and her children, whom I love in the trueth: and not I onely, but also all that have knowen the trueth <sup>2</sup>for the truthe sake whych dwelleth in us, and shalbe in us for ever.

<sup>3</sup>With us shall be grace, mercye, and peace from God the father and from the lord Jesus Christ the sonne of the father, in trueth and love.

<sup>4</sup>I rejoyced greatly, that I founde of thy children walkynge in trueth, as we have receaved a commaundement of the father. <sup>5</sup>And now besече I the lady, not as though I wrote a new commaundement unto the, but that same which we have had from the beginnyng, that we shuld love one another. <sup>6</sup>And this is the love, that we shulde walke after hys commaundement.

This commaundement is (that as ye have hearde from the beginnyng) ye shuld walke in it. <sup>7</sup>For many deceavers are entred into the worlde, whych confesse not that Jesus Christ is come in the fleshe. This is a deceaver and an Antichrist. <sup>8</sup>Loke on your selves that we loose not that we have wrought: but that we maye have a ful reward. <sup>9</sup>Who soever transgresseth and bydeth not in the doctryne of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sonne.

## KJ (1611) 1873

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; <sup>2</sup>for the truth's sake, which dwelleth in us, and shall be with us for ever. <sup>3</sup>Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup>I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. <sup>5</sup>And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but *that* which we had from the beginning, that we love one another. <sup>6</sup>And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. <sup>7</sup>For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. <sup>8</sup>Look to yourselves, that we lose not *those things* which we have wrought, but *that* we receive a full reward. <sup>9</sup>Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of

<sup>11</sup> Or, *gained*. Some copies read, *which ye have gained, but that ye receive, &c.*

GENEVA BIBLE (1560) 1562

The Elder to the elect Ladie, and her chyldren, whome I love in the trueth: and not I onelye, but also all that have knowen the trueth. <sup>2</sup>For the trueths sake whyche dwelleth in us, and shalbe with us for ever: <sup>3</sup>Grace be with you, mercie and peace from God the Father, and from the Lord Jesus Christ the Sonne of the Father, with trueth and love. <sup>4</sup>I rejoyced greatly, that I founde of thy children walkyng in trueth, as we have received a commandement of the Father. <sup>5</sup>And now beseche I thee, Ladie, [not as writing a new commandement unto thee, but that same whiche we had from the beginning] that we love one another. <sup>6</sup>And this is the love, that we shulde walke after his commandements. This commandement is, that as ye have hearde from the begynning, ye shulde walke in it. <sup>7</sup>For manie deceivers are entred in the world, which confesse not that Jesus Christ is come in the flesh. He that is suche one, is a deceiver and an Antichrist. <sup>8</sup>Loke to your selves, that we lose not the thyngs, whiche we have done, but that we may receive a ful reward. <sup>9</sup>Whosoever transgresseth, and abideth not in the doctrine of Christ, hathe not God. He that continueth in the doctrine of Christ, he

(RV 1881) ASV 1901

The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth; <sup>2</sup>for the truth's sake which abideth in us, and it shall be with us for ever: <sup>3</sup>Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup>I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father. <sup>5</sup>And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. <sup>6</sup>And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. <sup>7</sup>For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. <sup>8</sup>Look to yourselves, that ye lose not the things which <sup>a</sup>we have wrought, but that ye receive a full reward. <sup>9</sup>Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the

<sup>a</sup> Many ancient authorities read ye.

BISHOPS' BIBLE (1568) 1602

The elder unto the elect Lady and her children, whom I love in the truth, and not I only, but also al that have knowen the trueth: <sup>2</sup>For the trueths sake which dwelleth in us, and shalbe with us for ever: <sup>3</sup>Grace be with you, mercy, and peace from God the father, and from the Lord Jesus Christ, the sonne of the father in trueth and love. <sup>4</sup>I rejoiced greatly that I found of thy children walking in the trueth, as wee have received a commandement of the father. <sup>5</sup>And nowe I beseech thee, Lady, not as though I wrote a newe commandement unto thee: but that same which we have had from the beginning, that we should love one another. <sup>6</sup>And this is the love, that we should walke after his commandements: This is the commandement, that as ye have heard from the beginning, ye should walke in it. <sup>7</sup>For many deceivers are entred into the world, which confesse not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist. <sup>8</sup>Looke on your selves, that we lose not that we have wrought: but that we may have a full reward. <sup>9</sup>Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: He that endureth in the doctrine of Christ, hath both the father and the sonne.

RSV (1946) 1960

The elder to the elect lady and her children, whom I love in the truth, and not only I but also all who know the truth, <sup>2</sup>because of the truth which abides in us and will be with us for ever:

<sup>3</sup>Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love.

<sup>4</sup>I rejoiced greatly to find some of your children following the truth, just as we have been commanded by the Father. <sup>5</sup>And now I beg you, lady, not as though I were writing you a new commandment, but the one we have had from the beginning, that we love one another. <sup>6</sup>And this is love, that we follow his commandments; this is the commandment, as you have heard from the beginning, that you follow love. <sup>7</sup>For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist. <sup>8</sup>Look to yourselves, that you may not lose what you<sup>a</sup> have worked for, but may win a full reward. <sup>9</sup>Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both

<sup>a</sup> Other ancient authorities read we

## TYNDALE (1525) 1535

<sup>10</sup>Yf ther come eny unto you and bringe not this learnynge, him receave not to housse: nether byd him God spede. <sup>11</sup>For he that biddeth him God spede, is partaker of his evyll dedes. <sup>12</sup>I had many thinges to wryte unto you, neverthelesse I wolde not wryte with paper and ynke: but I trust to come unto you, and speake with you mouth to mouth, that oure joye maye be full. <sup>13</sup>The sonnes of thy electe syster grete the: Amen.

## RHEIMS 1582

Sonne. <sup>10</sup>If any man come to you, and bring not this doctrine: receive him not into the house, nor say, *God save you*, unto him. <sup>11</sup>For he that saith unto him, *God save you*, communicateth with his wicked workes.

<sup>12</sup>Having moe thinges to write unto you: I would not by paper and inke: for I hope that I shal be with you, and speake mouth to mouth: that your joy may be ful. <sup>13</sup>The children of thy sister electe salute thee.

## GREAT BIBLE (1539) 1540

<sup>10</sup>If ther come eny unto you, and bringe not this learninge, him receave not to house: nether byd him God spede. <sup>11</sup>For he that byddeth him God spede, is partaker of hys evyl dedes (*Beholde, I have tolde you before, that ye shulde not be asshamed in daye of the lorde.*) <sup>12</sup>I had many thynges to wryte unto you, neverthelesse I wolde not wryte with paper and ynke: but I trust to come unto you, and speake with you mouth to mouth, that oure joye maye be full: <sup>13</sup>the sonnes of thy electe sister grete the. Amen.

## KJ (1611) 1873

Christ, he hath both the Father and the Son. <sup>10</sup>If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: <sup>11</sup>for he that biddeth him God speed is partaker of his evil deeds.

<sup>12</sup>Having many *things* to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that <sup>13</sup>our joy may be full. <sup>13</sup>The children of thy elect sister greet thee. Amen.

<sup>11</sup> [Or, *your*].

## GENEVA BIBLE (1560) 1562

hath bothe the Father and the Sonne. <sup>10</sup>If there come anie unto you, and bring not this doctrine, receive him not to house, nether bid him, God spede. <sup>11</sup>For he that biddeth him, God spede, is partaker of his evil dedes. Although I had manie thynges to write unto you, yet I wolde not (write) with paper and yncke: but I trust to come unto you, and speake mouth to mouth, that our joye may be full. <sup>12</sup>The sonnes of thine elect sister grete thee, Amen.

## (RV 1881) ASV 1901

Father and the Son. <sup>10</sup>If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him no greeting: <sup>11</sup>for he that giveth him greeting partaketh in his evil works.

<sup>12</sup>Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be made full. <sup>13</sup>The children of thine elect sister salute thee.

## BISHOPS' BIBLE (1568) 1602

<sup>10</sup>If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speede. <sup>11</sup>For he that biddeth him God speede, is partaker of his evill dedes. <sup>12</sup>Having many things to write unto you, I would not write with paper and inke: but I trust to come unto you, and speake with you mouth to mouth, that our joy may be full. <sup>13</sup>The sonnes of thy elect sister greete thee, Amen.

## RSV (1946) 1960

the Father and the Son. <sup>10</sup>If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting: <sup>11</sup>for he who greets him shares his wicked work.

<sup>12</sup>Though I have much to write to you, I would rather not use paper and ink, but I hope to come to see you and talk with you face to face, so that our joy may be complete.

<sup>13</sup>The children of your elect sister greet you.



Tyndale (1525) 1535  
THE THYRDE EPISTLE OF SAYNCT JOHN.

Great Bible (1539) 1540  
THE THYRDE EPISTLE OF SAYNCT JOHN.

Geneva Bible (1560) 1562  
THE THIRD EPISTLE OF JOHN.

Bishops' Bible (1568) 1602  
THE THIRD EPISTLE OF SAINT JOHN.

Rheims 1582  
THE THIRD EPISTLE OF JOHN THE APOSTLE.

King James Version (1611) 1873  
THE THIRD EPISTLE OF JOHN.

American Standard Version (1881) 1901  
THE THIRD EPISTLE OF JOHN

Revised Standard Version (1946) 1960  
THE THIRD LETTER OF JOHN

## TYNDALE (1525) 1535

The Elder unto the beloven Gayus, whom I love in the trueth. <sup>2</sup> Beloved, I wisse in all thynges that thou prosperedest and farest well even as thy soule prospereth. <sup>3</sup> I rejoyced greatly when the brethren came, and testified of the trueth that is in the, how thou walkest in trouble. <sup>4</sup> I have no greater joye then for to heare howe that my sonnes walke in veritie.

<sup>5</sup> Beloved, thou doest faythfully whatsoever thou doest to the brethren, and to straungers, <sup>6</sup> which bare wytnes of thy love before all the congregacion. Which brethren when thou bringest forwardes of their journey (as it besemeth god) thou shalt do well: <sup>7</sup> because that for his names sake they went forth, and toke nothyng of the Gentylys. <sup>8</sup> We therefore ought to receave soche, that we also myght be helpers to the trueth.

<sup>9</sup> I wrote unto the congregacion: but Diotrephes which loveth to have the preeminence amonge them, receaveth us not. <sup>10</sup> Wherefore yf I come, I will declare his dedes which he doeth, jestynge on us with malicious wordes, nether is therewith content. Not only he him selfe receaveth not the brethren: but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

## RHEIMS 1582

The Seniour to Gaius the deerest, whom I love in truth.

<sup>2</sup> My deerest, concerning al thynges I make my praier that thou procede prosperously, and fare wel, as thy soule doth prosperously. <sup>3</sup> I was exceding glad when the brethren came, and gave testimonie to thy truth, even as thou walkest in truth. <sup>4</sup> Greater thanke have I not of them, then that I may heare my children do walke in truth. <sup>5</sup> My deerest, thou doest faithfully whatsoever thou workest on the brethren, and that upon strangers. <sup>6</sup> they have rendred testimonie to thy charitie in the sight of the Church: whom, thou shalt doe wel, bringing on their way in maner worthie of God. <sup>7</sup> For, for his name did they depart, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receive such: that we may be coadjutors of the truth.

<sup>9</sup> I had written perhaps to the Church: but he that loveth to beare primacie among them, Diotrephes, doth not receive us. <sup>10</sup> For this cause, if I come, I will advertise his workes which he doeth: with malicious wordes chatting against us. and as though these thynges suffise him not: neither him selfe doth receive the brethren, and them that do receive, he prohibiteth, and casteth out of the Church.

## GREAT BIBLE (1539) 1540

The elder unto the beloved Gayus whom I love in the trueth. <sup>2</sup> Beloved I wisse in all thynges that thou prosperedest, and farest well, even as thy soule prospereth, <sup>3</sup> For I rejoyced greatly, when the brethren came, and testified of the trueth that is in the, how thou walkest in the trueth. <sup>4</sup> I have no greater joye, then for to heare, how that my sonnes walke in veritye. <sup>5</sup> Beloved thou doest faythfully, what soever thou doest to the brethren, and to straungers, <sup>6</sup> which beare wytnes of thy love before the congregacyon. Which brethren if thou brynge for wardes of theyr journey (after a godly sorte) thou shalt do well: <sup>7</sup> because that for his names sake they went forth: and toke nothyng of the Gentylys. <sup>8</sup> We therefore ought to receave such, that we myght be helpers to the trueth. <sup>9</sup> I wrote unto the congregacion: but Diotrephes which loveth to have the preeminence amonge them, receaveth us not.

<sup>10</sup> Wherefore yf I come, I will declare hys dedes which he doeth, jestinge on us with malicious wordes, nether is therewith content. Not only he him selfe receaveth not the brethren: but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

## KJ (1611) 1873

The elder unto the wellbeloved Gaius, whom I love in the truth. <sup>2</sup> Beloved, I wish above all *things* that thou mayest prosper and be in health, even as thy soul prospereth. <sup>3</sup> For I rejoiced greatly, when *the* brethren came and testified of the truth *that is* in thee, even as thou walkest in the truth. <sup>4</sup> I have no greater joy than to hear that my children walk in truth. <sup>5</sup> Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; <sup>6</sup> which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: <sup>7</sup> because that for his name's sake they went forth, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receive such, that we might be fellowhelpers to the truth.

<sup>9</sup> I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. <sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth

## GENEVA BIBLE (1560) 1562

The Elder unto the beloved Gaius, whome I love in the trueth. <sup>2</sup>Beloved, I wishe chiefly that thou prosperedst and faredst wel, as thy soule prospereth. <sup>3</sup>For I rejoyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth. <sup>4</sup>I have no greater joye then this, (that is,) to heare that my sonnes walke in veritie. <sup>5</sup>Beloved, thou doest faythfully whatsoever thou doest to the brethren, and to strangers. <sup>6</sup>Whiche bare witnes of thy love before the Churches. Whome if thou bringest of their journey as it besemeth accordyng to God, thou shalt do wel. <sup>7</sup>Because that for hys Names sake they went forthe, and toke nothing of the Gentiles. <sup>8</sup>We therefore ought to receive suche, that we might be helpers to the trueth. <sup>9</sup>I wrote unto the Church: but Diotrephes whiche loveth to have the preeminence among them, receiveth us not. <sup>10</sup>Wherefore if I come, I will declare hys dedes whyche he doeth, prateling againste us with malicious wordes, and not therewith content, nether he him self receiveth the brethren, but forbiddeth them that wolde,

## (RV 1881) ASV 1901

The elder unto Gaius the beloved, whom I love in truth. <sup>2</sup>Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. <sup>3</sup>For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. <sup>4</sup>Greater joy have I none than this, to hear of my children walking in the truth.

<sup>5</sup>Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; <sup>6</sup>who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: <sup>7</sup>because that for the sake of the Name they went forth, taking nothing of the Gentiles. <sup>8</sup>We therefore ought to welcome such, that we may be fellow-workers for the truth.

<sup>9</sup>I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. <sup>10</sup>Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth

## BISHOPS' BIBLE (1568) 1602

The elder unto the welbeloved Gaius, whom I love in the trueth. <sup>2</sup>Beloved, I wish in all things that thou prosperedst and faredst well, even as thy soule prospereth. <sup>3</sup>For I rejoiced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth. <sup>4</sup>I have no greater joy, then *for* to heare how that my sonnes walke in veritie. <sup>5</sup>Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: <sup>6</sup>Which have borne witnesse of thy charitie before the Church: whom if thou bring forwards on their journey after a godly sort, thou shalt doe well: <sup>7</sup>Because that for his names sake they went forth, taking nothing of the Gentiles. <sup>8</sup>We therefore ought to receive such, that we might be helpers to the trueth. <sup>9</sup>I wrote unto the Church: but Diotrephes which loveth to have the preeminence among them, receiveth us not. <sup>10</sup>Wherefore if I come, I will declare his deeds which he doeth, jesting on us with malicious wordes: and not content therewith, neither he himself receiveth the brethren, and forbiddeth them that would, and thrusteth

## RSV (1946) 1960

The elder to the beloved Gaius, whom I love in the truth. <sup>2</sup>Beloved, I pray that all may go well with you and that you may be in health; I know that it is well with your soul. <sup>3</sup>For I greatly rejoiced when some of the brethren arrived and testified to the truth of your life, as indeed you do follow the truth. <sup>4</sup>No greater joy can I have than this, to hear that my children follow the truth.

<sup>5</sup>Beloved, it is a loyal thing you do when you render any service to the brethren, especially to strangers, <sup>6</sup>who have testified to your love before the church. You will do well to send them on their journey as befits God's service. <sup>7</sup>For they have set out for his sake and have accepted nothing from the heathen. <sup>8</sup>So we ought to support such men, that we may be fellow workers in the truth.

<sup>9</sup>I have written something to the church; but Diotrephes, who likes to put himself first, does not acknowledge my authority. <sup>10</sup>So if I come, I will bring up what he is doing, prating against me with evil words. And not content with that, he refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church.

## TYNDALE (1525) 1535

<sup>11</sup> Beloved, folowe not that which is evyll, but that which is good. He that doeth well, is of God: but he that doeth evyll seith not God. <sup>12</sup> Demetrius hath good reporte of all men, and of the trueth: ye and we oure selves also beare recorde, and ye knowe that oure recorde is true. <sup>13</sup> I have many thinges to wryte: but I will not with ynke and penne wryte unto the. <sup>14</sup> For I trust I shall shortly se the, and we shall speake mouth to mouth. <sup>15</sup> Peace be with the. The lovers salute the. Grete the lovers by name.

## RHEIMS 1582

<sup>11</sup> My dearest, do not imitate evil, but that which is good. He that doeth wel, is of God: he that doeth il, hath not seen God. <sup>12</sup> To Demetrius testimonie is given of al, and of the truth it self, yea and we give testimonie: and thou knowest that our testimonie is true.

<sup>13</sup> I had many thinges to write unto thee: but I would not by inke and penne write to thee. <sup>14</sup> But I hope forthwith to see thee, and we wil speake mouth to mouth. Peace be to thee. The freendes salute thee. Salute the freendes by name.

## GREAT BIBLE (1539) 1540

<sup>11</sup> Beloved, folowe not that which is evyll, but that which is good. He that doeth well is of God: but he that doeth evill, seyth not God. <sup>12</sup> Demetrius hath good reporte of all men and of the trueth it selfe. yee, and we oure selves also beare recorde, and ye knowe, that oure recorde is true. <sup>13</sup> I had many thinges to wryte: but I will not with ynke and penne wryte unto the. <sup>14</sup> I trust I shall shortly se the and we shall speake mouth to mouth. <sup>15</sup> Peace be unto the. The lovers salute the. Grete the lovers by name.

## KJ (1611) 1873

*them* out of the church. <sup>11</sup> Beloved, follow not *that which is* evil, but *that which is* good. He that doeth good is of God: but he that doeth evil hath not seen God. <sup>12</sup> Demetrius hath good report of all *men*, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

<sup>13</sup> I had many *things* to write, but I will not with ink and pen write unto thee: <sup>14</sup> but I trust *I* shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

## GENEVA BIBLE (1560) 1562

and thrusteth them out of the Church. <sup>11</sup> Beloved, followe not that which is evil, but that whiche is good: he that doeth well, is of god: but he that doth evil, hath not sene god <sup>12</sup> Demetrius hath good reporte of all men, and of the trueth itselfe: yea, and we our selves beare recorde, and ye knowe that our recorde is true. <sup>13</sup> I have manie thyngs to write: but I will not with yneke and pen write unto thee. <sup>14</sup> For I truste I shall shortly se thee, and we shal speake mouth to mouth. Peace (be) with thee. The friends salute thee. Grete the friends by name.

## (RV 1881) ASV 1901

and casteth *them* out of the church. <sup>11</sup> Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. <sup>12</sup> Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

<sup>13</sup> I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen: <sup>14</sup> but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

## BISHOPS' BIBLE (1568) 1602

them out of the Church. <sup>11</sup> Beloved, follow not that which is evill, but that which is good. He that doeth well, is of God, but he that doeth evill, hath not seene God. <sup>12</sup> Demetrius hath good report of all men, and of the trueth it selfe: Yea, and we our selves also beare record, and yee knowe that our record is true. <sup>13</sup> I had many things to write: but I will not with inke and pen write unto thee. <sup>14</sup> I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be unto thee. The lovers salute thee. Greete our friends by name.

## RSV (1946) 1960

<sup>11</sup> Beloved, do not imitate evil but imitate good. He who does good is of God; he who does evil has not seen God. <sup>12</sup> Demetrius has testimony from every one, and from the truth itself; I testify to him too, and you know my testimony is true.

<sup>13</sup> I had much to write to you, but I would rather not write with pen and ink; <sup>14</sup> I hope to see you soon, and we will talk together face to face.

<sup>15</sup> Peace be to you. The friends greet you. Greet the friends, every one of them.



Tyndale (1525) 1535  
THE EPISTLE OF SAYNCT JUDAS.

Great Bible (1539) 1540  
THE EPISTLE OF SAYNCT JUDE.

Geneva Bible (1560) 1562  
THE GENERAL EPISTLE OF JUDE.

Bishops' Bible (1568) 1602  
THE EPISTLE OF SAINT JUDE.

Rheims 1582  
THE CATHOLIKE EPISTLE OF JUDE THE APOSTLE.

King James Version (1611) 1873  
THE GENERAL EPISTLE OF JUDE.

American Standard Version (1881) 1901  
THE EPISTLE OF JUDE

Revised Standard Version (1946) 1960  
THE LETTER OF JUDE

## TYNDALE (1525) 1535

Judas the servaunt of Jesus Christ, the brother of James. To them which are called and sanctified in God the father, and preserved in Jesu Christ. <sup>2</sup> Mercy unto you, and peace and love be multiplied.

<sup>3</sup> Beloved, when I gave all diligence to wryte unto you of the commen salvacion: it was nedfull for me to wryte unto you, to exhorte you, that ye shuld continually labour in the fayth which was once geven unto the sayntes <sup>4</sup> For ther are certayne craftely crept in, of which it was written a fore tyme unto soche judgement. They are ungodly and turne the grace of oure God unto wantannes, and denye God the only Lorde, and oure Lorde Jesus Christ.

<sup>5</sup> My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. <sup>6</sup> The angels also which kept not their fyrst estate: but lefted their awne habitation, he hath reserved in everlastynge chaynes under darcknes unto the judgement of the greate daye: <sup>7</sup> even as Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selves with fornicacion, and folowed straunge flesshe) are set forth for an ensample, and suffre the vengeaunce of eternall fyre. <sup>8</sup> Lykewyse these dremers defyle the flesshe, despyse rulars and speake evyll of them that are in auctorite.

## RHEIMS 1582

Jude the servant of Jesus Christ, and brother of James: to them that are in God the Father beloved, and in Jesus Christ preserved, and called. <sup>2</sup> Mercie to you, and peace and charitie be accomplished.

<sup>3</sup> My deerest, taking al care to write unto you of your common salvation, I thought it necessarie to write unto you: beseeching you to contend for the faith once delivered to the saintes. <sup>4</sup> For there are certaine men secretly entred in (which were long ago prescribed unto this judgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Jesus Christ. <sup>5</sup> But I wil admonish you, that once know al things, that Jesus, saving the people out of the land of Ægypt, secondly destroyed them which beleved not. <sup>6</sup> But the Angels which kept not their principalitie, but forsooke their owne habitation, he hath reserved under darknesse in eternal bondes unto the judgment of the great day. <sup>7</sup> As Sodom and Gomorrhe, and the cities adjoyning in like maner having fornicated, and going after other flesh, were made an example, sustaining the paine of eternal fire. <sup>8</sup> In like maner these also defile the flesh, and

## GREAT BIBLE (1539) 1540

Judas the servaunt of Jesus Christ the brother of James. To them which are called, and sanctified in God the father, and preserved in Jesu Christ. <sup>2</sup> Mercy unto you and peace and love be multiplied.

<sup>3</sup> Beloved, when I gave all dyligence to wryte unto you of the commen salvacyon, it was nedeful for me to write unto you, to exhorte you, that ye shuld contynually labour in the fayth, which was once geven unto the sayntes. <sup>4</sup> For ther are certayne ungodly men craftely crept in, of which it was written afore tyme unto such judgement. They turne the grace of oure God unto wantannes, and denye God (which is the onely Lorde) and oure Lorde Jesus Christ.

<sup>5</sup> My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had delyvered the people out of Egypt) destroyed them which after warde beleved not. <sup>6</sup> The angels also which kept not their fyrst estate, but lefted their awne habitation, he hath reserved in everlastynge chaynes under darcknes unto the judgement of the greate daye: <sup>7</sup> even as Sodome and Gomore, and the cytyes aboute them (which in lyke maner defyled them selves with fornicacyon, and folowed straunge flesshe) are set forth for an ensample, and suffre the payne of eternall fyre. <sup>8</sup> Lykewyse, these beyng disceaved by dreames, defile the flesshe, despise rulars and speake evyll of them that are in auctorite.

## KJ (1611) 1873

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: <sup>2</sup> mercy unto you, and peace, and love, be multiplied.

<sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. <sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. <sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

<sup>8</sup> Likewise also these filthy dreamers defile the flesh, despise

## GENEVA BIBLE (1560) 1562

Jude a servant of Jesus Christ, and brother of James, to them whiche are called and sanctified of God the Father, and reserved to Jesus Christ: <sup>2</sup> Mercie unto you, and peace and love be multiplied. <sup>3</sup> Beloved, when I gave all diligence to write unto you of the commune salvation, it was nedeful for me to write unto you to exhorte you, that ye shulde earnestly contende for (the maintenance) of the faith, whiche was once given unto the Saintes. <sup>4</sup> For there are certeine men crept in whiche were before of olde ordeyned to this condemnation: ungodlie men (they are) whiche turne the grace of our God into wantonnes, and denye God the onelie Lorde, and our Lord Jesus Christ. <sup>5</sup> I wil therefore put you in remembrance, forasmuche as ye once knewe thys, howe that the Lord, after that he had delivered the people out of Egypte, destroyed them afterwarde which beleved not. <sup>6</sup> The Angels also which kept not their first estat, but left their own habitacion, he hath reserved in everlasting chaines under darkenes unto the judgement of the great day. <sup>7</sup> As Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed strange flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre. <sup>8</sup> Likewise not withstanding these deamers also defile the fleshe, and despise government, and speake evill of them that are

## (RV 1881) ASV 1901

Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: <sup>2</sup> Mercy unto you and peace and love be multiplied.

<sup>3</sup> Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. <sup>4</sup> For there are certain men crept in privily, *even* they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

<sup>5</sup> Now I desire to put you in remembrance, though ye know all things once for all, that <sup>a</sup>the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. <sup>6</sup> And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. <sup>8</sup> Yet in like manner these also in their dreamings defile the flesh, and set at nought domin-

## BISHOPS' BIBLE (1568) 1602

Jude the servant of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserved in Jesus Christ. <sup>2</sup> Mercie unto you, and peace, and charitie be multiplied. <sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, exhorting you that yee should earnestly contend for the faith which was once given unto the saints. <sup>4</sup> For there are certaine ungodly men craftily crept in, which were before of olde ordained to this condemnation, turning the grace of our God unto wantonnesse: and denying God, which is the onely Lord, and our Lord Jesus Christ. <sup>5</sup> My minde is therefore to put you in remembrance *hereof*, forasmuch as ye once knowe this, how that the Lord after that he had delivered the people out of Egypt, destroyed them which afterward beleeved not. <sup>6</sup> The Angels also which kept not their first estate, but left their owne habitation, hee hath reserved in everlasting chains under darknesse, unto the judgement of the great day. <sup>7</sup> Even as Sodome and Gomorrhe, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an ensample, and suffer the paine of eternall fire. <sup>8</sup> Likewise these being deceived by dreames defile the flesh, despise rulers, and speake evill of them that are in authoritie.

## RSV (1946) 1960

Jude, a servant of Jesus Christ and brother of James,  
To those who are called, beloved in God the Father  
and kept for Jesus Christ:

<sup>2</sup> May mercy, peace, and love be multiplied to you.

<sup>3</sup> Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. <sup>4</sup> For admission has been secretly gained by some who long ago were designated for this condemnation, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

<sup>5</sup> Now I desire to remind you, though you were once for all fully informed, that he <sup>b</sup> who saved a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup> And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; <sup>7</sup> just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire.

<sup>8</sup> Yet in like manner these men in their dreamings defile the flesh, reject authority, and revile the glorious ones.

<sup>a</sup> Many very ancient authorities read *Jesus*.

<sup>b</sup> Ancient authorities read *Jesus* or *the Lord* or *God*

## TYNDALE (1525) 1535

<sup>9</sup> Yet Michael the archangel when he strove agaynst the devyll, and disputed about the body of Moses, durst not geve raylinge sentence, but sayde: the Lorde rebuke the. <sup>10</sup> But these speake evyll of those thynges which they knowe not: and what thynges they knowe naturally, as beastes which are without reason, in tho thynges they corrupte them selves. <sup>11</sup> Wo be unto them, for they have folowed the waye of Cayn and are utterly geven to the erreure of Balam for lukers sake, and perysshe in the treason of Core.

<sup>12</sup> These are spottes which of youre kyndnes feast to gedder, with out feare, fedyng them selves. Cloudes they are with outen water, caryed about of wyndes, and trees with out frute at gadrynge tyme, twyse deed and plucked up by the rotes. <sup>13</sup> They are the ragynge waves of the see, fomyng out their awne shame. They are wandrynge starres to whom is reserved the myst of darcknes for ever.

<sup>14</sup> Enoch the seventh from Adam prophesied before of suche, saying: Beholde, the Lorde shall come with thousandes of saynctes, <sup>15</sup> to geve judgement agaynst all men, and to rebuke all that are ungodly amonge them, of all their ungodly dedes, which they have ungodly committed, and of all their cruell speakynges, which ungodly synners have spoken agaynst him.

## RHEIMS 1582

despise dominion, and blaspheme majestie. <sup>9</sup> When Michael the Archangel, disputing with the Divel, made altercation for the body of Moyse: he durst not inferre judgment of blasphemie, but said, Our Lord commaund thee. <sup>10</sup> But these, what things so ever certes they are ignorant of, they blaspheme: and what things so ever naturally, as dumme beastes, they know, in those they are corrupted.

<sup>11</sup> Wo unto them, which have gone in the way of Cain: and with the error of Balaam, have for reward powred out them selves, and have perished in the contradiction of Core. <sup>12</sup> These are in their bankets, spottes, feasting together without feare, feeding them selves, cloudes without water which are caried about of windes, trees of autumnne, unfruitful, twice dead, plucked up by the rootes, <sup>13</sup> raging waves of the sea, foming out their owne confusions, wandering starres: to whom the storme of darkenesse is reserved for ever. <sup>14</sup> And of these prophesied Enoch, the seventh from Adam, saying, Behold our Lord is come in his holy thousandes, <sup>15</sup> to doe judgement against al, and to reprove al the impious, of al the workes of their impietie wherby they have done impiously, and of al the hard thynges which impious sinners have spoken against him.

## GREAT BIBLE (1539) 1540

<sup>9</sup> Yet Michael the archangell when he strove agaynst the devyll, and disputed about the body of Moses, durst not geve raylinge sentence, but sayde, the Lorde rebuke the. <sup>10</sup> But these speake evyll of those thynges whych they knowe not: and what thynges they knowe naturally (as beastes which are wythout reason) in those thynges they corrupte them selves. <sup>11</sup> Wo be unto them, for they have folowed the waye of Cain, and are utterly geven to the erreure of Balam for lukers sake and perisshe in the treason of Core. <sup>12</sup> These are spottes which of your kindnes feast together, with out feare, lyvinge lawlesse, and after ther awne pleasure. Cloudes they are with out water, caryed about of windes, trees with out frute at geatheringe time withered twyse deed, and plucked up by the rotes. <sup>13</sup> They are the ragynge waves of the see, fomyng out their awne shame. They are wandrynge sterres, to whom is reserved the myst of darcknes for ever.

<sup>14</sup> Enoch the seventh from Adam prophesied before of such, sayinge. Beholde, the Lord shall come with thousandes of saynctes, <sup>15</sup> to geve judgement agaynst all men, and to rebuke all that are ungodly amonge them af all their ungodly dedes, which they have ungodly committed, and of all their cruell speakyngss, which ungodly synners have spoken agaynst hym.

## KJ (1611) 1873

dominion, and speak evil of dignities. <sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against *him* a railing accusation, but said, The Lord rebuke thee. <sup>10</sup> But these speak evil of those *things* which they know not: but what they know naturally, as brute beasts, in those *things* they corrupt themselves. <sup>11</sup> Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

<sup>12</sup> These are spots in your feasts of charity when they feast with *you*, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup> raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. <sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousandes of his saints, <sup>15</sup> to execute judgment upon all, and to convince all *that are* ungodly among them of all their ungodly deeds which they have ungodly committed, and of all *their* hard *speeches* which ungodly sinners have spoken against him.

## GENEVA BIBLE (1560) 1562

in autoritie. <sup>9</sup> Yet Michael the Archangel, when he strove against the devil, and disputed about the bodie of Moses, durst not blame hym with cursed speaking, but saith, The Lord rebuke thee. <sup>10</sup> But these speake evil of those things, whiche they knowe not: and whatsoever things they knowe naturally, as beastes, whiche are without reason, in those things they corrupt them selves. <sup>11</sup> Wo (be) unto them: for they have followed the way of Cain, and are cast awaye by the deceite of Balaams wages, and perish in the gaine saying of Core. <sup>12</sup> These are spottes in your feasts of charitie when they feast with you, without all feare, fedyng them selves: cloudes (they are) without water, caryed about of windes, corrupt trees (and) without frute, twice dead (and) plucked up by the rootes. <sup>13</sup> (They are) the ragyng waves of the sea, foming out their owne shame: (they are) wandring starres, to whome is reserved the darknes of darkenes for ever. <sup>14</sup> And Enoche also the seventh from Adam, prophecied of suche, saying, Beholde, the Lord cometh with thousands of his Saintes, <sup>15</sup> To give judgement against all men, and to rebuke all the ungodlie among them of all their wicked dedes, whiche they have ungodly committed, and of al their cruel speakings, whiche

## (RV 1881) ASV 1901

ion, and rail at dignities. <sup>9</sup> But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. <sup>10</sup> But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. <sup>11</sup> Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. <sup>12</sup> These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; <sup>13</sup> wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. <sup>14</sup> And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, <sup>15</sup> to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have

## BISHOPS' BIBLE (1568) 1602

<sup>9</sup> Yet Michael the Archangel, when hee strove against the devill, and disputed about the body of Moses, durst not give railing sentence, but said, The Lord rebuke thee. <sup>10</sup> But these speake evill of those things which they know not, and what things they know naturally, as beasts which are without reason, in those things they corrupt themselves. <sup>11</sup> Woe be unto them, for they have gone in the way of Cain, and are utterly given to the errour of Balaam for lucre sake, and have perished in the gainesaying of Core. <sup>12</sup> These are spots in your feasts of charitie, when they feast with you, without all feare feeding themselves: cloudes they are without water, caried about of windes, trees withered at fruit gathering, and without fruit, twice dead, and plucked up by the rootes: <sup>13</sup> They are the raging waves of the sea, foming out their owne shame: they are wandring starres, to whom is reserved the mist of darkenesse for ever. <sup>14</sup> Enoch the seventh from Adam, prophecied before of such, saying, Beholde, the Lorde shall come with thousands of saints, <sup>15</sup> To give judgement against all men, and to rebuke all that are ungodly among them of all their ungodly deedes which they have ungodly committed, and of all their cruell speakings, which ungodly

## RSV (1946) 1960

<sup>9</sup> But when the archangel Michael, contending with the devil, disputed about the body of Moses, he did not presume to pronounce a reviling judgment upon him, but said, "The Lord rebuke you." <sup>10</sup> But these men revile whatever they do not understand, and by those things that they know by instinct as irrational animals do, they are destroyed. <sup>11</sup> Woe to them! For they walk in the way of Cain, and abandon themselves for the sake of gain to Balaam's error, and perish in Korah's rebellion. <sup>12</sup> These are blemishes on your love feasts, as they boldly carouse together, looking after themselves; waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; <sup>13</sup> wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever.

<sup>14</sup> It was of these also that Enoch in the seventh generation from Adam prophesied, saying, "Behold, the Lord came with his holy myriads, <sup>15</sup> to execute judgment on all, and to convict all the ungodly of all their deeds of ungodliness which they have committed in such an ungodly way, and of all the harsh things which ungodly sinners have

## TYNDALE (1525) 1535

<sup>16</sup> These are murmurers, complayners, walkynge after their awne lustes, whose mouthes speake proude thinges. They have men in greate reverence because of a vauntage. <sup>17</sup> But ye beloved, remember the wordes which were spoken before of the Apostles of oure Lorde Jesus Christ, <sup>18</sup> how that they tolde you that ther shulde be begylers in the last tyme, which shuld walke after their awne ungodly lustes. <sup>19</sup> These are makers of sectes, fleshlye, havynge no sprete.

<sup>20</sup> But ye derlye beloved, edyfie youre selves in youre most holy fayth, prayinge in the holy goost, <sup>21</sup> and kepe youre selves in the love of God, lokynge for the mercy of oure Lorde Jesus Christ, unto eternall lyfe. <sup>22</sup> And have compassion on some, separatynge them: <sup>23</sup> and other save with feare, pullynge them out of the fyre, and hate the fylthy vesture of the flesshe.

<sup>24</sup> Unto him that is able to kepe you, that ye faule not, and to present you faultlesse before the presence of his glory with joye, <sup>25</sup> that is to saye, to God oure saveour which only is wyse, be glory, majestie, dominion, and power, now and for ever. Amen.

## RHEIMS 1582

<sup>16</sup> These are murmurers, ful of complaintes, walking according to their owne desires, and their mouth speaketh pride, admiring persons for gaine sake.

<sup>17</sup> But you my deerest, be mindeful of the wordes which have been spoken before by the Apostles of our Lord Jesus Christ, <sup>18</sup> who told you, that in the last time shal come mockers, according to their owne desires walking in impieties. <sup>19</sup> These are they which segregate them selves, sensual, having not the Spirit. <sup>20</sup> But you my deerest, building your selves upon our most holy faith, in the holy Ghost, praying, <sup>21</sup> keepe your selves in the love of God, expecting the mercie of our Lord Jesus Christ unto life everlasting. <sup>22</sup> And these certes reprove being judged: <sup>23</sup> but them save, pulling out of the fire. And on other have mercie in feare: hating also that which is carnal, the spotted cote.

<sup>24</sup> And to him that is able to preserve you without sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord Jesus Christ, <sup>25</sup> to the onely God our Saviour by Jesus Christ our Lord be glorie and magnificence, empire and power before al worldes, and now and for al worldes evermore. Amen.

## GREAT BIBLE (1539) 1540

<sup>16</sup> These are murmurers, complayners, walkynge after their awne lustes, whose mouthes speake proude thinges. They have men in greate reverence because of advantage. <sup>17</sup> But ye beloved, remember the wordes which were spoken before of the Apostles of oure Lord Jesu Christ, <sup>18</sup> how that they tolde you that there shuld be begylers in the last tyme, which shuld walke after their awne ungodly lustes. <sup>19</sup> These are makers of sectes, fleshlye, havynge no sprete.

<sup>20</sup> But ye derlye beloved, edifye youre selves in your most holy fayth, prayinge in the holy goost, <sup>21</sup> and kepe your selves in the love of God, lokynge for the mercy of oure Lord Jesus Christ, unto eternall lyfe. <sup>22</sup> And have compassion of some, separatinge them, <sup>23</sup> and other save with feare, pullinge them out of the fyre (*and have compassion on the other*) and hate the fylthy vesture of the fleshe.

<sup>24</sup> Unto him that is able to kepe you fre from synne, and to present you faultlesse before the presence of his glory with joye (*at the comynge of oure Lorde Jesus Christ*) <sup>25</sup> to God oure savyour: (*thorow Jesus Christ oure lord*) which onely is wyse be glory, majesty, dominion, and power, (*before all worldes*) now and ever. Amen.

## KJ (1611) 1873

<sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having *men's* persons in admiration because of advantage. <sup>17</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; <sup>18</sup> how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. <sup>19</sup> These be they who separate themselves, sensual, having not the Spirit. <sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>22</sup> And of some have compassion, making a difference: <sup>23</sup> and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

<sup>24</sup> Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, <sup>25</sup> to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

## GENEVA BIBLE (1560) 1562

wicked sinners have spoken against him. <sup>16</sup> These are murmurers, complainers, walkyng after their owne lustes: whose mouths speake proude things, having menspersones in admiration because of a vantage. <sup>17</sup> But, ye beloved, remember the wordes whiche were spoken before of the Apostles of our Lord Jesus Christ. <sup>18</sup> How that they tolde you that there shulde be mockers in the last time, whiche shulde walke after their owne ungodlie lustes. <sup>19</sup> These are makers of sectes, fleshlie, having not the Spirit. <sup>20</sup> But, ye beloved, edifie your selves in your most holie faith, praying in the holie Gost. <sup>21</sup> And kepe your selves in the love of God, lokyng for the mercie of our Lorde Jesus Christ, unto eternall life. <sup>22</sup> And have compassion of some, in puttyng difference; <sup>23</sup> And other save with feare, pulling them out of the fyre, and hate even the garment spotted by the flesh. <sup>24</sup> Now unto him that is able to kepe you, that ye fall not, and to present you faultles before the presence of his glorie with joye. <sup>25</sup> (That is,) to God onely wise, our Saviour, (be) glorie, and majestie, and dominion, and power, bothe now and for ever. Amen.

## (RV 1881) ASV 1901

spoken against him. <sup>16</sup> These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

<sup>17</sup> But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; <sup>18</sup> that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. <sup>19</sup> These are they who make separations, sensual, having not the Spirit. <sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>22</sup> <sup>b</sup> And on some have mercy, who are in doubt; <sup>23</sup> and some save, snatching them out of the fire; and on some have mercy with fear, hating even the garment spotted by the flesh.

<sup>24</sup> Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, <sup>25</sup> to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

<sup>b</sup> The Gr. text in this passage (*And . . . fire*) is somewhat uncertain. Some ancient authorities read *And some refute while they dispute with you*.

## BISHOPS' BIBLE (1568) 1602

sinners have spoken against him. <sup>16</sup> These are murmurers, complainers, walking after their owne lusts, whose mouthes speake proud things, they have men in great reverence because of advantage. <sup>17</sup> But yee beloved, remember the wordes which were spoken before of the Apostles of our Lord Jesus Christ, <sup>18</sup> *How* that they told you, that there should be mockers in the last time, which should walke after their owne ungodly lusts. <sup>19</sup> These are makers of sects, fleshly, having not the spirit. <sup>20</sup> But yee dearly beloved, edifie your selves in your most holy faith, praying in the holy Ghost. <sup>21</sup> And keepe your selves in the love of God, looking for the mercie of our Lord Jesus Christ unto eternall life. <sup>22</sup> And have compassion of some, separating them; <sup>23</sup> And other save with feare, pulling them out of the fire: hating even the garment spotted by the flesh. <sup>24</sup> Unto him that is able to keepe you free from sinne, and to present you faultlesse before the presence of his glorie with joy, <sup>25</sup> To God our saviour which onely is wise, be glory, and majestie, dominion, and power, now and ever, Amen.

## RSV (1946) 1960

spoken against him." <sup>16</sup> These are grumblers, malcontents, following their own passions, loud-mouthed boasters, flattering people to gain advantage.

<sup>17</sup> But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ: <sup>18</sup> they said to you, "In the last time there will be scoffers, following their own ungodly passions." <sup>19</sup> It is these who set up divisions, worldly people, devoid of the Spirit. <sup>20</sup> But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; <sup>21</sup> keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life. <sup>22</sup> And convince some, who doubt; <sup>23</sup> save some, by snatching them out of the fire; on some have mercy with fear, hating even the garment spotted by the flesh.<sup>c</sup>

<sup>24</sup> Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, <sup>25</sup> to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for ever. Amen.

<sup>c</sup> The Greek text in this sentence is uncertain at several points



Tyndale (1525) 1535  
THE REVELACION OF SAYNCT JOHN THE DIVINE.

Great Bible (1539) 1540  
THE REVELACYION OF SAYNCT JOHN THE DIVINE.

Geneva Bible (1560) 1562  
THE REVELATION OF JOHN THE DIVINE.

Bishops' Bible (1568) 1602  
THE REVELATION OF SAINT JOHN THE DIVINE.

Rheims 1582  
THE APOCALYPSE OF JOHN THE APOSTLE.

King James Version (1611) 1873  
THE REVELATION OF S. JOHN THE DIVINE.

American Standard Version (1881) 1901  
THE REVELATION OF JOHN

Revised Standard Version (1946) 1960  
THE REVELATION TO JOHN

## TYNDALE (1525) 1535

**1** The revelacion of Jesus Christ, which God gave unto him, for to shewe unto his servauntes thinges which muste shortly come to passe. And he sent and shewed by his angell unto his servaunt John, <sup>2</sup> which bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thinges that he sawe. <sup>3</sup> Happy is he that redith, and they that heare the wordes of the prophesy, and kepe tho thinges which are written therin. For the tyme is at honde.

<sup>4</sup> John to the. vii. congregacions in Asia. Grace be with you and peace, from him which is, and which was, and which is to come, and from the. vii. spretes which are present before his trone, <sup>5</sup> and from Jesus Christ which is a faythfull witnes, and fyrst begotten of the deed: and Lorde over the kynges of the erth. Unto him that loved us and wessed us from synnes in his awne bloud, <sup>6</sup> and made us kynges and Prestes unto God his father be glory and dominion for ever more. Amen. <sup>7</sup> Beholde he cometh with cloudes and all eyes shall se him; and they also which peersed him. And all kinredes of the erth shall wayle. Even so. Amen. <sup>8</sup> I am Alpha and Omega, the begininge and the endinge, sayth the Lorde almyghty, which is and which was and which is to come.

<sup>9</sup> I John youre brother and companion in tribulacion, and in the kyngdome and pacience which is in Jesu Christ, was in the yle of Pathmos for the worde of God,

## RHEIMS 1582

**1** The Apocalypse of JESUS Christ which God gave him, to make manifest to his servants the thinges which must be done quickly: and signified, sending by his Angel to his servant John, <sup>2</sup> who hath given testimonie to the word of God, and the testimonie of JESUS Christ, what thinges soever he hath seen. <sup>3</sup> Blessed is he that readeth and heareth the wordes of this prophecie: and keepeth those thinges Which be written in it. for the time is nigh.

<sup>4</sup> John to the seven churches which are in Asia. Grace to you and peace from him that is, and that was, and that shal come, and from the seven spiritcs which are in the sight of his throne, <sup>5</sup> and from JESUS Christ who is the faithful witnes, the firstborne of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sinnes in his bloud, <sup>6</sup> and hath made us a kingdom and priestes to God and his father, to him be glorie and empire for ever and ever. Amen. <sup>7</sup> Behold he commeth with the cloudes, and every eie shal see him, and they that pricked him. And al the tribes of the earth shal, bewaile them selves upon him. yea, Amen. <sup>8</sup> I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the omnipotent.

<sup>9</sup> I John your brother and partaker in tribulation, and the kingdom, and patience in Christ JESUS, was in the Iland, which is called Patmos, for the word of God and

## GREAT BIBLE (1539) 1540

**1** The revelacyon of Jesus Christ which God gave unto him, for to shewe unto hys servauntes, thynges whych muste shortly come to passe. And whan he had sent, he shewed by hys Angell unto his servaunt John, <sup>2</sup> which bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thynges that he sawe. <sup>3</sup> Happy is he that readith, and they that heare the wordes of the prophesy, and kepe those thynges which are written therin. For the tyme is at hande.

<sup>4</sup> John to the seven congregacions in Asia. Grace be unto you and peace, from him which is and which was, and which is to come, and from the seven spretes which are before his trone, <sup>5</sup> and from Jesus Christ, which is a fayth full wytnes, and fyrst begotten of the deed: and Lorde over the kynges of the erth. Unto him that loved us, and wessed us from oure synnes in hys awne bloude, <sup>6</sup> and made us kynges and Prestes unto God his father, be glory and dominion for evermore. Amen. <sup>7</sup> Beholde, he cometh with cloudes, and all eyes shall se him, and they also which pearsed him. And all kynredes of the erth shall wayle. (*over hym*) Even so: Amen. <sup>8</sup> I am Alpha and Omega, the begynnyng and the endynge, sayth the Lorde almyghty, which is and which was, and which is to come.

<sup>9</sup> I John youre brother, and companion in tribulacion, and in the kyngdome and pacience in Jesu Christ, was in the yle that is called Pathmos, for the worde of God, and

## KJ (1611) 1873

**1** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants *things* which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: <sup>2</sup> who bare record of the word of God, and of the testimony of Jesus Christ, and of all *things* that he saw. <sup>3</sup> Blessed *is* he that readeth, and they that hear the words of *this* prophecy, and keep those *things* which are written therein: for the time *is* at hand.

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; <sup>5</sup> and from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, <sup>6</sup> and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

<sup>7</sup> Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. <sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word

## GENEVA BIBLE (1560) 1562

1 The revelation of JESUS CHRIST, whiche God gave unto him, to shewe unto his servants things which must shortly be done: whiche he sent, and shewed by his Angel unto his servant John. <sup>2</sup>Who bare recorde of the worde of God, and of the testimonie of Jesus Christ, and of all things that he sawe. <sup>3</sup>Blessed (is he) that readeth, and they that heare the wordes of this prophecie, and kepe those things which are written therein for the time is at hand. <sup>4</sup>John, to the seven Churches whiche are in Asia, Grace (be) with you and peace frome him which is, and Which was, and Whiche is to come, and from the seven Spirits which are before his Throne. <sup>5</sup>And from Jesus Christ, whiche is a faithful witnes, (and) the first begotten of the dead and Prince of the Kings of the earth, unto him that loved us, and washed us from our sinnes in his blood. <sup>6</sup>And made us Kings and Priestes unto God even his Father, to him (be) glorie, and dominion for evermore. Amen. <sup>7</sup>Beholde, he cometh with cloudes, and everie ye shall se him: (yea,) even they whiche pearced him through: and all kinreds of the earth shal waile before him, Even so. Amen. <sup>8</sup>I am and, the beginnyng and the ending, saith the Lorde, Whiche is, and Whiche was, and Whiche is to come, (even) the Almightye. <sup>9</sup>I John, even your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the yle called Patmos, for the worde

## (RV 1881) ASV 1901

1 The Revelation of Jesus Christ, which God gave him to show unto his servants, *even* the things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John; <sup>2</sup>who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw. <sup>3</sup>Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

<sup>4</sup>John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; <sup>5</sup>and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and <sup>6</sup>loosed us from our sins by his blood; <sup>6</sup>and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion <sup>7</sup>for ever and ever. Amen. <sup>7</sup>Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

<sup>8</sup>I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

<sup>9</sup>I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God

## BISHOPS' BIBLE (1568) 1602

1 The Revelation of Jesus Christ, which God gave unto him, for to shewe unto his servauntes thinges which must shortly come to passe: and when he had sent, he shewed by his Angel unto his servant John, <sup>2</sup>Which bare record of the word of God, and of the testimonie of Jesus Christ, and of all things that he saw. <sup>3</sup>Happie is he that readeth, and they that heare the wordes of this prophecie, and keepe those things which are written therein: for the time is at hand. <sup>4</sup>John to the seven Churches in Asia, Grace *be* unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne: <sup>5</sup>And from Jesus Christ, *which is* a faithfull witsnesse, and first begotten of the dead, and Lord over the kings of the earth: unto him that loved us, and washed us from our sinnes in his owne blood, <sup>6</sup>And made us kings and priests unto God and his father: to him be glorie and dominion for evermore, Amen. <sup>7</sup>Beholde, he commeth with the cloudes, and all eyes shall see him, and they also which pearced him, and all kinreds of the earth shall waile before him: even so. Amen. <sup>8</sup>I am Alpha and Omega, the beginning and the ending, saith the Lord almighty, which is, and which was, and which is to come. <sup>9</sup>I John your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the Isle that is called Pathmos, for the word of God, and

## RSV (1946) 1960

1 The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John, <sup>2</sup>who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. <sup>3</sup>Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near.

<sup>4</sup>John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, <sup>5</sup>and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood <sup>6</sup>and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen. <sup>7</sup>Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen.

<sup>8</sup>"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

<sup>9</sup>I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God

<sup>a</sup> Many authorities, some ancient, read *washed*.

<sup>b</sup> Gr. *unto the ages of the ages*. Many ancient authorities omit *of the ages*.

## TYNDALE (1525) 1535

and for the witnessinge of Jesu Christ. <sup>10</sup>I was in the sprete on a sondaye, and herde behinde me a gret voyce, as it had bene of a trompe <sup>11</sup>sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seist, write in a boke, and sende it unto the congregacions which are in Asia, unto Ephesus, and unto Smyrna, and unto Pargamos, and unto Thiatira, and unto Sardis, and unto Philadelphia, and unto Laodicia.

<sup>12</sup> And I turned backe to se the voyce that spake to me. And when I was turned: I sawe. vii golden candelstickes, <sup>13</sup>and in the middes of the candelstickes, one lyke unto the sonne of man, clothed with a linnen garment doune to the ground, and gyrd about the pappes with a golden gyrdle. <sup>14</sup>His heed, and his heares were whyte, as whyte woll, and as snowe: and his eyes were as a flame of fyre: <sup>15</sup>and his fete lyke unto brasse as though they brent in a fornace: and his voyce as the sounde of many waters. <sup>16</sup>And he had in his right honde. vii. starres. And out of his mouth went a sharpe two edged swerde. And his face shone even as the sonne in his strength.

<sup>17</sup> And when I sawe him, I fell at his fete, even as deed. And he layde his right honde upon me, sayinge unto me: feare not. I am the fyrst and the laste, <sup>18</sup>and am a lyve, and was deed. And beholde I am a live for evermore, and have the keyes of hell and of deeth. <sup>19</sup>Write therfore the thinges which thou hast sene and the thinges which are,

## RHEIMS 1582

the testimonie of JESUS. <sup>10</sup>I was in spirit on the Dominical day, and heard behind me a great voice as it were of a trompet <sup>11</sup>saying, That which thou seest, write in a booke: and send to the seven churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. <sup>12</sup>And I turned, to see the voice that spake with me. And being turned I saw seven candlestickes of gold: <sup>13</sup>and in the middes of the seven candlestickes of gold, one like to the Sonne of man, vested in a priestly garment to the foote, and girded about neere to the pappes with a girdle of gold. <sup>14</sup>and his head and heares were white, as white wool, and as snow, and his eies as the flame of fire. <sup>15</sup>and his feete like to latten, as in a burning fornace. and his voice as the voice of many waters: <sup>16</sup>and he had in his right hand seven starres. and from his mouth proceded a sharpe two edged sword: and his face, as the sunne shineth in his vertue. <sup>17</sup>And when I had seene him, I fel at his feete as dead. And he put his right hand upon me, saying, Feare not. I am the first and the last, <sup>18</sup>and alive, and was dead, and behold I am living for ever and ever, and have the keies of death and of hel. <sup>19</sup>Write therefore the thinges which thou hast seene, and that are, and that must be done after these.

## GREAT BIBLE (1539) 1540

for the witnessinge of Jesu Christ: <sup>10</sup>I was in the sprete on a sondaye, and herde behynde me a great voyce, as it had bene of a trompe, <sup>11</sup>sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it unto the seven congregacions which are in Asia, unto Ephesus, and unto Smyrna and unto Pergamos, and unto Thiatira, and unto Sardis, and unto Philadelphia, and unto Laodicia.

<sup>12</sup> And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seven golden candelstickes, <sup>13</sup>and in the myddes of the candelstickes, one lyke unto the sonne of man, clothed with a linnen garment doune to the fete, and gyrd about the pappes with a golden gyrdle. <sup>14</sup>His heed, and his heares were whyte, as whyte woll, and as snowe and hys eyes were as a flame of fyre: <sup>15</sup>and hys fete lyke unto brasse, as though they brent in a fornace, and his voyce as the sounde of many waters. And he had in his ryghte hande. vii. starres. <sup>16</sup>And out of his mouthe went a sharpe two edged swerde. And his face shone, even as the sonne in his strength.

<sup>17</sup> And when I saw him, I fell at his fete. even as deed. And he layde his ryghte hande upon me, saying unto me: feare not. I am the fyrst and the laste, <sup>18</sup>and am a lyve, and was deed. And beholde I am a lyve for evermore and have the keyes of hell and of deeth. <sup>19</sup>Wryte therfore the thynges which thou hast sene, and the thynges which are, and the thinges which must be fulfylled here after:

## KJ (1611) 1873

of God, and for the testimony of Jesus Christ. <sup>10</sup>I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, <sup>11</sup>saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. <sup>12</sup>And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; <sup>13</sup>and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. <sup>14</sup>His head and *his* hairs were white like wool, *as* white as snow; and his eyes were as a flame of fire; <sup>15</sup>and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. <sup>16</sup>And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. <sup>17</sup>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: <sup>18</sup>I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. <sup>19</sup>Write *the things* which thou hast seen, and *the things* which are, and *the things* which

## GENEVA BIBLE (1560) 1562

of God, and for the witnessing of Jesus Christ. <sup>10</sup> And I was (ravished) in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet. <sup>11</sup> Saying, I am and, the first and the last: and that whiche thou seest, write in a boke, and send it unto the seven Churches whiche are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardi, and unto Philadelphia, and unto Laodicea. <sup>12</sup> Then I turned backe to se the voyce, that spake with me: and when I was turned I sawe seven golden candlestickes. <sup>13</sup> And in the middes of the seven candlestickes, one like unto the Sonne of man, clothed with a garment downe to the feete, and girde about the pappes with golden girdle. <sup>14</sup> His head, and heerres (were) white as white woll, (and) as snowe, and his eyes (were) as a flame of fyre. <sup>15</sup> And his fete like unto fine brasse, burning as in a fornace: and voyce as the sounde of many waters. <sup>16</sup> And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sworde: and his face (shone) as the sunne shineth in his strength. <sup>17</sup> And when I sawe him, I fell at his fete as dead: then he laid his right hand upon me, saying unto me, Feare not: I am the first and the last. <sup>18</sup> And am alive, but I was dead: and beholde, I am a live for evermore. Amen: and I have the keyes of hel and of death. <sup>19</sup> Write the things which thou hast sene, and the things whiche are, and the things which shal come here

## (RV 1881) ASV 1901

and the testimony of Jesus. <sup>10</sup> I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet <sup>11</sup> saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. <sup>12</sup> And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; <sup>13</sup> and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. <sup>14</sup> And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; <sup>15</sup> and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. <sup>16</sup> And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. <sup>17</sup> And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, <sup>18</sup> and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. <sup>19</sup> Write therefore the things which thou sawest, and the things which are, and

## BISHOPS' BIBLE (1568) 1602

for the witnessing of Jesus Christ. <sup>10</sup> I was in the spirit on the Lords day, and heard behinde me a great voice, as it had beene the voice of a trumpe, <sup>11</sup> Saying, I am Alpha and Omega, the first and the last: that thou seest, write in a booke, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea. <sup>12</sup> And I turned backe to see the voice that spake to me. And when I was turned, I saw seven golden candlesticks, <sup>13</sup> And in the midst of the seven candlesticks, *one* like unto the Sonne of man, clothed with a garment downe to the feet, and girt about the paps with a golden girdle. <sup>14</sup> His head and his haire were white as white wooll, and as snow, and his eyes were as a flame of fire, <sup>15</sup> And his feet like unto fine brasse, as though they burnt in a furnace: and his voice as the sound of many waters. <sup>16</sup> And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: and his face shone even as the Sunne in his strength. <sup>17</sup> And when I saw him, I fell at his feet even as dead: and he layed his right hand upon me, saying unto me, Feare not, I am the first and the last, <sup>18</sup> I am alive, and was dead: and beholde, I am alive for evermore, Amen, and have the keyes of hell and of death. <sup>19</sup> Write therfore the things which thou hast seene, and the things which are, and the things which

## RSV (1946) 1960

and the testimony of Jesus. <sup>10</sup> I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet <sup>11</sup> saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

<sup>12</sup> Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, <sup>13</sup> and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; <sup>14</sup> his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, <sup>15</sup> his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; <sup>16</sup> in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength.

<sup>17</sup> When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last, <sup>18</sup> and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades. <sup>19</sup> Now write what you see, what is and what is to

## TYNDALE (1525) 1535

and the thinges which shalbe fulfilled here after: <sup>20</sup> and the mystery of the. vii. starres which thou sawest in my right honde, and the. vii. golden candelstickes. The. vii. starres are the messengers of the. vii. congregacions; And the. vii. candelstickes which thou sawest are the. vii. congregacions.

**2** Unto the messenger of the congregacion of Ephesus write: these thinges sayth he that holdeth the. vii. starres in his right honde, and walketh in the middes of the. vii. golden candelstyckes. <sup>2</sup>I knowe thy workes, and thy labour, and thy pacience, and how thou cannest not forbear them which are evyll: and examinedst them which saye they are Apostles, and are not: and hast founde them lyars <sup>3</sup> and dydest wasshe thy selfe. And hast pacience: and for my names sake hast labored and hast not faynted. <sup>4</sup>Neverthelesse I have sumwhat agaynst the, for thou haste lefte thy fyrst love. <sup>5</sup>Remember therfore from whence thou art fallen, and repent, and do the fyrst workes. Or elles I will come unto the shortly, and will remove thy candlestick out of his place, excepte thou repent. <sup>6</sup>But this thou haste because thou hatest the dedes of the Nicolaitans, which dedes I also hate. <sup>7</sup>Let him that hath eares heare, what the sprete sayth unto the congregacions. To him that overcommeth, will I geve to eate of the tree of lyfe, which is in the myddes of the Paradise of God.

<sup>8</sup>And unto the angell of the congregacion of Smyrna wryte: These thinges sayth he that is fyrst, and the laste,

## RHEIMS 1582

<sup>20</sup> The sacrament of the seven starres, which thou hast scene in my right hand, and the seven candlestickes of Gold. the seven starres, are the angels of the seven churches. and the seven candlestickes, are the seven churches.

**2** And to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seven starres in his right hand, which walketh in the middes of the seven candlestickes of gold, <sup>2</sup>I know thy workes and labour, and thy patience: and that thou canst not beare evil men, and hast tried them which say them selves to be Apostles, and are not, and hast found them liars: <sup>3</sup>and thou hast patience, and hast borne for my name, and hast not fainted. <sup>4</sup>But I have against thee a few thinges, because thou hast left thy first charitie. <sup>5</sup>Be mindeful therfore from whence thou art fallen: and doe penance, and doe the first workes. But if not: I come to thee, and wil move thy candlestick out of his place, unlesse thou doe penance. <sup>6</sup>but this thou hast, because thou hatest the factes of the Nicolaïtes, which I also hate. <sup>7</sup>He that hath an eare, let him heare what the Spirit saith unto the Churches, To him that overcommeth, I wil give to eate of the tree of life, which is in the Paradise of my God.

<sup>8</sup> And to the Angel of the Church of Smyrna write, Thus

## GREAT BIBLE (1539) 1540

<sup>20</sup> the mistery of the. vii. starres which thou sawest in my ryght hande, and the. vii. golden candelstickes. The. vii. starres are the messengers of the. vii. congregacions, And the seven candelstickes which thou sawest, are the seven congregacions.

**2** Unto the messenger of the congregacyon of Ephesus wryte: these thynges sayth he, that holdeth the seven starres in hys ryght hande, and that walketh in the myddes of the seven golden candelstickes. <sup>2</sup>I knowe thy workes, and thy labour, and thy pacience, and how thou cannest not forbear them whych are evyll: and hast examined them whych saye they are Apostles, and are not: and hast founde them lyars, <sup>3</sup> and hast suffred. And hast pacience: and for my names sake hast labored, and hast not faynted. <sup>4</sup>Neverthelesse, I have sumwhat agaynst the, because thou haste lefte thy fyrst love. <sup>5</sup>Remember therfore from whence thou art fallen, and repent, and do the fyrst worckes. Or elles I wyll come unto the shortly, and wyll remove thy candlestick out of his place, except thou repent. <sup>6</sup>But this thou hast, because thou hatest the dedes of the Nycolaitans, which dedes I also hate. <sup>7</sup>Lett hym that hath eares, heare what the sprete sayth unto the congregacyons. To hym that overcommeth, wyll I geve to eate of the tree of lyfe, which is in the myddes of the Paradyse of God.

<sup>8</sup> And unto the angell of the congregacyon of Smyrna wryte: These thynges sayth he that is fyrst, and the laste,

## KJ (1611) 1873

shall be hereafter; <sup>20</sup> the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

**2** Unto the angel of the church of Ephesus write; These *things* saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: <sup>2</sup>I know thy works, and thy labour, and thy patience, and how thou canst not bear *them which are* evil: and thou hast tried them which say *they* are apostles, and are not, and hast found them liars: <sup>3</sup> and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. <sup>4</sup>Nevertheless I have *somewhat* against thee, because thou hast left thy first love. <sup>5</sup>Remember therefore from whence thou art fallen, and repent, and do the first works; or else I *will* come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. <sup>6</sup>But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. <sup>7</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

<sup>8</sup> And unto the angel of the church in Smyrna write; These *things* saith the first and the last, which was dead,

## GENEVA BIBLE (1560) 1562

after. <sup>20</sup>The misterie of the seven starres whiche thou sawest in my right hand, and the seven golden candlestickes, (is this,) The seven starres are the Aungels of the seven Churches: and the seven candlestickes whiche thou sawest, are the seven Churches.

2 Unto the Angel of the Church of Ephesus write, These things saith he that holdeth the seven starres in his right hand, and walketh in the middes of the seven golden candlestickes. <sup>2</sup>I knowe thy workes, and they labour, and thy pacience, and how thou canst not forbear them whiche are evil, and hast examined them whiche say they are Apostles, and are not, and hast founde them lyers. <sup>3</sup>And thou hast suffred, and hast pacience, and for my Names sake hast labored, and hast not fainted. <sup>4</sup>Nevertheles, I have (some what) against thee, because thou hast left thy first love. <sup>5</sup>Remember therefore from whence thou art fallen, and repent, and do the first workes: or els I will come against thee shortly, and wil remove thy candlesticke out of his place, except thou amende. <sup>6</sup>But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate. <sup>7</sup>Let him that hathe an eare, heare, what the Spirit saith unto the Churches, To him that overcometh, wil I give to eate of the tree of life whiche is in the middes of the Paradise of God.

<sup>8</sup>And unto the Aungell of the Churche of the Smyrniens write, These things saith he that is first, and last, Whiche

## (RV 1881) ASV 1901

the things which shall come to pass hereafter; <sup>20</sup>the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

2 To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: <sup>2</sup>I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; <sup>3</sup>and thou hast patience and didst bear for my name's sake, and hast not grown weary. <sup>4</sup>But I have *this* against thee, that thou didst leave thy first love. <sup>5</sup>Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. <sup>6</sup>But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. <sup>7</sup>He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

<sup>8</sup>And to the angel of the church in Smyrna write:

These things saith the first and the last, who was dead,

## BISHOPS' BIBLE (1568) 1602

shalbe fulfilled hereafter. <sup>20</sup>The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

2 Unto the Angel of the Church of Ephesus, write, These things sayeth he that holdeth the seven stars in his right hand, and that walketh in the midst of the seven stars in his right hand, and that walketh in the midst of the seven golden candlesticks: <sup>2</sup>I know thy workes, and thy labour, and patience, and how thou canst not forbear them which are evill: and hast examined them which say they are apostles, and are not, and hast found them liars: <sup>3</sup>And hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted. <sup>4</sup>Neverthelesse, I have *somewhat* against thee, because thou hast left thy first love. <sup>5</sup>Remember therefore from whence thou art fallen, and repent, and doe the first works: or els I will come unto thee shortly, and will remooove thy candlesticke out of his place, except thou repent. <sup>6</sup>But this thou hast, because thou hatest the deeds of the Nicolaitans, which *deeds* I also hate. <sup>7</sup>Let him that hath an eare, heare what the spirit sayth unto the Churches: To him that overcommeth, wil I give to eat of the tree of life, which is in the midst of the Paradise of God. <sup>8</sup>And unto the angel of the church of Smyrna, write, These things sayth he that

## RSV (1946) 1960

take place hereafter. <sup>20</sup>As for the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

2 "To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

<sup>2</sup>" 'I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; <sup>3</sup>I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. <sup>4</sup>But I have this against you, that you have abandoned the love you had at first. <sup>5</sup>Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. <sup>6</sup>Yet this you have, you hate the works of the Nicolaitans, which I also hate. <sup>7</sup>He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

<sup>8</sup>"And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life.

## TYNDALE (1525) 1535

which was deed and is alive. <sup>9</sup>I knowe thy workes and tribulacion and povertie, but thou art ryche: And I knowe the blasphemy of them which call them selves Jewes and are not: but are the congregacion of sathan. <sup>10</sup>Feare none of tho thynges which thou shalt soffre. Beholde, the devyll shall caste of you into preson, to tempte you, and ye shall have tribulacion. x. dayes. Be faythful unto the deeth, and I will geve the a croune of lyfe. <sup>11</sup>Let him that hath eares, heare what the sprete sayth to the congregacions: He that overcommeth, shall not be hurte of the seconde deeth.

<sup>12</sup>And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. <sup>13</sup>I knowe thy workes and where thou dwellest, even where Sathans seat is, and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. <sup>14</sup>But I have a fewe thynges agaynst the: that thou hast there, them that mayntayne the doctrine of Balam which taught in Balake, to put occasion of syn before the chyldren of Israel, that they shulde eate of meate dedicat unto ydoles, and commit fornicacion. <sup>15</sup>Even so hast thou them that mayntayne the doctrine of the Nicolaytans, which thinge I hate. <sup>16</sup>But be converted, or elles I will come unto the shortly, and will

## RHEIMS 1582

saith the first and the last, who was dead, and liveth, <sup>9</sup>I know thy tribulation and thy povertie, but thou art riche; and thou art blasphemed of them that say them selves to be Jewes and are not, but are the synagogue of Satan. <sup>10</sup>Feare none of these thynges which thou shalt suffer. Behold the Devil wil send some of you into prison that you may be tried: and you shal have tribulation ten daies. Be thou faithful until death: and I wil give thee the crowne of life. <sup>11</sup>He that hath an eare, let him heare what the Spirit saith to the Churches, He that shal overcome, shal not be hurt of the second death.

<sup>12</sup>And to the Angel of the Church of Pergamus write, Thus saith he that hath the sharpe two edged sword, <sup>13</sup>I know where thou dwellest, where the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful witnesse, who was slaine among you, where Satan dwelleth. <sup>14</sup>But I have against thee a few thynges: because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eate and commit fornication: <sup>15</sup>so hast thou also them that hold the doctrine of the Nicolaïtes. <sup>16</sup>In like maner doe penance. if not: I wil come to thee quickly, and wil fight against them

## GREAT BIBLE (1539) 1540

which was deed, and is alyve. <sup>9</sup>I know thy workes and tribulacyon and povertie, but thou art ryche. And I knowe the blasphemy of them, whych call them selves Jewes and are not: but are the congregacyon of Sathan. <sup>10</sup>Feare none of those thynges, which thou shalt suffre. Beholde, the devyll shall caste some of you into preson, to tempte you, and ye shall have tribulacyon ten dayes. Be faythfull unto the deeth, and I wyll geve the a croune of lyfe. <sup>11</sup>Let hym that hath eares, heare, what the sprete sayth to the congregacyons. He that overcommeth, shall not be hurt of the seconde deeth.

<sup>12</sup>And to the messenger of the congregacyon in Pergamos wryte: This sayth he, which hath the sharpe swearde with two edges: <sup>13</sup>I knowe thy workes, and where thou dwellest, even where Sathanas seat is, and thou kepest my name, and hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, whych was slayne amonge you, where Sathan dwelleth. <sup>14</sup>But I have a fewe thynges agaynst the: because thou hast there, them that mayntayne the doctrine of Balam which taught in Balake, to put occasyon of synne before the chyldren of Israel, that they shulde eate of meate dedycat unto ydoles, and com-myt fornicacyon. <sup>15</sup>Even so hast thou them that mayntayne the doctryne of the Nycolaitans, which thyng I hate. <sup>16</sup>But be converted, or elles I wyll come unto the shortly, and wyll fight agaynst them with the swearde of

## KJ (1611) 1873

and is alive; <sup>9</sup>I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. <sup>10</sup>Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. <sup>11</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

<sup>12</sup>And to the angel of the church in Pergamos write; These *things* saith he which hath the sharp sword with two edges; <sup>13</sup>I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in *those* days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. <sup>14</sup>But I have a few *things* against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. <sup>15</sup>So hast thou also them that hold the doctrine of the Nicolaitans, which *thing* I hate. <sup>16</sup>Repent; or else I *will* come unto thee quickly, and will fight against them with the sword of my mouth.

## GENEVA BIBLE (1560) 1562

was dead and is a live. <sup>9</sup> I know thy workes and tribulation, and povertie [but thou art riche] and (I knowe) the blasphemie of them, which say they are Jewes and are not, but (are) the Synagogue of Satan. <sup>10</sup> Feare none of those things, whiche thou shalt suffer: beholde, it shall come to passe that the devill shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crowne of life. <sup>11</sup> Let him that hathe an eare, heare what the Spirit saith to the Churches. He that overcometh, shal not be hurt of the seconde death <sup>12</sup> And to the Angel of the Church whiche is at Pergamus write, This saith he which hath the sharpe sworde with two edges. <sup>13</sup> I knowe thy workes and where thou dwellest, (even) where Satans throne is, and thou kepest my Name, and hast not denied my faith, even in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth. <sup>14</sup> But I have a fewe things against thee, because thou hast there them that mainteine the doctrine of Balaam, whiche taught Balac, to put a stumbling blocke before the children of Israel, that they shulde eat of things sacrificed unto idoles, and commit fornication. <sup>15</sup> Even so hast thou them, that mainteine the doctrine of the Nicolaitans, whiche thyng I hate. <sup>16</sup> Repent thy self, or els I wil come unto thee shortly, and will fight against them with the sworde of my mouth.

## (RV 1881) ASV 1901

and lived *again*: <sup>9</sup> I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan. <sup>10</sup> Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; <sup>c</sup>and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. <sup>11</sup> He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

<sup>12</sup> And to the angel of the church in Pergamum write:

These things saith he that hath the sharp two-edged sword: <sup>13</sup> I know where thou dwellest, *even* where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. <sup>14</sup> But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. <sup>15</sup> So hast thou also some that hold the teaching of the Nicolaitans in like manner. <sup>16</sup> Repent therefore; or else I come to thee quickly, and I will make war

## BISHOPS' BIBLE (1568) 1602

is first and the last, which was dead, and is alive: <sup>9</sup> I know thy works, and tribulation, and povertie, (but thou art rich:) and I know the blasphemie of them which call themselves Jewes, and are not, but *are* the Synagogue of Satan. <sup>10</sup> Feare none of those things which thou shalt suffer: beholde, the devill shall cast some of you into prison to tempt you, and ye shall have tribulation ten dayes: be thou faithful unto the death, and I will give thee a crowne of life. <sup>11</sup> Let him that hath an eare, heare what the spirit sayth unto the Churches. Hee that overcommeth, shall not be hurt of the second death. <sup>12</sup> And to the Angel of the Church of Pergamos, write, These things sayth he which hath the sharpe sword with two edges. <sup>13</sup> I know thy works, and where thou dwellest, *even* where Satans seat is, and *that* thou holdest fast my Name, and hast not denied my faith, even in those dayes, when Antipas my faithfull martyr was slaine among you, where Satan dwelleth. <sup>14</sup> But I have a few things against thee, because thou hast there them that mainteine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eat of meat sacrificed unto idols, and commit fornication. <sup>15</sup> Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup> Repent, or els I will come unto thee shortly, and

## RSV (1946) 1960

<sup>9</sup> "I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. <sup>10</sup> Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. <sup>11</sup> He who has an ear, let him hear what the Spirit says to the churches. He who conquers shall not be hurt by the second death."

<sup>12</sup> "And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword.'

<sup>13</sup> "'I know where you dwell, where Satan's throne is; you hold fast my name and you did not deny my faith even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality. <sup>15</sup> So you also have some who hold the teaching of the Nicolaitans. <sup>16</sup> Repent then. If not, I will come to you soon and war

<sup>c</sup> Some ancient authorities read *and may have*.

## TYNDALE (1525) 1535

fyght agaynst them with the swearde of my mouth. <sup>17</sup> Let him that hath eares, heare what the sprete sayth unto the congregacions. To him that overcommeth will I geve to eate Manna that is hyd, and will geve him a whyte stone, and in the stone a newe name written, which no man knoweth, savinge he that receaveth it.

<sup>18</sup> And unto the messenger of the congregacion of Theatira write. This sayth the sonne of God, which hath his eyes lyke unto a flamme of fyre, whose fete are lyke brasse: <sup>19</sup> I knowe thy workes and thy love, service, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrst. <sup>20</sup> Notwitstondinge I have a feawe thynges agaynst the, that thou sufferest that woman Jesabel, which called her selfe a Prophetes, to teache and to deceave my servauntes, to make them commit fornicacion, and to eate meates offered up unto ydoles. <sup>21</sup> And I gave her space to repent of her fornicacion, and she repented not. <sup>22</sup> Beholde, I will caste her into a beed, and them that commit fornicacion with her, into gret adversitie, excepte they tourne from their deades. <sup>23</sup> And I will kyll her chyldren with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve unto every one of you accordinge unto youre workes.

<sup>24</sup> Unto you I saye, and unto other of them of Thiatyra, as many as have not this lerninge and which have not knowen the depnes of Sathan (as they saye) I will put

## RHEIMS 1582

with the sword of my mouth. <sup>17</sup> He that hath an eare, let him heare what the Spirit saith to the Churches, To him that overcommeth I wil give the hidden manna, and wil give him a white counter: and in the counter, a new name Written, which no man knoweth, but he that receiveth it.

<sup>18</sup> And to the Angel of the Church of Thyatira write, Thus saith the Sonne of God, which hath eies as a flame of fire, and his feete like to latten. <sup>19</sup> I know thy workes, and faith, and thy charitie, and ministerie, and thy patience and thy last workes moe then the former. <sup>20</sup> But I have against thee a few thynges: because thou permittest the woman Jezabel, who calleth her self a prophetesse, to teache, and to seduce my servantes, to fornicate, and to eate of thynges sacrificed to idols. <sup>21</sup> And I gave her a tyme that she might do penance: and she wil not repent from her fornicacion. <sup>22</sup> Behold I wil cast her into a bedde: and they that commit advoutrie with her, shal be in very great tribulation, unlesse they do penance from their workes: <sup>23</sup> and her children I wil kil unto death, and al the Churches shal know that I am he that searcheth the reines and hartes, and I wil give to every one of you according to his workes. <sup>24</sup> But I say to you the rest which are at Thyatira, whosoever have not this doctrine, which have not knowen the depth of Satan, as they say, I wil not

## GREAT BIBLE (1539) 1540

my mouth. <sup>17</sup> Let hym that hath eares, heare, what the sprete sayth unto the congregacyons. To hym that overcommeth, wyll I geve to eate Manna that is hyd, and wyll geve hym a whyte stone, and in the stone a newe name wrytten, which no man knoweth, savyng he that receaveth it.

<sup>18</sup> And unto the messenger of the congregacyon of Thyatira wryte. Thys sayth the sonne of God, which hath eyes lyke unto a flamme of fyre, and hys fete are lyke brasse: <sup>19</sup> I knowe thy workes, and thy love, servyce, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrst. <sup>20</sup> Notwith standynge I have a feaw thynges agaynst the, because thou sufferest that woman Jesabell, which called her selfe a Prophetise, to teache and to deceave my servauntes, to make them commyt fornycacyon, and to eate meates offered up unto ydoles. <sup>21</sup> And I gave her space to repent of her fornycacyon, and she repented not. <sup>22</sup> Beholde, I wyll cast her into a beed: and them that commyt fornycacyon with her, into gret adversytie, excepte they turne from their deades. And I wyll kyll her chyldren with deeth. And all the congregacyons shall knowe, that I am he which searcheth the reynes and hertes. <sup>23</sup> And I wyll geve unto every one of you accordynge unto hys workes.

<sup>24</sup> Unto you I saye, and unto other of them of Thyatira, as many as have not this lernynge and which have not knowen the depnes of Sathan (as they saye) I wyll put

## KJ (1611) 1873

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

<sup>18</sup> And unto the angel of the church in Thyatira write; These *things* saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; <sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. <sup>20</sup> Notwithstanding I have a few *things* against thee, because thou sufferest *that* woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup> And I gave her space to repent of her fornication; and she repented not. <sup>22</sup> Behold, I *will* cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. <sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you

GENEVA BIBLE (1560) 1562

<sup>17</sup> Let him that hathe an eare, heare what the spirit saith unto the Churches, To him that overcometh, wil I give to eat of the Manna that is hid, and will give hym a white stone, and in the stone a newe name writen, whiche no man knoweth saving he that receiveth it,  
<sup>18</sup> And unto the Angel of the Church which is at Thyatira write, These thyngs saith the Sonne of God, which hathe his eyes like unto a flame of fyre, and his fete like, fine \*  
<sup>19</sup> I knowe thy workes and thy love, and service, and faith, and thy pacience, and thy workes, and that (they are) mo at the last, then at the first. <sup>20</sup> Notwithstanding, I have a fewe things against thee, that thou suffrest the woman Jesabel, which calleth her self a Prophetesse, to teache and to deceive my servants to make them commit fornication, and to eat meats sacrificed unto idoles. <sup>21</sup> And I gave her space to repent of her fornication, and she repented not. <sup>22</sup> Beholde, I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes. <sup>23</sup> And I wil kill her children with death: and all the Churches shal knowe that I am he which searche the reines and hearts: and I wil give unto everie one of you according unto your workes. <sup>24</sup> And unto you I say, the rest of them of Thyatira, As many as have not this learning, nether have knowen the depnes of Satan [as they

(RV 1881) ASV 1901

against them with the sword of my mouth. <sup>17</sup> He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.  
<sup>18</sup> And to the angel of the church in Thyatira write:  
These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: <sup>19</sup> I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. <sup>20</sup> But I have *this* against thee, that thou sufferest *a*the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. <sup>21</sup> And I gave her time that she should repent; and she willeth not to repent of her fornication. <sup>22</sup> Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of *e*her works. <sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works. <sup>24</sup> But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you

BISHOPS' BIBLE (1568) 1602

will fight against them with the sword of my mouth. <sup>17</sup> Let him that hath an eare, heare what the spirit sayth unto the Churches. To him that overcommeth, will I give to eat Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. <sup>18</sup> And unto the Angel of the Church of Thyatira, write, These things sayth the Sonne of God, who hath eyes like unto a flame of fire, and his feet *are* like fine brasse: <sup>19</sup> I know thy workes, and thy charity, service, and faith, and thy patience, and thy deeds, which are moe at the last then at the first. <sup>20</sup> Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezabel, which called herself a Prophetesse, to teach, and to deceive my servants, to make them commit fornication, and to eat meat sacrificed unto idols. <sup>21</sup> And I gave her space to repent of her fornication, and she repented not. <sup>22</sup> Beholde, I will cast her into a bed, and them that commit fornication with her into great adversity, except they repent of their deeds. <sup>23</sup> And I will kill her children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will give unto every one of you according to his works. <sup>24</sup> Unto you I say, and unto other of them of Thyatira, as many as have not this learning, and which have not knowen the deepnesse of Satan, as they say, I will put upon you none

RSV (1946) 1960

against them with the sword of my mouth. <sup>17</sup> He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who receives it.  
<sup>18</sup> "And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.  
<sup>19</sup> "I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. <sup>20</sup> But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess and is teaching and beguiling my servants to practice immorality and to eat food sacrificed to idols. <sup>21</sup> I gave her time to repent, but she refuses to repent of her immorality. <sup>22</sup> Behold, I will throw her on a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her doings; <sup>23</sup> and I will strike her children dead. And all the churches shall know that I am he who searches mind and heart, and I will give to each of you as your works deserve. <sup>24</sup> But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay

<sup>a</sup> Many authorities, some ancient, read *thy wife*.  
<sup>e</sup> Many ancient authorities read *their*.

## TYNDALE (1525) 1535

upon you none other burthen, <sup>25</sup> but that which ye have alreddy. Holde fast tyll I come, <sup>26</sup> and whosoever overcommeth and kepeth my workes unto the ende, to him will I geve power over nacions, <sup>27</sup> and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shevers. Even as I receaved of my father, <sup>28</sup> so will I geve him the morninge starre. <sup>29</sup> Let him that hath eares, heare what the sprete sayth to the congregacions.

**3** And wryte unto the messenger of the congregacions of Sardis: this sayth he that hath the sprete of God and the. vii. starres. I knowe thy workes, thou haste a name that thou lyvest, and thou arte deed. <sup>2</sup> Be awake and strength the thinges which remayne, that are redy to dye. For I have not founde thy workes perfaycte before God. <sup>3</sup> Remember therfore how thou hast receaved and heard, and hold faste, and repent. Yf thou shalt not watche, I will come on the as a thefe, and thou shalt not knowe what houre I will come upon the. <sup>4</sup> Thou haste a feawe names in Sardis, which have not defyled their garmentes: and they shall walke with me in whyte, for they are worthy. <sup>5</sup> He that overcometh shalbe clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will confesse his name before my father, and before his angels. <sup>6</sup> Let him that hath eares, heare, what the sprete sayth unto the congregacions.

## RHEIMS 1582

cast upon you an other weight. <sup>25</sup> Yet that which you have, hold til I come. <sup>26</sup> And he that shal overcome and keepe my workes unto the end: I wil give him power over the nations, <sup>27</sup> and he shal rule them with a rod of yron, and as the vessel of a potter shal they be broken, <sup>28</sup> as I also have received of my father: and I wil give him the morning starre. <sup>29</sup> He that hath an eare, let him heare what the Spirit saith to the Churches.

**3** And to the Angel of the Church of Sardis, write, Thus saith he that hath the seven Spirites of God, and the seven starres, I know thy workes, that thou hast the name that thou livest, and thou art dead. <sup>2</sup> Be vigilant, and confirme the rest of the things which were to die. For I finde not thy workes ful before my God. <sup>3</sup> Have in minde therfore in what maner thou hast received and heard: and keepe, and doe penance. If therfore thou watch not, I will come to thee as a theefe, and thou shalt not know what houre I will come to thee. <sup>4</sup> But thou hast a few names in Sardis, which have not defiled their garments: and they shal walke with me in whites, because they are worthy. <sup>5</sup> He that shal overcome, shal thus be vested in white garmentes, and I wil not put his name out of the booke of life, and I wil confesse his name before my father, and before his Angels. <sup>6</sup> He that hath an eare, let him heare what the Spirit saith to the Churches.

## GREAT BIBLE (1539) 1540

upon you none other burthen, <sup>25</sup> but that which ye have already. Holde fast tyll I come, <sup>26</sup> and whosoever overcommeth and kepeth my workes unto the ende, to hym wyll I geve power over nacions, <sup>27</sup> and he shall rule them with a rodde of yron: and as the vessels of a potter, shall they be broken to shevers. Even as I receaved of my father, <sup>28</sup> so wyll I geve hym the mornynge starre. <sup>29</sup> Let hym that hath eares, heare, what the sprete sayth to the congregacyons.

**3** And wryte unto the messenger of the congregacion that is at Sardis: this sayth he that hath the seven spretes of God and the seven starres. I know thy workes, thou hast a name that thou lyvest, and thou art deed. <sup>2</sup> Be awake, and strength the thynges which remayne, that are redy to dye. For I have not founde thy worckes perfaycte before (*my*) God. <sup>3</sup> Remember therfore, how thou hast receaved and heard, and hold faste, and repent.

If thou shalt not watche, I wyll come on the as a thefe, and thou shalt not know what houre I wyll come upon the. <sup>4</sup> Thou hast a feawe names in Sardys, whych have not defyled theyr garmentes, and they shall walke wyth me in whyte, for they are worthy. <sup>5</sup> He that overcommeth, shalbe thus clothed in whyte araye, and I wyll not put out his name out of the boke of lyfe, and I wyll confesse hys name before my father, and before hys Angels. <sup>6</sup> Let hym that hath eares, heare, what the sprete sayth unto the congregacyons.

## KJ (1611) 1873

none other burden. <sup>25</sup> But *that* which ye have *already* hold fast till I come. <sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup> and he shall rule them with a rod of iron; as the vessels of a potter *shall* they be broken to shivers: even as I received of my Father. <sup>28</sup> And I will give him the morning star. <sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

**3** And unto the angel of the church in Sardis write; These *things* saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup> Be watchful, and strengthen the *things* which remain, that are ready to die: for I have not found thy works perfect before God. <sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. <sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

## GENEVA BIBLE (1560) 1562

speake] I wil put upon you none other burden. <sup>25</sup> But that which ye have all ready, holde fast til I come. <sup>26</sup> For he that overcometh and kepeth my workes unto the end, to him wil I give power over nations, <sup>27</sup> And he shal rule them with a rodde of yron: (and) as the vessels of a potter, shal their be broken. <sup>28</sup> Even as I received of my Father, so will I give him the morning starre. <sup>29</sup> Let him that hathe an eare, heare what the Spirit saith to the Churches.

**3** And write unto the Angel of the Church which is at Sardi, These things saith he that hathe the seven Spirits of God, and the seven starres, I know thy workes: for thou hast a name that thou livest, but thou art dead. <sup>2</sup> Be awake and strengthen the things which remeine, that are readie to dye: for I have not founde thy workes perfite before God. <sup>3</sup> Remember therefore, how thou hast received and heard, and holde fast, and repent. If therefore thou wilt not watch, I wil come on thee as a thefe, and thou shalt not knowe what houre I wil come upon thee. <sup>4</sup> (Notwithstanding) thou hast a fewe names yet in Sardi, which have not defiled their garments: and they shal walke with me in white: for they are worthie. <sup>5</sup> He that overcometh, shalbe clothed in white araye, and I wil not put out his name out of the boke of life, but I wil confesse his name before my Father, and before his Angels. <sup>6</sup> Let him that hathe an eare, heare, what the Spirit saith unto the Churches.

## (RV 1881) ASV 1901

none other burden. <sup>25</sup> Nevertheless that which ye have, hold fast till I come. <sup>26</sup> And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: <sup>27</sup> and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: <sup>28</sup> and I will give him the morning star. <sup>29</sup> He that hath an ear, let him hear what the Spirit saith to the churches.

**3** And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. <sup>2</sup> Be thou watchful, and establish the things that remain, which were ready to die: for I have <sup>1</sup>found no works of thine perfected before my God. <sup>3</sup> Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy. <sup>5</sup> He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith to the churches.

## BISHOPS' BIBLE (1568) 1602

other burden: <sup>25</sup> But that which ye have already, holde fast till I come. <sup>26</sup> And whosoever overcommeth, and keepeth my workes unto the end, to him wil I give power over nations: <sup>27</sup> And he shall rule them with a rod of iron: and as the vessels of a potter shall they be broken to shivers: <sup>28</sup> Even as I received of my Father, so will I give him the morning starre. <sup>29</sup> Let him that hath an eare, heare what the Spirit saith unto the Churches.

**3** And write unto the Angel of the Church that is at Sardis, These things saith he that hath the seven Spirits of God, and the seven starres, I knowe thy workes, *even* that thou hast a name that thou livest, and thou art dead. <sup>2</sup> Bee awake, and strengthen the things which remaine, that are ready to die: For I have not found thy workes perfect before God. <sup>3</sup> Remember therefore how thou hast received and heard, and holde fast, and repent, If thou shalt not watch, I will come on thee as a thiefe, and thou shalt not knowe what houre I will come upon thee. <sup>4</sup> Thou hast a few names in Sardis, which have not defiled their garments, and they shall walke with me in white: for they are worthy. <sup>5</sup> He that overcommeth, shalbe thus clothed in white aray, and I will not blot out his name out of the booke of life, and I will confesse his name before my Father, and before his Angels. <sup>6</sup> Let him that hath an eare, heare what the Spirit saith unto the Churches.

## RSV (1946) 1960

upon you any other burden; <sup>25</sup> only hold fast what you have, until I come. <sup>26</sup> He who conquers and who keeps my works until the end, I will give him power over the nations, <sup>27</sup> and he shall rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received power from my Father; <sup>28</sup> and I will give him the morning star. <sup>29</sup> He who has an ear, let him hear what the Spirit says to the churches.

**3** "And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.

"I know your works; you have the name of being alive, and you are dead. <sup>2</sup> Awake, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God. <sup>3</sup> Remember then what you received and heard; keep that, and repent. If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you. <sup>4</sup> Yet you have still a few names in Sardis, people who have not soiled their garments; and they shall walk with me in white, for they are worthy. <sup>5</sup> He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life; I will confess his name before my Father and before his angels. <sup>6</sup> He who has an ear, let him hear what the Spirit says to the churches.'

<sup>1</sup> Many ancient authorities read *not found thy works*.

## TYNDALE (1525) 1535

<sup>7</sup> And wryte unto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy and true, which hath the keye of David: which openith and no man shutteth, and shutteth and no man openeth. <sup>8</sup> I knowe thy workes. Beholde I have set before the an open dore, and no man can shut it for thou hast a litell strengthe and haste kept my sayinges: and haste not denyed my name. <sup>9</sup> Beholde I make them of the congregacion of Sathan, which call them selves Jewes and are not, but do lye: Beholde, I will make them that they shall come and worshyppe before thy fete: and shall knowe that I love the.

<sup>10</sup> Because thou hast kept the wordes of my pacience therfore I will kepe the from the houre of temptacion which will come upon all the worlde, to tempte them that dwell upon the erth. <sup>11</sup> Beholde I come shortly. Holde that which thou haste that no man take awaye thy crowne. <sup>12</sup> Him that overcommeth, will I make a pyllar in the temple of my God, and he shall go no more oute. And I will write upon him, the name of my God, and the name of the cite of my God, newe Jerusalem: which commeth doune out of heaven from my God, and I will write upon him my newe name. <sup>13</sup> Let him that hath eares, heare, what the sprete sayth unto the congregacions.

<sup>14</sup> And unto the messenger of the congregacion which is in Laodicia write: This sayth (amen) the faythfull and true witnes, the beginnynge of the creatures of God. <sup>15</sup> I knowe thy workes that thou arte nether colde nor hot:

## RHEIMS 1582

<sup>7</sup> And to the Angel of the Church of Philadelphia write, Thus saith the Holy one and the True one, he that hath the key of David: he that openeth, and no man shutteth: shutteth, and no man openeth. <sup>8</sup> I know thy workes. Behold I have given before thee a doore opened which no man can shut: because thou hast a litle power, and hast kept my word, and hast not denied my name. <sup>9</sup> Behold I wil give of the synagogue of Satan, which say they be Jewes, and are not, but doe lie. Behold I wil make them come and adore before thy feete. and they shal know that I have loved thee. <sup>10</sup> because thou hast kept the word of my patience, and I wil keepe thee from the houre of tentation, which shal come upon the whole world to tempt the inhabitants on the earth. <sup>11</sup> Behold I come quickly: hold that which thou hast, that no man take thy crowne. <sup>12</sup> He that shal overcome, I wil make him a pillar in the temple of my God: and he shal goe out no more: and I wil write upon him the name of my God, and the name of the cite of my God, new Hierusalem which descendeth out of heaven from my God, and my new name. <sup>13</sup> He that hath an eare, let him heare what the Spirit saith to the Churches.

<sup>14</sup> And to the Angel of the Church of Laodicia write, Thus saith Amen, the faithful and true witsesse, which is the beginning of the creature of God. <sup>15</sup> I know thy workes, that thou art neither colde, nor hote. I would thou

## GREAT BIBLE (1539) 1540

<sup>7</sup> And wryte unto the angell of the congregacion of Phyladelphia: this sayth he that is holy and true, which hath the keye of David: whych openeth and no man shutteth, and shutteth, and no man openeth. <sup>8</sup> I knowe thy worckes. Beholde, I have set before the an open dore, and no man can shut it, for thou hast a lytell strength, and haste kept my sayinges: and hast not denyed my name. <sup>9</sup> Beholde, I make them of the congregacyon of Sathan, whych call them selves Jewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worshyp before thy fete: and shall knowe, that I have loved the.

<sup>10</sup> Because thou hast kept the wordes of my pacyence, therfore I wyll kepe the from the houre of temptacyon, which wyll come upon all the worlde, to tempte them that dwell upon the erth. <sup>11</sup> Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. <sup>12</sup> Hym that overcommeth, wyll I make a pyllar in the temple of my God, and he shall go nomore out, And I wyll wryte upon hym, the name of my God and the name of the cytye of my God, new Jerusalem: whych commeth downe out of heaven from my God, and I wyll wryte upon hym my new name. <sup>13</sup> Let hym that hath eares, heare, what the sprete sayth unto the congregacyons.

<sup>14</sup> And unto the messenger of the congregacyon whych is in Laodicia, wryte: This sayth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. <sup>15</sup> I know thy workes, that thou art nether colde nor hotte: I

## KJ (1611) 1873

<sup>7</sup> And to the angel of the church in Philadelphia write; These *things* saith he *that is* holy, he *that is* true, he that hath the key of David, he that openeth, and no *man* shutteth; and shutteth, and no *man* openeth; <sup>8</sup> I know thy works: behold, I have set before thee an open door, and no *man* can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. <sup>9</sup> Behold, I *will* make *them* of the synagogue of Satan, which say they are Jews. and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup> Behold, I come quickly: hold *that* fast which thou hast, that no *man* take thy crown. <sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I *will* write upon *him* my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>14</sup> And unto the angel of the church <sup>10</sup>of the Laodiceans write; These *things* saith the Amen, the faithful and true witness, the beginning of the creation of God; <sup>15</sup> I know thy works, that thou art neither cold nor hot: I would

<sup>10</sup> Or, in Laodicea.

## GENEVA BIBLE (1560) 1562

<sup>7</sup> And write unto the Angel of the Church which is of Philadelphia, These things saith he that is Holie and True which hathe the keye of David, which openeth and no man shutteth, and shutteth and no man openeth, <sup>8</sup> I knowe thy workes: beholde, I have set before thee an open dore, and no man can shut it: for thou hast a litel strength and hast kept my worde, and hast not denied my Name. <sup>9</sup> Beholde, I wil make them of the synagogue of Satan, which call themselves Jewes and are not, but do lye: beholde, (I sai) I wil make them, that they shal come and worship before thy fete, and shal knowe that I have loved thee. <sup>10</sup> Because thou hast kept the worde of my pacience, therefore I wil deliver thee from the houre of tentation, which wil come upon all the worlde, to trye them that dwell upon the earth. <sup>11</sup> Beholde, I come shortly: holde that which thou hast, that no man take thy crowne. <sup>12</sup> Him that overcometh, wil I make a pillar in the Temple of my God, and he shal go no more out: and I wil write upon him the Name of my God, and the name of the citie of my God, (which is) the new Jerusalem, which cometh downe out of heaven from my God, and (I wil write upon him) my new Name. <sup>13</sup> Let him that hathe an eare, heare what the Spirit saith unto the Churches. <sup>14</sup> And unto the Angel of the Church of the Laodiceans write. These things saith Amen the faithful and true witnes, the beginning of the creatures of God. <sup>15</sup> I knowe thy workes, that thou art nether colde not hote: I

## (RV 1881) ASV 1901

<sup>7</sup> And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth: <sup>8</sup> I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. <sup>9</sup> Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup> Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth. <sup>11</sup> I come quickly: hold fast that which thou hast, that no one take thy crown. <sup>12</sup> He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith to the churches.

<sup>14</sup> And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: <sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou

## BISHOPS' BIBLE (1568) 1602

<sup>7</sup> And write unto the Angel of the Church of Philadelphia, These things saith hee that is Holy and True, which hath the key of David, which openeth, and no man shutteth, and shutteth, and no man openeth.\* <sup>8</sup> I know thy workes: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my sayings, and hast not denied my Name. <sup>9</sup> Behold, I wil make them of the synagogue of Satan, which call themselves Jewes, and are not, but do lie: behold, I wil make them that they shall come and worship before thy feete, and shall know that I have loved thee. <sup>10</sup> Because thou hast kept the wordes of my patience, therefore I will keepe thee from the houre of temptation, which will come upon all the world, to trie them that dwell upon the earth. <sup>11</sup> Beholde, I come shortly, holde that fast which thou hast, that no man take away thy crowne. <sup>12</sup> Him that overcometh, wil I make a pillar in the Temple of my God, and he shall goe no more out: and I will write upon him the Name of my God, and the name of the Citie of my God, *which is* new Hierusalem, which commeth downe out of heaven from my God: and *I wil write upon him* my New name. <sup>13</sup> Let him that hath an eare, heare what the Spirit saith unto the Churches. <sup>14</sup> And unto the Angel of the Church which is in Laodicea, write. These things saith Amen, the faithfull and true witsesse, the beginning of the creatures of God. <sup>15</sup> I know thy workes, that thou art

## RSV (1946) 1960

<sup>7</sup> "And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens.

<sup>8</sup> "I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name. <sup>9</sup> Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and learn that I have loved you. <sup>10</sup> Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth. <sup>11</sup> I am coming soon; hold fast what you have, so that no one may seize your crown. <sup>12</sup> He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name. <sup>13</sup> He who has an ear, let him hear what the Spirit says to the churches.'

<sup>14</sup> "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

<sup>15</sup> "I know your works: you are neither cold nor hot.

## TYNDALE (1525) 1535

I wolde thou were colde or hotte. <sup>16</sup> So then because thou arte bitwene bothe, and nether coulde ner hot, I will spew the oute of my mouth: <sup>17</sup> because thou arte riche and incresyd with goodes, and haste nede of nothings, and knowest not how thou arte wretched and miserable, poore, blinde and nakyd. <sup>18</sup> I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment that thou mayste be clothed, that thy filthy nakednes do not appere: and anoynt thine eyes with eye salve, that thou mayste se.

<sup>19</sup> As many as I love, I rebuke and chasten. Befervent therfore and repcnt. <sup>20</sup> Beholde I stonde at the dore and knocke. Yf eny man heare my voyce and open the dore, I will come in unto him and will suppe with him, and he with me. <sup>21</sup> To him that overcommeth, will I graunte to syt with me in my seate even as I overcame and have sytten with my father, in his seate. <sup>22</sup> Let him that hath eares, heare what the sprete sayth unto the congregacions.

**4** After this he loked, and beholde a dore was open in heaven and the fyrste voyce which I hearde, was as it were of a trompet talkinge with me which sayde: come up hydder, and I will shewe the thinges which must be fulfilled here after. <sup>2</sup> And immediatly I was in the sprete: and beholde a seate was put in heaven, and one sate on the seate. <sup>3</sup> And he that sat, was to loke upon, lyke unto a jasper stone and asardyne stone: And ther was a rayne bowe

## RHEIMS 1582

were colde, or hote. <sup>16</sup> But because thou art lukewarme, and neither cold nor hote, I wil begin to vomite thee out of my mouth. <sup>17</sup> Because thou saiest, That I am riche, and enriched, and lacke nothing: and knowest not that thou art a miser, and miserable, and poore, and blinde, and naked. <sup>18</sup> I counsel thee to bye of me gold fire-tryed, that thou maiest be made riche: and maiest be clothed in white garments, that the confusion of thy nakednes appeare not: and with eie-salve anoint thine eies, that thou maiest see. <sup>19</sup> I, whom I love, do rebuke and chastise. Be zelous therfore and doe penance. <sup>20</sup> Behold I stand at the doore and knocke. if any man shal heare my voice, and open the gate, I wil enter in to him, and wil suppe with him, and he with me. <sup>21</sup> He that shal overcome, I wil give unto him to sitte with me in my throne: as I also have overcome, and have sitten with my father in his throne. <sup>22</sup> He that hath an eare, let him heare what the Spirit saith to the Churches.

**4** After these thinges I looked, and behold a doore open in heaven, and the first voice which I heard, was as it were of a trompet speaking with me, saying, Come up hither, and I wil shew thee the thinges which must be done quickly after these. <sup>2</sup> Immediatly I was in spirit: and behold there was a seate sette in heaven, and upon the seate one sitting. <sup>3</sup> And he that sate, was like in sight, to the Jasper stone, and the Sardine: and there was a raine-bow round about the seate, like to the sight of an

## GREAT BIBLE (1539) 1540

wolde thou were colde or hotte. <sup>16</sup> So then because thou arr betwene bothe, and nether colde ner hote, I wyll spewe the out of my mouth, <sup>17</sup> because thou sayest: I am ryche and incresyd wyth goodes, and have nede of nothyng, and knowest not, how thou art wretched and myserable, and poore, and blynde and nakyd. <sup>18</sup> I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not appeare, and anoynt thine eyes wyth eye salve that thou mayste se.

<sup>19</sup> As many as I love, I rebuke, and chasten, Be fervent therfore, and repent. <sup>20</sup> Beholde, I stande at the dore, and knocke. If eny man heare my voyce, and open the dore, I wyll come in to hym, and wyll suppe with hym, and he with me. <sup>21</sup> To hym that overcommeth wyll I graunte to syt with me in my seate, even as I overcam, and have sytten with my father in his seate. <sup>22</sup> Lett hym that hath eares heare, what the sprete sayth unto the congregacyons.

**4** After this I loked, and beholde a dore was open in heaven, and the fyrst voyce whych I hearde, was as it were of a trompett talkynge wyth me, whych sayde: come up hyther, and I wyll shewe the thynges: whych must be fulfilled hereafter. <sup>2</sup> And immediatly I was in the sprete: and beholde, a seate was sett in heaven, and one sate on the seate. <sup>3</sup> And he that sat, was to loke upon, lyke

## KJ (1611) 1873

thou wert cold or hot. <sup>16</sup> So *then* because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. <sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: <sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes *with* eyesalve, that thou mayest see. <sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door, and knock: if any *man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. <sup>21</sup> To him that overcometh will I grant to sit with me in my throne, *even* as I also overcame, and am set down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

**4** After this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard *was* as it *were* of a trumpet talking with me; which said, Come up hither, and I will shew thee *things* which must be hereafter. <sup>2</sup> And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne. <sup>3</sup> And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight

## GENEVA BIBLE (1560) 1562

wolde thou werest colde or hote. <sup>16</sup> Therefore, because thou art luke warme, and nether colde nor hote, it wil come to passe, that I shal spewe thee out of my mouth. <sup>17</sup> For thou saist, I am riche and increased with goods, and have nede of nothing, and knowest not how thou art wretched and miserable and poore, and blinde, and naked. <sup>18</sup> I counsel thee to bie of me golde tryed by the fyre, that thou maiest be made riche, and white raiment, that thou maiest be clothed and that thy filthie nakednes do not appeare: and anoint thine eyes with eye salve, that thou maist se. <sup>19</sup> As manie as I love, I rebuke and chasten: be zealous therefore and amende. <sup>20</sup> Beholde, I stand at the dore, and knocke. If anie man heare my voyce and open the dore, I wil come in unto him, and wil suppe with him, and he with me. <sup>21</sup> To him that overcometh, wil I grante to sit with me in my throne, even as I over came, and sit with my Father in his throne. <sup>22</sup> Let him that hathe an eare, heare what the Spirit saith unto the Churches.

**4** After this I loked, and beholde, a dore was open in heaven, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come up hither, and I wil shewe thee things which must be done hereafter. <sup>2</sup> And immediatly I was (ravished) in the spirit and beholde, a throne was set in heaven, and one sate upon the throne. <sup>3</sup> And he that sate, was to loke upon, like unto a jasper stone, and a sardine, and there (was) a raine bowe rounde

## (RV 1881) ASV 1901

wert cold or hot. <sup>16</sup> So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. <sup>17</sup> Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: <sup>18</sup> I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. <sup>19</sup> As many as I love, I reprove and chasten: be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. <sup>21</sup> He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

**4** After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. <sup>2</sup> Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; <sup>3</sup> and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round

## BISHOPS' BIBLE (1568) 1602

neither cold nor hot: I would thou were cold or hot. <sup>16</sup> So then because thou art luke warme, and neither colde nor hot, I wil spew thee out of my mouth: <sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have neede of nothing: and knowest not howe that thou art wretched, and miserable and poore, and blinde, and naked. <sup>18</sup> I counsell thee to buy of me golde tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, that thy filthy nakednesse doe not appeare, and annoynt thine eyes with eye salve, that thou mayest see. <sup>19</sup> As many as I love, I rebuke and chasten, be fervent therefore, and repent. <sup>20</sup> Beholde, I stand at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will suppe with him, and he with me. <sup>21</sup> To him that overcommeth, will I graunt to sit with mee in my Throne, even as I overcame, and have sitten with my Father in his Throne. <sup>22</sup> Let him that hath an eare, heare what the Spirit saith unto the Churches.

**4** After this I looked, and beholde, a doore was open in heaven: and the first voyce which I heard, was as it were of a Trumpet, talking with me, which saide, Come up hither, and I will shew thee things which must be fulfilled hereafter. <sup>2</sup> And immediatly I was in the spirit: and behold, a Throne was set in heaven, and *one* sate on the Throne. <sup>3</sup> And he that sate was to looke upon like a Jasper stone, and a Sardine stone: and there was a rainebow

## RSV (1946) 1960

Would that you were cold or hot! <sup>16</sup> So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. <sup>17</sup> For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup> Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see. <sup>19</sup> Those whom I love, I reprove and chasten: so be zealous and repent. <sup>20</sup> Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me. <sup>21</sup> He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne. <sup>22</sup> He who has an ear, let him hear what the Spirit says to the churches.' "

**4** After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up hither, and I will show you what must take place after this." <sup>2</sup> At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! <sup>3</sup> And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that

## TYNDALE (1525) 1535

aboute the seate, in syght lyke to an emeralde. <sup>4</sup> And aboute the seate were. xxiiii. \* seates. And upon the seates. xxiiii. elders sittinge clothed in white rayment, and had on their heddes crounes of gold.

<sup>5</sup> And out of the seate proceded lightnings, and thundringes, and voyces, and ther were vii. lampes of fyre, burninge before the seate, which are the vii. spretes of God. <sup>6</sup> And before the seate ther was a see of glasse lyke unto cristall, and in the myddes of the seate, and rounde aboute the seate were. iiiii. bestes full of eyes before and behinde. <sup>7</sup> And the fyrst best was lyke a lyon, the seconde beste lyke a calfe, and the thyrde beste had a face as a man, and the fourthe beste was lyke a flyinge egle. <sup>8</sup> And the. iiiii. bestes had eche one of them. vi. winges about him, and they were full of eyes with in. And And \* they had no reste daye nether nyght sayinge: Holy, holy, holy, Lorde God almighty, which was, and is, and is to come.

<sup>9</sup> And when those bestes gave glory and honour and thanks to him that sate on the seate, which liveth for ever and ever: <sup>10</sup> the. xxiiii. elders fell doune before him that sat on the trone, and worshipped him that liveth for ever, and caste their crounes before the trone sayinge: <sup>11</sup> thou arte worthy Lorde to receave glory and honoure, and power, for thou haste created all thinges, and for thy willes sake they are, and were created.

## RHEIMS 1582

Emeraud. <sup>4</sup> And round about the seate, foure and twentie seates: and upon the thrones, foure and twentie seniors sitting, clothed about in white garmentes, and on their heades crownes of gold.

<sup>5</sup> And from the throne proceeded lightnings, and voices, and thunders: and seven lampes burning before the throne, which are the seven Spirites of God. <sup>6</sup> And in the sight of the seate, as it were a sea of glasse like to crystall: and in the middes of the seate and round about the seate foure beastes ful of eies before and behind. <sup>7</sup> And the first beast, like to a lion: and the second beast, like to a calfe: and the third beast, having the face as it were of a man: and the fourth beast, like to an egle flying. <sup>8</sup> And the foure beastes, every one of them had sixe winges round about: and within they are ful of eies. and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which shal come. <sup>9</sup> And when those beastes gave glorie and honour and benediction to him that sitteth upon the throne, that liveth for ever and ever: <sup>10</sup> the foure and twentie seniors fel doune before him that sitteth in the throne, and adored him that liveth for ever and ever, and cast their crownes before the throne, saying, <sup>11</sup> Thou art worthie O Lord our God to receive glorie and honour and power: because thou hast created al thinges, and for thy wil they were and have been created.

## GREAT BIBLE (1539) 1540

unto a Jasper stone and a Sardyne stone. <sup>4</sup> And ther was a rayne bowe aboute the seate, in syght lyke to an Emeralde. And aboute the seate were. xxiiii. seates. And upon the seates. xxiiii. elders syttyng. clothed in whyte rayment, and had on theyr heades crownes of golde.

<sup>5</sup> And out of the seate proceded lyghtnynges, and thundrynges, and voyces, and ther were seven lampes of fyre, burnynge before the seate, whych are the seven spretes of God, <sup>6</sup> And before the seate ther was a see of glasse, lyke unto Cristal, and in the myddes of the seate, and rounde about the seate were foure beastes full of eyes before and behynde. <sup>7</sup> And the fyrst beast was lyke a lyon, and the seconde beaste lyke a calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flyinge Egle. <sup>8</sup> And the foure beastes had eche one of them. vi. wynges about hym, and they were full of eyes with in. And they had no rest daye nether nyght saying. Holy, holy, holy, Lord God almyghty, whych was, and is, and is to come.

<sup>9</sup> And when those beastes gave glory and honour and thanks to hym that sate on the seate, (which lyveth for ever and ever) <sup>10</sup> the. xxiiii. elders fell doune before hym that sat on the trone and worshypped hym that lyveth for ever and cast theyr crounes before the trone saying: <sup>11</sup> thou arte worthy o Lord (*onre God*) to receave glory, and honoure, and power, for thou hast created all thynges, and for thy willes sake they are, and were created.

## KJ (1611) 1873

like unto an emerald. <sup>4</sup> And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. <sup>5</sup> And out of the throne proceeded lightnings and thunders and voices: and *there were* seven lamps of fire burning before the throne, which are the seven spirits of God. <sup>6</sup> And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. <sup>7</sup> And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. <sup>8</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup> And when *those* beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup> the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created *all things*, and for thy pleasure they are and were created.

## GENEVA BIBLE (1560) 1562

about the throne in sight like to an emeraude. <sup>4</sup> And rounde about the throne (were) foure and twentie seates, and upon the seates I sawe foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde. <sup>5</sup> And out of the throne proceded lightnings, and thundrings, and voyces, and there were seven lampes of fyre, burning before the throne, which are the seven spirits of God. <sup>6</sup> And before the throne there (was) a sea of glasse like unto cristal: and in the middes of the throne, and rounde about the throne (were) foure beastes full of eyes before and behinde. <sup>7</sup> And the first beast (was) like a lion, and the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast (was) like a flying egle. <sup>8</sup> And the foure beastes had eche one of them six wings about him, and they were ful of eyes within, and they ceased not day nor night saying, Holie, holie, holie Lord GOD almightie, which Was, and Which is and Which is to come. <sup>9</sup> And when those beastes gave glorie, and honour, and thanks to him that sate on the throne, which liveth for ever and ever, <sup>10</sup> The foure and twentie elders fell downe before him that sate on the throne, and worshipped him, that liveth for ever more, and cast their crownes before the throne, saying, <sup>11</sup> Thou art worthie, o Lord, to receive glorie and honour, and power: for thou hast created all things, and for thy willes sake they are, and have bene created,

## (RV 1881) ASV 1901

about the throne, like an emerald to look upon. <sup>4</sup> And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. <sup>5</sup> And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; <sup>6</sup> and before the throne, as it were a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. <sup>7</sup> And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. <sup>8</sup> And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy, *is* the Lord God, the Almighty, who was and who is and who is to come.

<sup>9</sup> And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, <sup>10</sup> the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying,

<sup>11</sup> Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

## BISHOPS' BIBLE (1568) 1602

about the Throne, in sight like unto Emeralde. <sup>4</sup> And about the Throne were foure and twentie seates, and upon the seates I saw foure and twentie Elders sitting, clothed in white raiment, and they had on their heads crownes of golde. <sup>5</sup> And out of the throne doe proceede lightnings, and thundrings, and voyces: and there were seven lampes of fire burning before the Throne, which are the seven Spirits of God. <sup>6</sup> And before the Throne there was a sea of glasse, like unto Chrystall: and in the midst of the throne, and round about the Throne, were foure beastes full of eyes before and behinde. <sup>7</sup> And the first beast was like a Lion, and the second beast like a Calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying Egle. <sup>8</sup> And the foure beastes had eche of them sixe wings about him, and they were full of eyes within, and they had no rest day neither night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup> And when those beastes gave glory and honour, and thanks to him that sate on the Throne, which liveth for ever and ever, <sup>10</sup> The foure and twentie Elders fell downe before him that sate on the Throne, and worshipped him that liveth for ever and ever, and cast their crownes before the Throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory, and honour and power: for thou hast created al things, and for thy pleasures sake they are and were created.

## RSV (1946) 1960

looked like an emerald. <sup>4</sup> Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. <sup>5</sup> From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; <sup>6</sup> and before the throne there is as it were a sea of glass, like crystal.

And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: <sup>7</sup> the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. <sup>8</sup> And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing,

"Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"

<sup>9</sup> And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives for ever and ever, <sup>10</sup> the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing,

<sup>11</sup> "Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created."

## TYNDALE (1525) 1535

**5** And I sawe in the ryght honde of him, that sat in the trone, a boke written with in and on the backside, sealed with. vii. seales. <sup>2</sup> And I sawe a stronge angell which cried with a lowde voyce: Who is worthy to open the boke, and to lose the seales ther of. <sup>3</sup> And no man in heaven ner in erth, nether under the erth, was able to open the boke, nether to loke theron. <sup>4</sup> And I wepte moche, because no man was founde worthy to open and to rede the boke, nether to loke theron.

<sup>5</sup> And one of the elders sayde unto me: wepe not: Beholde a lyon beinge of the tribe of Juda, the rote of David, hath obtayned to open the boke, and to lose the. vii. seales ther of. <sup>6</sup> And I behelde, and lo in the myddes of the seate, and of the. iiiii. bestes, and in the myddes of the elders, stode a lambe as though he had bene killed, which had. vii. hornes and. vii. eyes, which are the spretes of God, sent into all the worlde. <sup>7</sup> And he came and toke the boke oute of the ryght honde of him that sate upon the seate.

<sup>8</sup> And when he had taken the boke, the. iiiii. bestes and. xxiiii. elders fell doune before the lambe, havinge harpes and golden vialles full of odoures, which are the prayers of saynctes <sup>9</sup> and they songe a newe songe sayinge: thou art worthy to take the boke, and to open the seales ther

## RHEIMS 1582

**5** And I saw in the right hand of him that sate upon the throne, a booke written within and without, sealed with seven seales. <sup>2</sup> And I saw a strong Angel, preaching with a loude voice, Who is worthie to open the booke, and to loose the seales thereof? <sup>3</sup> And no man was able neither in heaven nor in earth, nor under the earth, to open the booke, nor looke on it. <sup>4</sup> And I wept much because no man was found worthe to open the booke, nor to see it. <sup>5</sup> And one of the seniors said to me, Weepe not: behold the lion of the tribe of Juda, the roote of David, hath wonne, to open the booke, and to loose the seven seales thereof.

<sup>6</sup> And I saw, and behold in the middes of the throne and of the foure beastes and in the middes of the seniors, a Lambe standing as it were slaine, having seven hornes and seven eies; which are the seven spirites of God, sent into al the earth. <sup>7</sup> And he came, and received the booke out of the right hand of him that sate in the throne. <sup>8</sup> And when he had opened the booke, the foure beastes and the foure and twentie seniors fel before the Lambe, having every one harpes, and golden vials ful of odours, which are the praiers of sainctes: <sup>9</sup> and they sang a new canticle, saying, Thou art worthie o Lord to take the booke, and to open the seales thereof: because thou wast slaine, and hast redeemed us to God in thy blood out of every tribe and

## GREAT BIBLE (1539) 1540

**5** And I sawe in the ryght hande of hym that sat in the trone, a boke written with in and on the backsye, sealed with seven seales. <sup>2</sup> And I sawe a stronge angell, which preached with a lowde voyce: Who is worthy to open the boke, and to lose the seales therof. <sup>3</sup> And no man in heaven ner in erth nether under the erth, was able to open the boke, nether to loke theron. <sup>4</sup> And I wepte moch because no man was founde worthy to open and to reade the boke, nether to loke theron.

<sup>5</sup> And one of the elders sayde unto me wepe not: Beholde, a lyon of the trybe of Juda, the rote of David, hath obtayned to open the boke, and to lose the seven seales therof. <sup>6</sup> And I behelde, and lo, in the myddes of the seate, and of the foure bestes, and in the myddes of the elders, stode a lambe as though he had bene kylled, havynge seven hornes, and seven eyes, whych are the seven spretes of God, sent into all the worlde. <sup>7</sup> And he came, and toke the boke out of the ryght hande of him that sate upon the seate.

<sup>8</sup> And when he had taken the boke, the foure beastes and. xxiiii. elders fell downe before the lambe, havynge (every one of them) harpes and golden vialles full of odoures, which are the prayers of saynctes, <sup>9</sup> and they songe a new songe, saying: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed us by thy blood out of all kynredes, and

## KJ (1611) 1873

**5** And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And no *man* in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup> And I wept much, because no *man* was found worthy to open and to read the book, neither to look thereon. <sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. <sup>6</sup> And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as *it had been* slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one *of them* harps, and golden vials full of odours, which are the prayers of saints. <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and

## GENEVA BIBLE (1560) 1562

5 And I sawe in the right hand of him that sate upon the throne, a Boke written with, and on the backside, sealed with seven seales. <sup>2</sup> And I saue\* a strong Angel which preached with a loude voyce, Who is worthie to open the boke, and to lose the seales thereof? <sup>3</sup> And no man in heaven, nor in earth, nether under the earth, was able to open the Boke nether to loke thereon. <sup>4</sup> Then I wept muche, because no man was founde worthie to open, and to reade the Boke, nether to loke thereon. <sup>5</sup> And one of the elders said unto me, Wepe not: beholde, the lion which is of the tribe of Juda, the rote of David, hathe obtained to open the Boke, and to lose the seven seales thereof. <sup>6</sup> Then I behelde, and lo, in the middes of the throne, and of the foure beasts, and in the middes of the elders, stode a Lambe as thogh he had bene killed, which had seven hornes and seven eyes, which are the seven, spirits of God, sent into all the worlde. <sup>7</sup> And he came, and toke the Boke out of the right hand of him that sate upon the throne. <sup>8</sup> And when he had taken the Boke, the foure beasts and the foure and twentie elders fell downe before the Lambe, having everie one harpes and golden viales full of odours, which are the prayers of the Saintes. <sup>9</sup> And they sung a new song, saying, Thou art worthie to take the Boke, and to open the seales thereof because thou wast killed, and hast redemed us to God by thy blood out of everie kinred, and tongue, and people, and

## (RV 1881) ASV 1901

5 And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. <sup>4</sup> And I wept much, because no one was found worthy to open the book, or to look thereon: <sup>5</sup> and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof. <sup>6</sup> And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the <sup>9</sup>seven Spirits of God, sent forth into all the earth. <sup>7</sup> And he came, and he taketh it out of the right hand of him that sat on the throne. <sup>8</sup> And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sing a new song, saying,

Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every

## BISHOPS' BIBLE (1568) 1602

5 And I saw in the right hand of him that sate on the Throne, a booke written within, and on the backside, sealed with seven seales. <sup>2</sup> And I sawe a strong Angel preaching with a lowd voyce, Who is worthy to open the Booke, and to loose the seales thereon? <sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the booke, neither to looke thereon. <sup>4</sup> And I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon. <sup>5</sup> And one of the Elders sayeth unto mee, Weepe not: behold, that Lion that is of the tribe of Juda, the roote of David, hath obtained to open the Booke, and to loose the seven seales thereon. <sup>6</sup> And I behelde, and loe, in the middes of the Throne, and of the foure beastes, and in the mids of the Elders stood a Lambe as though he had bene killed, having seven hornes and seven eyes, which are the seven Spirits of God, sent into all the earth. <sup>7</sup> And hee came, and tooke the Booke out of the right hande of him that sate upon the Throne. <sup>8</sup> And when hee had taken the Booke, the foure beastes and foure and twentie Elders fell downe before the Lambe, having every one of them harpes and golden vials full of odours, which are the prayers of Saints: <sup>9</sup> And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof: for thou wast killed, and hast redeemed us to God by thy blood, out of all kin-

## RSV (1946) 1960

5 And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; <sup>2</sup> and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" <sup>3</sup> And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. <sup>4</sup> and I wept much that no one was found worthy to open the scroll or to look into it. <sup>5</sup> Then one of the elders said to me, "Weep not; lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

<sup>6</sup> And between the throne and the four living creatures and among the elders, I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth: <sup>7</sup> and he went and took the scroll from the right hand of him who was seated on the throne. <sup>8</sup> And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; <sup>9</sup> and they sang a new song, saying,

"Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God  
from every tribe and tongue and people and nation,

\* Some ancient authorities omit *seven*.

## TYNDALE (1525) 1535

of: for thou wast kylled, <sup>10</sup> and hast redemed us by thy bloud out of all kynredes, and tonges, and people, and nacions, and hast made us unto oure God, kynges and Prestes, and we shall raygne on the erth.

<sup>11</sup> And I behelde, and I herd the voyce of many angels about the trone, and about the bestes and the elders, and I herde thousand thousandes, <sup>12</sup> sayinge with a lowde voyce: Worthy is the lambe that was killed to receave power, and riches, and wysdome, and strenghte, and honour, and glory, and blessinge. <sup>13</sup> And all creatures which are in heaven, and on the erth, and under the erth, and in the see, and all that are in them, herd I sayinge: blessinge, honour, glory, and power be unto him that sitteth upon the seate, and unto the lambe for evermore. <sup>14</sup> And the. liii. bestes sayd: Amen And the. xxiiii. elders fell upon their faces, and worshipped him that liveth for ever more.

**6** And I sawe when the lambe opened one of the seales, and I herde one of the liii. bestes saye, as it were the noyse of thonder, come and se: <sup>2</sup> and I sawe. And beholde ther was a whyte horsse, and he that sat on him, had a bowe, and a croune was geven unto him, and he went

## RHEIMS 1582

tonge and people and nation, <sup>10</sup> and hast made us to our God a kingdom and priestes, and we shal reigne upon the earth.

<sup>11</sup> And I looked, and heard the voice of many Angels round about the throne, and of the beasts and of the seniors: and the number of them was thousandes of thousandes, <sup>12</sup> saying with a loud voice, The Lambe that was slaine, is worthie to receive power, and divinitie, and wisdom, and strength, and honour, and glorie, and benediction. <sup>13</sup> And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: al did I heare saying. To him that sitteth in the throne, and to the Lambe, benediction and honour and glorie and power for ever and ever. <sup>14</sup> And the foure beasts said, Amen. And the foure and twentie seniors fel on their faces: and adored him that liveth for ever and ever.

**6** And I saw that the Lambe had opened one of the seven seales, and I heard one of the foure beasts, saying, as it were the voice of thunder, Come, and see. <sup>2</sup> And I saw: And behold a white horse, and he that sate upon him had a bow, and there was a crowne given him, and he went forth conquering that he might conquer.

## GREAT BIBLE (1539) 1540

tonges, and people, and nacyns, <sup>10</sup> and hast made us unto oure God, kynges, and prestes, and we shall raygne on the erth.

<sup>11</sup> And I behelde, and I hearde the voyce of many angels about the trone, and about the beaste and the elders, and I hearde thousand thousandes, <sup>12</sup> saying with a lowde voyce: Worthy is the lambe that was kylled to receave power, and ryches, and wysdome, and strength, and honour, and glory, and blessinge. <sup>13</sup> And all the creatures whych are in heaven, and on the erth, and under the erth, and in the see, and all that are in them, herde I sayinge, blessing, glory, and power be unto hym that sytteth upon the seate, and unto the lambe for evermore. <sup>14</sup> And the foure beastes sayd: Amen. And the. xxiiii. elders fell upon their faces, and worshipped hym that lyveth for evermore.

**6** And I sawe, when the lambe opened one of the seales, and I herde one of the foure beastes saye, as it were the noyse of thonder: come and se: <sup>2</sup> and I sawe. And beholde ther was a whyte horsse: and he that sat on hym, had a bowe, and a crowne was geven unto hym, and

## KJ (1611) 1873

people, and nation; <sup>10</sup> and hast made us unto our God kings and priests: and we shall reign on the earth.

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. <sup>14</sup> And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

**6** And I saw when the Lamb opened one of the seals, and I heard, as *it were* the noise of thunder, one of the four beasts saying, Come and see. <sup>2</sup> And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

## GENEVA BIBLE (1560) 1562

nation, <sup>10</sup> And hast made us unto our God Kings and Priests, and we shal reigne on the earth. <sup>11</sup> Then I behelde, and I heard the voyce of manie Angels rounde about the throne and (about) the beasts and the elders, and there (were) thousand thousands, <sup>12</sup> Saying with a loude voyce, Worthie is the Lambe that was killed to receive power and riches, and wisdom, and strength, and honour, and glorie, and praise. <sup>13</sup> And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I, saying Praise and honour, and glorie, and power (be) unto him, that sitteth upon the throne, and unto the Lambe for evermore, <sup>14</sup> And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liveth for ever more.

6 After, I behelde when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as (it were) the noyce of thunder, Come and se. <sup>2</sup> Therefore I behelde, and lo, there (was) a white horse, and he that sate on hym, had a bowe, and a crowne was given unto hym, and he went forthe conquering that he might over-

## (RV 1881) ASV 1901

tribe, and tongue, and people, and nation, <sup>10</sup> and madest them *to be* unto our God a kingdom and priests; and they reign upon the earth.

<sup>11</sup> And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> saying with a great voice,

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

<sup>13</sup> And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honor, and the glory, and the dominion, for ever and ever.

<sup>14</sup> And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.<sup>h</sup> <sup>2</sup> And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

## BISHOPS' BIBLE (1568) 1602

reds, and tongues, and peoples, and nations: <sup>10</sup> And hast made us unto our God Kings and Priests, and we shall reigne on the earth. <sup>11</sup> And I behelde, and I heard the voyce of many Angels about the Throne, and *about* the beastes and the Elders, and heard thousande thousands, <sup>12</sup> Saying with a lowd voyce, Worthy is the Lambe that was killed to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power be unto him that sitteth upon the Throne, and unto the Lambe for evermore. <sup>14</sup> And the foure beasts said, Amen. And the foure and twentie Elders fell upon their faces, and worshipped him that liveth for evermore.

6 And I sawe when the Lambe opened one of the seals, and I heard one of the foure beastes say, as it were the noyse of thunder, Come and see. <sup>2</sup> And I saw, and beholde, *there was* a white horse, and hee that sate on him had a bow, and a crowne was given unto him, and he

## RSV (1946) 1960

<sup>10</sup> and hast made them a kingdom and priests to our God, and they shall reign on earth."

<sup>11</sup> Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, <sup>12</sup> saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" <sup>13</sup> And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, "To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!" <sup>14</sup> And the four living creatures said, "Amen!" and the elders fell down and worshiped.

6 Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" <sup>2</sup> And I saw, and behold, a white horse, and its rider had a bow; and a crown was given to him, and he went out conquering and to conquer.

<sup>h</sup> Some ancient authorities add *and see*.

## TYNDALE (1525) 1535

forth conqueringe and for to overcome. <sup>3</sup> And when he opened the seconde seale, I herde the seconde beste saye: come and se. <sup>4</sup> And ther went out another horsse that was red, and powers was geven to him that satte theron: to take peace from the erth, and that they shuld kyll one another. And ther was geven unto him a great swearde.

<sup>5</sup> And when he opened the thyrd seale, I herde the thyrd beste saye: come and se. And I behelde, and lo, a blacke hors: and he that sate on him, had a payre of balances in his honde. <sup>6</sup> And I herd a voyce in the myddes of the. iiii. bestes saye: a measure of whete for a peny, and iii. measures of barly for a peny: and oyle and wyne se thou hurte not.

<sup>7</sup> And when he opened the fourthe seale, I herde the voyce of the fourthe beste saye: come and se: <sup>8</sup> and I loked. And beholde a grene horsse, and his name that sate on him, was deeth, and hell folowed after him, and power was geven unto them over the fourthe parte of the erth, to kyll with swearde, and with hunger, and with deeth that cometh of vermen of the erth.

<sup>9</sup> And when he opened the fifte seale, I sawe under the aultre, the soules of them that were kylled for the worde of God, and for the testimony which they had, <sup>10</sup> and they cried with a lowde voyce sayinge: How longe tariest thou Lorde holy and true, to judge and to avenge oure

## RHEIMS 1582

<sup>3</sup> And when he had opened the second seale, I heard the second beast, saying, Come, and see. <sup>4</sup> And there went forth an other horse, redde: and he that sate thereon, to him it was given that he should take peace from the earth, and that they should kil one an other, and a great sword was given to him.

<sup>5</sup> And when he had opened the third seale, I heard the third beast, saying, Come, and see. And behold a blacke horse, and he that sate upon him, had a balance in his hand. <sup>6</sup> And I heard as it were a voice in the middes of the foure beastes saying: Two poundes of wheate for a penie, and thrise two poundes of barley for a penie, and wine and oile hurt thou not. <sup>7</sup> And when he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, and see. <sup>8</sup> And behold a pale horse: and he that sate upon him, his name was death, and hel folowed him. and power was given to him over the foure partes of the earth, to kil with sword, with famine, and with death, and with beastes of the earth.

<sup>9</sup> And when he had opened the fifth seale: I saw under the altar the soules of them that were slaine for the word of God, and for the testimonie which they had. <sup>10</sup> And they cried with a loude voice, saying, How long Lord, holy and true, judgest thou not and revengest thou not our

## GREAT BIBLE (1539) 1540

he went forth conquering and for to over come. <sup>3</sup> And when he had opened the seconde seale. I herde the seconde beaste, saye: come and se. <sup>4</sup> And ther went out another horsse that was redd, and power was geven to hym that satt theron, to take peace from the erth, and that they shuld kyll one another. And ther was geven unto hym a great swearde.

<sup>5</sup> And when he had opened the thyrd seale I herde the thyrd beaste saye, come and se. And I behelde, and lo, a black horsse: and he that sate on him, had a payre of balances in his hande. <sup>6</sup> And I herde a voyce in the myddes of the foure beastes, saye: a measure of whete for a peny, and thre measures of barly for a peny and oyle and wyne se thou hurte not. <sup>7</sup> And when he had opened the fourth seale, I herde the voyce of the fourth beaste saye, come and se: and <sup>8</sup> I looked. And behold a pale horsse: and his name that sate on him was deeth, and hell folowed after hym, and power was geven unto them over the fourth parte of the erth, to kyll wyth swearde, and wyth hunger, and wyth deeth that commeth of vermen of the erth.

<sup>9</sup> And when he had opened the fyft seale, I saw under the aultre the soules of them that were kylled for the worde of God, and for the testimony whych they had, <sup>10</sup> and they cryed with a lowde voyce, sayinge: How longe taryest thou Lord, holy and true, to judge and to avenge oure bloud on

## KJ (1611) 1873

<sup>3</sup> And when he had opened the second seal, I heard the second beast say, Come and see. <sup>4</sup> And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

<sup>5</sup> And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. <sup>6</sup> And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

<sup>7</sup> And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. <sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him *was* Death, and Hell followed with him. And power was given <sup>¶</sup>unto them over the fourth *part* of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup> and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood

¶ Or, to him.

## GENEVA BIBLE (1560) 1562

come. <sup>3</sup> And when he had opened the seconde seale, I heard the seconde beast say, Come and se. <sup>4</sup> And there went out another horse (that was) red, and power was given to him that sate thereon, to take peace from the earth and that they shulde kill one another, and there was given unto him a great sworde. <sup>5</sup> And when he had opened the thirde seale, I heard the third beast say Come and se. Then I behelde, and lo, a blacke horse, and he that sate on him, had bal-ances in his hand. <sup>6</sup> And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not. <sup>7</sup> And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and se. <sup>8</sup> And I loked, and beholde, a pale horse, and his name that sate on him was Death, and Hel followed after him, and power was given unto them over the fourth parte of the earth, to kill with sworde, and with honger, and with death, and with the beasts of the earth. <sup>9</sup> And when he had opened the fift seale, I sawe under the altar the soules of them, that were killed for the worde of God, and for the testimonie whiche they mainteined. <sup>10</sup> And they cryed with a lowde voyce saying How long, Lorde, holie and true! doest not thou judge and avenge our blood on them that dwell on the

## (RV 1881) ASV 1901

<sup>3</sup> And when he opened the second seal, I heard the second living creature saying, Come.<sup>h</sup> <sup>4</sup> And another horse came forth, a red horse: and to him that sat thereon it was given to take <sup>i</sup>peace from the earth, and that they should slay one another: and there was given unto him a great sword.

<sup>5</sup> And when he opened the third seal, I heard the third living creature saying, Come.<sup>h</sup> And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. <sup>6</sup> And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

<sup>7</sup> And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.<sup>h</sup> <sup>8</sup> And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

<sup>9</sup> And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: <sup>10</sup> and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our

## BISHOPS' BIBLE (1568) 1602

went forth conquering, and for to overcome. <sup>3</sup> And when he had opened the second seale, I heard the second beast say, Come and see. <sup>4</sup> And there went out another horse that was red; and power was given to him that sate thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. <sup>5</sup> And when he had opened the thirde seale, I heard the thirde beast say, Come and see. And I beheld, and loe, a blacke horse: and he that sate on him had a paire of bal-ances in his hand. <sup>6</sup> And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penie, and three measures of barley for a penie, and oile and wine see thou hurt not. <sup>7</sup> And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see. <sup>8</sup> And I looked, and behold a pale horse, and his name that sate on him was death, and hell followed with him: and power was given unto him over the fourth part of the earth, to kil with sword, and with hunger, and with death. and with the beastes of the earth. <sup>9</sup> And when he had opened the fifth seale, I saw under the Altar the souls of them that were killed for the word of God, and for the testimonie which they had. <sup>10</sup> And they cried with a lowde voice, saying, Howe long *tariest* thou Lord holy and true, to judge and to avenge our blood on them that dwell on

## RSV (1946) 1960

<sup>3</sup> When he opened the second seal, I heard the second living creature say, "Come!" <sup>4</sup> And out came another horse, bright red; its rider was permitted to take peace from the earth, so that men should slay one another; and he was given a great sword.

<sup>5</sup> When he opened the third seal, I heard the third living creature say, "Come!" And I saw, and behold, a black horse, and its rider had a balance in his hand; <sup>6</sup> and I heard what seemed to be a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; but do not harm oil and wine!"

<sup>7</sup> When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" <sup>8</sup> And I saw, and behold, a pale horse, and its rider's name was Death, and Hades followed him; and they were given power over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.

<sup>9</sup> When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; <sup>10</sup> they cried out with a loud voice, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell

<sup>h</sup> Some ancient authorities add *and see*.

<sup>i</sup> Some ancient authorities read *the peace of the earth*.

## TYNDALE (1525) 1535

bloud on them that dwell on the erth? <sup>11</sup> And longe whyte garmentes were geven unto every one of them. And it was sayde unto them that they shuld reste for a lytle season untill the number of their felowes, and brethren, and of them that shulde be kylled as they were, were fulfilled.

<sup>12</sup> And I behelde when he opened the sixte seale, and lo ther was a great erth quake, and the sunne was as blacke as sacke clothe made of heare. And the mone waxed even as bloud: <sup>13</sup> and the starres of heaven fell unto the erth even as a figge tree casteth from her her figges, when she is shaken of a mighty winde. <sup>14</sup> And heaven vanissed away, as a scroll when it is rolled to gether. And all mountayns and yles, were moved out of their places. <sup>15</sup> And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the mighty men, and every bond man, and every free man, hyd them selves in dennes, and in rockes of the hylles: <sup>16</sup> and sayde to the hylles and rockes: fall on us, and hyde us from the presence of him that sitteth on the seate, and from the wrath of the lambe, <sup>17</sup> for the grete daye of his wrath is come, and who can endure it.

**7** And after that, I sawe, iiii. angels stonde on the. iiii. corners of the erth, holdinge the. iiii. wyndes of the erth, that the windes shuld not blowe on the erth, nether on the see, nether on eny tree. <sup>2</sup> And I sawe a nother angell ascende from the risinge of the sunne: which had the seale of the livinge God, and he cried with a loude voyce to the. iiii. angels (to whom power was geven to

## RHEIMS 1582

bloud of them that dwel on the earth? <sup>11</sup> And white stoles were given, to every one of them one: and it was said to them, that they should rest yet a litle time, til their fellow-servantes be complete, and their brethren, that are to be slaine even as they.

<sup>12</sup> And I saw, when he had opened the sixt seale, and behold there was made a great earth-quake, and the sunne became blacke as it were sacke cloth of heare: and the whole moone became as bloud: <sup>13</sup> and the starres from heaven fel upon the earth, as the figge tree casteth her greene figges when it is shaken of a great winde: <sup>14</sup> and heaven departed as a booke folded together and every hil, and ilandes were moved out of their places. <sup>15</sup> And the kinges of the earth, and princes, and tribunes, and the riche, and the strong, and every bond-man, and free-man hid them selves in the dennes and the rockes of mountaines. <sup>16</sup> And they say to the mountaines and the rockes: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lambe: <sup>17</sup> because the great day of their wrath is come, and who shal be able to stand?

**7** After these things I saw foure Angels standing upon the foure corners of the earth, holding the foure windes of the earth that they should not blow upon the land, nor upon the sea, nor on any tree. <sup>2</sup> And I saw an other Angel ascending from the rising of the sunne, having the signe of the living God: and he cried with a loud voice to the foure Angels, to whom it was given to hurt the earth

## GREAT BIBLE (1539) 1540

them that dwel on the erth? <sup>11</sup> And longe whyte garmentes were geven unto every one of them. And it was sayde unto them, that they shuld reste yet for a lytle season untill the number of theyr felowes, and brethren, and of them that shulde be kylled as they were, were fulfilled.

<sup>12</sup> And I behelde, when he had opened the syxt seale: and lo, ther was a great erthquake and the sunne was as blacke as sacke cloth made of heere. And the mone waxed all, even as bloud, <sup>13</sup> and the starres of heaven fell unto the erth, even as a fygge tree casteth from her untymely fygges, when she is shaken of a myghty wynde. <sup>14</sup> And heaven vanissed away, as a scroll when it is rolled to gether. And all mountaynes and yles, were moved out of theyr places. <sup>15</sup> And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and every bondman, and every free man, hyd them selves in dennes, and in rockes of the hylles: <sup>16</sup> and sayde to the hylles and rockes: fall on us, and hyde us from the presence of hym that sytteth on the seate, and from the wrath of the lambe: <sup>17</sup> for the grete daye of his wrath is come, and who is able to endure?

**7** And after that, I sawe. iiii. angels stande on the. iiii. corners of the erth holdynge the foure wyndes of the erth, that the wynde shuld not blowe on the erth, nether on the see, nether on eny tree.

<sup>2</sup> And I sawe another angell ascende from the rysynge of the sunne, which had the seale of the lyvyng God, and he cryed wyth a loude voyce to the foure Angels (to whom

## KJ (1611) 1873

on them that dwell on the earth? <sup>11</sup> And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

<sup>12</sup> And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; <sup>13</sup> and the stars of heaven fell unto the earth, *even* as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. <sup>14</sup> And the heaven departed as a scrole when it is rolled together; and every mountain and island were moved out of their places. <sup>15</sup> And the kings of the earth, and the great men, and the rich *men*, and the chief captains, and the mighty *men*, and every bondman, and every free *man*, hid themselves in the dens and in the rocks of the mountains; <sup>16</sup> and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup> for the great day of his wrath is come; and who shall he able to stand?

**7** And after these *things* I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. <sup>2</sup> And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels,

## GENEVA BIBLE (1560) 1562

earth? <sup>11</sup> And long white robes were given unto everie one, and it was said unto them, that they shulde rest for a litel ceason until their felow servants, and their brethren that shulde be killed even as they were, were fulfilled. <sup>12</sup> And I behelde when he had opened the sixt seale, and lo, there was a greate earthquake, and the sunne was as blacke as sackcloth of heere, and the moone was like blood. <sup>13</sup> And the starres of heaven fel unto the earth as a figge tre casteth her grene figges when it is shaken of a mightie winde. <sup>14</sup> And heaven departed away, as a scrole when it is rolled, and everie mountaine and yle were moved out of their places. <sup>15</sup> And the Kings of the earth, and the greate men and, the riche men, and the chief captaines and the mightie men, and everie bondman, and everie fre man, hid them selves in dennes, and among the rockes of the mountaines. <sup>16</sup> And said to the mountaines and rockes, Fal on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lambe. <sup>17</sup> For the great day of his wrath is come, and who can stand?

7 And after, that, I sawe foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the windes shulde not blowe on the earth, nether on the sea, nether on anie tre. <sup>2</sup> And I saw another Angel come up from the East, which had the seale of the living God, and he cryed with a loude voyce to the foure Angels to whome power was given to hurt the earth, and

## (RV 1881) ASV 1901

blood on them that dwell on the earth? <sup>11</sup> And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should <sup>3</sup> have fulfilled *their course*.

<sup>12</sup> And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; <sup>13</sup> and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. <sup>14</sup> And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. <sup>15</sup> And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; <sup>16</sup> and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup> for the great day of their wrath is come; and who is able to stand?

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. <sup>2</sup> And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it

<sup>3</sup> Some ancient authorities read *be fulfilled* in number.

## BISHOPS' BIBLE (1568) 1602

the earth? <sup>11</sup> And long white garments were given unto every one of them, and it was saide unto them that they should rest yet for a little season, until their felow servants, and their brethren that should be killed as they were, should be fulfilled. <sup>12</sup> And I behelde when hee had opened the sixth seale, and lo, there was a great earthquake, and the Sunne was as black as sackcloth made of haire, and the Moon waxed all even as blood. <sup>13</sup> And the starres of heaven fell unto the earth, even as a figge tree casteth her untimely figs when she is shaken of a mightie winde. <sup>14</sup> And heaven vanished away as a scrowle, when it is rolled together, and all mountaines and Iles were mooved out of their places. <sup>15</sup> And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and every bond man, and every free man, hid themselves in the dennes, and in the rockes of the hilles: <sup>16</sup> And said to the hils and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lambe: <sup>17</sup> For the great day of his wrath is come, and who is able to endure?

7 And after that, I saw foure angels standing on the foure corners of the earth, holding the foure winds of the earth, that the winde should not blow on the earth, neither on the sea, neither on any tree. <sup>2</sup> And I saw another angel ascending from the rising of the Sunne, having the seale of the living God: and he cried with a loud voice to the foure angels to whom power was given to hurt the

## RSV (1946) 1960

upon the earth?" <sup>11</sup> Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brethren should be complete, who were to be killed as they themselves had been.

<sup>12</sup> When he opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as sackcloth, the full moon became like blood, <sup>13</sup> and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale; <sup>14</sup> the sky vanished like a scroll that is rolled up, and every mountain and island was removed from its place. <sup>15</sup> Then the kings of the earth and the great men and the generals and the rich and the strong, and every one, slave and free, hid in the caves and among the rocks of the mountains, <sup>16</sup> calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb: <sup>17</sup> for the great day of their wrath has come, and who can stand before it?"

7 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. <sup>2</sup> Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been

## TYNDALE (1525) 1535

hurt the erth and the see) <sup>3</sup>saying: hurt not the erth nether the see, nether the trees, tyll we have sealed the servauntes of oure God in their forheddes.

<sup>4</sup>And I herde the nombre of them which were sealed, and ther were sealed an C. and. xliiii. M. <sup>5</sup>of all the tribes of the chyldren of Israel. Of the tribe of Juda were sealed. xii. M. Of the tribe of Ruben were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. <sup>6</sup>Of the tribe of Aser were sealed. xii. M. Of the tribe of Neptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. <sup>7</sup>Of the tribe of Symeon were sealed. xii. M. Of the tribe of Levy were sealed. xii. M. Of the tribe of Isacar were sealed. xii. M. <sup>8</sup>Of the tribe of zabulon were sealed. xii. M. Of the tribe of Joseph were sealed. xii. M. Of the tribe of Benjamin were sealed. xii. thousande.

<sup>9</sup>After this I behelde, and lo a gret multitude (which noman coude nombre of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and palmes in there hondes, <sup>10</sup>and cryed with a lowde voyce, sayinge: salvacion be ascribed to him that sitteth upon the seate of oure God, and unto the lambe. <sup>11</sup>And all the angels stode in the compase of the seate, and of the elders, and of the. iiii. bestes, and fell before the seat on their faces, and wor-

## RHEIMS 1582

and the sea, <sup>3</sup>saying, Hurt not the earth and the sea, nor the trees, til we signe the servants of our God in their foreheads.

<sup>4</sup>And I heard the number of them that were signed, an hundred fourtie foure thousand were signed, of every tribe of the children of Israel. <sup>5</sup>Of the tribe of Juda, twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. <sup>6</sup>Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. <sup>7</sup>Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. <sup>8</sup>Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed.

<sup>9</sup>After these things I saw a great multitude which no man could number, of al nations, and tribes, and peoples, and tonges: standing before the throne, and in the sight of the Lambe, clothed in white robes, and palmes in their hands: <sup>10</sup>And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lambe. <sup>11</sup>and al the Angels stode in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne upon their faces, and

## GREAT BIBLE (1539) 1540

power was geven to hurte the erth and the see) <sup>3</sup>saying: hurt not the erth nether the see, nether the trees, tyll we have sealed the servauntes of oure God in their foreheades.

<sup>4</sup>And I hearde the nombre of them whych were sealed, and ther were sealed an. C. and. xliiii. M. of all the trybes of the chyldren of Israel. <sup>5</sup>Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. <sup>6</sup>Of the trybe of Aser were sealed. xii. M. Of the trybe of Neptalim were sealed. xii. M. Of the tryb of Manasses were sealed. xii. M. <sup>7</sup>Of the trybe of Symeon were sealed. xii. M. Of the trybe of Levy were sealed. xii. M. Of the trybe of Isacar were sealed. xii. M. <sup>8</sup>Of the trybe of zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of the trybe of Benjamin were sealed. xii. M.

<sup>9</sup>After this I behelde, and lo, a gret multitude (which noman coude nombre) of all nacyons and people, and tonges, stode before the seate, and before the lambe, clothed with longe white garmentes, and palmes in their handes, <sup>10</sup>and cryed with a lowde voyce, sayinge: salva-cyon be ascribed to him that sytteth upon the seate of oure God, and unto the lambe. <sup>11</sup>And all the angels stode in the compase of the seate, and of the elders and of the foure bestes, and fell before the seat on their faces, and

## KJ (1611) 1873

to whom it was given to hurt the earth and the sea, <sup>3</sup>saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

<sup>4</sup>And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

<sup>5</sup>Of the tribe of Juda *were* sealed twelve thousand.

Of the tribe of Reuben *were* sealed twelve thousand.

Of the tribe of Gad *were* sealed twelve thousand.

<sup>6</sup>Of the tribe of Aser *were* sealed twelve thousand.

Of the tribe of Nephthalim *were* sealed twelve thousand.

Of the tribe of Manasses *were* sealed twelve thousand.

<sup>7</sup>Of the tribe of Simeon *were* sealed twelve thousand.

Of the tribe of Levi *were* sealed twelve thousand.

Of the tribe of Issachar *were* sealed twelve thousand.

<sup>8</sup>Of the tribe of Zabulon *were* sealed twelve thousand.

Of the tribe of Joseph *were* sealed twelve thousand.

Of the tribe of Benjamin *were* sealed twelve thousand.

<sup>9</sup>After this I beheld, and lo, a great multitude, which no *man* could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; <sup>10</sup>and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. <sup>11</sup>And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before

## GENEVA BIBLE (1560) 1562

the sea, <sup>3</sup>saying, Hurt ye not the earth, nether the sea, nether the trees, til we have sealed the servants of our God in their foreheades. <sup>4</sup>And I heard the number of them, which were sealed, and there (were) sealed an hundreth and foure and fortie thousand of all the tribes of the children of Israel. <sup>5</sup>Of the tribe of Juda were sealed twelve thousand. Of the tribe of Ruben were sealed twelve thousand. Of the tribe of Gad <sup>\*</sup> were sealed twelve thousand. <sup>6</sup>Of the tribe of Aser, were sealed twelve thousand. Of the tribe of Nepthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. <sup>7</sup>Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. <sup>8</sup>Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. <sup>9</sup>After these things I behelde, and lo, a great multitude, which no man colde number, of all nacions and kinreds. and people, and tongues, stode before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. <sup>10</sup>And they cryed with a loude voyce, saying, Salvation (cometh) of our God, that sitteth upon the throne, and of the Lambe. <sup>11</sup>And all the Angels stode rounde about the throne, and (about) the Elders, and the foure beastes, and they fell before the throne on their

## (RV 1881) ASV 1901

was given to hurt the earth and the sea, <sup>3</sup>saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. <sup>4</sup>And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:

- <sup>5</sup>Of the tribe of Judah were sealed twelve thousand;  
Of the tribe of Reuben twelve thousand;  
Of the tribe of Gad twelve thousand;
- <sup>6</sup>Of the tribe of Asher twelve thousand;  
Of the tribe of Naphtali twelve thousand;  
Of the tribe of Manasseh twelve thousand;
- <sup>7</sup>Of the tribe of Simeon twelve thousand;  
Of the tribe of Levi twelve thousand;  
Of the tribe of Issachar twelve thousand;
- <sup>8</sup>Of the tribe of Zebulun twelve thousand;  
Of the tribe of Joseph twelve thousand;  
Of the tribe of Benjamin were sealed twelve thousand.

<sup>9</sup>After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; <sup>10</sup>and they cry with a great voice, saying,

Salvation unto our God who sitteth on the throne,  
and unto the Lamb.

<sup>11</sup>And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and wor-

## BISHOPS' BIBLE (1568) 1602

earth and the sea, <sup>3</sup>Saying, Hurt not the earth, neither the sea, neither the trees, till we shal have sealed the servants of our God in their foreheades. <sup>4</sup>And I heard the number of them which were sealed; and there were sealed an hundred and fourtie and foure thousand, of all the tribes of the children of Israel. <sup>5</sup>Of the tribe of Juda were sealed twelve thousand. Of the tribe of Ruben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. <sup>6</sup>Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. <sup>7</sup>Of the tribe of Simeon were sealed twelve thousande. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isachar were sealed twelve thousand. <sup>8</sup>Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. <sup>9</sup>After this I beheld, and loe, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with white garmentes, and palmes in their hands: <sup>10</sup>And cried with a loud voice, saying, Salvation *be ascribed* to him that sitteth upon the throne of our God, and unto the Lambe. <sup>11</sup>And all the angels stood in the compasse of the throne, and of the Elders, and of the foure beasts, and fell before

## RSV (1946) 1960

given power to harm earth and sea. <sup>3</sup>saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads." <sup>4</sup>And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel, <sup>5</sup>twelve thousand sealed out of the tribe of Judah, twelve thousand of the tribe of Reuben, twelve thousand of the tribe of Gad, <sup>6</sup>twelve thousand of the tribe of Asher, twelve thousand of the tribe of Naphtali, twelve thousand of the tribe of Manasseh, <sup>7</sup>twelve thousand of the tribe of Simeon, twelve thousand of the tribe of Levi, twelve thousand of the tribe of Issachar, <sup>8</sup>twelve thousand of the tribe of Zebulun, twelve thousand of the tribe of Joseph, twelve thousand sealed out of the tribe of Benjamin.

<sup>9</sup>After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, <sup>10</sup>and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" <sup>11</sup>And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and

## TYNDALE (1525) 1535

shipped God, <sup>12</sup> sayinge, Amen: Blessinge and glory, wysdome and thankes, and honour, and power, and myght, be unto oure God for evermore. Amen.

<sup>13</sup> And one of the elders answered, sayinge unto me: what are these which are arayed in longe whyte garmentes, and whence came they? <sup>14</sup> And I sayde unto him: Lorde thou wottest. And he sayde unto me: these are they which came oute of gret tribulacion and made their garmentes large, and made them whyte in the bloud of the lambe: <sup>15</sup> therefore are they in the presence of the seate of God and serve him daye and nyght in his temple, and he that sytteth in the seate will dwell amonge them. <sup>16</sup> They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate: <sup>17</sup> For the lambe which is in the myddes of the seate, shall fede them, and shall ledde them unto fountaynes of lyvyng water, and God shall wpe awaye all teares from their eyes.

**8** And when he had opened the seventh seale, ther was silence in heaven aboute the space of halfe an houre. <sup>2</sup> And I sawe angelles stondynge before God, and to them were geven. vii. trompettes. <sup>3</sup> And another angel cam and stode before the aultre havynge a golden senser, and moche of odoures was geven unto him, that he shulde offre of the prayers of all saynctes apon the golden aultre,

## RHEIMS 1582

adored God, <sup>12</sup> saying, Amen. Benediction, and glorie, and wisdom, and thanksgiving, honour and power, and strength to our God for ever and ever. Amen.

<sup>13</sup> And one of the seniors answered, and said to me, These that are clothed in the white robes, who be they? and whence came they? <sup>14</sup> And I said to him, My Lord thou knowest. And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe. <sup>15</sup> therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shal dwel over them. <sup>16</sup> they shal no more hunger nor thirst, neither shal the sunne fall upon them, nor any heate. <sup>17</sup> because the Lambe which is in the middes of the throne, shal rule them, and shal conduct them to the living fountaines of waters, and God wil wipe away al teares from their eies.

**8** And when he had opened the seventh seale, there was made silence in heaven, as it were halfe an houre <sup>2</sup> And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. <sup>3</sup> And an other Angel came, and stode before the altar, having a golden censar: and there were given to him many incenses, that he should give of the praiers of al saintes upon the altar of gold, which is before the throne of God.

## GREAT BIBLE (1539) 1540

worshypped God, <sup>12</sup> sayinge, Amen: Blessinge and glory and wysdome and thankes, and honour, and power, and myght, be unto oure God for evermore. Amen.

<sup>13</sup> And one of the elders answered, sayinge unto me: what are these which are arayed in longe whyte garmentes, and whence came they? <sup>14</sup> And I sayde unto him: Lord thou wotest. And he sayde to me: these are they, whych came out of great tribulacyon, and made their garmentes large, and made them white by the bloude of the lambe: <sup>15</sup> therefore are they in the presence of the seate of God and serve hym daye and nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. <sup>16</sup> They shall hunger no more, nether thyrst, nether shall the sunne lyght on them, nether eny heate. <sup>17</sup> For the lambe whych is in the myddes of the seate, shall fede them, and shall leade them unto fountaynes of lyvyng water, and God shall wpe awaye all teares from their eyes.

**8** And when he had opened the seventh seale, ther was sylence in heaven aboute the space of halfe an houre. <sup>2</sup> And I sawe. vii. angelles standyng before God, and to them were geven seven trompettes. <sup>3</sup> And another angell came and stode before the aultre, havynge a golden senser, and moch of odoures was geven unto him, that he shulde offre of the prayers of all saynctes upon the golden aultre,

## KJ (1611) 1873

the throne on their faces, and worshipped God, <sup>12</sup> saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. <sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? <sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. <sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

**8** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

<sup>2</sup> And I saw the seven angels which stood before God; and to them were given seven trumpets. <sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar

## GENEVA BIBLE (1560) 1562

faces, and worshipped God. <sup>12</sup>Saying, Amen Praise and glorie, and wisdom, and thanks, and honour, and power, and might (be) unto our God for evermore, Amen. <sup>13</sup>And one of the Elders spake, saying unto me, What are these which are araied in long white robes? and whence came they? <sup>14</sup>And I said unto him, Lord, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their long robes and have made their long robes white in the blood of the Lambe. <sup>15</sup>Therefore are they in the presence of the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne, wil dwell among them. <sup>16</sup>They shal hunger no more, nether thirst anie more nether shall the sunne light on them, nether anie heate. <sup>17</sup>For the Lambe, which is in the middes of the throne, shall governe them, and shal leade them unto the livelie fountaine of waters, and God shall wipe away all teares from their eyes.

**8** And when he had opened the seventh seal, there was silence in heaven about halfe an houre. <sup>2</sup>And I sawe the seven Angels, whiche stode before God, and to them were given seven trumpettes. <sup>3</sup>Then another Aungell came and stode before the altar having a golden censer, and mucche odours was given unto hym, that he shulde offre with the prayers of all Saintes upon the golden altar, whiche

## (RV 1881) ASV 1901

shipped God, <sup>12</sup> saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

<sup>13</sup>And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? <sup>14</sup>And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. <sup>15</sup>Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. <sup>16</sup>They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: <sup>17</sup>for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

**8** And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour. <sup>2</sup>And I saw the seven angels that stand before God; and there were given unto them seven trumpets.

<sup>3</sup>And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.

## BISHOPS' BIBLE (1568) 1602

the throne on their faces, and worshipped God, <sup>12</sup>Saying, Amen: Blessing, and glory, and wisdom and thanks, and honour, and power, and might be unto our God for evermore, Amen. <sup>13</sup>And one of the Elders answered, saying unto mee, What are these which are araied in white garments? and whence came they? <sup>14</sup>And I said unto him, Lord, thou wotest. And he said to me, These are they which came out of great tribulation, and have washed their long robes, and made them white by the blood of the Lambe. <sup>15</sup>Therefore are they in the presence of the throne of God, and serve him day and night in his temple: and he that sitteth in the throne will dwell among them. <sup>16</sup>They shall hunger no more, neither thirst, neither shall the Sunne light on them, neither any heate. <sup>17</sup>For the Lambe which is in the midst of the throne shall feede them, and shall leade them unto living fountaines of waters: and God shall wipe away all teares from their eyes.

**8** And when he had opened the seventh seale, there was silence in heaven about the space of halfe an houre. <sup>2</sup>And I saw the seven angels which stood before God, and to them were given seven trumpets. <sup>3</sup>And another angel came and stood before the altar, having a golden censer, and many odours were given unto him, that he should offer with the prayers of all Saints upon the

## RSV (1946) 1960

worshiped God, <sup>12</sup> saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen."

<sup>13</sup>Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and whence have they come?" <sup>14</sup>I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup>Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence.

<sup>16</sup>They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat.

<sup>17</sup>For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes."

**8** When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup>Then I saw the seven angels who stand before God, and seven trumpets were given to them. <sup>3</sup>And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints

## TYNDALE (1525) 1535

which was before the seate. <sup>4</sup>And the smoke of the odoures which came of the prayers of all saynctes, ascended uppe before God out of the angelles honde. <sup>5</sup>And the angel toke the senser and filled it with fyre of the aultre and caste it into the erth, and voyces were made, and thondrynges and lyghtnynges, and erth quake.

<sup>6</sup>And the. vii. angels which had the. vii. trompettes prepared them selves to blowe. <sup>7</sup>The fyrst angel blewe, and there was made hayle and fyre, which were myngled with bloud, and they were caste into the erth: and the thyrde parte of trees was burnt, and all grene grasse was brent. <sup>8</sup>And the seconde angel blewe: and as it were a gret mountayne: burnynge with fyre was caste into the see, <sup>9</sup>and the thyrde parte of the see tourned to bloud, and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shippes were destroyed.

<sup>10</sup>And the thyrde angel blewe, and ther fell a grett starre from heven burnynge as it were a lampe, and it fell into the thyrde parte of the ryvers, and into fountaynes of waters, <sup>11</sup>and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many men dyed of the waters because they were made bytter.

## RHEIMS 1582

<sup>4</sup>And the smoke of the incenses of the praiers of the sainctes ascended from the hand of the Angel before God. <sup>5</sup>And the Angel tooke the censar, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake. <sup>6</sup>And the seven Angels which had the seven trompets, prepared them selves to sound with the trompet.

<sup>7</sup>And the first Angel sounded with the trompet, and there was made haile and fire, mingled in bloud, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and al greene grasse was burnt.

<sup>8</sup>And the second Angel sounded with the trompet: and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea was made bloud: <sup>9</sup>and the third part of those creatures died, which had lives in the sea, and the third part of the shippes perished.

<sup>10</sup>And the third Angel sounded with the trompet, and a great starre fel from heaven, burning as it were a torche, and it fel on the third part of the floudes, and on the fountaines of waters: <sup>11</sup>and the name of the starre is called wormewod. and the third part of the waters was made into Worme Wod: and many men died of the waters, because they were made bitter.

## GREAT BIBLE (1539) 1540

whych was before the seate. <sup>4</sup>And the smoke of the odoures whych cam of the prayers of all saynctes, ascended up before God out of the Angelles hande. <sup>5</sup>And the Angell toke the senser, and fylled in wyth fyre of the aulter, and caste it into the erth, and voyces were made, and thondrynges and lyghtnynges, and erthquake.

<sup>6</sup>And the seven Angels whych had the seven trompettes, prepared them selves to blowe. <sup>7</sup>The fyrst Angell blewe, and there was made hayle and fyre, which were myngled with bloud, and they were cast into the erth: and the thirde parte (*of the erth was set on fyre, and the thirde parte*) of trees was burnt, and all grene grasse was brent. <sup>8</sup>And the seconde angell blewe: and as it were a gret mountayne burnyng with fyre was caste into the see, and the thyrde parte of the see tourned to bloude, <sup>9</sup>and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shypes were destroyed.

<sup>10</sup>And the thyrde Angell blew, and ther fell a gret starre from heaven, burnyng as it were a lampe, and it fell into the thyrde parte of the ryvers, and into fountaynes of waters, <sup>11</sup>and the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bytter.

## KJ (1611) 1873

which was before the throne. <sup>4</sup>And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. <sup>5</sup>And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thundcrings, and lightnings, and an earthquake. <sup>6</sup>And the seven angels which had the seven trumpets prepared themselves to sound.

<sup>7</sup>The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third *part* of trees was burnt up, and all green grass was burnt up.

<sup>8</sup>And the second angel sounded, and as *it were* a great mountain burning with fire was cast into the sea: and the third *part* of the sea became blood; <sup>9</sup>and the third *part* of the creatures which were in the sea, and had life, died; and the third *part* of the ships were destroyed.

<sup>10</sup>And the third angel sounded, and there fell a great star from heaven, burning as *it were* a lamp, and it fell upon the third *part* of the rivers, and upon the fountains of waters; <sup>11</sup>and the name of the star is called Wormwood: and the third *part* of the waters became wormwood; and many men died of the waters, because they were made bitter.

GENEVA BIBLE (1560) 1562

is before the throne. <sup>4</sup> And the smoke of the odours with the prayers of the Saintes, went up before God out of the Angels hand. <sup>5</sup> And the Angel toke the censer, and filled it with fyre of the altar, and cast it into the earth, and there were voyces, and thundrings and lightnings, and earthquake. <sup>6</sup> Then the seven Angels, which had the seven trumpettes, prepared them selves to blowe the trumpettes. <sup>7</sup> So the first Angel blew the trumpet, and there was haile and fyre, mingled with blood and they were cast into the earth, and the third parte of trees was burnt, and al grene grasse was burnt. <sup>8</sup> And the seconde Angell blew the trumpet, and as it (were) a great mountaine, burning with fyre, was cast into the sea, and the third parte of the sea became blood. <sup>9</sup> And the third parte of the creatures, which were in the sea, and had life, dyed, and the third parte of shipes were destroyed. <sup>10</sup> Then the third Angell blew the trumpet, and there fell a greate starre from heaven \* burning like a torche, and it fell into the third parte of the rivers, and into the fountaines of waters. <sup>11</sup> And the name of the starre is called worme wood: therefore the third parte of the waters became wormewood, and manie men dyed of the

(RV 1881) ASV 1901

<sup>4</sup> And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. <sup>5</sup> And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake. <sup>6</sup> And the seven angels that had the seven trumpets prepared themselves to sound. <sup>7</sup> And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. <sup>8</sup> And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; <sup>9</sup> and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed. <sup>10</sup> And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; <sup>11</sup> and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

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golden altar which was before the throne. <sup>4</sup> And the smoke of the odours which came of the prayers of Saints, ascended up before God, out of the angels hand. <sup>5</sup> And the angel tooke the censer, and filled it with fire of the altar, and cast it into the earth: and voices were made, and thunderings, and lightnings, and earthquake. <sup>6</sup> And the seven angels which had the seven trumpets, prepared themselves to blow. <sup>7</sup> The first angel blew, and there was made haile and fire mingled with blood, and they were cast into the earth, and the thirde part of trees was burnt, and all greene grasse was burnt. <sup>8</sup> And the second angel blew, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea turned to blood. <sup>9</sup> And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. <sup>10</sup> And the third angel blew, and there fell a great starre from heaven, burning as it were a lampe, and it fell into the third part of the rivers, and into fountaines of waters: <sup>11</sup> And the name of the starre is called Wormwood, and the third part was turned to wormewood, and many men died of the waters, because they were

RSV (1946) 1960

upon the golden altar before the throne; <sup>4</sup> and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God. <sup>5</sup> Then the angel took the censer and filled it with fire from the altar and threw it on the earth: and there were peals of thunder, loud noises, flashes of lightning, and an earthquake. <sup>6</sup> Now the seven angels who had the seven trumpets made ready to blow them. <sup>7</sup> The first angel blew his trumpet, and there followed hail and fire, mixed with blood, which fell on the earth; and a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up. <sup>8</sup> The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea; <sup>9</sup> and a third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed. <sup>10</sup> The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water. <sup>11</sup> The name of the star is Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter.

## TYNDALE (1525) 1535

<sup>12</sup> And the fourth angel blew, and the thyrd parte of the sunne was smytten, and the thyrd parte of the mone, and the thyrd part of starres: so that the thyrd parte of them was darckned. And the daye was smytten that the thyrd part of it shulde not shyne, and lyke wyse the nyght. <sup>13</sup> And I behelde and herd an angel flynge thorowe the myddes of heaven, sayinge with a lowde voyce: Woo, woto the inhabitors of the erth because of the voyces to come of the trompe of the. iii. angels which were yet to blowe.

9 And the fyfte angel blewe, and I sawe a stare fall from heaven unto the erth. And to him was geven the kaye of the bottomlesse pytt. <sup>2</sup> And he opened the bottomlesse pytt, and ther arose the smoke of a grett fornace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. <sup>3</sup> And there came out of the smoke locustes upon the erth: and unto them was geven power as the scorpions of the erth have power. <sup>4</sup> And it was commaunded them, that they shuld not hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which have not the seale in their forhedes. <sup>5</sup> And to them was commaunded that they shulde not kyll them, but that they shulde be vexed. v. monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. <sup>6</sup> And in those dayes shall men seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall flye from them.

## RHEIMS 1582

<sup>12</sup> And the fourth Angel sounded with the trompet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like maner. <sup>13</sup> And I looked, and heard the voice of one egle flying through the middes of heaven, saying with a loud voice, Wo, wo, wo to the inhabitors on the earth: because of the rest of the voices of the three Angels which were to sound with the trompet.

9 And the fifth Angel sounded with the trompet, and I saw a starre to have fallen from heaven upon the earth, and there was given to him the key of the pitte of bottomles depth. <sup>2</sup> And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great fornace: and the sunne was darkened and the aier with the smoke of the pitte. <sup>3</sup> And from the smoke of the pitte there issued forth locustes into the earth. and power was given to them, as the scorpions of the earth have power: <sup>4</sup> and it was commaunded them that they should not hurt the grasse of the earth not any greene thing, nor any tree: but onely men which have not the signe of God in their foreheads. <sup>5</sup> and it was given unto them that they should not kil them: but that they should be tormented five monethes: and their tormentes as the tormentes of a scorpion when he striketh a man. <sup>6</sup> And in those daies men shal seeke for death, and shal not finde it: and they shal desire to die, and death shal flee from them.

## GREAT BIBLE (1539) 1540

<sup>12</sup> And the fourth Angell blew, and the thyrd parte of the sunne was smytten, and the thirde parte of the mone, and the thyrd parte of starres: so that the thyrd part of them was darckned. And the daye was smytten, that the thyrd part of it shulde not shyne, and lykewyse the nyght. <sup>13</sup> And I behelde and herde an Angell flynge thorow the myddes of heaven, sayinge with a lowde voyce: Woo, woo, to the inhabitors of the erth, because of the voyces to come of the trompe of the thre Angels, whych were yet to blowe.

9 And the fyft Angell blewe, and I saw a starre fall from heaven unto the erth. And to him was geven the kaye of the bottomlesse pytt: <sup>2</sup> And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a gret fornace. And the sunne, and the ayer were darckned by the reason of the smoke of the pytt. <sup>3</sup> And there came out of the smoke locustes upon the erth, and unto them was geven power, as the scorpions of the erth have power. <sup>4</sup> And it was commaunded them, that they shuld not hurt the grasse of the erth: nether eny grene thyng: nether eny tree: but onely those men which have not the seale in their foreheades. <sup>5</sup> And to them was commaunded, that they shulde not kyll them, but that they shulde be vexed. v. monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man.

<sup>6</sup> And in those dayes shall men seke deeth, and shall not finde it, and shall desyre to dye, and deeth shall flye from them.

## KJ (1611) 1873

<sup>12</sup> And the fourth angel sounded, and the third *part* of the sun was smitten, and the third *part* of the moon, and the third *part* of the stars; so as the third *part* of them was darkened and the day shone not for a third *part* of it, and the night likewise. <sup>13</sup> And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitors of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.

9 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. <sup>2</sup> And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. <sup>3</sup> And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. <sup>4</sup> And it was commanded them that they should not hurt the grass of the earth, neither any green *thing*, neither any tree; but only *those* men which have not the seal of God in their foreheads. <sup>5</sup> And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. <sup>6</sup> And in those days shall men seek death, and shall not find it; and shall desire

## GENEVA BIBLE (1560) 1562

waters, because they were made bitter. <sup>12</sup> And the fourthe Angel blew the trumpet, and the third parte of the sunne was smitten, and the third parte of the moone, and the third parte of the starres, so that the third parte of them was darkened: and the day (was smitten), that the third part of it colde not shine, and likewise the night. <sup>13</sup> And I behelde, and heard one Angel flying through the middes of heaven, saying with a lowde voyce, Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumper of the thre Angels, which were yet to blowe the trumpettes.

9 And the fift Angel blew the trumpet, and I sawe a starre fall from heaven unto the earth, and to him was given the keye of the bottomles pit. <sup>2</sup> And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, and the ayre were darkened by the smoke of the pit. <sup>3</sup> And there came out of the smoke Locustes upon the earth, and unto them was given power, as the scorpions of the earth have power. <sup>4</sup> And it was commanded them, that they shulde not hurt the grasse of the earth, nether anie grene thing, nether anie tree: but onely those men which have not the seale of God in their forheades. <sup>5</sup> And to them was commanded that they shulde not kil them, but that they shulde be vexed five moneths, and that their paine shulde be as the paine that cometh of a scorpion, when he hathe stung a man. <sup>6</sup> Therefore in those daies shal men seke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

## (RV 1881) ASV 1901

<sup>12</sup> And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

<sup>13</sup> And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. <sup>2</sup> And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. <sup>3</sup> And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. <sup>4</sup> And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. <sup>5</sup> And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. <sup>6</sup> And in those days men shall seek death, and shall in no wise find it; and they shall

## BISHOPS' BIBLE (1568) 1602

made bitter. <sup>12</sup> And the fourth angel blew, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of starres, that the third part of them should be darkened: and the day was *smitten* that the third part of it should not shine, and likewise the night. <sup>13</sup> And I beheld, and heard an angel flying through the mids of heaven, saying with a loud voice, Woe, woe, woe to the inhabters of the earth, because of the voices to come of the trump of the three angels which were yet to blow.

9 And the fift angel blew, and I sawe a starre fall from heaven unto the earth: and to him was given the key of the bottomlesse pit. <sup>2</sup> And hee opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great fornace, and the Sunne and the ayre were darkened, by the reason of the smoke of the pit. <sup>3</sup> And there came out of the smoke Locusts upon the earth, and unto them was given power, as the Scorpions of the earth have power. <sup>4</sup> And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which have not the seale of God in their foreheads. <sup>5</sup> And to them it was given that they should not kill them, but that they should be vexed five moneths, and their paine was as the paine that commeth of a Scorpion, when he shall have stricken a man. <sup>6</sup> And in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flee from

## RSV (1946) 1960

<sup>12</sup> The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise a third of the night.

<sup>13</sup> Then I looked, and I heard an eagle crying with a loud voice, as it flew in midheaven, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets which the three angels are about to blow!"

9 And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key of the shaft of the bottomless pit; <sup>2</sup> he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. <sup>3</sup> Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth: <sup>4</sup> they were told not to harm the grass of the earth or any green growth or any tree, but only those of mankind who have not the seal of God upon their foreheads; <sup>5</sup> they were allowed to torture them for five months, but not to kill them, and their torture was like the torture of a scorpion, when it stings a man. <sup>6</sup> And in those days men will seek death and will not find it; they will long to die, and death will fly from them.

## TYNDALE (1525) 1535

<sup>7</sup> And the similitude of the locustes was lyke unto horses prepared unto battayll, and on their heddes were as it were crownes, lyke unto golde: and their faces were as it had bene the faces of men. <sup>8</sup> And they had heare as the heare of women. And their tethe were as the tethe of lyons. <sup>9</sup> And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes when many horsse runne to gedder to battayle. <sup>10</sup> And they had tayles lyke unto scorpions, and there were stynges in their tayles. And their power was to hurt men. v. monethes. <sup>11</sup> And they had a kynge over them, which is the angel of the bottomlesse pyt, whose name in the Hebrew tonge, is Abaddon: but in the Greke tonge, Apollion. <sup>12</sup> One woo is past, and beholde two woos come after this.

<sup>13</sup> And the sixte angel blewe, and I herd a voyce from the. iiii. corners of the golden aultre, which is before God, <sup>14</sup> saying to the sixte angel, which had the trompe: Loose the. iiii. angelles, which are bounde in the gret ryver Eufrates. <sup>15</sup> And the. iiii. angelles were loosed which wer prepared for an houre, for a daye, for a moneth, and for a yeaere, for to slee the. iii. part of men. <sup>16</sup> And the nombre of horsmen of warre were. xx. tymes. xM. And I herde the nombre of them: <sup>17</sup> and thus I sawe the horses in a vision and them that sate on them, havynge fyry habergions of a Jacincte coloure, and brym stony, and the heeddes of the horses were as the heeddes of lyons. And out of their

## RHEIMS 1582

<sup>7</sup> And the similitudes of the locustes, like to horses prepared into battel: and upon their heades as it were crownes like to gold: and their faces as the faces of men. <sup>8</sup> And they had heare as the heare of women: and their teeth were as of lions. <sup>9</sup> And they had habbergions as habbergions of yron, and the voice of their winges as the voice of the chariotes of many horses running into battel. <sup>10</sup> and they had tailles like to scorpions, and stinges were in their tailles: and their power was to hurt men five monethes. <sup>11</sup> and they had over them a king, the Angel of the bottomles depth, whose name in Hebrew is *Abaddon*, and in Greeke *Apollyon*: in Latin having the name *Exterminans*. <sup>12</sup> One woe is gone, and behold two woes come yet after these.

<sup>13</sup> And the sixt Angel sounded with the trumpet: and I heard one voice from the foure hornes of the golden altar, which is before the eies of God, <sup>14</sup> saying to the sixt Angel which had the trumpet, Loose the foure Angels which are bound in the great river Euphrates. <sup>15</sup> And the foure Angels were loosed, who were prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men. <sup>16</sup> And the number of the armie of horsemen was twentie thousand times ten thousand. And I heard the number of them. <sup>17</sup> And so I saw the horses in the vision: and they that sate upon them, had habbergions of fire and of hyacinth and brimstone. And the heades of the horses were as it were the heads of lions: and from their mouth procedeth fire, and smoke, and brimstone.

## GREAT BIBLE (1539) 1540

<sup>7</sup> And the symilitude of the locustes was lyke unto horsse prepared unto battayll, and on their heades were as it were crounes, lyke unto golde, and their faces were as it had bene the faces of men. <sup>8</sup> And they had heere as the heere of women. And their teethe were as the teeth of lyons. <sup>9</sup> And they had habbergions, as it were habbergions of yron. And the sounde of their winges, was as the sounde of charrettes, when many horsse runne to gether to battayle. <sup>10</sup> And they had tayles lyke unto scorpions, and there were stynges in their tayles. And their power was to hurt men. v. monethes. <sup>11</sup> And they had a kyng over them, which is the angell of the bottomlesse pytt, whose name in the Hebrew tonge, is Abaddon: but in the Greke tonge, Apollion that is to saye: a destroyer. <sup>12</sup> One wo is past, and beholde, two woos come yet after this.

<sup>13</sup> And the syxt Angell blewe, and I herde a voyce from the. iiii. corners of the golden aultre, which is before God, <sup>14</sup> sayinge to the syxt Angell, which had the trompe: Lose the foure Angelles, which are bounde in the grete ryver Euphrates. <sup>15</sup> And the foure Angelles were loosed, whych were prepared for an houre, for a daye, for a moneth, and for ayere, for to slee the. iii. part of men. <sup>16</sup> And the nombre of horsmen of warre were. xx. thousande tymes. xM. And I herde the nombre of them: <sup>17</sup> and thus I sawe the horses in a vision, and them that sate on them, havynge fyrye habbergions of a Jacincte couloure, and brymstone, and the heades of the horses were as the heades of lyons. And out of their mouthes went forth fyre and smoke, and

## KJ (1611) 1873

to die, and death shall flee from them. <sup>7</sup> And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as *it were* crowns like gold, and their faces *were* as the faces of men. <sup>8</sup> And they had hair as the hair of women, and their teeth were as *the teeth* of lions. <sup>9</sup> And they had breastplates, as *it were* breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. <sup>10</sup> And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. <sup>11</sup> And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. <sup>12</sup> One woe is past; and behold, there come two woes more hereafter.

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, <sup>14</sup> saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. <sup>15</sup> And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. <sup>16</sup> And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and

## GENEVA BIBLE (1560) 1562

<sup>7</sup> And the forme of the locustes (was) like unto horses prepared unto battel, and on their heades (were) as it (were) crownes, like unto golde, and their faces (were) like the faces of men. <sup>8</sup> And they had heere as the heere of women and their teeth were as the teeth of lions. <sup>9</sup> And they had habbergions, like to habbergions of yron: and the sounde of their wings (was) like the sounde of charets when manie horses runne unto battel. <sup>10</sup> And they had tailes like unto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths. <sup>11</sup> And they have a King over them, which is the Angel of the bottomles pit, whose name in Hebrew (is.) Abaddon, and in Greke he is named Apollyon. <sup>12</sup> One wo is past, (and) beholde, yet two woes come after this.

<sup>13</sup> Then the six Angel blewe the trumpet, and I heard a voyce from the foure hornes of the golden altar, which is before God, <sup>14</sup> Saying to the sixt Angel, which had the trumpet, Lose the foure Angels, which are bounde in the great river Euphrates. <sup>15</sup> And the foure Angels were losed, which were prepared at an houre, at a day, at a moneth, and at a yere, to slay the third parte of men. <sup>16</sup> And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them. <sup>17</sup> And thus I sawe the horses in a vision, and them that sate on them, having fyrie habbergions, and of Jacinth and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went forth the fire and smoke and brimstone.

## (RV 1881) ASV 1901

desire to die, and death fleeth from them. <sup>7</sup> And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. <sup>8</sup> And they had hair as the hair of women, and their teeth were as the teeth of lions. <sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. <sup>10</sup> And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. <sup>11</sup> They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

<sup>12</sup> The first Woe is past: behold, there come yet two Woes hereafter.

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, <sup>14</sup> one saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates. <sup>15</sup> And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men. <sup>16</sup> And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke

## BISHOPS' BIBLE (1568) 1602

them. <sup>7</sup> And the similitude of Locusts was like unto horses prepared unto battell, and on their heads were as it were crownes like unto golde, and their faces were as it had bene the faces of men. <sup>8</sup> And they had haire as the haire of women, and their teeth were as the teeth of Lions. <sup>9</sup> And they had habergions, as it were habergions of iron, and the sound of their wings was as the sound of charets when many horses runne to battell. <sup>10</sup> And they had tailes like unto Scorpions, and there were stings in their tailes: and their power was to hurt men five moneths. <sup>11</sup> And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greeke tongue hath his name *Appollyon*, that is to say, *A destroyer*. <sup>12</sup> One woe is past, and beholde, two woes come yet after this. <sup>13</sup> And the sixt angel blewe, and I heard a voice from the foure hornes of the golden altar, which is before God, <sup>14</sup> Saying to the sixt angel which had the trump, Loose the foure angels which are bound in the great river Euphrates. <sup>15</sup> And the foure angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yere, for to slay the third part of men. <sup>16</sup> And the number of the horsemen of the armies were twenty thousand times ten thousand: And I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sate on them, having fierie habergions of a Jacint colour, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouthes

## RSV (1946) 1960

<sup>7</sup> In appearance the locusts were like horses arrayed for battle; on their heads were what looked like crowns of gold; their faces were like human faces, <sup>8</sup> their hair like women's hair, and their teeth like lions' teeth; <sup>9</sup> they had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle. <sup>10</sup> They have tails like scorpions, and stings, and their power of hurting men for five months lies in their tails. <sup>11</sup> They have as king over them the angel of the bottomless pit; his name in Hebrew is Abaddon, and in Greek he is called Apollyon.

<sup>12</sup> The first woe has passed; behold, two woes are still to come.

<sup>13</sup> Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, <sup>14</sup> saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." <sup>15</sup> So the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of mankind. <sup>16</sup> The number of the troops of cavalry was twice ten thousand times ten thousand; I heard their number. <sup>17</sup> And this was how I saw the horses in my vision: the riders wore breastplates the color of fire and of sapphire and of sulphur, and the heads of the horses were like lions' heads, and fire and smoke and

## TYNDALE (1525) 1535

mouthes went forth fyre and smoke and brymstone. <sup>18</sup> And of these. iii. was the. iii. part of men kylled: that is to saye, of fyre, smoke, and brymstone, which proceded out of the mouthes of them: <sup>19</sup> For their power was in their mouthes and in their tayles: for their tayles were lyke unto serpentes, and had heedes, and with them they dyd hurt: <sup>20</sup> And the remnaunt of the men which were not kylled by these plages, repented not of the dedes of their hondes that they shulde not worshippe devyls, and ymages of golde, and silver, and brasse, and stone, and of wood, which nether can se, nether heare, nether go. <sup>21</sup> Also they repented not of their murther, and of their sorcery nether of their fornacion \* nether of their theftes.

**10** And I sawe another myghtye angel come doune from heven, clothed with a cloude, and the rayne bowe apon his heed. And his face as it were the sunne, and his fete as it were pyllars of fyre, <sup>2</sup> and he had in his honde a lytell boke opyn: and he put his ryght fote apon the see, and his lyfte fote on the erth. <sup>3</sup> And cryed with a lowde voyce, as when alyon roreth. And when he had cryed seven thondres spake their voyces. <sup>4</sup> And when the. vii. thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heaven sayinge unto me, seale up tho thinges which the. vii. thondres spake, and wryte them not.

## RHEIMS 1582

<sup>18</sup> And by these three plagues was slaine the third part of men, of the fire and of the smoke and of the brimstone, which proceded from their mouth. <sup>19</sup> For the power of the horses is in their mouth, and in their tails. for, their tails be like to serpents, having heads: and in these they hurt.

<sup>20</sup> And the rest of men which were not slaine with these plagues, neither have done penance from the workes of their hands, not to adore Devils and Idols of gold and silver and brasse and stone and wood, which neither can see, nor heare, nor walke, <sup>21</sup> and have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their theftes.

**10** And I saw an other Angel, strong, descending from heaven, clothed with a cloude, and a raine-bow on his head, and his face was as the sunne, and his feete as a pillar of fire. <sup>2</sup> and he had in his hand a litle booke opened: and he put his right foote upon the sea, and his left upon the land. <sup>3</sup> and he cried with a loude voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices. <sup>4</sup> And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Signe the things which the seven thunders have spoken: and write them not.

## GREAT BIBLE (1539) 1540

brymstone. <sup>18</sup> And of these thre was the thyrd part of men kylled: that is to saye, of fyre, smoke, and brymstone: whych proceded out of the mouthes of them: <sup>19</sup> For their power was in their mouthes and in their tayles, for their tayles were lyke unto serpentes, and had heades, and with them they dyd hurt: <sup>20</sup> And the remanaunt of the men whych were not kylled by these plages, repented not of the dedes of their handes that they shulde not worshyppe devyls, and ymages of golde and sylver, and brasse, and stone, and of wood, whych nether can se, nether heare, nether go. <sup>21</sup> Also they repented not of their murther, and of their sorcery, nether of their fornycacyon, nether of their theftes.

**10** And I saw another myghtye angell come doune from heaven clothed with a cloude, and the rayne-bowe upon his heed. And his face as it were the sunne, and his fete as it were pyllars of fyre, <sup>2</sup> and he had in his hande a lytell boke open, and he put his ryght fote upon the see, and his lyfe fote on the erth. <sup>3</sup> And cryed wyth a lowde voyce, as when a lyon roreth. And when he had cryed, seven thondres spake their voyces. <sup>4</sup> And when the. vii. thondres had spoken their voyces, I was about to wryte. And I herde a voyce from heaven, sayinge unto me: seale up those thynges whych the. vii. thondres spake, and wryte them not.

## KJ (1611) 1873

brimstone. <sup>18</sup> By these three was the third *part* of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. <sup>19</sup> For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. <sup>20</sup> And the rest of the men which were not killed by these plagues *yet* repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: <sup>21</sup> neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

**10** And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon *his* head, and his face *was* as *it were* the sun, and his feet as pillars of fire: <sup>2</sup> and he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth, <sup>3</sup> and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. <sup>4</sup> And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal *up those things* which the seven thunders uttered, and write them not.

## GENEVA BIBLE (1560) 1562

<sup>18</sup> Of these thre was the third parte of men killed, (that is) of the fyre and of the smoke, and of the brimstone, which came out of their mouthes. <sup>19</sup> For their power is in their mouthes, and in their tailles: for their tailles were like unto serpents, and had heades, where with they hurte. <sup>20</sup> And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that thei shulde not worship devils, and idoles of golde and of silver, and of brasse and of stone, and of wood, which nether can se nether heare nor go. <sup>21</sup> Also thei repented not of their murder, and of their sorcerie, nether of their fornicacion, nor of their thefte.

**10** And I sawe another mightie Angel come downe from heaven, clothed with a cloude, and the raine bowe upon his head, and his face was as the sunne, and his feete as pillars of fyre. <sup>2</sup> And he had in is \* hand a litle boke open, and he put his right fote upon the sea, and (his) left on the earth, <sup>3</sup> And cryed with a lowde voyce, as when a lyon roareth: and when he had cryed, seven thondres uttered their voyces. <sup>4</sup> And when the seven thonders had uttered their voyces, I was about to write: but I heard a voyce from heaven saying unto me, Seale up those things which

## (RV 1881) ASV 1901

and brimstone. <sup>18</sup> By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. <sup>19</sup> For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt. <sup>20</sup> And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: <sup>21</sup> and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

**10** And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; <sup>2</sup> and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; <sup>3</sup> and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. <sup>4</sup> And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders

## BISHOPS' BIBLE (1568) 1602

commeth fourth fire, and smoke, and brimstone. <sup>18</sup> And of these three was the third part of men killed, *that is to say*, of the fire, and of the smoke and of the brimstone which proceeded out of the mouthes of them. <sup>19</sup> For their powers be in their mouthes, and in their tailles: for their tailles were like unto Serpents, having heads, and with them they doe hurt. <sup>20</sup> And the remnant of the men which were not killed by these plagues, repented not of the deedes of their hands, that they should not worship devils, and idols of golde, and silver, and brasse, and stone, and of wood, which neither can see, neither heare, neither goe: <sup>21</sup> Also they repented not of their murders, and of their sorceries, neither of their fornication, neither of their thefts.

**10** And I sawe another mighty Angel come downe from heaven, clothed with a cloude, and the rainebowe upon his head: and his face as it were the Sunne, and his feete as it were pillars of brasse. <sup>2</sup> And he had in his hand a little booke open: and he put his right foote upon the sea, and his left foote on the earth: <sup>3</sup> And cried with a loud voice, as when a Lion roareth: and when he had cried, seven thunders uttered their voices. <sup>4</sup> And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto mee, Seale up those things which the seven thunders uttered,

## RSV (1946) 1960

sulphur issued from their mouths. <sup>18</sup> By these three plagues a third of mankind was killed, by the fire and smoke and sulphur issuing from their mouths. <sup>19</sup> For the power of the horses is in their mouths and in their tails; their tails are like serpents, with heads, and by means of them they wound.

<sup>20</sup> The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot either see or hear or walk; <sup>21</sup> nor did they repent of their murders or their sorceries or their immorality or their thefts.

**10** Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. <sup>2</sup> He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land. <sup>3</sup> and called out with a loud voice, like a lion roaring; when he called out, the seven thunders sounded. <sup>4</sup> And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven

## TYNDALE (1525) 1535

<sup>5</sup> And the angel which I sawe stonde upon the see, and upon the erth, lyfte uppe his honde to heven <sup>6</sup>and swore by him that liveth for ever more, which created heven, and the thynges that ther in are, and the see, and the thynges which therin are: that there shulde be no lenger tyme: <sup>7</sup>but in the dayes of the voyce of the seventh angel, when he shalbe begyn to blowe: even the mystery of god shalbe finisshed as he preached by his servauntes the prophetes.

<sup>8</sup> And the voyce which I herde from heven, spake unto me agayne, and sayde: go and take the lytle boke which is open in the honde of the angel which stondest upon the see, and upon the erth. <sup>9</sup> And I went unto the angel, and sayde to him: geve me the lytle boke, and he sayde unto me: take it, and eate it up, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as hony. <sup>10</sup> And I toke the lytle boke out of his honde, and eate it up, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. <sup>11</sup> And he sayde unto me: thou muste prophesy agayne amonge the people, and nacions, and tonges, and to many kynges.

**11** And then was geven me a rede lyke unto a rode, and it was sayd unto me: Ryse and mete the temple of God, and the aultre, and them that worshippe therin,

## RHEIMS 1582

<sup>5</sup> And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, <sup>6</sup>and he swore by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shal be time no more: <sup>7</sup>but in the daies of the voice of the seventh Angel, when the trompet shal beginne to sound, the mysterie of God shal be consummate, as he hath evangelized by his servantes the Prophetes.

<sup>8</sup> And I heard a voice from heaven againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing upon the sea and upon the land. <sup>9</sup> And I went to the Angel, saying unto him, that he should give me the booke. And he said to me, Take the booke, and devoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be sweete as it were honie. <sup>10</sup> And I tooke the booke of the hand of the Angel, and devoured it: and it was in my mouth as it were honie, sweete. and when I had devoured it, my bellie was made bitter, <sup>11</sup>and he said to me, Thou must againe prophecie to Nations, and peoples, and tonges, and many kinges.

**11** And there was given me a reede like unto a rodde: and it was said to me, Arise, and measure the temple

## GREAT BIBLE (1539) 1540

<sup>5</sup> And the Angell which I sawe stonde upon the see, and upon the erth, lyfte up his hande to heven, <sup>6</sup>and sware by him that lyveth for ever more, wich created heaven, and the thynges that therin are (*And the erth and the thynges that therin are*) and the see, and the thynges which therin are: that there shulde be no lenger tyme <sup>7</sup>but in the dayes of the voyce of the seventh Angell, when he shall begyn to blowe: even the mystery of God shalbe fynysshed, as he preached by his servauntes the prophetes.

<sup>8</sup> And the voyce which I herde from heven, spake unto me agayne, and sayd: go and take the lytle boke which is open in the hande of the angell which standeth upon the see, and upon the erth. <sup>9</sup> And I went unto the angell, and sayde to him: geve me the lytle boke, and he sayde unto me: take it, and eat it up, and it shall make thy belly bytter, but it shalbe in thy mouthe as swete as hony. <sup>10</sup> And I toke the lytle boke out of his hande, and eate it up, and it was in my mouth as swete as hony: and as sone as I had eaten it, my belly was bytter. <sup>11</sup> And he sayde unto me: thou must prophesy agayne amonge the people, and nacions, and tonges, and to many kynges.

**11** And then was geven me a rede, lyke unto a rodd, and it was sayde unto me. Ryse and meate the temple of

## KJ (1611) 1873

<sup>5</sup> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup>and sware by him that liveth for ever and ever, who created heaven, and the *things* that therein are, and the earth, and the *things* that therein are, and the sea, and the *things* which are therein, that there should be time no longer: <sup>7</sup>but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

<sup>8</sup> And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. <sup>9</sup> And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. <sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. <sup>11</sup> And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

**11** And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship

## GENEVA BIBLE (1560) 1562

the seven thoudres have spoken, and write them not. <sup>5</sup> And the Angel which I sawe stand upon the sea and upon the earth, lift up his hand to heaven, <sup>6</sup> And sware by him that liveth for evermore, which created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things, which there in are, that time shulde be no more. <sup>7</sup> But in the daies of the voyce of the seven Angel, when he shal beginne to blowe the trumpet, even the mysterie of God shalbe finished, as he hathe declared to his servants the Prophetes. <sup>8</sup> And the voyce which I heard from heaven, spake unto me againe and said, Go and take the litle boke which is open in the hand of the Angel, which standeth upon the sea and upon the earth. <sup>9</sup> So I went unto the Angel, and said to him, Give me the litle boke. And he said unto me, Take it, and eat it up, and it shal make thy bellie bitter, but it shalbe in thy mouth as swete as honie, <sup>10</sup> Then I toke the litle boke out of the Angels hand, and ate it up, and it was in my mouth as swete as honie: but when I had eaten it, my bellie was bitter, <sup>11</sup> And he said unto me, Thou must prophecie againe among the people and nations, and tongues, and to many Kings.

**11** Then was given me a rede, like unto a rodde, and the Angel stode by, saying, Rise and mette the temple of

## (RV 1881) ASV 1901

uttered, and write them not. <sup>5</sup> And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, <sup>6</sup> and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, <sup>7</sup> and the sea and the things that are therein, that there shall be delay no longer: <sup>7</sup> but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets. <sup>8</sup> And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. <sup>9</sup> And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. <sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. <sup>11</sup> And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

**11** And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and

## BISHOPS' BIBLE (1568) 1602

and write them not. <sup>5</sup> And the angel which I sawe stand upon the sea, and upon the earth, lift up his hand to heaven, <sup>6</sup> And sware by him that liveth for evermore, which created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and things which therein are, that there should be no longer time, <sup>7</sup> But in the daies of the voice of the seventh Angel, when he shall begin to blowe, and the ministerie of God shall be finished, as he declareth to his servants the Prophetes. <sup>8</sup> And the voice which I heard from heaven spake unto me againe, and sayd, Go, and take the litle booke *which is* open in the hand of the Angel which standeth upon the sea, and upon the earth. <sup>9</sup> And I went unto the Angel, and said unto him, Give me the little booke. And he sayd unto me, Take it, and eate it up, and it shal make thy bellie bitter, but it shalbe in thy mouth as sweet as honie. <sup>10</sup> And I tooke the little booke out of the angels hand, and ate it up, and it was in my mouth as sweete as honie: and as soone as I had eaten it, my bellie was bitter. <sup>11</sup> And he sayd unto me, Thou must prophesie again among the people, and nations, and tongues, and to many Kings.

**11** And then was given me a reed like unto a rod, and the Angel stood by, saying, Rise, and mete the temple

## RSV (1946) 1960

thunders have said, and do not write it down." <sup>5</sup> And the angel whom I saw standing on sea and land lifted up his right hand to heaven <sup>6</sup> and swore by him who lives for ever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there should be no more delay, <sup>7</sup> but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as he announced to his servants the prophets, should be fulfilled.

<sup>8</sup> Then the voice which I had heard from heaven spoke to me again, saying, "Go, take the scroll which is open in the hand of the angel who is standing on the sea and on the land." <sup>9</sup> So I went to the angel and told him to give me the little scroll; and he said to me, "Take it and eat; it will be bitter to your stomach, but sweet as honey in your mouth." <sup>10</sup> And I took the little scroll from the hand of the angel and ate it; it was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. <sup>11</sup> And I was told, "You must again prophesy about many peoples and nations and tongues and kings."

**11** Then I was given a measuring rod like a staff. and I was told: "Rise and measure the temple of God and

<sup>k</sup> Some ancient authorities omit *and the sea and the things that are therein*.

## TYNDALE (1525) 1535

<sup>2</sup> and the quyre which is with in the temple, cast oute and mete it not: for it is gevyn unto the Gentyles, and the holy cite shall they treade under fote. xlii. monethes. <sup>3</sup> And I will geve power unto my two witnesses, and they shall prophesay thousande, two hondred and. lx. dayes, clothed in sacke cloth. <sup>4</sup> These are two olyve trees, and two candle-styckes, stondynge before the God of the erth.

<sup>5</sup> And yf eny man will hurt them, fyre shall procede out of their mouthes, and consume their ennemyes. And yf eny man will hurt them this wyse muste he be kylled. <sup>6</sup> These have power to shut heaven, that it rayne not in the dayes of their prophesyinge: and have power over waters to turne them to bloud, and to smyte the erth with almaner plagis, as often as they will.

<sup>7</sup> And when they have finysshed their testimony, the beste that cam oute of the bottomlesse pyt, shall make warre agaynst them and shall overcome them, and kyll them. <sup>8</sup> And their boddies shall lye in the stretes of the greate cite, which sprituallly is called Zodom and Egypte, where oure worde \* was crucified. <sup>9</sup> And they of the people and kynredes, and tonges, and they of the nacions, shall se their boddies. iii. dayes and an halffe, and shall not suffre their boddies to be put in graves. <sup>10</sup> And they that dwell upon the erth, shall rejoyce over them and be glad, and shall send gyftes one to another for these two Prophetes vexed them that dwelt on the erth.

## RHEIMS 1582

of God, and the altar, and them that adore in it. <sup>2</sup> but the court which is without the temple, cast forth. and measure not that: because it is given to the Gentiles, and they shal treade under foote the holy citie two and fourtie monethes: <sup>3</sup> and I wil give to my two witnesses, and they shal prophecie a thousand two hundred sixtie daies, clothed with sacke-clothes. <sup>4</sup> These are the two olive trees and the two candlestickes that stand in the sight of the Lord of the earth. <sup>5</sup> And if any man wil hurt them, fire shal come forth out of their mouthes, and shal devoure their enemies. and if any man wil hurt them: so must he be slaine. <sup>6</sup> These have power to shut heaven, that it raine not in the daies of their prophecie: and they have power over the waters to turne them into bloud, and to strike the earth with al plague as often as they wil.

<sup>7</sup> And when they shal have finished their testimonie: the beast which ascended from the depth, shal make warre against them, and shal overcome them, and kil them. <sup>8</sup> And their bodies shal lie in the streates of the great citie, which is called spirituallly Sodom and Ægypt, where their Lord also was crucified. <sup>9</sup> And there shal of tribes, and peoples, and tonges, and Gentiles, see their bodies for three daies and a halfe: and they shal not suffer their bodies to be laid in monuments. <sup>10</sup> and the inhabitants of the earth shal be glad upon them, and make merie: and shal send giftes one to an other, because these two prophets tormented them

## GREAT BIBLE (1539) 1540

God, and the aluter, and them that worshippe therin, <sup>2</sup> and the queer which is within the temple, cast out and meate it not for it is geven unto the Gentyles, and the holy cytye shall they treade under fote. xlii. monethes. <sup>3</sup> And I wyll geve power unto my two witnesses, and they shall prophesy a thousande, two hundred and. lx. dayes, clothed in sacke clothe. <sup>4</sup> These are two olyve trees, and two candelstyckes, standynge before the God of the erth.

<sup>5</sup> And yf eny man wyll hurt them, fyre shall procede out of their mouthes, and consume their enemyes. And yf eny many wyll hurt them, thys wyse muste he be kylled. <sup>6</sup> These have power to shut heaven, that it rayne not in the dayes of their prophesying: and have power over waters to turne them to bloude, and to smyte the erth with all maner plagis, as often as they wyll.

<sup>7</sup> And when they have finysshed their testimony, the beast that cam out of the bottomlesse pyt, shall make warre agaynst them, and shall overcome them, and kyll them. <sup>8</sup> And their bodyes shall lye in the stretes of the greate citie, which spirituallly is called zodom and Egypte, where oure Lorde was crucyfied. <sup>9</sup> And they of the people and kynredes, and tonges, and they of the nacyons, shall se their bodyes. iii. dayes and an halfe, and shall not suffre their bodyes to be put in graves. <sup>10</sup> And they that dwell upon the erth, shall rejoyce over them, and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

## KJ (1611) 1873

therein. <sup>2</sup> But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. <sup>3</sup> And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. <sup>4</sup> These are the two olive trees, and the two candlesticks standing before the God of the earth. <sup>5</sup> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. <sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. <sup>7</sup> And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. <sup>8</sup> And their dead bodies shall lie in the street of the great city, which spirituallly is called Sodom and Egypt, where also our Lord was crucified. <sup>9</sup> And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. <sup>10</sup> And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

## GENEVA BIBLE (1560) 1562

God, and the altar, and them that worship there in. <sup>2</sup> But the court which is without the temple cast out, and mette it not; for it is given unto the Gentiles, and the holie citie shal they treade under fote two and fortie moneths. <sup>3</sup> But I wil give power unto my two witnesses, and they shal prophecie a thousand, two hundreth, and threscore dayes, clothed in sacke cloth. <sup>4</sup> These are two olive trees, and two candelstickes, standing before the God of the earth. <sup>5</sup> And if anie man wil hurte them, fyre procedeth out of their mouthes, and devoureth their enemies: for if anie man wolde hurt them, thus muste he be killed. <sup>6</sup> These have power to shut heaven, that it raine not in the dayes of their prophecying, and have power over waters to turne them in to blood, and to smite the earth with all maner plagues, as often as thei wil. <sup>7</sup> And when they have finished their testinonie, the beast that cometh out of the bottomles pit, shal make warre against them, and shal overcome them, and kill them. <sup>8</sup> And their corpses shal lie in the stretes of the great citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified. <sup>9</sup> And they of the people and kinreds, and tonges, and Gentiles shal se their corpses thre dayes and an halfe, and shal not suffer their carkeises to be put in graves. <sup>10</sup> And they that dwell upon the earth, shal rejoyce over them and be glad, and shal send giftes one to another: for these two prophetes vexed them that

## (RV 1881) ASV 1901

the altar, and them that worship therein. <sup>2</sup> And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. <sup>3</sup> And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. <sup>4</sup> These are the two olive trees and the two candlesticks, standing before the Lord of the earth. <sup>5</sup> And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. <sup>6</sup> These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. <sup>7</sup> And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. <sup>8</sup> And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. <sup>9</sup> And from among the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. <sup>10</sup> And they that dwell on the earth rejoyce over them, and make merry; and they shall send gifts one to another; because these two

## BISHOPS' BIBLE (1568) 1602

of God, and the altar, and them that worship therein. <sup>2</sup> But the court which is without the temple cast out, and mete it not; for it is given unto the Gentiles, and the holy citie shall they treade under foote fortie and two moneths. <sup>3</sup> And I will give *power* unto my two witnesses, and they shall prophecie a thousand, two hundred, and threscore dayes, clothed in sackcloth. <sup>4</sup> These are two Olive trees, and two candlesticks, standing before the God of the earth. <sup>5</sup> And if any man will hurt them, fire proceedeth out of their monthes, and consumeth their enemies: and if any man will hurt them, thus wise must he be killed. <sup>6</sup> These have power to shut heaven, that it raine not in the dayes of their prophecying: and have power over waters, to turne them to blood, and to smite the earth with all manner plagues, as often as they will. <sup>7</sup> And when they have finished their testimonie, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall overcome them and kill them. <sup>8</sup> And their bodies shall lye in the streets of the great Citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified. <sup>9</sup> And they of the people, and kinreds, and tongues, and they of the nations, shall see their bodies three dayes and an halfe, and shal not suffer their bodies to be put in graves. <sup>10</sup> And they that dwell upon the earth shall rejoyce over them, and bee glad, and shall send gifts one to another: for these two prophets vexed them that dwelt on

## RSV (1946) 1960

the altar and those who worship there, <sup>2</sup> but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months. <sup>3</sup> And I will grant my two witnesses power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth."

<sup>4</sup> These are the two olive trees and the two lampstands which stand before the Lord of the earth. <sup>5</sup> And if any one would harm them, fire pours from their mouth and consumes their foes; if any one would harm them, thus he is doomed to be killed. <sup>6</sup> They have power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire. <sup>7</sup> And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them. <sup>8</sup> and their dead bodies will lie in the street of the great city which is allegorically called Sodom and Egypt, where their Lord was crucified. <sup>9</sup> For three days and a half men from the peoples and tribes and tongues and nations gaze at their dead bodies and refuse to let them be placed in a tomb, <sup>10</sup> and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell

## TYNDALE (1525) 1535

<sup>11</sup> And after. iii. dayes and an halffe the sprete of lyfe from God, entred into them. And they stode up upon their fete: and greate feare came upon them which sawe them. <sup>12</sup> And ther herde a greate voyce from heaven, saying unto them. Come up hydder. And they ascended up into heaven in a cloude, and their enemyes sawe them. <sup>13</sup> And the same houre was ther a grett erth quake, and the tenth parte of the cite fell, and in the erth quake were slayne names of men seven. M. and the remnaunt were feared, and gave glory to God of heaven. <sup>14</sup> The seconde woo is past, and beholde the thyrd woo will come anone.

<sup>15</sup> And the seventh angel blewe, and therwere made great voyces in heaven, sayinge: the kyngdoms of this worlde are oure lordes and his Christes, and he shall raygne for ever more. <sup>16</sup> And the. xxiii. elders, which syt before God on their seates, fell upon their faces, and worshypped God <sup>17</sup> sayinge: we geve the thankes lorde God allmyghte: which arte and wast, and arte to come, for thou haste receaved thy great myght, and hast raygned.

## RHEIMS 1582

that dwelt upon the earth. <sup>11</sup> And after three daies and a halfe, the spirit of life from God entred into them. And they stode upon their feete, and great feare fel upon them that saw them. <sup>12</sup> And they heard a loud voice from heaven saying to them, Come up hither. And they went up into heaven in a cloude: and their enemies saw them. <sup>13</sup> And in that houre there was made a great earthquake: and the tenth part of the citie fel: and there were slaine in the earthquake names of men seven thousand: and the rest were cast into a feare, and gave glorie to the God of heaven.

<sup>14</sup> The second woe is gone: and behold the third woe wil come quickly. <sup>15</sup> And the seventh Angel sounded with a trompet: and there were made loude voices in heaven saying, The kingdom of this world is made our Lords and his Christs, and he shal reigne for ever and ever. Amen.

<sup>16</sup> And the foure and twentie seniours which sitte on their seates in the sight of God, fel on their faces, and adored God, <sup>17</sup> saying: We thanke thee Lord God omnipotent, which art, and which wast, and which shalt come: because

## GREAT BIBLE (1539) 1540

<sup>11</sup> And after. iii. dayes and an halfe, the sprete of lyfe from God, entred into them. And they stode up upon their fete, and greate feare came upon them whych sawe them. <sup>12</sup> And they herde a greate voyce from heaven, sayinge unto them. Come up hyther. And they ascended up into heaven in a cloude, and their enemyes sawe them. <sup>13</sup> And the same houre was ther a great erthquake, and the tenth parte of the cytye fell, and in the erthquake were slayne names of men seven. M. and the remnaunt were feared, and gave glory to the God of heaven. <sup>14</sup> The second woo is past, and beholde, the thyrd woo will come anone.

<sup>15</sup> And the seventh Angell blewe, and ther were made greate voyces in heaven, sayinge: the kyngdoms of this worlde are oure lordes, and his Christes, and he shall raygne for ever more (*Amen.*) <sup>16</sup> And the. xxiii. elders, whych syt before God on their seates, fell upon their faces, and worshypped God, <sup>17</sup> sayinge: we geve the thankes O Lord God almyghtye: whych arte and wast, and arte to come, for thou haste receaved thy great myght, and hast

## KJ (1611) 1873

<sup>11</sup> And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. <sup>12</sup> And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. <sup>13</sup> And the same hour was there a great earthquake, and the tenth *part* of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. <sup>14</sup> The second woe is past; *and* behold, the third woe cometh quickly.

<sup>15</sup> And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of *this* world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. <sup>16</sup> And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, <sup>17</sup> saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken *to thee* thy great power, and

## GENEVA BIBLE (1560) 1562

dwelt on the earth. <sup>11</sup> But after thre dayes and an halfe, the spirit of life (comming) from God, shal enter into them, and they shal stand up upon their fete: and great feare shal come upon them which sawe them. <sup>12</sup> And they shal heare a great voyce from heaven, saying unto them, Come up hither. And they shal ascende up to heaven in a cloude and their enemies shal se them. <sup>13</sup> And the same houre shal there be a great earth quake, and the tenth parte of the citie shal fall, and in the earthquake shalbe slaine in number seven thousand: and the remnant shalbe afraid, and give glorie to the God of heaven. <sup>14</sup> The seconde wo is past, (and) beholde the thirde wo wil come anone. <sup>15</sup> And the seventh Angel blew the trumpet and there were great voyces in heaven, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shal reigne for evermore. <sup>16</sup> Then the foure and twentie Elders, which sate before GOD on their seates, fell upon their faces, and worshipped God, <sup>17</sup> Saying, We give thee thankes, Lord God almightie, Which art, and Which wast, and Which art to come: for thou hast received thy great might, and hast obtained thy

## (RV 1881) ASV 1901

prophets tormented them that dwell on the earth. <sup>11</sup> And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. <sup>12</sup> And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. <sup>13</sup> And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

<sup>14</sup> The second Woe is past: behold, the third Woe cometh quickly.

<sup>15</sup> And the seventh angel sounded; and there followed great voices in heaven, and they said,

The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

<sup>16</sup> And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God,

<sup>17</sup> saying,

We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken

## BISHOPS' BIBLE (1568) 1602

the earth: <sup>11</sup> And after three dayes and a halfe, the Spirite of life *comming* from God, entred into them: and they stood upon their feet, and great feare fell upon them which saw them. <sup>12</sup> And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies saw them. <sup>13</sup> And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slaine names of men seven thousand: and the remnant were afraid, and gave glory to the God of heaven. <sup>14</sup> The second woe is past, and behold, the third woe commeth anon. <sup>15</sup> And the seventh Angel blewe, and there were made great voices in heaven, saying, The kingdomes of this world are our Lords, and his Christes, and he shall reigne for evermore. <sup>16</sup> And the foure and twentie Elders which sit before God on their seats, fell upon their faces, and worshipped God, <sup>17</sup> Saying, Wee give thee thankes, O Lord God almightie, which art, and wast, and art to come: for thou hast received thy great might, and hast

## RSV (1946) 1960

on the earth. <sup>11</sup> But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. <sup>12</sup> Then they heard a loud voice from heaven saying to them, "Come up hither!" And in the sight of their foes they went up to heaven in a cloud. <sup>13</sup> And at that hour there was a great earthquake, and a tenth of the city fell: seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

<sup>14</sup> The second woe has passed; behold, the third woe is soon to come.

<sup>15</sup> Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." <sup>16</sup> And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, <sup>17</sup> saying,

"We give thanks to thee, Lord God Almighty, who art and who wast,

that thou hast taken thy great power and begun to reign.

## TYNDALE (1525) 1535

<sup>18</sup> And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be judged and that thou shuldest geve rewarde unto thy servauntes the Prophetes and Saynctes, and to them that feare thy name small and great, and shuldest destroye them, which destroye the erth. <sup>19</sup> And the temple of God was opened in heven, and ther was sene in his temple, the arcke of his testament: and ther folowed lyghtnynges, and voyces, and thondrynges and erth quake, and moche hayle.

**12** And ther appered a gret wonder in heaven: A woman clothed with the sunne, and the mone under her fete, and apon her heed a crowne of. xii. starres. <sup>2</sup> And she was with chylde and cryed travayllinge in byrth, and payned redy to be delivered. <sup>3</sup> And ther appered another wonder in heaven, for beholde a gret Red dragon, havyng. vii. heddes, and ten hornes and crounes upon his heddes: <sup>4</sup> and his tayle drue the thyrd parte of the starres, and cast them to the erth.

And the dragon stode before the woman, which was redy to be delivered: for to devoure her chylde as sone as it were borne. <sup>5</sup> And she brought forth a man chylde, which shulde rule all nacions with a rode of yron. And her sonne was taken up unto God, and to his seate. <sup>6</sup> And the woman fled into wildernes, where she had a place, prepared of God, that they shulde fede her there a M. ii. hundred and. lx. dayes.

## RHEIMS 1582

thou hast received thy great power, and hast reigned. <sup>18</sup> And the Gentiles were angrie, and thy wrath is come, and the time of the dead, to be judged, and to render reward to thy servants the prophets and saintes, and to them that feare thy name, litle and great, and to destroy them that have corrupted the earth.

<sup>19</sup> And the temple of God was opened in heaven: and the arke of his testament was seen in his temple, and there were made lightnings, and voices, and an earthquake and greates haile.

**12** And a great signe appeared in heaven: a woman clothed with the sunne, and the moone under her feete, and on her head a crowne of twelve starres: <sup>2</sup> and being with childe, she cried also traveling, and is in anguish to be delivered. <sup>3</sup> And there was seen an other signe in heaven, and behold a great red dragon having seven heades, and ten hornes: and on his heades seven diademes, <sup>4</sup> and his taile drew the third part of the starres of heaven, and cast them to the earth, and the dragon stode before the woman which was ready to be delivered: that when she should be delivered, he might devoure her sonne. <sup>5</sup> And she brought forth a man childe, who was to governe al nations in an yron rodde: and her sonne was taken up to God and to his throne, <sup>6</sup> and the woman fled into the wilderness where she had a place prepared of God, that there they might feede her a thousand two hundred sixtie daies.

## GREAT BIBLE (1539) 1540

raygned. <sup>18</sup> And the nacyons were angry, and thy wrath is come, and the tyme of the deed that they shuld be judged and that thou shuldest geve rewarde unto thy servauntes the Prophetes and Saynctes, and to them that feare thy name small and great and shuldest destroye them, which destroye the erth. <sup>19</sup> And the temple of God was opened in heaven, and ther was sene in his temple, the arcke of his testament, and ther folowed lighntnynges, and voyces, and thondrynges and erthquake, and moch hayle.

**12** And ther appered a gret wonder in heaven: A woman clothed with the sonne, and the mone under her fete, and upon her heed a crowne of. xii. starres. <sup>2</sup> And she was with chylde, and cryed travayllinge in byrth, and payned redy to be delyvered. <sup>3</sup> And ther appered another wonder in heaven, for beholde, a gret red dragon havyng. vii. heddes, and ten hornes and seven crounes upon hys heades: <sup>4</sup> and hys tayle drue the thyrd parte of the starres (*of heaven*) and cast them to the erth.

And the dragon stode before the woman whych was redy to be delyvered: for to devoure her chylde as sone as it were borne. <sup>5</sup> And she brought forth a man childe, which shulde rule all nacyons with a rodd of yron. And her sonne was taken up unto God, and to his seate. <sup>6</sup> And the woman fled into wyldernes, where she had a place, prepared of God, that they shulde fede her there a. M.ii. hundred and. lx. dayes.

## KJ (1611) 1873

hast reigned. <sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead, that *they* should be judged, and that *thou* shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail. <sup>1</sup> And there appeared a great wonder in heaven; a woman clothed with the sun, and

**12** the moon under her feet, and upon her head a crown of twelve stars: <sup>2</sup> and she being with child cried, travailing in birth, and pained to be delivered. <sup>3</sup> And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. <sup>4</sup> And his tail drew the third *part* of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. <sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

GENEVA BIBLE (1560) 1562

kingdome. <sup>18</sup> And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be judged, and that thou shuldest give rewarde unto thy servants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale, and great, and shuldest destroye them, which destroy the earth, <sup>19</sup> Then the Temple of God was opened in heaven, and there was sene in his Temple the Arke of his covenant: and there were lightnings, and voyces, and thondrings, and earthquake, and muche haile.

**12** And there appeared a great wonder in heaven: A woman clothed with the sunne, and the moone (was) under her fete, and upon her head a crowne of twelve starres. <sup>2</sup> And she was with childe and cryed travailling in birth, and was pained readie to be delivered. <sup>3</sup> And there appeared another wonder in heaven: for beholde, a great red dragon havint \* seven heades, and ten hornes, and seven crownes upon his heads: <sup>4</sup> And his taile drue the third parte of the starres of heaven, and cast them to the earth. And the dragon stode before the woman, which was readie to be delivered, to devoure her childe when she had broght it forthe. <sup>5</sup> So she broght forthe a man childe, whiche shulde rule all nations with a rod of yron, and her sonne was taken up unto God and to this throne, <sup>6</sup> And the woman fled into wildernes where she hathe a place prepared of God, that they shulde fede her there a thou-

(RV 1881) ASV 1901

thy great power, and didst reign. <sup>18</sup> And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

<sup>19</sup> And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

**12** And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; <sup>2</sup> and she was with child; and she crieth out, travailling in birth, and in pain to be delivered. <sup>3</sup> And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. <sup>4</sup> And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. <sup>5</sup> And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

BISHOPS' BIBLE (1568) 1602

reigned. <sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead that they should bee judged, and that thou shouldest give reward unto thy servants the Prophets and Saints, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth. <sup>19</sup> And the Temple of God was opened in heaven, and there was seene in his temple the arke of his testament, and there followed lightnings, and voices, and thundrings, and earthquake and much haile.

**12** And there appeared a great wonder in heaven, a woman clothed with the Sunne, and the Moone under her feete, and upon her head a crowne of twelve starres: <sup>2</sup> And shee beeing with childe, cryeth, travailling in birth, and pained ready to bee delivered. <sup>3</sup> And there appeared another woonder in heaven, for behold a great red Dragon, having seven heads, and ten hornes, and seven crownes upon his heads. <sup>4</sup> And his taile draweth the third part of the starres of heaven, and he cast them to the earth: And the Dragon stood before the woman which was ready to bee delivered, for to devoure her child as soone as it were borne. <sup>5</sup> And she brought forth a man child, which shall rule all nations with a rodde of yron: and her sonne was taken up unto God, and *to* his throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feede her there a thou-

RSV (1946) 1960

<sup>18</sup> The nations raged, but thy wrath came, and the time for the dead to be judged, for rewarding thy servants, the prophets and saints, and those who fear thy name, both small and great, and for destroying the destroyers of the earth."

<sup>19</sup> Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, loud noises, peals of thunder, an earthquake, and heavy hail.

**12** And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars: <sup>2</sup> she was with child and she cried out in her pangs of birth, in anguish for delivery. <sup>3</sup> And another portent appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. <sup>4</sup> His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; <sup>5</sup> she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, <sup>6</sup> and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days.

## TYNDALE (1525) 1535

<sup>7</sup> And ther was a gret battayll in heaven, Michael and his angels fought with the dragon and the dragon fought and his angelles, <sup>8</sup> and prevayled not: nether was their place founde eny more in heaven. <sup>9</sup> And the gret dragon, that olde serpent called the devyll and Sathanas was cast out. Which deceaveth all the worlde. And he was cast into the erth, and his angelles were cast out also.

<sup>10</sup> And I harde a lowde voyce sayinge: in heven is now made salvacion and strengthe and the kyngdome of oure God, and the power of his Christ. For he is cast doune which accused them before God daye and nyght. <sup>11</sup> And they overcame him by the bloude of the lambe, and by the worde of their testimony, and they loved not their lyves unto the deeth. <sup>12</sup> Therefore rejoyce hevens, and ye that dwell in them. Woo to the inhabiters of the erth, and of the see: for the devyll is come doune unto you which hath greet wrath, because he knoweth that he hath but a short tyme.

<sup>13</sup> And when the dragon sawe, that he was caste unto the erth, he persecuted the woman, which brought forth the man chylde. <sup>14</sup> And to the woman were given two wynges of a great egle, that she myght flye into the wildernes, into her place, where she is norryshed for a tyme, tymes, and halffe a tyme, from the presence of the serpent. <sup>15</sup> And the dragon cast out of his mouth water after the woman as it had bene a ryver, because she hulde \* have bene caught of

## RHEIMS 1582

<sup>7</sup> And there was made a great battel in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: <sup>8</sup> and they prevailed not, neither was their place found any more in heaven. <sup>9</sup> And that great dragon was cast forth, the old serpent, which is called the Devil and Satan, which seduceth the whole world: and he was cast into the earth, and his Angels were thrown downe with him. <sup>10</sup> And I heard a great voice in heaven saying: Now is there made salvation and force, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. <sup>11</sup> And they overcame him by the blood of the Lambe, and by the word of their testimonie, and they loved not their lives even unto death. <sup>12</sup> Therefore rejoyce o heavens, and you that dwel therein. Wo to the earth and to the sea, because the Divil is descended to you, having great wrath, knowing that he hath a litle time.

<sup>13</sup> And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man childe: <sup>14</sup> and there were given to the woman two winges of a great egle, that shee might flie into the desert unto her place, where she is nourished for a time and times, and halfe a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth after the woman, water as it were a floud: that he might make her to be caried away

## GREAT BIBLE (1539) 1540

<sup>7</sup> And ther was a great battayll in heaven, Michael and his angels fought with the dragon, and the dragon fought and his Angelles, <sup>8</sup> and prevayled not, nether was their place founde eny more in heaven. <sup>9</sup> And the great dragon, that olde serpent, called the devyll and Sathanas, was cast out. Which deceaveth all the worlde. And he was cast into the erth and his angelles were cast out also (*with hym*)

<sup>10</sup> And I hearde a lowde voyce sayinge: in heaven is now made salvacyon and strength and the kyngdome of oure God, and the power of hys Chryst. For (*the accuser of our brethren*) is cast doune, which accused them before (*our*) God daye and nyght. <sup>11</sup> And they overcame him by the bloude of the lambe, and by the worde of their testimony, and they loved not their lyves unto the deeth. <sup>12</sup> Therefore rejoyce hevens, and ye that dwell in them. Woo to the inhabiters of the erth, and of the see: for the devyll is come doune unto you, which hath great wrath, because he knoweth that he hath but a short tyme.

<sup>13</sup> And when the dragon sawe that he was caste unto the erth, he persecuted the woman, which brought forth the man chylde. <sup>14</sup> And to the woman were given two wynges of a great Egle, that she myght flye into the wyldernes into her place, where she is norryshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. <sup>15</sup> And the dragon cast oute of hys mouth water after the woman as it had bene a ryver, because she shuld have bene caught of

## KJ (1611) 1873

<sup>7</sup> And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, <sup>8</sup> and prevailed not; neither was their place found any more in heaven. <sup>9</sup> And the great dragon was cast out, *that* old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. <sup>10</sup> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. <sup>11</sup> And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. <sup>12</sup> Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath *but* a short time.

<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. <sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth water as a flood after the woman, that

## GENEVA BIBLE (1560) 1562

sand, two hundreth and threscore dayes. <sup>7</sup> And there was a battel in heaven. Michael and his Angels foght against the dragon, and the dragon foght and his Angels. <sup>8</sup> But they prevailed not, nether was their place founde anie more in heaven. <sup>9</sup> And the great dragon, that olde serpent, called the devil and Satan, was cast out which deceiveth all the world: he was (even) cast into the earth, and his Angels were cast out with him. <sup>10</sup> Then I heard a loude voyce, saying, Now is salvation in heaven, and strength and the kingdome of our God, and de \* power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night. <sup>11</sup> But they overcame him by the blood of the Lambe, and by the worde of their testimonie, and they loved not their lives unto the death. <sup>12</sup> Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come downe unto you which hathe great wrath knowing that he hathe but a short time. <sup>13</sup> And when the dragon sawe that he was cast unto the earth, he persecuted the woman which had brought forth the man (childe). <sup>14</sup> But to the woman were given two winges of a greate egle, that she myght flie into the wildernes, into ther place, where she nourished for a time, and times, and halfe a time, from the presence of the serpent. <sup>15</sup> And the serpent cast out of his mouth was water after the woman lyke a flood, that he myght cause her to be caryed awaye of the

## (RV 1881) ASV 1901

<sup>7</sup> And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; <sup>8</sup> and they prevailed not, neither was their place found any more in heaven. <sup>9</sup> And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. <sup>10</sup> And I heard a great voice in heaven, saying,

Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. <sup>11</sup> And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. <sup>12</sup> Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea; because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

<sup>13</sup> And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man *child*. <sup>14</sup> And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried

## BISHOPS' BIBLE (1568) 1602

sand two hundred and threescore dayes. <sup>7</sup> And there was a battell in heaven, Michael and his angels fought with the Dragon, and the Dragon fought and his angels, <sup>8</sup> And prevailed not, neither was their place found any more in heaven. <sup>9</sup> And the great Dragon, that old Serpent, called the Devill and Satanas, was cast out, which deceiveth all the world: and he was cast out into the earth, and his angels were cast out with him. <sup>10</sup> And I heard a loude voice saying in heaven, Now is come salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night. <sup>11</sup> And they overcame him by the blood of the lambe, and by the word of his testimony, and they loved not their lives unto the death. <sup>12</sup> Therefore rejoyce ye heavens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the sea: for the devill is come downe unto you, which hath great wrath, because he knoweth that he hath but a short time. <sup>13</sup> And when the Dragon sawe that he was cast unto the earth, hee persecuted the woman which brought forth the man childe. <sup>14</sup> And to the woman were given two wings of a great Eagle, that she might flee into the wilderness into her place, where she is nourished for a time, and times, and halfe a time, from the face of the Serpent. <sup>15</sup> And the Serpent cast out of his mouth water after the woman, as it had bene a flood: that he might cause her to be caryed

## RSV (1946) 1960

<sup>7</sup> Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, <sup>8</sup> but they were defeated and there was no longer any place for them in heaven. <sup>9</sup> And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup> And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. <sup>11</sup> And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. <sup>12</sup> Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”

<sup>13</sup> And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child. <sup>14</sup> But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. <sup>15</sup> The serpent poured water like a river out of his mouth after the

## TYNDALE (1525) 1535

the flood. <sup>16</sup> And the erth holpe the woman, and the erth opened her mouth and swallowed up the rever which the dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede, which kepe the commaundementes of God, and have the testimony of Jesus Christe. And I stode on the see sonde.

**13** And I sawe a beste ryse out of the see, havynge. vii. heddes, and. x. hornes, and apon his hornes. x. crounes, and apon his heed, the name of blasphemy. <sup>2</sup> And the beast which I sawe, was lyke a catt of the mountayne, and his fete were as the fete of a beare, and his mouth as the mouthe of a lyon. And the dragon gave him his power and his seate, and grett auctorite: <sup>3</sup> and I sawe one of his heedes as it were wounded to deeth and his dedly wounde was healed. And all the worlde wondred at the beast, <sup>4</sup> and they worshypped the dragon which gave power unto the beest, and they worshypped the beest sayinge: who is lyke unto the beast? who is able to warre with him?

<sup>5</sup> And ther was geven unto him a mouth, that spake great thynges and blasphemies, and power was geven unto him, to do. xlii. monethes. <sup>6</sup> And he opened his mouth unto blasphemy agaynst God, to blaspheme his name, and his taber-

## RHEIMS 1582

with the flood. <sup>16</sup> And the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. <sup>17</sup> And the dragon was angrie against the woman: and went to make battel with the rest of her seede, which keepe the commaundements of God, and have the testimonie of Jesus Christ.

<sup>15</sup> And he stood upon the sand of the sea.

**13** And I saw a beast comming up from the sea, having seven heades, and ten hornes, and upon his hornes ten diademes, and upon his heades names of blasphemie. <sup>2</sup> And the beast which I saw, was like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gave him his owne force and great power. <sup>3</sup> And I saw one of his heades as it were slaine to death: and the wound of his death was cured. And al the earth was in admiration after the beast. <sup>4</sup> And they adored the dragon which gave power to the beast: and they adored the beast, saying, Who is like to the beast? and who shal be able to fight with it? <sup>5</sup> And there was given to it a mouth speaking great thynges and blasphemies: and power was given to it to worke two and fourtie monethes. <sup>6</sup> And he opened his mouth unto blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell

## GREAT BIBLE (1539) 1540

the flood. <sup>16</sup> And the erth holpe the woman, and the erth opened her mouth and swallowed, up the ryver, which the dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth wyth the woman: and went, and made warre wyth the remnaunt of hyr sede, which kepe the commaundementes of God, and have the testimony of Jesus Christe. And he stode on the see sande.

**13** And I sawe a beste ryse out of the see, havyng seven heddes, and ten hornes, and upon his hornes ten crounes, and upon his heed, the name of blasphemy. <sup>2</sup> And the beast which I sawe, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and hys mouth as the mouth of a lyon. And the dragon gave hym his power and his seate, and gret auctorite: <sup>3</sup> and I sawe one of his heedes as it were wounded to deeth, and his dedly wounde was healed. And all the worlde wondred at the beast, and they worshypped the dragon, whych gave power unto the beast, <sup>4</sup> and they worshypped the beast sayinge: who is lyke unto the beast? who is able to warre with hym?

<sup>5</sup> And ther was geven unto hym a mouth, that spake great thynges and blasphemyes, and power was geven unto hym, to do. xlii. monethes. <sup>6</sup> And he opened his mouth unto blasphemy agaynst God, to blaspheme his name and

## KJ (1611) 1873

he might cause her to be carried away of the flood. <sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

**13** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the <sup>1</sup>name of blasphemy. <sup>2</sup> And the beast which I saw was like unto a leopard, and his feet *were* as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. <sup>3</sup> And I saw one of his heads as *it were* wounded to death; and his deadly wound was healed: and all the world wondered after the beast. <sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? <sup>5</sup> And there was given unto him a mouth speaking great *things* and blasphemies; and power was given unto him <sup>1</sup>to continue forty *and* two months. <sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

<sup>1</sup> Or, *names*.

<sup>2</sup> Or, *to make war*.

## GENEVA BIBLE (1560) 1562

flood. <sup>16</sup> But the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood, whiche the dragon had cast out of his mouth. <sup>17</sup> Then the dragon was wroth with the woman, and wente and made warre wyth the remnant of her sede, whiche kepe the commandements of God, and have the testimonie of Jesus Christ. <sup>18</sup> And I stode on the sea sand.

**13** And I sawe a beast rise out of the sea, having seven heads, and ten hornes, and upon his hornes (were) ten crownes, and upon his heades the name of blasphemie. <sup>2</sup> And the beast which I sawe, was lyke a leoparde, and hys fete lyke a beares, and hys mouth as the mouth of a lion: and the dragon gave him his power and his throne, and great autoritie. <sup>3</sup> And I sawe one of hys heades as it (were) wounded to death, but his deadlie wounde was healed, and al the worlde wondred (and) followed the beast. <sup>4</sup> And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, sayinge, Who is lyke unto the beast! who is able to warre with him! <sup>5</sup> And there was given unto hym a mouth, that spake greate thynges and blasphemies, and power was given unto hym, to do two and fortie moneths. <sup>6</sup> And he opened his mouth unto blasphemie against God, to blaspheme his Name and his tabernacle,

## (RV 1881) ASV 1901

away by the stream. <sup>16</sup> And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. <sup>17</sup> And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus: <sup>1</sup> and <sup>1</sup>he stood upon the sand of the sea.

**13** And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. <sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. <sup>3</sup> And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; <sup>4</sup> and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? <sup>5</sup> and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. <sup>6</sup> And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell

## BISHOPS' BIBLE (1568) 1602

away of the flood. <sup>16</sup> And the earth holpe the woman, and the earth opened her mouth, and swallowed up the river which the Dragon cast out of his mouth. <sup>17</sup> And the Dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the commandements of God, and have the testimonie of Jesus Christ. <sup>18</sup> And I stood on the sea sand.

**13** And I saw a beast rise out of the sea, having seven heads, and ten hornes, and upon his hornes ten crownes, and upon his heads, the name of blasphemie. <sup>2</sup> And the beast which I sawe, was like a Leopard, and his feete were as *the feete* of a Beare, and his mouth as the mouth of a Lyon: and the Dragon gave him his power, and his seate, and great autoritie. <sup>3</sup> And I sawe one of his heads as it were wounded to death, and his deadly wound was healed: and all the worlde wondred after the beast. <sup>4</sup> And they worshipped the Dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to warre with him? <sup>5</sup> And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him, to doe fourtie and two moneths. <sup>6</sup> And hee opened his mouth unto blasphemie against God, to blaspheme his name, and

## RSV (1946) 1960

woman, to sweep her away with the flood. <sup>16</sup> But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river which the dragon had poured from his mouth. <sup>17</sup> Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus. And he stood<sup>e</sup> on the **13** sand of the sea.

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads. <sup>2</sup> And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. <sup>3</sup> One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth followed the beast with wonder. <sup>4</sup> Men worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

<sup>5</sup> And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months; <sup>6</sup> it opened its mouth to utter blasphemies against God, blaspheming his name and

<sup>1</sup> Some ancient authorities read *I stood* &c. connecting the clause with what follows.

<sup>e</sup> Other ancient authorities read *And I stood*, connecting the sentence with 13.1

## TYNDALE (1525) 1535

nacle and them that dwell in heaven. <sup>7</sup> And it was geven unto him to make warre with the Saynctes, and to overcome them. And power was geven him over all kynred, tonge, and nacion: <sup>8</sup> and all that dwell upon the erth worshipt him: whose names are not written in the boke of lyfe of the lambe, which was kylled from the begynnyng of the worlde. <sup>9</sup> Yf eny man have an eare, let him heare. <sup>10</sup> He that leadeth into captivite, shall go into captivite: he that kylleth with a swearde, must be kylled with a swearde. Heare is the pacience, and the fayth of the saynctes.

<sup>11</sup> And I behelde a nother best commynge up oute of the erth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. <sup>12</sup> And he dyd all that the fyrste beest coude do in his presence, and he caused the erth, and them which dwell therein, to worshyppe the fyrst beest, whose dedly wounde was healed. <sup>13</sup> And he dyd grett wonders, so that he made fyre come doune from heaven in the syght of men. <sup>14</sup> And deceived them that dwelt on the erth by the meanes of those signes which he had power to do in the syght of the beest, sayinge to them that dwelt on the erth: that they shuld make an ymage unto the beest, which had the wounde of a swearde, and dyd lyve.

<sup>15</sup> And he had power to geve a sprete unto the ymage of the beest, and that the ymage of the beest shuld speake, and shuld cause that as many as wolde not worshyppe the

## RHEIMS 1582

in heaven. <sup>7</sup> And it was given unto him to make battail with the sainctes, and to overcome them. And power was given him upon every tribe and people, and tongue, and nation, <sup>8</sup> and al that inhabite the earth, adored it, whose names be not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

<sup>9</sup> If any man have an eare, let him heare. <sup>10</sup> He that shal leade into captivite, goeth into captivite: he that shal kil in the sword, he must be killed with the sword. here is the patience and the faith of sainctes.

<sup>11</sup> And I saw an other beast comming up from the earth: and he had two hornes, like to a lambe, and he spake as a dragon. <sup>12</sup> And al the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. <sup>13</sup> And he did many signes, so that he made also fire to come doune from heaven unto the earth in the sight of men. <sup>14</sup> And he seduceth the inhabitants on the earth through the signes which were given him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived. <sup>15</sup> And it was given him to give spirit to the image of the beast, and that the image of the beast should speake: and should make, that whosoever shal not adore the image of the beast, be slaine.

## GREAT BIBLE (1539) 1540

his tabernacle, and them that dwell in heaven. <sup>7</sup> And it was geven unto hym to make warre with the Saynctes, and to overcome them. And power was geven him over all kynred, and people, and tonge, and nacion, <sup>8</sup> and all that dwell upon the erth worshypt hym: whose names are not written in the boke of lyfe of the lambe, which was kylled from the begynnyng of the worlde. <sup>9</sup> If eny man have an eare let hym heare. <sup>10</sup> He that leadeth into captyvte, shall go into captyvte: he that kylleth with a swearde, must be kylled with a swearde. Heare is the pacyence, and the fayth of the saynctes.

<sup>11</sup> And I behelde a nother beast comminge up out of the erth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. <sup>12</sup> And he dyd all that the fyrste beast coude do in his presence, and he caused the erth, and them which dwel therein, to worshyppe the fyrst beast, whose dedly wounde was healed. <sup>13</sup> And he dyd grett wonders, so that he made fyre come doune from heaven in the syght of men. <sup>14</sup> And deceived them that dwelt on the erth, by the meanes of those sygnes whyche he had power to do in the syght of the beast, sayinge to them that dwelt on the erth: that they shuld make an ymage unto the beast, whych had the wounde of a swearde, and dyd lyve.

<sup>15</sup> And he had power to geve a sprete unto the ymage of the beast, and that the ymage of the beast shuld speake, and shuld cause, that as many as wolde not worshyppe the

## KJ (1611) 1873

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. <sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. <sup>9</sup> If any *man* have an ear, let him hear. <sup>10</sup> He that leadeth into captivity *shall* go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

<sup>11</sup> And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. <sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. <sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, <sup>14</sup> and deceiveth them that dwell on the earth by the means of *those* miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that *they* should make an image to the beast, which had the wound by a sword, and did live. <sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should

GENEVA BIBLE (1560) 1562

and them that dwel in heaven. <sup>7</sup> And it was given unto hym to make warre wyth the Saintes, and to overcome them, and power was given him over everie kindred and tongue, and nation. <sup>8</sup> Therefore all that dwell upon the earth, shal worship hym, whose names are not written in the Boke of life of the Lambe, whiche was slaine from the beginning of the worlde. <sup>9</sup> If anie man have an eare, let him heare. <sup>10</sup> If anie lead into captivitie, he shal go into captivitie: if anie kill with a sworde, he must be killed by a sworde: here is the pacience, and the faith of the Saintes. <sup>11</sup> And I behelde another beast commyng up out of the earth, whiche had two hornes like the Lambe, but he spake like the dragon. <sup>12</sup> And he did all that the first beast colde do before him, and he caused the earth, and them whiche dwel therein, to worship the firste beast, whose deadlie wounde was healed. <sup>13</sup> And he did great wonders, so that he made fyre to come down from heaven on the earth, in the sight of men. <sup>14</sup> And deceived them that dwel on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwel on the earth, that they shuld make the image of the beaste, whiche had the wounde of a sworde, and did live. <sup>15</sup> And it was permitted to him to give a spirit unto the image of the beast, so that the image of the beaste shulde speake, and shulde cause that as manie as wolde not

(RV 1881) ASV 1901

in the heaven. <sup>7</sup> *m* And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. <sup>8</sup> And all that dwell on the earth shall worship him, *every one* whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. <sup>9</sup> If any man hath an ear, let him hear. <sup>10</sup> If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints. <sup>11</sup> And I saw another beast coming up out of the earth: and he had two horns like unto a lamb, and he spake as a dragon. <sup>12</sup> And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. <sup>13</sup> And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. <sup>14</sup> And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. <sup>15</sup> And it was given *unto him* to give breath to it, *even to* the image of the beast, *n* that the image of the beast should both speak, and cause that as many as should not worship

<sup>m</sup> Some ancient authorities omit *And it was given . . . overcome them.*  
<sup>n</sup> Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c*

BISHOPS' BIBLE (1568) 1602

his tabernacle, and them that dwell in heaven. <sup>7</sup> And it was given unto him to make warre with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations. <sup>8</sup> And all that dwell upon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, which was killed from the beginning of the world. <sup>9</sup> If any man have an eare, let him heare. <sup>10</sup> He that leadeth into captivitie, shall goe into captivitie: Hee that killeth with a sworde, must be killed with a sword. Here is the patience and the faith of the Saints. <sup>11</sup> And I behelde another beast comming up out of the earth, and hee had two hornes like a lambe, and he spake as did the Dragon. <sup>12</sup> And hee doeth all that the first beast could doe in his presence, and he causeth the earth and them which dwell therein to worshippe the first beast, whose deadly wound was healed. <sup>13</sup> And he doeth great wonders, so that hee maketh fire come downe from heaven on the earth in the sight of men, <sup>14</sup> And deceiveth them that dwell on the earth, by the meanes of those signes which hee had power to doe in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which hath the wound of a sword, and did live. <sup>15</sup> And he had power to give a spirit unto the Image of the beast, that the Image of the beast should both speake, and should cause that as many as would not worship the image of the beast, should be killed.

RSV (1946) 1960

his dwelling, that is, those who dwell in heaven. <sup>7</sup> Also it was allowed to make war on the saints and to conquer them.<sup>f</sup> And authority was given it over every tribe and people and tongue and nation, <sup>8</sup> and all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain. <sup>9</sup> If any one has an ear, let him hear:  
<sup>10</sup> If any one is to be taken captive,  
to captivity he goes;  
if any one slays with the sword,  
with the sword must he be slain.  
Here is a call for the endurance and faith of the saints.  
<sup>11</sup> Then I saw another beast which rose out of the earth; it had two horns like a lamb and it spoke like a dragon. <sup>12</sup> It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. <sup>13</sup> It works great signs, even making fire come down from heaven to earth in the sight of men; <sup>14</sup> and by the signs which it is allowed to work in the presence of the beast, it deceives those who dwell on earth, bidding them make an image for the beast which was wounded by the sword and yet lived; <sup>15</sup> and it was allowed to give breath to the image of the beast so that the image of the beast should even speak, and to cause those who would not worship the image of

<sup>f</sup> Other ancient authorities omit this sentence

## TYNDALE (1525) 1535

ymage of the beest, shuld be kylled. <sup>16</sup> And he made all bothe smale and gret, ryche and poore, fre and bond, to receave a marke in their ryght hondes or in their forheddes. <sup>17</sup> And that no man myght by or sell, save he that had the marke, or the name of the beest, other the nombre of his name. <sup>18</sup> Here is wysdome. Let him that hath wytt count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, threscore and sixe.

**14** And I loked, and lo a lambe stode on the mount Syon, and with him an C and. xliiii. thousande havynge his fathers name written in their forhedes. <sup>2</sup> And I herde a voyce from heven, as the sounde of many waters, and as the voyce of a grett thoundre, And I herde the voyce of harpers harpynge with their harpes. <sup>3</sup> And they songe as it were a newe songe, before the seate, and before the foure beestes, and the elders, and no man coulede learne that songe, but the hondred and xliiii. M. which were redemed from the erth. <sup>4</sup> These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whyther soever he goeth. These were redemed from men beyng the fyrste frutes unto God and to the lambe, <sup>5</sup> and in their mouthes was founde no gyle. For they are with outen spott before the trone of God.

## RHEIMS 1582

<sup>16</sup> And he shal make al, litle and great, and rich, and poore, and free-men, and bond-men, to have a character in their right hand, or in their foreheads. <sup>17</sup> and that no man may bie or sel, but he that hath the character, or the name of the beast, or the number of his name. <sup>18</sup> Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is sixe hundred sixtie sixe.

**14** And I looked, and behold a Lambe stoode upon mount Sion, and with him an hundred fourtie foure thousand having his name, and the name of his Father written in their foreheads.

<sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harpes. <sup>3</sup> And they sang as it were a new song before the seate and before the foure beastes, and the seniors, and no man could say the song, but those hundred fourtie foure thousand, that were bought from the earth. <sup>4</sup> These are they which were not defiled with women. For they are virgins. These folow the Lambe withersoever he shal goe. These were bought from among men, the first frutes to God and the Lambe: <sup>5</sup> and in their mouth there was found no lie. for they are without spot before the throne of God.

## GREAT BIBLE (1539) 1540

ymage of the beast, shuld be kylled. <sup>16</sup> And he made all, both small and gret, ryche and poore, fre and bond, to receave a marke in theyr ryght handes or in theyr forheddes. <sup>17</sup> And that no man myght by or sell, save he that had the marke or the name of the beast, other the nombre of his name. <sup>18</sup> Here is wysdome. Let hym that hath wytt, count the nombre of the beast. For it is the nombre of a man, and his nombre is syxe hondred, threscore and syxe.

**14** And I loked, and lo, a lambe stode on the mount Syon, and with hym an. C. and. xliiii. thousande havynge his (*name and his*) fathers name written in theyr forheddes. <sup>2</sup> And I herde a voyce from heven, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpynge with theyr harpes. <sup>3</sup> And they songe as it were a newe songe, before the seate, and before the foure beastes, and the elders, and no man coulede learne that songe, but the hondred and. xliiii. M. which were redemed from the erth. <sup>4</sup> These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whyther soever he goeth. These were redemed from men, beyng the fyrste frutes unto God and to the lambe, <sup>5</sup> and in their mouthes was founde no gyle. For they are with oute spot before the trone of God.

## KJ (1611) 1873

be killed. <sup>16</sup> And he causeth all, *both* small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: <sup>17</sup> and that no *man* might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. <sup>18</sup> Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six.

**14** And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup> and they sung as *it were* a new song before the throne, and before the four beasts, and the elders: and no *man* could learn *that* song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. <sup>4</sup> These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. <sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

## GENEVA BIBLE (1560) 1562

worshyp the image of the beast, shulde be killed. <sup>16</sup> And he made al, bothe small and great, riche and poore, fre and bonde, to receive a marke in their right hand or in their foreheades. <sup>17</sup> And that no man might bye or sell, save he that had the marke, or the name of the beast or the number of his name. <sup>18</sup> Heare is wisdom. Let hym that hathe wit, count the number of the beaste: for it is the number of a man, and his number is six hundreth, threscore and six.

**14** Then I loked, and lo, a Lambe stode on mount Sion, and with him an hundreth, fortie and foure thousand, having his Fathers Name written in the foreheades. <sup>2</sup> And I hearde a voyce frome heaven, as the sounde of manie waters, and as the sounde of a great thunder: and I heard the voyce of harpers harping with their harpes. <sup>3</sup> And they sung as it (were) a new song before the throne, and before the foure beasts, and the Elders, and no man colde learne that song, but the hundreth, fortie and foure thousand, whiche were boght from the earth. <sup>4</sup> These are they, whiche are not defiled with women: for they are virgins: these followe the Lambe withersoever he goeth: these are boght from men, beyng the first frutes unto God, and to the Lambe. <sup>5</sup> And in their mouths was founde no guile: for they are without spot before the throne of God.

## (RV 1881) ASV 1901

the image of the beast should be killed. <sup>16</sup> And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; <sup>17</sup> and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. <sup>18</sup> Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is <sup>o</sup>Six hundred and sixty and six.

**14** And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their harps: <sup>3</sup> and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. <sup>4</sup> These are they that were not defiled with women; for they are virgins. These *are* they that follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. <sup>5</sup> And in their mouth was found no lie: they are without blemish.

<sup>o</sup> Some ancient authorities read *Six hundred and sixteen*.

## BISHOPS' BIBLE (1568) 1602

<sup>16</sup> And he causeth all, both small and great, rich and poore, free and bonde, that hee should give them a marke in their right hand, or in their foreheades. <sup>17</sup> And that no man might buy or sell, save he that had the marke, or the name of the beast, or the number of his name. <sup>18</sup> Here is wisdom. Let him that hath wit, count the number of the beast: For it is the number of a man, and his number is sixe hundred threescore and sixe.

**14** And I looked, and loe, a Lambe stood on the mount Sion, and with him an hundreth fourtie and foure thousand, having his fathers name written in their foreheades. <sup>2</sup> And I heard a voyce from heaven, as the sound of many waters, and as the voice of a great thunder: and I heard the voice of Harpers, harping with their Harpes: <sup>3</sup> And they sung as it were a newe song before the throne, and before the foure beasts, and the Elders, and no man could learne that song but the hundred and fourty and foure thousand which were redeemed from the earth. <sup>4</sup> These are they which were not defiled with women: for they are virgines: These are they which follow the Lambe whithersoever he goeth: These were redeemed from men, beeing the first fruits unto God, and to the Lambe. <sup>5</sup> And in their mouth was found no guile: for they are without

## RSV (1946) 1960

the beast to be slain. <sup>16</sup> Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, <sup>17</sup> so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. <sup>18</sup> This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six.<sup>o</sup>

**14** Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. <sup>2</sup> And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpers playing on their harps, <sup>3</sup> and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth. <sup>4</sup> It is these who have not defiled themselves with women, for they are chaste; it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and the Lamb, <sup>5</sup> and in their mouth no lie was found, for they are spotless.

<sup>o</sup> Other ancient authorities read *six hundred and sixteen*

## TYNDALE (1525) 1535

<sup>6</sup> And I sawe an angell flye in the middes of heaven havinge an everlastinge gospell, to preache unto them that sit and dwell on the erth, and to all nacions, kynreddes, and tonges and people, <sup>7</sup> sayinge with a loude voyce: Feare God and geve honour to him, for the houre of his judgement is come: and worshyppe him, that made heaven and erth, and the see, and fountaynes of water. <sup>8</sup> And ther folowed a nother angell, sayinge: Babylon is fallen is fallen that grete cite, for she made all nacions drinke of the wyne of hir fornicacion.

<sup>9</sup> And the thyrd angell folowed them sayinge with a loude voyce: If eny man worshippe the beest and his ymage, and receave his marke in his forhed, or on his honde, <sup>10</sup> the same shall drinke the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punisshed in fyre and brimstone, before the holy angels, and before the lambe.

<sup>11</sup> And the smoke of their turment ascendeth up evermore. And they have no rest daye ner nyght, which worshippe the beast and his ymage, and whosoever receaveth the prynt of his name. <sup>12</sup> Here is the pacience of saynctes. Heare are they that kepe the commaundementes and the fayth of Jesu.

<sup>13</sup> And I herde a voyce from heaven sayinge unto me: write. Blessed are the deed, which here after dye in the Lorde, even so sayth the sprete: that they maye rest from

## RHEIMS 1582

<sup>6</sup> And I saw an other Angel flying through the middes of heaven, having the eternal Gospel, to evangelize unto them that sit upon the earth, and upon every nation, and tribe, and tonge, and people: <sup>7</sup> saying with a loud voice, Feare our Lord, and give him honour, because the houre of his judgement is come: and adore ye him that made heaven and earth, the sea and al things that are in them, and the fountaines of waters.

<sup>8</sup> And an other Angel folowed, saying, Fallen fallen is that great Babylon, which of the wine of the wrath of her fornicacion made al nations to drinke.

<sup>9</sup> And the third Angel folowed them, saying with a loud voice, If any man adore the beast and his image, and receive the character in his forehead, or in his hand: <sup>10</sup> he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cuppe of his wrath, and shal be tormented with fire and brimstone in the sight of the holy Angels and before the sight of the Lambe. <sup>11</sup> and the smoke of their tormentes shal ascend for ever and ever: neither have they rest day and night, which have adored the beast, and his image, and if any man take the character of his name. <sup>12</sup> Here is the patience of sainctes, which keepe the commaundementes of God and the faith of JESUS.

<sup>13</sup> And I heard a voice from heaven, saying to me, Write, Blessed are the dead which die in our Lord. from hence forth now, saith the Spirit, that they rest from their labours. for their workes folow them.

## GREAT BIBLE (1539) 1540

<sup>6</sup> And I sawe, another angell flye in the myddes of heaven havynge the everlastyng gospell, to preache unto them that syt and dwell on the erth, and to all nacyns, kynreds, and tonges and people, <sup>7</sup> saying with a lowde voyce: Feare God, and geve honour to hym, for the houre of his judgement is come: and worshyppe him, that made heaven and erth, and the see, and fountaines of water. <sup>8</sup> And there folowed a nother angell, saying: Babylon is fallen is fallen that grete cyte, for she made all nacyns dryncke of the wyne of her fornycacyon.

<sup>9</sup> And the thyrd angell folowed them sayinge with a loude voyce: If any man worshyppe the beast and his ymage, and receave his marke in his forhed, or on his hande, <sup>10</sup> the same shall drinke the wyne of the wrath of God, which is powred in the cup of his wrath. And he shalbe punysshed in fyre and brymstone, before the holy angels, and before the lambe.

<sup>11</sup> And the smoke of theyr torment ascendeth up evermore. And they have no rest daye nor night, which worshyppe the beast and his ymage and whosoever receaveth the prynt of his name. <sup>12</sup> Here is the pacyence of sayntes. Heare are they that kepe the commaundementes and the fayth of Jesu.

<sup>13</sup> And I hearde a voyce from heaven saying unto me: wryte. Blessed are the deed, which here after dye in the Lorde, even so sayth the sprete: that they rest from theyr laboures, but theyr workes folowe them.

## KJ (1611) 1873

<sup>6</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, <sup>7</sup> saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. <sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, *that* great city, because she made all nations drink of the wine of the wrath of her fornication. <sup>9</sup> And *the* third angel followed them, saying with a loud voice, If any *man* worship the beast and his image, and receive *his* mark in his forehead, or in his hand, <sup>10</sup> the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. <sup>12</sup> Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. <sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord <sup>¶</sup>from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

<sup>¶</sup> Or, from henceforth saith the Spirit, Yea.

## GENEVA BIBLE (1560) 1562

<sup>6</sup>Then I sawe another Angel flee in the middes of Heaven, having an everlasting Gospel, to preache unto them, that dwell on the earth, and to everie nation, and kinred, and tongue, and people. <sup>7</sup>Saying with a loude voyce, Feare God, and give glorie to him: for the houre of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountaines of waters. <sup>8</sup>And there followed another Angel, saying, It is fallen, it is fallen, Babylon the great citie: for she made all nations to drinke of the wine of the wrath of her fornication.

<sup>9</sup>And the thirde Angel followed them, saying with a loude voyce, If any man worship the beast and his image, and receive (his) marke in his forehead, or on his hand. <sup>10</sup>The same shall drynke of the wyne of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shalbe tormented in fyre and brimstone before the holie Angels, and before the Lambe. <sup>11</sup>And the smoke of their torment shal ascend evermore: and they shall have no rest daye nor night, which worship the beast and his image, and whosoever receiveth the print of his name. <sup>12</sup>Here is the pacience of Saintes: here are they that kepe the commandements of God, and the faith of Jesus. <sup>13</sup>Then I heard a voyce frome heaven, saying unto me, Write, Blessed (are) the dead, whiche hereafter dye in the Lord. Even so saith the Spirite: for they rest from their labours, and their workes followe them.

## (RV 1881) ASV 1901

<sup>6</sup>And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; <sup>7</sup>and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

<sup>8</sup>And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

<sup>9</sup>And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, <sup>10</sup>he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup>and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. <sup>12</sup>Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

<sup>13</sup>And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

## BISHOPS' BIBLE (1568) 1602

spotte before the throne of God. <sup>6</sup>And I saw another Angel flee in the midst of heaven, having the everlasting Gospel, to preach unto them that dwel on the earth, and to all nations, and kinreds, and tongues, and people, <sup>7</sup>Saying with a loude voice, Feare God, and give glory to him, for the houre of his judgement is come: and worshippe him that made heaven and earth, and the sea, and fountaines of waters. <sup>8</sup>And there followed another Angel, saying, Babylon is fallen, is fallen, that great citie, for shee made all nations drinke of the vine of the wrath of her fornication. <sup>9</sup>And the third Angel followed them, saying with a loude voice, If any man worship the beast and his image, and receive his marke in his forehead, or in his hand, <sup>10</sup>The same shall drinke of the wine of the wrath of God: yea, of the pure wine which is powred in the cup of his wrath, and hee shall be punished in fire and brimstone, before the holy Angels, and before the Lambe, <sup>11</sup>And the smoke of their torment ascendeth up evermore: And they have no rest day nor night which worship the beast and his image, and whosoever receiveth the print of his name. <sup>12</sup>Here is the patience of the saints: Heere are they that keepe the commaundements of God, and the faith of Jesus. <sup>13</sup>And I heard a voice from heaven, saying unto mee, Write, Blessed are the dead which die in the Lord. Even so sayeth the spirit, that they may rest from their

## RSV (1946) 1960

<sup>6</sup>Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; <sup>7</sup>and he said with a loud voice, "Fear God and give him glory, for the hour of his judgment has come: and worship him who made heaven and earth, the sea and the fountains of water."

<sup>8</sup>Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of her impure passion."

<sup>9</sup>And another angel, a third, followed them, saying with a loud voice, "If any one worships the beast and its image, and receives a mark on his forehead or on his hand, <sup>10</sup>he also shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup>And the smoke of their torment goes up for ever and ever; and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name."

<sup>12</sup>Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

<sup>13</sup>And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

## TYNDALE (1525) 1535

their laboures, but their workes shall folowe them. <sup>14</sup> And I loked and beholde a whyte clowde, and upon the clowde one sittinge lyke unto the sonne of man, havinge on his heed a golden crowne, and in his honde a sharpe sykle. <sup>15</sup> And another angell came oute of the temple, cryinge with a lowde voyce to him that sate on the clowde. Thruste in thy sykle and repe for the tyme is come to repe, for the corne of the erth is rype. <sup>16</sup> And he that sate on the clowde, thrust in his sykle on the erth, and the erth was reped.

<sup>17</sup> And another angell came oute of the temple, which is in heaven, havinge also a sharpe sykle. <sup>18</sup> And another angell came oute from the aultre, which had power over fyre, and cryed with a lowde crye to him that had the sharpe sykle, and sayde: thrust in thy sharpe sykle, and gaddre the clusters of the erth, for her grapes are rype. <sup>19</sup> And the angell thrust in his sykle on the erth, and cut doune the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of God, <sup>20</sup> and the wynefat was troden with out the cite, and bloud came oute of the fat, even unto the hors brydles by the space of a thowsande and. vi. C. furlonges.

**15** And I sawe another signe in heven gret and mervellous. vii. angels havinge the seven laste plages, for in them is fulfilled the wrath of God. <sup>2</sup> And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see,

## RHEIMS 1582

<sup>14</sup> And I saw, and behold a white cloude: and upon the cloude one sitting like to the Sonne of man, having on his head a crowne of gold, and in his hand a sharpe sickle.

<sup>15</sup> And an other Angel came forth from the temple, crying with a loud voice to him that sate upon the cloude, Thrust in thy sickle, and reape, because the houre is come to reape, for the harvest of the earth is drie. <sup>16</sup> And he that sate upon the cloude, thrust his sickle into the earth, and the earth was reaped. <sup>17</sup> And an other Angel came forth from the temple which is in heaven, him self also having a sharpe sickle. <sup>18</sup> And an other Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. <sup>19</sup> And the Angel thrust his sharpe sickle into the earth, and gathered the vineyard of the earth, and cast it into the great presse of the wrath of God: <sup>20</sup> and the presse was troden without the citie, and bloud came forth out of the presse, up to the horse bridles, for a thousand sixe hundred furlongs.

**15** And I saw an other signe in heaven great and marvelous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate. <sup>2</sup> And I saw as it were a sea of glasse mingled with fire, and them that overcame the beast and his image and the number of his name, standing upon the sea of glasse, having the harpes

## GREAT BIBLE (1539) 1540

<sup>14</sup> And I loked, and beholde a whyte clowde, and upon the clowde one syttyng lyke unto the sonne of man, having on his heed a golden crowne, and in his hande a sharpe sykle. <sup>15</sup> And another angell came out of the temple, crying with a lowde voyce to hym that sate on the clowde: Thruste in thy sykle and repe, for thy tyme is come to repe, for the corne of the erth is rype. <sup>16</sup> And he that sate on the cloude, thrust in hys sykle on the earth, and the erth was reped.

<sup>17</sup> And another angell came out of the temple, whych is in heaven, havynge also a sharpe sykle. <sup>18</sup> And another angell came out from the aultre, whych had power over fyre, and cryed with a lowde crye to hym that had the sharpe sykle, and sayde: thrust in thy sharpe sykle, and gaddre the clusters of the erth, for her grapes are rype. <sup>19</sup> And the angell thrust in hys sharpe sykle on the erth, and cut doune the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of God, <sup>20</sup> and the wynefat was troden with out the cytie, and bloud came out of the fat, even unto the horsse brydles, by the space of a thousande, and. vi.C. furlonges.

**15** And I sawe another sygne in heven gret and mervellous, seven Angels, havynge the seven laste plages, for in them is fulfilled the wrath of God. <sup>2</sup> And I sawe as it were a glassye see, myngled with fyre, and them that had gotten victory of the beast, and of hys ymage, and of the nombre of hys name, stande on the glassye see, havynge the harpes of God, and they songe the songe of Moses the ser-

## KJ (1611) 1873

<sup>14</sup> And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. <sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. <sup>20</sup> And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

**15** And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. <sup>2</sup> And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea

## GENEVA BIBLE (1560) 1562

<sup>14</sup> And I loked, and beholde, a white cloude, and upon the cloude on \* sitting like unto the Sonne of man, havyng on his head a golden crowne, and in his hand a sharpe sickle. <sup>15</sup> And another Angell came out of the Temple, crying with a loude voyce to hym that sate on the cloude, Trust in thy sickle and reape: for the tyme is come to reape: for the harvest of the earth is ripe. <sup>16</sup> And he that sate on the cloud, thrust in his sickle on the earth, and the earth was reaped. <sup>17</sup> Then another Angel came out of the temple, which is in heaven, having also a sharpe sickle. <sup>18</sup> And another Angell came out from the altar, whiche had power over fyre, and cryed with a loude crye to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe. <sup>19</sup> And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God. <sup>20</sup> And the wyne presse was troden without the citie, and blood came oute of the wine presse, unto the horse bridles by the space of a thousand and six hundreth furlongs.

**15** And I saw another signe in heaven great and marvellous, seven Angels havyng the seven laste plagues; for by them is fulfilled the wrath of God. <sup>2</sup> And I sawe as (it were) a glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stande at the

## (RV 1881) ASV 1901

<sup>14</sup> And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. <sup>16</sup> And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

<sup>17</sup> And another angel came out from the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. <sup>19</sup> And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. <sup>20</sup> And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

**15** And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

<sup>2</sup> And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, stand-

## BISHOPS' BIBLE (1568) 1602

labour, and their workes followe them. <sup>14</sup> And I looked, and behold a white cloude, and upon the cloude one sitting like unto the sonne of man, having on his head a golden crowne, and in his hand a sharpe sickle. <sup>15</sup> And another angel came out of the Temple crying with a loude voice to him that sate on the cloud: Thrust in thy sickle and reape, for the time is come to reape, for the harvest of the earth is ripe. <sup>16</sup> And hee that sate on the cloude thrust in his sickle on the earth, and the earth was reaped. <sup>17</sup> And another Angel came out of the Temple which is in heaven, having also a sharpe sickle. <sup>18</sup> And another Angel came out from the altar, which had power over fire, and cryed with a loude cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe. <sup>19</sup> And the Angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefatte of the wrath of God. <sup>20</sup> And the winefat was troden without the citie, and blood came out of the fat even unto the horse bridles, by the space of a thousand and sixe hundred furlongs.

**15** And I sawe another signe in heaven great and marvellous, seven Angels having the seven last plagues, for in them is fulfilled the wrath of God. <sup>2</sup> And I saw as it were a glassie Sea, mingled with fire, and them that had gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, stand on the

## RSV (1946) 1960

<sup>14</sup> Then I looked, and lo, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. <sup>15</sup> And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." <sup>16</sup> So he who sat upon the cloud swung his sickle on the earth, and the earth was reaped.

<sup>17</sup> And another angel came out of the temple in heaven, and he too had a sharp sickle. <sup>18</sup> Then another angel came out from the altar, the angel who has power over fire, and he called with a loud voice to him who had the sharp sickle, "Put in your sickle, and gather the clusters of the vine of the earth, for its grapes are ripe." <sup>19</sup> So the angel swung his sickle on the earth and gathered the vintage of the earth, and threw it into the great wine press of the wrath of God; <sup>20</sup> and the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse's bridle, for one thousand six hundred stadia.

**15** Then I saw another portent in heaven, great and wonderful, seven angels with seven plagues, which are the last, for with them the wrath of God is ended.

<sup>2</sup> And I saw what appeared to be a sea of glass mingled with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea

## TYNDALE (1525) 1535

havinge the harpes of God, <sup>3</sup> and they songe the songe of Moses the servaunt of God, and the songe of the lambe, sayinge: Gret and marvelous are thy workes Lorde God almyghty, juste and true are thy wayes, kynge of saynctes. <sup>4</sup> Who shall not feare o Lorde, and glorify thy name? For thou only arte holy, and all gentyls shall come and worshippe before the, for thy judgements are made manifeste.

<sup>5</sup> And after that, I loked, and beholde the temple of the tabernacle of testimony was opyn in heaven, <sup>6</sup> and the seven angels came out of the temple, which had the seven plagis, clothed in pure and bryght linnen, and havinge their brestes gyrded with golden gerdels. <sup>7</sup> And one of the foure beestes gave unto the seven angels vii. golden vialles, full of the wrath of God, which liveth for ever more. <sup>8</sup> And the temple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, tyll the seven plagis of the seven angels were fulfilled.

16 And I herde a great voyce out of the temple sayinge to the. vii. angels: go youre wayes, poure out youre

## RHEIMS 1582

of God: <sup>3</sup> and singing the song of Moyses the servant of God, and the song of the Lambe, saying, Great and marvelous are thy workes Lord God omnipotent: just and true are thy waies King of the worldes. <sup>4</sup> Who shal not feare thee o Lord, and magnifie thy name? because thou only art holy, because al nations shal come, and adore in thy sight, because thy judgements be manifest.

<sup>5</sup> And after these things I looked, and behold the temple of the tabernacle of testimonie was opened in heaven: <sup>6</sup> and there issued forth the seven Angels, having the seven plagues, from the temple: revested with cleane and white stone, and girded about the breastes with girdles of gold. <sup>7</sup> And one of the foure beastes, gave to the seven Angels seven vials of gold ful of the wrath of the God that liveth for ever and ever. <sup>8</sup> And the temple was filled with smoke at the majestie of God, and at his power: and no man could enter into the temple, til the seven plagues of the seven Angels were consummate.

16 And I heard a great voice out of the temple, saying to the seven Angels: Goe, and poure out the seven

## GREAT BIBLE (1539) 1540

vaunt of God, <sup>3</sup> and the songe of the lambe, sayinge: Gret and marvelous are thy workes: Lorde God almyghtye, juste and true are thy wayes, thou Kynge of Saynctes. <sup>4</sup> Who shall not feare o Lorde, and gloryfy thy name? For thou only arte holy, and all gentyls shall come and worshyppe before the, for thy judgements are made manyfeste.

<sup>5</sup> And after that, I loked, and beholde, the temple of the tabernacle of testimony was open in heaven, <sup>6</sup> and the seven Angels came out of the temple whych had the seven plagis, clothed in pure and bryght linnen, and havynge theyr brestes gyrded with golden gerdles. <sup>7</sup> And one of the fowre beastes gave unto the seven Angels seven golden vyalles, full of the wrath of God, whych lyveth for evermore. <sup>8</sup> And the temple was full of the smoke of the glory of God and of hys power, and no man was able to entre into the temple, tyll the seven plagis of the seven Angels were fulfilled.

16 And I herde a great voyce out of the temple saying to the seven angels: go youre wayes, powre out youre

## KJ (1611) 1873

of glass, having *the* harps of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of <sup>11</sup>saints. <sup>4</sup> Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

<sup>5</sup> And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: <sup>6</sup> and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. <sup>7</sup> And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power; and no *man* was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the

<sup>11</sup> [Or, *nations*, or, *ages*].

## GENEVA BIBLE (1560) 1562

glassie sea, having the harpes of God. <sup>3</sup> And they sung the songe of Moses the servant of God, and the song of the Lambe, saying, Great and marveilous (are) thy workes, Lord God almightie: juste and true (are) thy wayes, Kyng of Saintes. <sup>4</sup> Who shal not feare thee, o Lord, and glorifie the Name! for thou onely (art) holie, and all nations shal come and worshyppe before thee: for thy judgements are made manifest. <sup>5</sup> And after that I loked, and beholde, the temple of the tabernacle of testimonie was open in heaven. <sup>6</sup> And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and bright linnen, and having their breastes girded with golden girdles. <sup>7</sup> And one of the foure beastes gave unto the seven Angels seven golden viales full of the wrath of God, which liveth for evermore. <sup>8</sup> And the Temple was ful of the smoke of the glorie of God and of his power, and no man was able to enter into the Temple, til the seven plagues of the seven Angels were fulfilled.

**16** And I heard a great voyce out of the Temple, saying to the seven Aungels, Go your wayes, and powre out the (seven) viales of the wrath of God upon the earth.

## (RV 1881) ASV 1901

ing by the sea of glass, having harps of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the <sup>p</sup>ages. <sup>4</sup> Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

<sup>5</sup> And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: <sup>6</sup> and there came out from the temple the seven angels that had the seven plagues, arrayed <sup>q</sup>with *precious* stone, pure and bright, and girt about their breasts with golden girdles. <sup>7</sup> And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

**16** And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

<sup>p</sup> Many ancient authorities read *nations*.

<sup>q</sup> Many ancient authorities read *in linen*.

## BISHOPS' BIBLE (1568) 1602

glassie sea, having the harpes of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lambe, saying, Great and marveilous are thy workes, Lorde God Almighty, just and true are thy wayes, thou king of saints. <sup>4</sup> Who shall not feare thee, O Lorde, and glorifie thy name? for thou onely art holy: And all Gentiles shall come, and worship before thee, for thy judgements are made manifest. <sup>5</sup> And after that I looked, and beholde, the Temple of the tabernacle of the testimony was open in heaven: <sup>6</sup> And the seven Angels came out of the Temple, having the seven plagues, clothed in pure and bright linnen, and having their breastes girded with golden girdles. <sup>7</sup> And one of the foure beasts gave unto the seven Angels seven golden vials, full of the wrath of God which liveth for evermore. <sup>8</sup> And the Temple was full of the smoake of the glorie of God, and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

**16** And I heard a great voice out of the Temple, saying to the seven Angels, Goe your wayes, powre out the

## RSV (1946) 1960

of glass with harps of God in their hands. <sup>3</sup> And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

"Great and wonderful are thy deeds,  
O Lord God the Almighty!  
Just and true are thy ways,  
O King of the ages!"

<sup>4</sup> Who shall not fear and glorify thy name, O Lord?  
For thou alone art holy.  
All nations shall come and worship thee,  
for thy judgments have been revealed."

<sup>5</sup> After this I looked, and the temple of the tent of witness in heaven was opened, <sup>6</sup> and out of the temple came the seven angels with the seven plagues, robed in pure bright linen, and their breasts girded with golden girdles. <sup>7</sup> And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God who lives for ever and ever; <sup>8</sup> and the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were ended.

**16** Then I heard a loud voice from the temple telling the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."

<sup>i</sup> Other ancient authorities read *the nations*

## TYNDALE (1525) 1535

vialles of wrath upon the erth. <sup>2</sup> And the fyrst went, and powred out his viall upon the erth, and there fell anoyse and a sore botche upon the men which had the marke of the best, and upon them which worshipped his ymage. <sup>3</sup> And the seconde angell shed out his viall upon the see, and it turned as it were into the bloud of a deed man: and every livinge thinge dyed in the see. <sup>4</sup> And the thyrd angell shed out his viall upon the ryvers and fountaynes of waters and they turned to bloud. <sup>5</sup> And I herde an angell saye: Lorde which arte and wast, thou arte ryghteous and holy, because thou hast geven soche judgements, <sup>6</sup> for they shed out the bloude of saynctes, and Prophetes, and therfore hast thou geven them bloud to drinke: for they are worthy. <sup>7</sup> And I herde another out of the aultre saye: even so Lorde God almighty true and righteous are thy judgements.

<sup>8</sup> And the fourth angell poured out his viall on the sunne, and power was geven unto him to vexen men with heate of fyre. <sup>9</sup> And the men raged in gret heate, and spake evyll of the name of God which hath power over those plagis, and they repented not, to geve him glory. <sup>10</sup> And the fyfte angell poured out his viall upon the seate of the beste, and his kyngdome waxed derke, and they gnewe their tonges for sorowe, <sup>11</sup> and blasphemed the God of heaven for sorowe and payne of their sores, and repented not of their dedes.

## RHEIMS 1582

vials of the wrath of God upon the earth. <sup>2</sup> And the first went, and poured out his vial upon the earth, and there was made a cruel and very sore wound upon men that had the character of the beast: and upon them that adored the image thereof.

<sup>3</sup> And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living soul died in the sea.

<sup>4</sup> And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood. <sup>5</sup> And I heard the Angel of the waters, saying: Thou art just O Lord, which art, and which wast, the holy one, because thou hast judged these things: <sup>6</sup> because they have shed the blood of the Saints and Prophets, and thou hast given them blood to drinke. for they are worthy. <sup>7</sup> And I heard another, saying: Yea Lord God omnipotent, true and just are thy judgements.

<sup>8</sup> And the fourth Angel poured out his vial upon the sunne, and it was given unto him to afflict men with heate and fire: <sup>9</sup> and men boiled with great heate, and blasphemed the name of God having power over these plagues, neither did they penance to give him glorie.

<sup>10</sup> And the fift Angel poured out his vial upon the seate of the beast: and his kingdom was made darke, and they together did eate their tongues for paine: <sup>11</sup> and they blasphemed the God of heaven because of their paines and woundes, and did not penance from their workes.

## GREAT BIBLE (1539) 1540

vialles of wrath upon the erth. <sup>2</sup> And the fyrst Angell went, and powred out his vyall upon the erth, and there fell a noysome, and a sore botche upon the men whych had the marke of the beast, and upon them whych worshypped hys ymage. <sup>3</sup> And the second Angell shed out hys vyall upon the see, and it turned as it were into the bloud of a deed man: and every lyvyng thyng dyed in the see. <sup>4</sup> And the thyrd Angell shed out his vyall upon the ryvers and fountaynes of waters, and they turned to bloud. <sup>5</sup> And I herde an Angell saye: Lorde, whych arte and wast, thou arte ryghteous and holy, because thou hast geven soche judgements, <sup>6</sup> for they shed out the bloud of sainctes, and prophetes, and therfore hast thou geven them bloud to dryncke: for they are worthy. <sup>7</sup> And I herde another saye: even so Lorde God almyghty: true and ryghteous are thy judgements.

<sup>8</sup> And the fourth Angell powred out hys vyall on the sunne, and power was geven unto him to vexen men with heat of fyre. <sup>9</sup> And the men raged in gret heate: and spake evyll of the name of God, which hath power over those plagis, and they repented not of theyr evill dedis, to geve him glory. <sup>10</sup> And the fyft Angell powred out his viall upon the seate of the beaste, and his kyngdome waxed derke, and they gnewe theyr tonges for sorowe, <sup>11</sup> and blasphemed the God of heaven for sorowe and payne of theyr sores, and repented not of theyr dedes.

## KJ (1611) 1873

vials of the wrath of God upon the earth. <sup>2</sup> And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

<sup>3</sup> And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

<sup>4</sup> And the third angel poured out his vial upon the rivers and fountains of waters; <sup>5</sup> and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. <sup>6</sup> For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. <sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgements.

<sup>8</sup> And the fourth angel poured out his vial upon the sun; and *power* was given unto him to scorch men with fire. <sup>9</sup> And men were scorched *with* great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

<sup>10</sup> And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, <sup>11</sup> and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

## GENEVA BIBLE (1560) 1562

<sup>2</sup> And the firste went, and powred out hys vial upon the earth: and there fel a noysome, and a grievous sore upon the men, whiche had the marke of the beast, and upon them whiche worshipped his image. <sup>3</sup> And the second Aungell powred out his viall upon the sea, and it became as the blood of a dead man: and everie livyng thyng dyed in the sea. <sup>4</sup> And the thirde Aungell powred out his viall upon the rivers and fountaines of waters, and they became blood. <sup>5</sup> And I heard the Aungell of the waters say, Lord, thou art just, Whiche art, and Whiche wast, and Holie, because thou hast judged these things. <sup>6</sup> For they slied the blood of the Saintes, and Prophetes, and therefore hast thou given them blood to drinke: for they are worthie. <sup>7</sup> And I heard another out of the Sanctuarie say, Even so, Lord God almightie, true and righteous are thy judgements. <sup>8</sup> And the fourth Aungell powred out his viall on the sunnes, and it was given unto him to torment men with heat of fyre. <sup>9</sup> And men boyled in great heat, and blasphemed the Name of God, whiche hathe power over these plagues, and they repented not, to give him glorie. <sup>10</sup> And the fift Angel powred out his vial upon the throne of the beast, and his kingdome waxed darke, and they gnewe their tongues for sorowe. <sup>11</sup> And blasphemed the GOD of heaven for their paines, and for

## (RV 1881) ASV 1901

<sup>2</sup> And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men that had the mark of the beast, and that worshipped his image.

<sup>3</sup> And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, *even* the things that were in the sea.

<sup>4</sup> And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. <sup>5</sup> And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge: <sup>6</sup> for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. <sup>7</sup> And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

<sup>8</sup> And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. <sup>9</sup> And men were scorched with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory.

<sup>10</sup> And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, <sup>11</sup> and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

<sup>r</sup> Some ancient authorities read *and they became*.

## BISHOPS' BIBLE (1568) 1602

vials of the wrath of God upon the earth. <sup>2</sup> And the first *Angel* went, and powred out his viall upon the earth, and there fel a noysome and a sore botch upon the men which had the marke of the beast, and upon them which worshipped his image. <sup>3</sup> And the second Angel shedde out his viall upon the Sea, and it turned as it were into the blood of a dead man: and every living thing died in the sea. <sup>4</sup> And the third Angel shedde out his viall upon the rivers and fountaines of waters, and they turned to blood. <sup>5</sup> And I heard the Angel of the waters say, Lorde, which art, and wast, thou art righteous and that holy one, because thou hast given such judgements: <sup>6</sup> For they have shed out the blood of saints and Prophets, and therefore hast thou given them blood to drinke: for they are worthie. <sup>7</sup> And I heard another out of the altar, say, Even so Lorde God Almighty, true and righteous are thy judgements. <sup>8</sup> And the fourth Angel powred out his vial on the Sunne, and power was given unto him to vexen men with fervent heate of fire. <sup>9</sup> And men boiled in great heate, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. <sup>10</sup> And the fifth Angel powred out his viall upon the seate of the beast, and his kingdome waxed darke, and they gnewe their tongues for sorowe, <sup>11</sup> And blasphemed the God of heaven, for their sorowes, and for their sores, and repented not their deeds.

## RSV (1946) 1960

<sup>2</sup> So the first angel went and poured his bowl on the earth, and foul and evil sores came upon the men who bore the mark of the beast and worshiped its image.

<sup>3</sup> The second angel poured his bowl into the sea, and it became like the blood of a dead man, and every living thing died that was in the sea.

<sup>4</sup> The third angel poured his bowl into the rivers and the fountains of water, and they became blood. <sup>5</sup> And I heard the angel of water say,

"Just art thou in these thy judgments,  
thou who art and wast, O Holy One.

<sup>6</sup> For men have shed the blood of saints and prophets,  
and thou hast given them blood to drink.  
It is their due!"

<sup>7</sup> And I heard the altar cry,

"Yea, Lord God the Almighty,  
true and just are thy judgments!"

<sup>8</sup> The fourth angel poured his bowl on the sun, and it was allowed to scorch men with fire; <sup>9</sup> men were scorched by the fierce heat, and they cursed the name of God who had power over these plagues, and they did not repent and give him glory.

<sup>10</sup> The fifth angel poured his bowl on the throne of the beast, and its kingdom was in darkness; men gnawed their tongues in anguish <sup>11</sup> and cursed the God of heaven for their pain and sores, and did not repent of their deeds.

## TYNDALE (1525) 1535

<sup>12</sup> And the sixte angell poured out his vyall upon the gret ryver Euphrates, and the water dryed up that the wayes of the kynges of the este shulde be prepared. <sup>13</sup> And I sawe thre unclene spretes lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beste, and out of the mouthe of the false Prophete. <sup>14</sup> For they are the spretes of devyls workinge myracles, to go out unto the kynges of the erth and of the whole worlde, to gaddre them to the battayle of that gret daye of God almighty. <sup>15</sup> Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filthynes. <sup>16</sup> And he gaddered them to gether into a place called in the Hebrue tonge Armagedon.

<sup>17</sup> And the seventh angell poured out his viall in to the ayre. And ther came a voyce out of heaven from the seate, sayinge: it is done. <sup>18</sup> And ther folowed voyces, thondringes, and lightninges, and ther was a gret erthquake, soche as was not sence men were upon the erth, so mighty an erthquake and so gret. <sup>19</sup> And the greате cite was divided into thre parties, and the cities of all nacions fell. And gret Babylon came in remembraunce before God, to geve unto hyr the cuppe of the wyne of the fearcenes of his wrath. <sup>20</sup> Every yle fled awaye, and the mountaynes were not

## RHEIMS 1582

<sup>12</sup> And the sixt Angel poured out his vial upon that great river Euphrates: and dried up the water thereof that a way might be prepared to the kings from the rising of the sunne.

<sup>13</sup> And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false-prophet three unclean spirites in maner of frogges. <sup>14</sup> For they are the spirites of Devils working signes, and they goe forth to the kings of the whole earth to gather them into battel at the great day of the omnipotent God. <sup>15</sup> Behold I come as a theefe: Blessed is he that watcheth, and keepeth his garments, that he walke not naked, and they see his turpitude. <sup>16</sup> And he shal gather them into a place which in Hebrew is called *Armagedon*.

<sup>17</sup> And the seventh Angel poured out his vial upon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. <sup>18</sup> And there were made lighteninges, and voices, and thunders, and a great earthquake was made, such an one as never hath been since men were upon the earth, such an earthquake, so great. <sup>19</sup> And the great cite was made into three partes: and the cities of the Gentiles fel. And Babylon the great came into memorie before God, to give her the cuppe of wine of the indignation of his wrath. <sup>20</sup> And every Iland fled, and

## GREAT BIBLE (1539) 1540

<sup>12</sup> And the syxt Angell powred out his vyall upon the gret ryver Euphrates, and the water dryed up, that the wayes of the kynges of the east shulde be prepared. <sup>13</sup> And I sawe thre unclene spretes lyke frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophete. <sup>14</sup> For they are the spretes of devyls, working myracles, to go out unto the kynges of the erth and of the whole world, to gathre them to the battayle of that gret daye of God almyghty. <sup>15</sup> Beholde, I come as a thefe. Happy is he that watcheth, and kepeth hys garmentes, lest he walke naked, and men se hys fylthynes. <sup>16</sup> And he gathered them together into a place called in the Hebrue tonge Armagedon.

<sup>17</sup> And the seventh Angell powred out hys vyall into the ayre. And ther cam a greате voyce out of heaven from the seate, saying, it is done. <sup>18</sup> And ther folowed, voyces, thondringes, and lightenynge, and ther was a greате erthquake, suche as was not sence men were upon the erth, so mighty an erthquake and so great. <sup>19</sup> And the great cytye was devyded in to thre partes, and the cyties of all nacyns fell. And greате Babylon came in remembraunce before God, to geve unto hyr the cup of the wyne of the fearcenes of his wrathe. <sup>20</sup> Every yle also fled awaye, and the

## KJ (1611) 1873

<sup>12</sup> And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. <sup>13</sup> And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. <sup>15</sup> Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. <sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

<sup>17</sup> And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. <sup>18</sup> And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. <sup>19</sup> And the great city was *divided* into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And every island fled *away*, and the mountains

## GENEVA BIBLE (1560) 1562

their sores, and repented not of their workes. <sup>12</sup> And the sixt Angel powred out his viall upon the great river Euphrates, and the water thereof dried up, that the way of the Kings of the East shulde be prepared. <sup>13</sup> And I sawe thre uncleane spirites like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are the spirits of devils, working miracles, to go unto the Kyngs of the earth, and of the whole worlde, to gather them to the battell of that greate day of GOD Almightye. <sup>15</sup> [Beholde, I come as a thefe. Blessed (is) he that watcheth and kepeth his garments, lest he walke naked, and men se his filthines.] <sup>16</sup> And they gathered them together into a place called in Hebrue Arma-gedon.

<sup>17</sup> And the seventh Aungel powred out his vial into the ayre: and there came a loude voyce out of the Temple of heaven from the throne, saying, It is done. <sup>18</sup> And there were voyces, and thundrings, and lightnings, and there was a great earthquake, suche as was not since men were uppon the earth, even so mightie an earthquake. <sup>19</sup> And the greate citie was divided into thre partes, and the cities of the nacions fel: and greate Babylon came in remembrance before GOD, to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And everie ydle fled away, and

## (RV 1881) ASV 1901

<sup>12</sup> And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising. <sup>13</sup> And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: <sup>14</sup> for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. <sup>15</sup> (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) <sup>16</sup> And they gathered them together into the place which is called in Hebrew Har-Magedon.

<sup>17</sup> And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: <sup>18</sup> and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since <sup>19</sup> there were men upon the earth, so great an earthquake, so mighty. <sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And every island fled away, and

## BISHOPS' BIBLE (1568) 1602

<sup>12</sup> And the sixt Angel powred out his viall upon the great river Euphrates, and the water thereof dried up, that the way of the kings of the East should be prepared. <sup>13</sup> And I sawe three uncleane spirites like frogges, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are the spirits of devils working miracles, to goe out unto the kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God Almightye. <sup>15</sup> Behold, I come as a thiefe. Happie is he that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse. <sup>16</sup> And hee gathered them together into a place, called in the Hebrue tongue Armagedon. <sup>17</sup> And the seventh Angel powred out his viall into the aire: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. <sup>18</sup> And there followed voices, thunderings, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mightie an earthquake, and so great. <sup>19</sup> And the great citie was divided into three partes, and the Citie of the nations fell: And great Babylon came in remembrance before God, to give unto her the cuppe of the wine of the fiercenesse of his wrath. <sup>20</sup> Every Ile also fled away, and the moun-

## RSV (1946) 1960

<sup>12</sup> The sixth angel poured his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east. <sup>13</sup> And I saw, issuing from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, three foul spirits like frogs; <sup>14</sup> for they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. <sup>15</sup> ("Lo, I am coming like a thief! Blessed is he who is awake, keeping his garments that he may not go naked and be seen exposed!") <sup>16</sup> And they assembled them at the place which is called in Hebrew Armageddon.

<sup>17</sup> The seventh angel poured his bowl into the air, and a great voice came out of the temple, from the throne, saying, "It is done!" <sup>18</sup> And there were flashes of lightning, loud noises, peals of thunder, and a great earthquake such as had never been since men were on the earth, so great was that earthquake. <sup>19</sup> The great city was split into three parts, and the cities of the nations fell, and God remembered great Babylon, to make her drain the cup of the fury of his wrath. <sup>20</sup> And every island fled away, and no

\* Some ancient authorities read *there was a man*.

## TYNDALE (1525) 1535

founde. <sup>21</sup> And ther fell a gret hayle, as it had bene talentes, out of heaven upon the men, and the men blasphemed God, because of the plage of the hayle, for it was gret and the plage of it sore.

**17** And ther came one of the seven angels, which had the seven vialles: and talked with me, sayinge unto me: come I will shewe the the judgement of the gret whore that sitteth upon many waters, <sup>2</sup> with whom have committed fornicacion the kynges of the erth, so that the inhabiters of the erth, are dronken with the wyne of her fornicacion. <sup>3</sup> And he caryed me awaye into the wildernes in the sprete. And I sawe a woman syt upon a rose colored best full of names of blasphemie which had ten hornes. <sup>4</sup> And the woman was arrayed in purple and rose coloure and decked with golde, precious stone, and pearles, and had a cup of golde in her honde, full of abominacions and filthines of her fornicacion. <sup>5</sup> And in her forhed was a name written, a mistery, gret Babylon the mother of whordome and abominacions of the erth. <sup>6</sup> And I sawe the wyfe dronke with the bloud of saynetes, and with the bloud of the witnesses of Jesu. And when I sawe her, I wondred with gret mervayle.

<sup>7</sup> And the angell sayde unto me: wherefore marvaylest thou? I will shewe the the mistery of the woman, and of the best that berith her, which hath seven heddes and ten

## RHEIMS 1582

mountaines were not found. <sup>21</sup> And great haile like a talent came downe from heaven upon men: and men blasphemed God for the plague of the haile: because it was made exceeding great.

**17** And there came one of the seven Angels which had the seven vials, and spake with me, saying, Come, I wil shew thee the damnation of the great harlot, which sitteth upon many waters, <sup>2</sup> with whom the kings of the earth have fornicated, and they which inhabite the earth have been drunke of the wine of her whoredom. <sup>3</sup> And he tooke me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, ful of names of blasphemie, having seven heades, and ten hornes. <sup>4</sup> And the woman was clothed round about with purple and scarlet, and gilted with gold, and pretious stone, and pearles, having a golden cup in her hand, ful of the abomination and filthines of her fornication. <sup>5</sup> And in her forehead a name written, *Mysterie*: Babylon the great, mother of the fornications and the abominations of the earth. <sup>6</sup> And I saw the woman drunken of the bloud of the Sainctes, and of the bloud of the martyrs of Jesus. And I marveled when I had seen her, with great admiration. <sup>7</sup> And the Angel said to me, Why doest thou marvel? I wil tel thee the mysterie of the woman, and of the beast that carieth her, which hath the seven heades and the ten hornes.

## GREAT BIBLE (1539) 1540

mountaynes were not founde. <sup>21</sup> And ther fell a greate hayle (as it had bene talentes) out of heaven upon the men, and the men blasphemed God: because of the plage of the hayle, for it was great, and the plage of it sore.

**17** And ther came one of the seven Angels, whyche had the seven vyalles: and talked wyth me, sayenge unto me: come, I wyll shewe unto the, the judgement of the great whore that sytteth upon many waters, <sup>2</sup> wyth whome have commytted fornicacion the kynges of the erthe, and the inhabyters of the erth are droncken wyth the wyne of hir fornicacion. <sup>3</sup> And the sprete caryed me awaye in to the wyldernes. And I sawe a woman syt upon a rose colored beast, full of names of blasphemye, whyche had seven heades and ten hornes. <sup>4</sup> And the woman was arrayed in purple and rose coloure, and decked wyth golde, precious stone, and pearles, and had a cup of golde in her hande, full of abhominacions and fylthynes of her fornicacion. <sup>5</sup> And in her forheade was a name written, a mystery, gret Babylon the mother of whordom and abominacions of the erth. <sup>6</sup> And I sawe the wyfe droncken wyth the bloude of saynetes, and with the bloude of the wytnesses of Jesu. And when I sawe her: I wondred with great mervayle.

<sup>7</sup> And the Angell sayde unto me: wherefore marvaylest thou? I wyll shewe the the mystery of the woman, and of the beast that beryth her, which hath seven heades and ten

## KJ (1611) 1873

were not found. <sup>21</sup> And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

**17** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, *Come* hither: I will shew unto thee the judgment of the great whore that sitteth upon many waters: <sup>2</sup> with whom the kings of the earth have committed fornication, and the inhabitors of the earth have been made drunk with the wine of her fornication. <sup>3</sup> So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemie, having seven heads and ten horns. <sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup> and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered *with* great admiration. <sup>7</sup> And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath

<sup>5</sup> Or, fornications.

## GENEVA BIBLE (1560) 1562

the mountaines were not founde. <sup>21</sup> And there fell a great haile, like talents, out of heaven uppon the men, and men blasphemed GOD, because of the plague of the haile: for the plague thereof was exceeding great.

**17** Then there came one of the seven Angel whiche had the seven viales, and talked with me, saying unto me, Come: I will shewe thee the damnation of the great whore that sitteth upon many waters. <sup>2</sup> With whome have committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. <sup>3</sup> So he caried me away into the wildernes in the Spirit, and I sawe a woman sit upon a skarlat coloured beast, full of names of blasphemie, which had seven heads, and ten hornes. <sup>4</sup> And the woman was araied in purple and skarlat, and guilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, ful of abominations, and filthines of her fornication. <sup>5</sup> And in her forehead (was) a name written, A Mysterie, great Babylon, the mother of whoredomes, and abomination of the earth. <sup>6</sup> And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Jesus: and when I sawe her, I wondred with great marveile. <sup>7</sup> Then the Aungell said unto me, Wherefore marveilest thou? I will shewe thee the mysterie of the woman, and of the beast, that beareth her,

## (RV 1881) ASV 1901

the mountains were not found. <sup>21</sup> And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

**17** And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; <sup>2</sup> with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. <sup>3</sup> And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. <sup>4</sup> And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, <sup>5</sup> and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. <sup>7</sup> And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the

## BISHOPS' BIBLE (1568) 1602

taines were not found. <sup>21</sup> And there fell a great haile, as it had bene talents, out of heaven, upon the men, and the men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

**17** And there came one of the seven Angels, which had the seven vials, and talked with mee, saying unto me, Come, I will shew unto thee the judgement of the great whore, that sitteth upon many waters; <sup>2</sup> With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. <sup>3</sup> So he caried mee away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemie, having seven heads and ten hornes. <sup>4</sup> And the woman was araied in purple and scarlet colour, and decked with golde, precious stone, and pearles, having a cup of golde in her hand, full of abominations and filthinesse of her fornication. <sup>5</sup> And in her forehead was a name written, a mysterie, great Babylon, the mother of whoredome and abominations of the earth. <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great marvell. <sup>7</sup> And the Angel said unto mee, Wherefore marveilest thou? I will shew thee the mysterie of the woman, and of the beast that

## RSV (1946) 1960

mountains were to be found; <sup>21</sup> and great hailstones, heavy as a hundredweight, dropped on men from heaven, till men cursed God for the plague of the hail, so fearful was that plague.

**17** Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great harlot who is seated upon many waters, <sup>2</sup> with whom the kings of the earth have committed fornication, and with the wine of whose fornication the dwellers on earth have become drunk." <sup>3</sup> And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast which was full of blasphemous names, and it had seven heads and ten horns. <sup>4</sup> The woman was arrayed in purple and scarlet, and bedecked with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication; <sup>5</sup> and on her forehead was written a name of mystery: "Babylon the great, mother of harlots and of earth's abominations." <sup>6</sup> And I saw the woman, drunk with the blood of the saints and the blood of the martyrs of Jesus.

When I saw her I marveled greatly. <sup>7</sup> But the angel said to me, "Why marvel? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns

## TYNDALE (1525) 1535

hornes. <sup>8</sup> The best that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdition, and they that dwell on the erth shall wondre (whose names are not written in the boke of lyfe from the beginninge of the worlde) when they beholde the best that was, and is not. <sup>9</sup> And here is a mynde that hath wysdome.

The seven heddes are seven mountaynes, on which the woman sitteth: <sup>10</sup> they are also seven kynges. Fyve are fallen, and one is, and a nother is not yet come. When he commeth he must continew a space. <sup>11</sup> And the beste that was, and is not, is even the ayght, and is one of the seven, and shall go into destruccion. <sup>12</sup> And the ten hornes which thou seyst, are ten kynges, which have receaved no kyngdome, but shall receive power as kynges at one houre with the beast. <sup>13</sup> These have one mynde, and shall geve their power and strenghte unto the beste. <sup>14</sup> These shall fyght with the lambe, and the lambe shall overcome them: For he is Lorde of lordes, and kyng of kynges: and they that are on his side, are called, and chosen and faythfull.

<sup>15</sup> And he sayde unto me: the waters which thou sawest, where the whore sitteth, are people, and folke, and nacions, and tonges. <sup>16</sup> And the ten hornes, which thou sawest upon the best, are they that shall hate the whore, and shall make her desolate and naked, and shall eate their flesshe and

## RHEIMS 1582

<sup>8</sup> The beast which thou sawest, was, and is not, and shall come up out of the bottomeles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) shal marvel, seeing the beast that was, and is not. <sup>9</sup> And here is understanding, that hath wisdom. The seven heades: are seven hilles, upon which the woman sitteth, and they are seven kings. <sup>10</sup> Five are fallen, one is, and an other is not yet come: and when he shal come, he must tarie a short time. <sup>11</sup> And the beast which was, and is not: the same also is the eight, and is of the seven, and goeth into destruction. <sup>12</sup> And the ten hornes which thou sawest: are ten kings, which have not yet received kingdom, but shal receive power as kings one houre after the beast. <sup>13</sup> These have one counsel and force: and their power they shal deliver to the beast. <sup>14</sup> These shal fight with the Lambe, and the Lambe shal overcome them, because he is Lord of lordes, and King of kinges, and they that are with him, called, and elect, and faithful. <sup>15</sup> And he said to me, The waters which thou sawest where the harlot sitteth: are peoples, and nations, and tonges. <sup>16</sup> And the ten hornes which thou sawest in the beast: these shal hate the harlot, and shal make her desolate and naked, and shall eate her

## GREAT BIBLE (1539) 1540

hornes. <sup>8</sup> The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdition, and they that dwel on the erth shall wondre (whose names are not written in the boke of lyfe from the begynnynge of the worlde) when they behold the beast that was and is not. <sup>9</sup> And here is a mynde that hath wysdome.

The seven heades are seven mountaynes, on which the woman sitteth, <sup>10</sup> they are also seven kynges. Fyve are fallen, and one is, and another is not yet come. And when he commeth, he must continew a shorte space. <sup>11</sup> And the beast that was, and is not, is even the eyght and is one of the seven and shall go into destruccion. <sup>12</sup> And the ten hornes which thou sawest are ten kynges which have receaved no kingdom as yet, but shall receive power as kynges at one houre wyth the beast. <sup>13</sup> These have one mynde, and shall geve their power and strength unto the beast. <sup>14</sup> These shall fyght with the lambe, and the lambe shall overcome them. For he is Lorde of lordes, and kyng of kynges, and they that are on his side, are called, and chosen, and faythfull.

<sup>15</sup> And he sayde unto me: the waters whych thou sawest, where the whore sitteth, are people, and folke, and nacions, and tonges. <sup>16</sup> And the ten hornes, which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesshe,

## KJ (1611) 1873

the seven heads and ten horns. <sup>8</sup> The beast that thou sawest was, and is not; and shall ascend out of the bottomless *pit*, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. <sup>9</sup> And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup> And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. <sup>11</sup> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. <sup>12</sup> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. <sup>13</sup> These have one mind, and shall give their power and strength unto the beast. <sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. <sup>15</sup> And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with

## GENEVA BIBLE (1560) 1562

whiche hathe seven heads, and ten hornes. <sup>8</sup> The beast that thou hast sene, was, and is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwel on the earth, shal wondre [whose names are not writen in the Boke of life from the fundacion of the worlde] when they beholde the beast that was, and is not, and yet is. <sup>9</sup> Here (is) the minde that hathe wisdom, The seven heads are seven mountaines, whereon the woman sitteth: they are also seven Kyngs. <sup>10</sup> Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space. <sup>11</sup> And the beast that was, and is not, is even the eight, and is one of the seven, and shall go into destruction. <sup>12</sup> And the ten hornes which thou sawest, are ten Kings, whiche yet have not receyved a kingdome, but shall receive power, as Kings at one houre with the beast. <sup>13</sup> These have one minde, and shal give their power, and autoritie unto the beast. <sup>14</sup> These shall fight with the Lambe, and the Lambe shal overcome them: for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull. <sup>15</sup> And he said unto me, The waters whiche thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues. <sup>16</sup> And the ten hornes whiche thou sawest upon the beast, are they that shall hate the whore, and shal make her desolate and naked, and shal eat her flesh, and burne her with fyre.

## (RV 1881) ASV 1901

seven heads and the ten horns. <sup>8</sup> The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. <sup>9</sup> Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: <sup>10</sup> and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. <sup>11</sup> And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. <sup>12</sup> And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. <sup>13</sup> These have one mind, and they give their power and authority unto the beast. <sup>14</sup> These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. <sup>15</sup> And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her

## BISHOPS' BIBLE (1568) 1602

beareth her, which hath seven heads, and ten hornes. <sup>8</sup> And the beast that thou sawest, was, and is not, and shal ascend out of the bottomlesse pit, and goeth into perdition, and they that dwel on the earth shall wonder (whose names are not written in the booke of life from the beginning of the world) when they beholde the beast that was, and is not, and yet is. <sup>9</sup> And here is a meaning that hath wisdom. The seven heads, are seven mountaines, on which the woman sitteth: they are also seven kings. <sup>10</sup> Five are fallen, and one is, and the other is not yet come: And when he commeth, he must continue a short space. <sup>11</sup> And the beast that was, and is not, is even the eight, and is one of the seven, and goeth into destruction. <sup>12</sup> And the tenne hornes which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings at one houre with the beast. <sup>13</sup> These have one minde, and shal give their power and strength unto the beast. <sup>14</sup> These shal fight with the Lambe, and the Lambe shall overcome them: For he is the Lord of Lords, and the King of Kings, and they that are on his side, are called, and chosen, and faithfull. <sup>15</sup> And he saith unto me, The waters which thou sawest where the whore sitteth, are people, and folke, and nations, and tongues. <sup>16</sup> And the ten hornes which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and

## RSV (1946) 1960

that carries her. <sup>8</sup> The beast that you saw was, and is not, and is to ascend from the bottomless pit and go to perdition; and the dwellers on earth whose names have not been written in the book of life from the foundation of the world, will marvel to behold the beast, because it was and is not and is to come. <sup>9</sup> This calls for a mind with wisdom: the seven heads are seven hills on which the woman is seated; <sup>10</sup> they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he comes he must remain only a little while. <sup>11</sup> As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to perdition. <sup>12</sup> And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. <sup>13</sup> These are of one mind and give over their power and authority to the beast; <sup>14</sup> they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

<sup>15</sup> And he said to me, "The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues. <sup>16</sup> And the ten horns that you saw, they and the beast will hate the harlot; they will make her desolate and naked, and devour her flesh and burn her up with

\* Some ancient authorities read *and he goeth*.

## TYNDALE (1525) 1535

burne her with fyre. <sup>17</sup> For God hath put in their hartes to fulfyll his will, and to do with one consent, for to geve hyr kyngdome unto the beast, untill the wordes of God be fulfilled. <sup>18</sup> And the woman which thou sawest, is that great cyte, which raigneth over the kynges of the erth.

**18** And after that, I sawe another angell come from heaven, havinge gret power, and the erth was lyghtened with his brightnes. <sup>2</sup> And he cryed mightely with a stronge voyce sayinge: Great Babylon is fallen, is fallen: and is become the habitation of devyls, and the holde of all fowlespretes, and a cage of all unclene and hatefull byrdes, <sup>3</sup> for all nacions have dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth have committed fornicacion with her, and her merchautes are waxed ryche of the aboundaunce of her pleasures.

<sup>4</sup> And I herde a nother voyce from heaven, saye: come away from her my people, that ye be not partetakers in her synnes, that ye receive not of her plages. <sup>5</sup> For her synnes are gon up to heaven, and God hath remembred her

## RHEIMS 1582

flesh, and her they shal burne with fire. <sup>17</sup> for God hath given into their hartes, to doe that which pleaseth him: that they give their kingdom to the beast, till the wordes of God be consummate. <sup>18</sup> And the woman which thou sawest: is the great citie, which hath kingdom over the kinges of the earth.

**18** And after these things I saw an other Angel coming downe from heaven, having great power: and the earth was illuminated of his glorie. <sup>2</sup> And he cried out in force, saying, Fallen fallen is Babylon the great: and it is become the habitation of Devils, and the custodie of every uncleane spirit, and the custodie of every uncleane and hateful bird: <sup>3</sup> because al nations have drunke of the wine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the marchantes of the earth were made riche by the vertue of her delicacies.

<sup>4</sup> And I heard an other voice from heaven, saying, Goe out from her my people: that you be not partakers of her sinnes, and receive not of her plagues. <sup>5</sup> Because her sinnes are come even to heaven, and God hath remembred her

## GREAT BIBLE (1539) 1540

and burne her wyth fyre. <sup>17</sup> For God hath put in theyr hartes to fulfyll his wyll, and to do wyth one consent, for to geve their kyngdome unto the beast, untill the wordes of God be fulfilled. <sup>18</sup> And the woman which thou sawest, is that great cyte, whiche raygneth over the kynges of the erth.

**18** And after that, I sawe another Angell come from heaven, havyng gret power, and the erthe was lyghtened wyth hys bryghtnes. <sup>2</sup> And he cryed myghtely with a stronge voyce, sayinge: Great Babylon is fallen, is fallen, and is become the inhabitation of devyls, and the holde of all fowle sprete, and a cage of all uncleane and hatefull byrdes, <sup>3</sup> for all nacyns have dronken of the wyne of the wrath of her fornicacion. And the kynges of the earth have comytted fornicacion wyth her, and the merchautes of the erth are waxed ryche of the aboundaunce of her pleasures.

<sup>4</sup> And I herde another voyce from heaven, saye, come away from her my people, that ye be not partakers of her synnes, and that ye receive not of her plages. <sup>5</sup> For her synnes are gone up to heaven, and God hath remembred

## KJ (1611) 1873

fire. <sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. <sup>18</sup> And the woman which thou sawest is *that* great city, which reigneth over the kings of the earth.

**18** And after these *things* I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. <sup>2</sup> And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen,  
And is become the habitation of devils,  
And the hold of every foul spirit,  
And a cage of every unclean and hateful bird.

<sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication,

And the kings of the earth have committed fornication with her,

And the merchants of the earth are waxed rich through the abundance of her delicacies.

<sup>4</sup> And I heard another voice from heaven, saying,

Come out of her, my people,  
That ye be not partakers of her sins,  
And that ye receive not of her plagues.

<sup>5</sup> For her sins have reached unto heaven,  
And God hath remembered her iniquities.

## GENEVA BIBLE (1560) 1562

<sup>17</sup> For God hathe put in their hearts to fulfill his will, and to do with one consent for to give their kingdome unto the beast, untill the wordes of God be fulfilled. <sup>18</sup> And the woman whiche thou sawest, is the great citie, whiche reigneth over the Kings of the earth.

**18** And after these things, I sawe (another) Aungell come downe from heaven, having great power, so that the earth was lightened with his glorie. <sup>2</sup> And he cryed out mightely with a loude voyce, saying, It is fallen, it is fallen, Babylon the great (citie,) and is become the habitation of devils, and the holde of all fowle spirits, and a cage of everie uncleane and hatefull byrde. <sup>3</sup> For all nations have dronken of the wine of the wrath of her fornication, and the Kyngs of the earth have committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleasures. <sup>4</sup> And I heard another voyce from heaven say Go out of her, my people, that ye be not partakers in her sinnes, and that ye receive not of her plagues. <sup>5</sup> For her sinnes are come up unto heaven, and

## (RV 1881) ASV 1901

utterly with fire. <sup>17</sup> For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. <sup>18</sup> And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

**18** After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. <sup>2</sup> And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. <sup>3</sup> For <sup>u</sup>by <sup>v</sup>the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

<sup>4</sup> And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: <sup>5</sup> for her sins have reached even unto heaven, and God hath re-

<sup>u</sup> Some authorities read *of the wine . . . have drunk*.

<sup>v</sup> Some ancient authorities omit *the wine of*.

## BISHOPS' BIBLE (1568) 1602

burne her with fire. <sup>17</sup> For God hath put in their hearts to fulfill his will, and to doe with one consent, for to give their kingdome unto the beast, untill the words of God shall be fulfilled. <sup>18</sup> And the woman which thou sawest, is that great citie which reigneth over the kings of the earth.

**18** And after that, I saw another Angel come from heaven, having great power, and the earth was lightened with his glorie. <sup>2</sup> And he cried mightily with a strong voyce, saying, Great Babylon is fallen, and is become the habitation of devils, and the hold of all foule spirits, and a cage of al uncleane and hatefull birdes: <sup>3</sup> For all nations have drunken of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures. <sup>4</sup> And I heard another voice from heaven say, Come away from her, my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues. <sup>5</sup> For her sinnes are gone up to heaven, and God had remembred her wicked-

## RSV (1946) 1960

fire, <sup>17</sup> for God has put it into their hearts to carry out his purpose by being of one mind and giving over their royal power to the beast, until the words of God shall be fulfilled. <sup>18</sup> And the woman that you saw is the great city which has dominion over the kings of the earth."

**18** After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor. <sup>2</sup> And he called out with a mighty voice,

"Fallen, fallen is Babylon the great!

It has become a dwelling place of demons,

a haunt of every foul spirit,

a haunt of every foul and hateful bird;

<sup>3</sup> for all nations have drunk <sup>k</sup> the wine of her impure passion,

and the kings of the earth have committed fornication with her,

and the merchants of the earth have grown rich with the wealth of her wantonness."

<sup>4</sup> Then I heard another voice from heaven saying,

"Come out of her, my people,

lest you take part in her sins,

lest you share in her plagues;

<sup>5</sup> for her sins are heaped high as heaven,

and God has remembered her iniquities.

<sup>k</sup> Other ancient authorities read *fallen by*

## TYNDALE (1525) 1535

wyckednes. <sup>6</sup> Rewarde her even as she rewarded you, and geve her doble accordinge to her workes. And poure in doble to her in the same cuppe which she filled unto you. <sup>7</sup> And as moche as she glorified her selfe and lived wantanly, so moche poure ye in for her of punysshement, and sorowe, for she sayde in her selfe: I syt being a quene and am no wyddowe and shal se no sorowe. <sup>8</sup> Therfore shall her plagis come at one daye, deeth, and sorowe, and honger, and she shalbe brent with fyre: for stronge is the Lorde God which judgeth her.

<sup>9</sup> And the kynges of the erth shalbe wepe her and wayle over her, which have committed fornicacion with her, and have lyved wantanly with her, when they shall se the smoke of her burninge, <sup>10</sup> and shall stonde a farre of, for feare of her punisshement, sayinge: Alas, Alas that gret cite Babylon, that mighty cite: For at one houre is her judgement come. <sup>11</sup> And the marchauntes of the erth shall wepe and wayle in them selves, for no man wyll bye their ware eny

## RHEIMS 1582

iniquities. <sup>6</sup> Render to her as she also hath rendred to you: and double ye double according to her workes: In the cuppe wherein she hath mingled, mingle ye double unto her. <sup>7</sup> As much as she hath glorified her self, and hath been in delicacies, so much give her torment and mourning: because she saith in her hart, I sit a queene, and Widow I am not, and mourning I shal not see. <sup>8</sup> Therfore in one day shal her plagues come, death, and mourning, and famine, and with fire she shal be burnt: because God is strong that shal judge her.

<sup>9</sup> And the kings of the earth, which have fornicated with her, and have lived in delicacies, shal weepe, and bewaile them selves upon her, when they shal see the smoke of her burning: <sup>10</sup> standing farre off for the feare of her tormentes, saying, Wo, wo, that great cite Babylon, that strong cite: because in one houre is thy judgement come.

<sup>11</sup> And the marchantes of the earth shall weepe, and mourne upon her: because no man shal bye their mer-

## GREAT BIBLE (1539) 1540

her wickednes. <sup>6</sup> Rewarde her even as she rewarded you, and geve her double accordyng to her workes. And powre in double to her in the same cuppe which she filled unto you. <sup>7</sup> And as moche as she glorified her selfe and lived wantanly, so moch powre ye in for her of punysshement and sorowe, for she sayde in her selfe: I syt beyng a quene, and am no wyddowe, and shall se no sorowe. <sup>8</sup> Therfore shal her plagis come in one daye, deeth, and sorowe, and honger, and she shalbe brent with fyre: for stronge is the Lorde God which shal judge her.

<sup>9</sup> And the kynges of the erth shall bewepe her and wayle over her, which have commytted fornicacion with her, and have lyved wantanly with her, when they shall se the smoke of her burnyng, <sup>10</sup> and shall stande a farre of, for feare of her punishment, sayinge. Alas, Alas, that gret cytie Babylon, that myghtye cite: for at one hour is thy judgement come. <sup>11</sup> And the marchauntes of the erth shal wepe and wayle in them selves, for no man wyll bye their ware

## KJ (1611) 1873

<sup>6</sup> Reward her even as she rewarded you,  
And double unto her double according to her works:  
In the cup which she hath filled fill to her double.

<sup>7</sup> How much she hath glorified herself, and lived  
deliciously,

So much torment and sorrow give her:

For she saith in her heart, I sit a queen,

And am no widow, and shall see no sorrow.

<sup>8</sup> Therefore shall her plagues come in one day,

Death, and mourning, and famine;

And she shall be utterly burnt with fire:

For strong is the Lord God who judgeth her.

<sup>9</sup> And the kings of the earth, who have committed fornication and lived deliciously with her,

Shall bewail her, and lament for her,

When they shall see the smoke of her burning,

<sup>10</sup> Standing afar off for the fear of her torment,  
Saying, Alas, alas, *that* great city Babylon, *that* mighty city!

For in one hour is thy judgment come.

<sup>11</sup> And the merchants of the earth *shall* weep and mourn over her;

For no *man* buyeth their merchandise any more:

## GENEVA BIBLE (1560) 1562

God hath remembred her iniquities. <sup>6</sup> Rewarde her, even as she hath rewarded you, and give her double accordyng to her workes: (and) in the cup that she hath filled to you, fil her the double. <sup>7</sup> In asmuche as she glorified her self, and lived in pleasure, so muche give ye to her torment and sorowe: for she saith in her heart, I sit being a queene, and am no widowe, and shall see no mourning. <sup>8</sup> Therefore shall her plagues come at one day death, and sorowe, and famine, and she shalbe burnt with fyre: for strong is the Lorde God whiche wil condemne her. <sup>9</sup> And the Kings of the earth shal bewaile her and lament for her, whiche have committed fornication, and lived in pleasure with her, when they shal see the smoke of her burning. <sup>10</sup> And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon the mightie citie: for in one houre is thy judgement come. <sup>11</sup> And the marchants of the earth shal wepe and waile over her: for no man byeth their ware any

## (RV 1881) ASV 1901

membered her iniquities. <sup>6</sup> Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. <sup>7</sup> How much soever she glorified her self, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. <sup>8</sup> Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is <sup>w</sup>the Lord God who judged her. <sup>9</sup> And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, <sup>10</sup> standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. <sup>11</sup> And the merchants of the earth weep and mourn over her, for

## BISHOPS' BIBLE (1568) 1602

nesse. <sup>6</sup> Reward her even as she rewarded you, and give her double according to her workes, and powre in double to her in the same cup which she filled unto you. <sup>7</sup> And as much as she glorified her selfe, and lived wantonly, so much powre yee in for her of punishment and sorow: for she said in her heart, I sit being a queene, and am no widowe, and shall see no sorow. <sup>8</sup> Therefore shall her plagues come in one day, death, and sorow, and hunger, and she shall be utterly burnt with fire, for strong is the Lord which judgeth her. <sup>9</sup> And they shall bewaile her, and the kings of the earth shall lament for her, which have committed fornication with her, and have lived wantonly with her, when they shall see the smoke of her burning: <sup>10</sup> Standing afarre off for feare of her punishment, saying, Alas, alas, that great citie Babylon, that mightie citie, for at one houre is thy judgement come. <sup>11</sup> And the marchants of the earth do weepe and waile over her, for no

## RSV (1946) 1960

<sup>6</sup> Render to her as she herself has rendered,  
and repay her double for her deeds;  
mix a double draught for her in the cup she mixed.  
<sup>7</sup> As she glorified herself and played the wanton,  
so give her a like measure of torment and mourning.  
Since in her heart she says, 'A queen I sit,  
I am no widow, mourning I shall never see,'  
<sup>8</sup> so shall her plagues come in a single day,  
pestilence and mourning and famine,  
and she shall be burned with fire;  
for mighty is the Lord God who judges her."  
<sup>9</sup> And the kings of the earth, who committed fornication  
and were wanton with her, will weep and wail over her  
when they see the smoke of her burning; <sup>10</sup> they will stand  
far off, in fear of her torment, and say,  
"Alas! alas! thou great city,  
thou mighty city, Babylon!  
In one hour has thy judgment come."  
<sup>11</sup> And the merchants of the earth weep and mourn for

<sup>w</sup> Some ancient authorities omit *the Lord*.

## TYNDALE (1525) 1535

more, <sup>12</sup> the ware of golde and silver, and precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thyne wodde, and almaner vessels of yvery, and almaner vessels of most precious wodde, and of brasse and yron, <sup>13</sup> and synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle, and fynefloure, and wheate, bestes, and shepe, and horsses, and charrettes, and bodyes and soules of men.

<sup>14</sup> And the apples that thy soule lusted after, are departed from the. And all thinges which were deyntie, and had in price are departed from the and thou shalt fynde them no more. <sup>15</sup> The marchauntes of these thinges which were waxed ryche, shall stonde a farre of from her, for feare of the punisshement of her, wepyng and waylinge, <sup>16</sup> and saying: Alas, alas, that gret cite, that was clothed in raynes and purple, and scarlet, and decked with golde, and pre-

## RHEIMS 1582

chandise any more, <sup>12</sup> merchandise of gold and silver and precious stone, and of pearle, and fine linnen, and purple, and silke, and scarlet, and al Thyne wood, and al vessels of yvorie, and al vessels of precious stone and of brasse and yron and marble, <sup>13</sup> and cynamon, and of odours, and ointement, and frankeincense, and wine, and oile, and floure, and wheate, and beastes, and sheepe, and horses, and chariotes, and slaves, and soules of men. <sup>14</sup> And the apples of the desire of thy soul are departed from thee, and al fat and goodly thinges are perished from thee, and they shal no more finde them. <sup>15</sup> The marchantes of these things which are made riche, shal stand farre from her for feare of her tormentes, weeping and mourning, <sup>16</sup> and saying, Wo, wo, that great citie, which was clothed with silke, and purple, and scarlet, and was gilted with gold, and pretious

## GREAT BIBLE (1539) 1540

eny more, <sup>12</sup> the ware of gold and silver, and precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thynne wodde, and all maner vessels of yvery, and all maner vessels of most precious wodde, and of brasse and yron, (*and marble*) <sup>13</sup> and synamon, and odours, and oyntmentes, and franckinsence, and wyne, and oyle, and fyne floure, and wheate, beastes, and shepe, and horsses, and charettes, and bodyes, and soules of men.

<sup>14</sup> And the apples that thy soule lusted after, are departed from the. And all thinges which were deyntie, and had in price, are departed from the, and thou shalt fynde them nomore. <sup>15</sup> The marchauntes of these thynges whyche were waxed ryche, shall stande a farre of from hir, for feare of the punysshement of her, wepyng and waylynge, <sup>16</sup> and saying: Alas, Alas, that gret cytie, that was clothed in raynes and purple, and scarlet, and decked with golde,

## KJ (1611) 1873

- <sup>12</sup> The merchandise of gold, and silver,  
And precious stones, and of pearls,  
And fine linen, and purple, and silk, and scarlet,  
And all thyine wood, and all *manner* vessels of ivory,  
And all *manner* vessels of most precious wood,  
And of brass, and iron, and marble,  
<sup>13</sup> And cinnamon, and odours,  
And ointments, and frankincense,  
And wine, and oil,  
And fine flour, and wheat,  
And beasts, and sheep, and horses, and chariots,  
And slaves, and souls of men.  
<sup>14</sup> And the fruits that thy soul lusted after are departed from thee,  
And all *things which were* dainty and goodly are departed from thee,  
And thou shalt find them no more at all.  
<sup>15</sup> The merchants of these *things*, which were made rich by her,  
Shall stand afar off for the fear of her torment,  
<sup>16</sup> Weeping and wailing, and saying,  
Alas, alas, *that great city*,  
That was clothed in fine linen, and purple, and scarlet,  
And decked with gold, and precious stones, and pearls:

## GENEVA BIBLE (1560) 1562

more. <sup>12</sup>The ware of golde and silver, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, and of all maner of Thyne wood, and of al vessels of yvorie, and of all vessels of moste precious wood, and of brasse, and of yron, and of marble.

<sup>13</sup>And of synamon, and odours, and ointments, and franckinsence, and wine, and oile and fine floure, and wheat, and beastes, and shepe, and horses, and charets, and servants, and soules of men. <sup>14</sup>[And the apples that thy soule lusted after are departed from thee, and al things which were fat and excellent, are departed from thee and thou shalt finde them no more.] <sup>15</sup>The marchants of these things which were waxed riche, shall stand a farre off from her, for feare of her torment, weping and waileng. <sup>16</sup>And saying, Alas, alas, the greate citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone,

## (RV 1881) ASV 1901

no man buyeth their merchandise any more; <sup>12</sup>merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; <sup>13</sup>and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and slaves; and souls of men. <sup>14</sup>And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. <sup>15</sup>The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; <sup>16</sup>saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold

## BISHOPS' BIBLE (1568) 1602

man buyeth their ware any more. <sup>12</sup>The ware of gold, and silver, and precious stones, and of pearles, and raines, and purple, and silke, and scarlet, and all Thyne wood, and all maner vessels of Yvorie, and all maner vessels of most precious wood, and of brasse, and yron, and marble. <sup>13</sup>And Cynamome, and odours, and oyntments, and frankinsence, and wine, and oile, and fine floure, and wheate, and beastes, and sheep, and horses, and charets, and bodies and soules of men, <sup>14</sup>And the apples that thy soule lusted after, are departed from thee, and all things which were daintie, and had in price, are departed from thee. and thou shalt finde them no more at all. <sup>15</sup>The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of the punishment of her, weeping and wayling, <sup>16</sup>And saying, Alas, alas, that great citie, that was clothed in raines, and purple, and scarlet, and decked with gold, and purple, and precious stones, and pearles:

## RSV (1946) 1960

her, since no one buys their cargo any more, <sup>12</sup>cargo of gold, silver, jewels and pearls, fine linen, purple, silk and scarlet, all kinds of scented wood, all articles of ivory, all articles of costly wood, bronze, iron and marble, <sup>13</sup>cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour and wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls.

<sup>14</sup>"The fruit for which thy soul longed has gone from thee,  
and all thy dainties and thy splendor are lost to thee,  
never to be found again!"

<sup>15</sup>The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

<sup>16</sup>"Alas, alas, for the great city  
that was clothed in fine linen, in purple and scarlet,  
bedecked with gold, with jewels, and with pearls!"

## TYNDALE (1525) 1535

cious stone, and pearles: <sup>17</sup> for at one houre so great riches is come to nought.

And every shyppe governer, and all they that occupied shyppes, and shypmen which worke in the see, stode a farre of, <sup>18</sup> and cried, when they sawe the smoke of her burninge, saying: what cite is lyke unto this gret cite? <sup>19</sup> And they cast dust on their heddes, and cried wepinge, and waylinge, and sayed: Alas, alas that greate cite wherin were made riche all that had shyppes in the see, by the reason of her costlynnes, for at one houre is she made desolate.

<sup>20</sup> Rejoyce over her thou heaven, and ye holy Apostles and Prophetes: for God hath geven youre judgement on her. <sup>21</sup> And a myghty angell toke up a stone lyke a gret mylstone, and cast it into the see, sayinge: with suche violence shall that gret cite Babylon be cast, and shalbe founde no more. <sup>22</sup> And the voyce of harpers, and musicions, and of pipers, and trompetters shalbe herde no more in the: and no craftsman, of whatsoever craft he be, shalbe founde eny more in the. And the sounde of a myll shalbe herde no

## RHEIMS 1582

stone, and pearles: <sup>17</sup> because in one houre are so great riches made desolate; and every governour, and every one that saileth into the lake, and the shipmen, and they that worke in the sea, stode a farre of, <sup>18</sup> and cried seeing the place of her burning, saying, What other is like to this great citie? <sup>19</sup> And they threw dust upon their heades, and cried weeping and mourning, saying: Wo, wo, that great citie, in the which al were made riche that had shippes in the sea, of her prices: because in one houre she is desolate.

<sup>20</sup> Rejoyce over her, heaven, and ye holy Apostles and Prophetes: because God hath judged your judgement of her. <sup>21</sup> And one strong Angel tooke up as it were a great milstone, and threw it into the sea, saying, With this violence shal Babylon that great citie be throwen, and shal now be found no more. <sup>22</sup> And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, and every artificer of every art shall be found no more in thee, and the noise of the

## GREAT BIBLE (1539) 1540

and precious stones, and pearles: <sup>17</sup> for at one houre so great ryches is come to nought.

And every shyppe governer, and all they that occupied shyppes, and shypmen which worke in the see, stode a farre of, <sup>18</sup> and cryed, when they sawe the smoke of her burnyng, saying: what cytie is lyke unto this gret citie? <sup>19</sup> And they cast dust on theyr heddes, and cryed wepyng, and waylyng, and sayde: Alas, Alas, that great cytie, wherin were made riche all that had shippes in the see, by the reason of her costlynnes, for at one houre is she made desolate.

<sup>20</sup> Rejoyce over her thou heaven, and ye holy Apostles and Prophetes: for God hath geven your judgement on her. <sup>21</sup> And a mighty angell toke up a stone lyke a gret milstone and cast it into the see, saying: with such vyolence shall that gret citie Babylon be cast, and shalbe founde no more. <sup>22</sup> And the voyce of harpers, and musycions, and of pypers, and trompetters shalbe herde no more in the: and no craftes man, of whatsoever craft he be, shalbe founde

## KJ (1611) 1873

<sup>17</sup> For in one hour so great riches is come to nought.

And every shipmaster, and all the company in ships,  
And sailers, and as many as trade by sea,

<sup>18</sup> Stood afar off, and cried  
When they saw the smoke of her burning, saying,  
What city is like unto this great city?

<sup>19</sup> And they cast dust on their heads,  
And cried, weeping and wailing, saying,  
Alas, alas, that great city,  
Wherein were made rich all that had ships in the sea  
by reason of her costliness:  
For in one hour is she made desolate.

<sup>20</sup> Rejoice over her, thou heaven,  
And ye holy apostles and prophets;  
For God hath avenged you on her.

<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying,  
Thus with violence shall that great city Babylon be  
thrown down, and shall be found no more at all.

<sup>22</sup> And the voice of harpers, and musicians, and of pipers,  
and trumpeters, shall be heard no more at all in thee;  
And no craftsman, of whatsoever craft he be, shall  
be found any more in thee;  
And the sound of a millstone shall be heard no more  
at all in thee;

## GENEVA BIBLE (1560) 1562

and pearles. <sup>17</sup> For in one houre so greate riches are come to desolation. And everie shippe master, and all the people that occupie shippes, and shipmen, and whosoever travaill on the sea, shal stand a farre of. <sup>18</sup> And crye, when they se the smoke of her burnyng, saying, What (citie was) like unto this great citie? <sup>19</sup> And they shall cast dust on their heads, and crye weping, and wailing, and say, Alas, alas, the great citie, where in were made riche all that had shippes on the sea by her costlines for in one houre she is made desolate. <sup>20</sup> O heaven, rejoyce of her, and ye holie Apostles and Prophetes: for God hath given your judgement on her. <sup>21</sup> Then a mightie Angel toke up a stone lyke a great milstone, and cast it into the sea, saying, With suche violence shall the great citie Babylon be cast, and shalbe founde no more. <sup>22</sup> And the voyce of harpers, and musicians, and of pipers, and trumpetters shalbe heard no more in thee, and no craftes man, of what soever crafte (he be) shalbe founde any more in thee: and the sounde of a mil-

## (RV 1881) ASV 1901

and precious stone and pearl! <sup>17</sup> for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, <sup>18</sup> and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? <sup>19</sup> And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate. <sup>20</sup> Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

<sup>21</sup> And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. <sup>22</sup> And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee;

\* Some ancient authorities omit of whatsoever craft.

## BISHOPS' BIBLE (1568) 1602

<sup>17</sup> For at one houre so great riches is come to nought. And every ship governour, and all they that occupie ships, and shipmen, and as many as worke in the sea, stooode afarre off, <sup>18</sup> And cried when they saw the smoke of her burning, saying, What citie is like unto this great citie? <sup>19</sup> And they cast dust on their heads, and cried, weeping, and wailing, and saying, Alas, alas, that great citie, wherin were made rich all that had ships in the sea, by reason of her costlinesse, for at one houre is she made desolate. <sup>20</sup> Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath given your judgement on her. <sup>21</sup> And a mighty Angel tooke up a stone like a great milstone, and cast it into the sea, saying, With such violence shall that great citie Babylon be cast, and shall be found no more at all. <sup>22</sup> And the voice of harpers, and musitions, and of pipers, and trumpetters, shal be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shalbe found any more in thee: and the sound of a mill, shall be

## RSV (1946) 1960

<sup>17</sup> In one hour all this wealth has been laid waste."

And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off <sup>18</sup> and cried out as they saw the smoke of her burning,

"What city was like the great city?"

<sup>19</sup> And they threw dust on their heads, as they wept and mourned, crying out,

"Alas, alas, for the great city

where all who had ships at sea grew rich by her wealth!

In one hour she has been laid waste.

<sup>20</sup> Rejoice over her, O heaven,

O saints and apostles and prophets,

for God has given judgment for you against her!"

<sup>21</sup> Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying,

"So shall Babylon the great city be thrown down with violence,

and shall be found no more;

<sup>22</sup> and the sound of harpers and minstrels, of flute players and trumpeters,

shall be heard in thee no more;

and a craftsman of any craft

shall be found in thee no more;

and the sound of the millstone

shall be heard in thee no more;

## TYNDALE (1525) 1535

more in the, <sup>23</sup> and the voyce of the brydgrome and of the bryde, shalbe herde no more in the, for thy marchauntes were the gret men of the erth. And with thyne inchauntment were deceaved all nacions: <sup>24</sup> and in her was founde the bloude of the Prophetes, and of the sayntes, and of all that were slayne upon the erth.

19 And after that I herde the voyce of moche people in heaven sayinge: Alleluya. Salvacion and glory and honour and power be ascribed to the lorde oure God, <sup>2</sup> for true and righteous are his judgements, for he hath judged the great whore which dyd corrupt the erth with her fornicacion, and hath avenged the bloud of his servauntes of her hond. <sup>3</sup> And agayne they said: Alleluya. And smoke rose up for evermore. <sup>4</sup> And the. xxiii. elders, and the. iiii. bestes fell doune, and worshipped God that sate on the seate, sayinge: Amen, Alleluya. <sup>5</sup> And a voyce cam out of the seate, sayinge: prayse oure Lorde God all ye that are his servauntes, and ye that feare him both small and great.

## RHEIMS 1582

mill shal no more be heard in thee, <sup>23</sup> and the light of the lampe shal no more shine in thee, and the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchantes were the princes of the earth, because al nations have erred in thine inchauntments, <sup>24</sup> And in her is found the bloud of the Prophets and Sainctes, and of al that were slaine in the earth.

19 After these things I heard as it were the voice of many multitudes in heaven saying, *Allelu-ia*. Praise, and glorie, and power is to our God: <sup>2</sup> because true and just are his judgements which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the bloud of his servants, of her handes. <sup>3</sup> And againe they said, *Allelu-ia*. And her smoke ascendeth for ever and ever. <sup>4</sup> And the foure and twentie seniors fel doune, and the foure beastes, and adored God sitting upon the throne, saying: *Amen, Allelu-ia*. <sup>5</sup> And a voice came out from the throne, saying: Say praise to our God al ye his

## GREAT BIBLE (1539) 1540

eny more in the. <sup>23</sup> And the sounde of a myll shalbe herde no more in the, (*and candell lyght shalbe nomore burnynge in the*) and the voyce of the brydegrom and of the bryde, shalbe herd no more in the, for thy marchauntes were the gret men of the erth. And with thyne inchauntment were deceaved al nacions: <sup>24</sup> and in her was founde the bloude of the Prophetes, and of the sayntes, and of all that were slayne upon the erth.

19 And after that, I herde a greate voyce of moch people in heaven saying: Alleluia. Salvacion and glory and honour and power be ascribed to the Lorde our God, <sup>2</sup> for true and ryghteous are his judgements, for he hath judged the gret whore which dyd corrupt the erth with her fornicacion, and hath avenged the bloud of his servauntes of hyr hande. <sup>3</sup> And agayn they said: Alleluia. And smoke rose up for evermore. <sup>4</sup> And the. xxiii. elders, and the. iiii. bestes fell downe, and worshipped God that sate on the seate, saying: Amen, Alleluia. <sup>5</sup> And a voyce came out of the seat, sayinge: praise our Lord God all ye that are his servauntes, and ye that feare hym both small and great.

## KJ (1611) 1873

<sup>23</sup> And the light of a candle shall shine no more at all in thee;

And the voice of the bridegroom and of the bride shall be heard no more at all in thee:

For thy merchants were the great men of the earth;  
For by thy sorceries were all nations deceived.

<sup>24</sup> And in her was found the blood of prophets, and of saints,

And of all that were slain upon the earth.

19 And after these *things* I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: <sup>2</sup> for true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. <sup>3</sup> And again they said, Alleluia. And her smoke rose up for ever and ever. <sup>4</sup> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. <sup>5</sup> And a voice came out of the throne, saying, Praise our God, all ye his serv-

## GENEVA BIBLE (1560) 1562

stone shalbe heard no more in thee. <sup>23</sup> And the light of a candle shall shine no more in thee: and the voyce of the bridegrome and of the bride shalbe hearde no more in thee: for thy marchants were the great men of the earth: and wyth thine enchantements were deceived all nations. <sup>24</sup> And in her was founde the blood of the Prophetes, and of the Saintes, and of al that were slaine upon the earth.

19 And after these things I heard a great voyce of a greate multitude in heaven, saying, Hallelu-iah, salvation and glorie, and honour, and power (be) to the Lord our God. <sup>2</sup> For true and righteous (are) his judgements: for he hathe condemned the greate whore, which did corrupt the earth with her fornicacion, and hath advenged the blood of his servants (shed) by her hand. <sup>3</sup> And againe they sayd, Hallelu-iah: and her smoke rose up for evermore. <sup>4</sup> And the foure and twentie Elders, and the foure beastes fell downe, and worshyped God that sate on the throne, saying, Amen, Hallelu-iah. <sup>5</sup> Then a voice came out of the throne, saying, Praise our God, al ye his servants, and ye

## (RV 1881) ASV 1901

<sup>23</sup> and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. <sup>24</sup> And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: <sup>2</sup> for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

<sup>3</sup> And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. <sup>4</sup> And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. <sup>5</sup> And a voice came forth from the throne, saying,

Give praise to our God, all ye his servants, ye that fear him, the small and the great.

## BISHOPS' BIBLE (1568) 1602

heard no more at all in thee: <sup>23</sup> And the light of a candle shall shine no more at all in thee: and the voice of the bridegrome and of the bride shall bee heard no more at all in thee: for thy merchants were the great men of the earth: and with thine enchantments were deceived all nations. <sup>24</sup> And in her was found the blood of the Prophetes, and of the Saintes, and of all that were slaine upon the earth.

19 And after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation and glory, and honour, and power *be ascribed* to the Lord our God: <sup>2</sup> For true and righteous are his judgments, for hee hath judged the great whore which did corrupt the earth with her fornication, and hath thoroughly avenged the blood of his servants of her hand. <sup>3</sup> And againe they said, Alleluia: and her smoke rose up for evermore. <sup>4</sup> And the foure and twenty Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia. <sup>5</sup> And a voice came out of the throne, saying, Praise our Lord God al ye that are his servants,

## RSV (1946) 1960

<sup>23</sup> and the light of a lamp shall shine in thee no more; and the voice of bridegroom and bride shall be heard in thee no more; for thy merchants were the great men of the earth, and all nations were deceived by thy sorcery.

<sup>24</sup> And in her was found the blood of prophets and of saints, and of all who have been slain on earth."

19 After this I heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Hallelujah! Salvation and glory and power belong to our God,

<sup>2</sup> for his judgments are true and just; he has judged the great harlot who corrupted the earth with her fornication, and he has avenged on her the blood of his servants."

<sup>3</sup> Once more they cried, "Hallelujah! The smoke from her goes up for ever and ever."

<sup>4</sup> And the twenty-four elders and the four living creatures fell down and worshiped God who is seated on the throne, saying, "Amen. Hallelujah!" <sup>5</sup> And from the throne came a voice crying,

"Praise our God, all you his servants, you who fear him, small and great."

## TYNDALE (1525) 1535

<sup>6</sup> And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of stronge thondrynges, sayinge: Alleluya, for God omnipotent raigneth. <sup>7</sup> Let us be glad and rejoyce and geve honour to him: for the mariage of the lambe is come, and his wyfe made her selfe redde. <sup>8</sup> And to her was graunted, that she shulde be arayed with pure and goodly raynes. For the raynes is the rightewesnes of saynctes. <sup>9</sup> And he sayde unto me: happy are they which are called unto the lambes supper. And he sayde unto me: these are the true sayinges of God. <sup>10</sup> And I fell at his fete, to worshippe him. And he sayde unto me, se thou do it not. For I am thy felowe servaunt, and one of thy brethren, and of them that have the testimony of Jesus. Worshippe God. For the testimony of Jesus is the sprete of prophesy. <sup>11</sup> And I sawe heaven open, and beholde a whyte horsse: and he that sat upon him was faythfull and true, and in ryghtewesnes dyd judge and make battayle. <sup>12</sup> His eyes were as a flame of fyre: and on his heed were many crounes: and he had a name written, that noman knewe but he him selfe. <sup>13</sup> And he was clothed with a vesture dipt

## RHEIMS 1582

servantes: and you that feare him, litle and great. <sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Alleluia*: because our Lord God the omnipotent hath reigned. <sup>7</sup> Let us be glad and rejoyce, and give glorie to him: because the mariage of the Lambe is come, and his wife hath prepared her self. <sup>8</sup> And it was given to her that she clothe her self with silke glittering and white. For the silke are the justifications of Sainctes.

<sup>9</sup> And he said to me, Write, Blessed be they that are called to the supper of the mariage of the Lambe. And he said to me, These wordes of God, be true. <sup>10</sup> And I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow-servant, and of thy brethren that have the testimonie of JESUS. Adore God. For the testimonie of JESUS, is the spirit of prophecie.

<sup>11</sup> And I saw heaven opened, and behold a white horse: and he that sate upon him, was called Faithful and True, and with justice he judgeth and fighteth. <sup>12</sup> And his eies as a flame of fire, and on his head many diademes, having a name written, which no man knoweth but him self. <sup>13</sup> And he was clothed with a garment sprinkled with blood: and

## GREAT BIBLE (1539) 1540

<sup>6</sup> And I herde the voyce of moche people even as the voyce of many waters, and as the voyce of strong thondrynges sayinge: Alleluia, for the Lord our God omnipotent raygneth. <sup>7</sup> Let us be glad and rejoyce, and geve honoure to him, for the mariage of the lambe is come, and hys wyfe made her selfe ready. <sup>8</sup> And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the raynes is the rightewesnes of sainctes. <sup>9</sup> And he sayd unto me, wryte, happy are they whiche are called unto the supper of the lambes mariage. And he sayd unto me: these are the true sayinges of God. <sup>10</sup> And I fell at his fete, to worshippe him. And he sayde unto me: se thou do it not. For I am thy felow servaunt, and one of thy brethren, even of them that have the testimony of Jesus. Worshippe God. For the testimony of Jesus is the sprete of prophesy.

<sup>11</sup> And I sawe heaven open, and behold, a whyte horsse: and he that sat upon him was called fayth full and true, and in rightewesnes he doth judge and make battayle. <sup>12</sup> His eyes were as a flamme of fyre: and on his heed were many crownes: and he had a name wrytten, that noman knew but he hym selfe. <sup>13</sup> And he was clothed wyth a vesture dipt in bloude, and his name is called the worde of God.

## KJ (1611) 1873

ants, and ye that fear him, both small and great. <sup>6</sup> And I heard as *it were* the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia: for the Lord God Omnipotent reigneth. <sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. <sup>9</sup> And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. <sup>10</sup> And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. <sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no *man* knew, but he himself. <sup>13</sup> And he *was* clothed with a vesture dipt in blood:

## GENEVA BIBLE (1560) 1562

that feare him, bothe smale and great. <sup>6</sup> And I heard like a voyce of a greate multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah: for (our) Lord God almyghtie hathe reigned. <sup>7</sup> Let us be glad and rejoyce, and give glorie to him: for the mariage of the Lambe is come and his wife hathe made her selfe readie. <sup>8</sup> And to her was graunted, that she shulde be araied wyth pure fyne linen and shyning, for the fine linen is the righteousnes of Sainctes. <sup>9</sup> Then he said unto me, Write, Blessed (are) they which are called unto the Lambes supper. And he sayd unto me, These wordes of God are true. <sup>10</sup> And I fell before hys feete, to worshippe hym: but he sayd unto me, Se thou do it not: I am thy fellowe servant, and one of the brethren, whiche have the testimonie of Jesus. Worship God: for the testimonie of Jesus, is the spirit of prophecie. <sup>11</sup> And I sawe heaven open, and beholde a white horse, and he that sate upon him, was called, Faithful and true, and he judgeth and fighteth righteously. <sup>12</sup> And hys eyes (were) as a flame of fyre, and on his head (were) manie crownes: and had a name written, that no man knewe but hym self. <sup>13</sup> And he was clothed with a garment dipte in bloode, and hys name is called,

## (RV 1881) ASV 1901

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,

Hallelujah: for the Lord our God, the Almighty, reigneth. <sup>7</sup> Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.

<sup>9</sup> And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. <sup>10</sup> And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

<sup>11</sup> And I saw the heaven opened; and behold, a white horse, and he that sat thereon <sup>v</sup>called Faithful and True; and in righteousness he doth judge and make war. <sup>12</sup> And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written which no one knoweth but he himself. <sup>13</sup> And he *is* arrayed in a garment <sup>z</sup>sprinkled with blood: and his name is called The

## BISHOPS' BIBLE (1568) 1602

and ye that feare him, both small and great. <sup>6</sup> And I heard as it were the voice of much people, even as the voice of many waters, and as the voice of strong thondrings, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready. <sup>8</sup> And to her was granted, that she should be arrayed with pure and goodly raines: for the raines is the righteousness of Saints. <sup>9</sup> And he sayd unto me, Write, Happie are they which are called unto the supper of the Lambes mariage. And hee sayd unto me, These are the true sayings of God. <sup>10</sup> And I fell at his feet, to worship him: And hee said unto me, See thou doe it not: for I am thy felow servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimonie of Jesus, is the spirit of prophecie. <sup>11</sup> And I sawe heaven open, and beholde a white horse, and he that sate upon him was called faithfull and true, and in righteousness *hee* doeth judge and make battell. <sup>12</sup> His eyes *were* as a flame of fire, and on his head were many crownes, and hee had a name written, that no man knewe but he himselfe. <sup>13</sup> And hee was clothed with a vesture dipt in blood,

## RSV (1946) 1960

<sup>6</sup> Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying,

"Hallelujah! For the Lord our God the Almighty reigns.

<sup>7</sup> Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;

<sup>8</sup> it was granted her to be clothed with fine linen, bright and pure"—

for the fine linen is the righteous deeds of the saints.

<sup>9</sup> And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God." <sup>10</sup> Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brethren who hold the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy.

<sup>11</sup> Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war. <sup>12</sup> His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself. <sup>13</sup> He is clad in a robe dipped in <sup>m</sup> blood, and the

<sup>v</sup> Some ancient authorities omit *called*.

<sup>z</sup> Some ancient authorities read *dipped in*.

<sup>m</sup> Other ancient authorities read *sprinkled with*

## TYNDALE (1525) 1535

in bloud, and his name is called the worde of God. <sup>14</sup> And the warriers which were in heaven, folowed him upon white horsse, clothedwith white and pure raynes: <sup>15</sup> and out of his mouthe went out a sharpe swerde, that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearsnes and wrath of almighty God. <sup>16</sup> And hath on his vesture and on his thygh a name written: kyng of kynges, and Lorde of Lordes.

<sup>17</sup> And I sawe an angell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the middes of heaven, come and gaddre youre selves to gether unto the supper of the gret God <sup>18</sup> that ye maye eate the flesshe of kynges, and of hie captaynes, and the flesshe of mighty men, and the flesshe of horsse, and of them that sit on them, and the flesshe of all free men and bond men, and of small and gret. <sup>19</sup> And I sawe the beste and the kynges of the erth, and their warriers gaddered to gedder to make battayle agaynst him that sat on the horsse and agaynst his soudiers.

<sup>20</sup> And the beste was taken and with him that false Prophet that wrought myracles before him, with which he deceived them that receaved the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burninge with brymstone: <sup>21</sup> and the remnaunt were slayne with the swearde of him that sat upon the horsse, which swearde proceded out of his mouth, and all the foules were fulfilled with their flesshe.

## RHEIMS 1582

his name is called, THE WORD OF GOD. <sup>14</sup> And the hostes that are in heaven folowed him on white horses clothed in white and pure silke. <sup>15</sup> And out of his mouth procedeth a sharpe sword: that in it he may strike the Gentiles. And he shal rule them in a rod of yron: and he treadeth the wine presse of the furie of the wrath of God omnipotent. <sup>16</sup> And he hath in his garment and in his thigh written, KING OF KINGS AND LORD OF LORDS.

<sup>17</sup> And I saw one Angel standing in the sunne, and he cried with a loud voice saying to al the birdes that did flie by the middes of heaven, Come and assemble together to the great supper of God: <sup>18</sup> that you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of al freemen and bondmen, and of litle and great.

<sup>19</sup> And I saw the beast and the kings of the earth, and their armies gathered to make warre with him that sate upon the horse and with his armie. <sup>20</sup> And the beast was apprehended, and with him the false-prophet: which wrought signes before him, wherewith he seduced them that tooke the character of the beast, and that adored his image. These two were cast alive into the poole of fire burning also with brimstone. <sup>21</sup> And the rest were slaine by the sword of him that sitteth upon the horse, which procedeth out of his mouth: and al the birdes were filled with their flesh.

## GREAT BIBLE (1539) 1540

<sup>14</sup> And the warriers which were in heaven, folowed him upon whyte horsse, clothed wyth whyte and pure raynes: <sup>15</sup> and out of hys mouthe wente a sharpe two edged swerde, that wyth it he shulde smyte the hethen. And he shall rule them wyth a rodde of yron, and he trode the wynefat of fearsnes and wrath of almyghty God. <sup>16</sup> And hath on hys vesture and on his thygh a name wrytten: Kyng of Kynges, and Lorde of Lordes.

<sup>17</sup> And I sawe an Angell stande in the sonne, and he cryed with a loude voyce, sayinge: to all the fowles that flye by the middes of heaven: come and gather youre selves to gether unto the supper of the great God, <sup>18</sup> that ye may eate flesshe of kynges, and the flesshe of hie captaynes, and the flesshe of myghty men, and the flesshe of horses, and of them that syt on them, and the flesshe of all free men and bonde men and of smal and great. <sup>19</sup> And I sawe the beast, and the kynges of the earth, and their warriers gathered together to make batail agaynste hym that sat on the horsse, and agaynst hys soudyers.

<sup>20</sup> And the beast was taken, and wyth hym that false prophete that wrought myracles before hym, wyth whyche he deceived them that receaved the beastes marke, and them that worshypped hys ymage. These both were caste quicke into a ponde of fyre burnyng with brymstone: <sup>21</sup> and the remnaunt were slayne wyth the swearde of hym that sat upon the horsse, whych swearde proceded out of hys mouth, and all the foules were fulfilled wyth theyr flesh.

## KJ (1611) 1873

and his name is called The Word of God. <sup>14</sup> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. <sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty *men*, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. <sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. <sup>20</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These* both were cast alive into a lake of fire burning with brimstone. <sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

## GENEVA BIBLE (1560) 1562

THE WORDE OF GOD. <sup>14</sup> And the warriars whyche were in heaven folowed hym uppon white horses, clothed with fine linen white and pure. <sup>15</sup> And out of hys mouth wente out a sharpe sworde, that with it he shulde smite the heathen: for he shall rule them with a rod of yron: for he it is that treadeth the wyne presse of the fiercenes and wrath of almighty God. <sup>16</sup> And he hathe uppon hys garment, and uppon hys thygh a name written, THE KING OF KINGS, AND LORDE OF LORDS. <sup>17</sup> And I sawe an Aungell stand in the sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heaven, Come, and gather your selves together unto the supper of the great God. <sup>18</sup> That ye may eat the fleshe of Kynges, and the fleshe of hie Captaines, and the fleshe of mightie men, and the fleshe of horses, and of them that sit on them, and the flesh of all fre men and bondemen, and of smale and great. <sup>19</sup> And I sawe the beast, and the Kinges of the earth, and their warriars gathered together to make battel against him, that sate on the horse and against his souldiers. <sup>20</sup> But the beast was taken, and wyth hym that false Prophete that wrought miracles before hym, whereby he deceyved them that receyved the beastes marke, and them that worshipped his image. These both were alive caste into a lake of fyre, burnyng wyth brimstone. <sup>21</sup> And the remnant were slayne wyth the sworde of hym that sitteth uppon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

## (RV 1881) ASV 1901

Word of God. <sup>14</sup> And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. <sup>15</sup> And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. <sup>16</sup> And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. <sup>20</sup> And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: <sup>21</sup> and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

## BISHOPS' BIBLE (1568) 1602

and his name is called the word of God. <sup>14</sup> And the armies which were in heaven followed him upon white horses, cloathed with white and pure raines. <sup>15</sup> And out of his mouth goeth a sharpe sword, that with it he should smite the heathen: and he shall rule them with a rod of yron: and hee treadeth the winefat of the fiercenesse and wrath of Almighty God. <sup>16</sup> And hee hath on his vesture, and on his thigh a name written, King of King, and Lord of Lords. <sup>17</sup> And I saw an Angel stand in the Sunne, and he cryed with a loud voice, saying to all the foules that flie by the mids of heaven, Come and gather your selves together unto the supper of the great God: <sup>18</sup> That yee may eate the flesh of Kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bondmen, and of small and great. <sup>19</sup> And I sawe the beast, and the kings of the earth, and their armies gathered together to make battell against him that sate on the horse, and against his armie. <sup>20</sup> And the beast was taken, and with him that false prophet that wrought miracles before him, with which he deceived them that received the beastes marke, and them that worshipped his image. These both were cast quicke into a pond of fire, burning with brimstone. <sup>21</sup> And the remnant were slaine with the sworde of him that sate upon the horse, which sword proceeded out of his mouth: and all the foules were filled with their flesh.

## RSV (1946) 1960

name by which he is called is The Word of God. <sup>14</sup> And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. <sup>15</sup> From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. <sup>16</sup> On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords.

<sup>17</sup> Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in midheaven, "Come, gather for the great supper of God, <sup>18</sup> to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." <sup>19</sup> And I saw the beast and the kings of the earth with their armies gathered to make war against him who sits upon the horse and against his army. <sup>20</sup> And the beast was captured, and with it the false prophet who in its presence had worked the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with brimstone. <sup>21</sup> And the rest were slain by the sword of him who sits upon the horse, the sword that issues from his mouth; and all the birds were gorged with their flesh.

## TYNDALE (1525) 1535

**20** And I sawe an angell come doune from heaven, havinge the keye of the bottomlesse pyt, and a gret chayne in his honde. <sup>2</sup> And he toke the dragon that olde serpent, which is the devyll and Satanas, and he bounde him a thousand yeares: <sup>3</sup> and cast him into the bottomlesse pit, and he bounde him, and set a seale on him, that he shulde deceave the people no moare, tyll the thousand yeares were fulfilled. And after that he muste be losed fora lytell season.

<sup>4</sup> And I sawe seates, and they sat upon them, and judgement was geven unto them: and I sawe the soules of them that were beheaded for the witnes of Jesu, and for the worde of God: which had not worshypped the beste, nether his ymage, nether had taken his marke upon their foreheades, or on their hondes: and they lived, and raygned with Christ a M. yere: <sup>5</sup> but the other of the deed men lyved not agayne, untill the M. yere were fynisshed. This is that fyrst resurreccion. <sup>6</sup> Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power for they shalbe the prestes of God and of Christ, and shall raygne with him a M. yere.

<sup>7</sup> And when the M. yeaes are experied, Satan shalbe lowsed out of his preson, <sup>8</sup> and shall go oute to deceave the people which are in the foure quarters of the erth Gog and Magog, to gadder them to gedder to batayle, whose nombre

## RHEIMS 1582

**20** And I saw an Angel descending from heaven, having the key of the bottomles depth, and a great chaine in his hand. <sup>2</sup> And he apprehended the dragon the old serpent, which is the Devil and Satan, and bound him for a thousand yeres. <sup>3</sup> and he threw him into the depth, and shut him up, and sealed over him, that he seduce no more the nations, til the thousand yeres be consummate, and after these thinges he must be loosed a litle time.

<sup>4</sup> And I saw seates: and they sate upon them, and judgement was given them, and the soules of the beheaded for the testimonie of Jesus, and for the word of God, and that adored not the beast, nor his image, nor received his character in their foreheads or in their hands, and have lived, and reigned with Christ a thousand yeres. <sup>5</sup> The rest of the dead lived not, til the thousand yeres be consummate. This is the first resurrection. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but they shal be priestes of God and of Christ: and shal reigne with him a thousand yeres.

<sup>7</sup> And when the thousand yeres shal be consummate, Satan shal be loosed out of his prison, and shal goe forth, and seduce the nations that are upon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea. <sup>8</sup> And they ascended upon the bredth of the earth, and compassed

## GREAT BIBLE (1539) 1540

**20** And I sawe an Aungell come downe from heaven, havynge the keye of the bottomlesse pyt, and a great chayne in hys hande. <sup>2</sup> And he toke the dragon that olde serpent, whych is the devel and Satanas, and he bounde hym a thousande yeres: <sup>3</sup> and cast hym into the bottomlesse pyt, and he shut hym up, and set a seale on hym, that he shulde deceave the people nomore, tyll the thousande yeres were fulfylled. And after that he must be losed for a lytell season.

<sup>4</sup> And I sawe seates, and they sat upon them, and judgement was geven unto them: and I sawe the soules of them that wer be headed for the witnes of Jesu, and for the worde of God: and whych had not worshypped the beast, nether his ymage nether had taken his marke upon theyr foreheades, or in theyr handes: and they lyved, and raygned wyth Christ a. M. yere: <sup>5</sup> but the other of the deed men lyved not agayne, untill the thousande yere were fynysshed. This is the fyrst resurreccyon. <sup>6</sup> Blessed and holy is he, that hath parte in the fyrste resurreccyon. For on suche shall the seconde deeth have no power, but they shalbe the Prestes of God and of Christ, and shall raygne with him a thousande yere.

<sup>7</sup> And when the thousande yeres are expyred, Satan shalbe lowsed out of hys preson <sup>8</sup> and shall go out to deceave the people, whych are in the foure quarters of the erth, Gog and Magog, to gather them together to battaile,

## KJ (1611) 1873

**20** And I saw an angel come down from heaven, having the key of the bottomless *pit* and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, *that* old serpent, which is the devil, and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless *pit*, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

<sup>4</sup> And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

<sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of

## GENEVA BIBLE (1560) 1562

20 And I sawe an Angel come downe from heaven, having the keye of the bottomles pit, and a great chaine in his hand. <sup>2</sup> And he toke the dragon that olde serpent, which is the devil and Satan, and he bounde him a thousand yeres. <sup>3</sup> And caste him into the bottomles pit, and he shut him up, and sealed (the dore) upon hym, that he shulde deceive the people no more, til the thousand yeres were fulfilled: for after that he must be losed for a litle season. <sup>4</sup> And I sawe seates: and they sate upon them, and judgement was given unto them, and (I sawe) the soules of them, that were beheaded for the witnes of Jesus, and for the worde of God, and whiche did not worship the beast, nether hys image, nether had taken hys marke upon their foreheads, or on their handes: and they lived, and reigned with Christ a thousand yere. <sup>5</sup> But the rest of the dead men shall not lyve againe, until the thousand yeres be finished: this is the first resurrection. <sup>6</sup> Blessed and holie is he, that hath the parte in the first resurrection: (for) on suche the seconde death hath no power: but they shalbe the Priests of God and of Christ, and shall reigne with him a thousand yere. <sup>7</sup> And when the thousande yeres are expired, Satan shalbe losed out of his prison. <sup>8</sup> And shall go oute to deceyve the people, whyche are in the foure quarters of the earth: (even) Gog and Magog, to gather them together to battel, whose number (is,) as the sand of the

## (RV 1881) ASV 1901

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, <sup>3</sup> and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. <sup>5</sup> The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him <sup>a</sup>a thousand years.

<sup>7</sup> And when the thousand years are finished, Satan shall be loosed out of his prison, <sup>8</sup> and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war:

## BISHOPS' BIBLE (1568) 1602

20 And I saw an Angel come downe from heaven, having the key of the bottomlesse pit, and a great chaine in his hand. <sup>2</sup> And hee tooke the Dragon, that old serpent, which is the devill and Satanas, and bound him a thousand yeres, <sup>3</sup> And cast him into the bottomlesse pit, and he shut him up, and set a seale on him, that hee should deceive the nations no more, till the thousand yeeres should be fulfilled: and after that he must be loosed *for* a litle season. <sup>4</sup> And I saw thrones, and they sate upon them, and judgement was given unto them: and I sawe the soules of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had taken his marke upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand yeres. <sup>5</sup> But the other of the dead men did not live againe untill the thousand yeeres were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is hee that hath part in the first resurrection: for on such the second death hath no power, but they shall be the Priests of God, and of Christ, and shall reigne with him a thousand yeeres. <sup>7</sup> And when the thousand yeres are expired, Satan shall be loosed out of his prison: <sup>8</sup> And shall goe out to deceive the nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: whose number is as the

## RSV (1946) 1960

20 Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain. <sup>2</sup> And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, <sup>3</sup> and threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended. After that he must be loosed for a little while.

<sup>4</sup> Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life, and reigned with Christ a thousand years. <sup>5</sup> The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. <sup>6</sup> Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

<sup>7</sup> And when the thousand years are ended, Satan will be loosed from his prison <sup>8</sup> and will come out to deceive the nations which are at the four corners of the earth, that is, Gog and Magog, to gather them for battle; their number

<sup>a</sup> Some ancient authorities read *the*.

## TYNDALE (1525) 1535

is as the sonde of the see: <sup>9</sup> and they went up in the playne of the erth, and compassed the tentes of the saynctes about, and the beloved cite. And fyre cam doune from God, out of heaven, and devoured them: <sup>10</sup> and the devyll that deceaved them, was cast into a lake of fyre and brimstone, where the beest and the false prophet were and shalbe tormented daye and nyght for ever more.

<sup>11</sup> And I sawe a greate whyte seate and him that sate on it, from whose face fled awaye both the erth and heaven and their place was no more founde. <sup>12</sup> And I sawe the deed, both gret and small stonde before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, and the deed were judged of tho thinges which were written in the bokes accordinge to their dedes: <sup>13</sup> and the see gave up her deed, which were in her, and deeth and hell delyvered up the deed, which were in them: and they were judged every man accordinge to his dedes. <sup>14</sup> And deeth and hell were cast into the lake of fyre. This is that second deeth. <sup>15</sup> And whosoever was founde written in the boke of lyfe, was cast into the lake of fyre.

**21** And I sawe a newe heven and a newe erth. For the fyrst heaven, and the fyrst erth, were vanissed awaye, and ther was no more see. <sup>2</sup> And I John sawe that holy cite newe Jerusalem come doune from God oute of heaven prepared as a bryde garnissed for her husband.

## RHEIMS 1582

the campe of the Sainctes, and the beloved citie. <sup>9</sup> And there came downe fire from God out of heaven, and devoured them: <sup>10</sup> and the Devil which seduced them, was cast into the poole of fire and brimstone, where both the beast and the false-prophet shal be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne, and one sitting upon it, from whose sight earth and heaven fled, and there was no place found for them. <sup>12</sup> And I saw the dead, great and litle, standing in the sight of the throne, and bookes were opened: and an other booke was opened, which is of life: and the dead were judged of those thinges which were written in the bookes according to their workes. <sup>13</sup> and the sea gave the dead that were in it, and death and hel gave their dead that were in them, and it was judged of every one according to their workes. <sup>14</sup> And hel and death were cast into the poole of fire. This is the second death. <sup>15</sup> And he that was not found written in the booke of life, was cast into the poole of fire.

**21** And I saw a new heaven and a new earth. for the first heaven, and the first earth was gone, and the sea now is not. <sup>2</sup> And I John saw the holy citie Hierusalem new descending from heaven, prepared of God, as a bride

## GREAT BIBLE (1539) 1540

whose nombre is as the sande of the see: <sup>9</sup> and they went up in the playne of the erth: and compassed the tentes of the saynctes about, and the beloved citie. And fyre came doune from God out of heaven, and devoured them: <sup>10</sup> and the devyll that deceaved them, was cast into a lake of fyre and brymstone, where the beast and the false prophetes shalbe tormented daye and nyght for evermore.

<sup>11</sup> And I saw a great whyte seate, and him that sate on it, from whose face fled awaye both the erth and heaven, and their place was nomore founde. <sup>12</sup> And I sawe the deed, both great and smal stande before God. And the bokes were opened, and another boke was opened, which is the boke of lyfe, and the deed were judged of those thynges whyche were wrytten in the bokes accordyng to their dedes: <sup>13</sup> and the see gave up her deed which wer in her, and deeth and hell delyvered up the deed, whych were in them: and they were judged every man accordynge to his dedes. <sup>14</sup> And deeth and hell were cast into the lake of fyre Thys is the seconde deeth. <sup>15</sup> And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

**21** And I saw a newe heaven and a new earth. For the fyrst heaven, and the fyrst earth were vanyshed awaye, and ther was nomore See. <sup>2</sup> And I John sawe the holy cytie, new Jerusalem come downe from God out of heaven, prepared as a bryde garnysed for her husbnde.

## KJ (1611) 1873

whom is as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled *away*; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those *things* which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

**21** And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared

## GENEVA BIBLE (1560) 1562

sea. <sup>9</sup> And they wente up into the plaine of the earth, whyche compassed the tentes of the Saintes aboute, and the beloved citie: but fyre came downe frome God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them, was cast into a lake of fyre and brimstone, where the beast and the false prophete shalbe tormented even day and night for evermore. <sup>11</sup> And I sawe a greate white throne, and one that sate on it, frome whose face fled away bothe the earth and heaven, and their place was no more founde. <sup>12</sup> And I sawe the dead, bothe great and small stand before God: and the bokes were opened, and another boke was opened, which is (the boke) of lyfe, and the dead were judged of those things, whiche were written in the bokes, according to their workes. <sup>13</sup> And the sea gave up her dead, whiche were in her, and death and hell delivered up the dead, which were in them, and they were judged everie man according to their workes. <sup>14</sup> And death and hell were cast into the lake of fyre: this is the seconde death. <sup>15</sup> And whosoever was not founde wrytten in the boke of lyfe, was caste into the lake of fyre.

21 And I sawe a newe heaven, and a newe earth: for the firste heaven, and the first earth were passed away, and there was no more sea. <sup>2</sup> And I John sawe the holye citie newe Jerusalem come downe from God out of heaven,

## (RV 1881) ASV 1901

the number of whom is as the sand of the sea. <sup>9</sup> And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down <sup>b</sup>out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. <sup>14</sup> And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. <sup>15</sup> And if any was not found written in the book of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready

## BISHOPS' BIBLE (1568) 1602

sand of the sea. <sup>9</sup> And they went up in the plain of the earth, and compassed the tents of the Saints about, and the beloved citie: and fire came downe from God out of heaven, and devoured them: <sup>10</sup> And the devill that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented day and night for evermore. <sup>11</sup> And I saw a great white throne, and him that sate on it, from whose face fled away both the earth and the heaven, and their place was no more found. <sup>12</sup> And I sawe the dead both small and great stand before God: and the booke were opened: and another booke was opened, which is *the booke* of life: and the dead were judged of those things which were written in the bookes, according to their deedes. <sup>13</sup> And the sea gave up her dead which were in her: and death and hell delivered up the dead which were in them: and they were judged every man according to his deedes. <sup>14</sup> And death and hell were cast into the lake of fire: this is the second death. <sup>15</sup> And whosoever was not found written in the booke of life, was cast into the lake of fire.

21 And I sawe a new heaven, and a newe earth: for the first heaven, and the first earth were vanished away, and there was no more sea. <sup>2</sup> And I John saw the holy citie new Hierusalem, come downe from God out of heaven, prepared as a bride garnished for her husband.

## RSV (1946) 1960

is like the sand of the sea. <sup>9</sup> And they marched up over the broad earth and surrounded the camp of the saints and the beloved city; but fire came down from heaven<sup>a</sup> and consumed them, <sup>10</sup> and the devil who had deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night for ever and ever.

<sup>11</sup> Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them. <sup>12</sup> And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. <sup>13</sup> And the sea gave up the dead in it, Death and Hades gave up the dead in them, and all were judged by what they had done. <sup>14</sup> Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; <sup>15</sup> and if any one's name was not found written in the book of life, he was thrown into the lake of fire.

21 Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, pre-

<sup>b</sup> Some ancient authorities insert *from God*.

<sup>a</sup> Other ancient authorities read *from God, out of heaven, or out of heaven from God*.

## TYNDALE (1525) 1535

<sup>3</sup> And I herde a gret voyce out of heaven sayinge: beholde, the tabernacle of God is with men, and he will dwell with them. And they shalbe his people, and God him selfe shalbe with them and be their God. <sup>4</sup> And God shall wye away all teares from their eyes. And there shalbe nomore deeth, nether sorowe nether cryinge, nether shall ther be eny more payne, for the olde thynges are gone. <sup>5</sup> And he that sate upon the seate, sayde: Beholde I make all thynges newe. And he sayde unto me: wryte, for these wordes are faythfull and true.

<sup>6</sup> And he sayde unto me: it is done, I am Alpha and Omega, the beginnyng, and the ende. I will geve to him that is a thyrst of the well of the water of lyfe, fre. <sup>7</sup> He that overcommeth, shall inheret all thynges, and I will be his God, and he shalbe my sonne. <sup>8</sup> But the fearefull and unbelevyng, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolaters, and all lyars shall have their parte in the lake which burnyth with fyre and brymstone, which is the seconde deeth.

<sup>9</sup> And there cam unto me one of the. vii. angels which had the. vii. vyals full of the. vii. laste plagis: and talked with me sayinge: come hydder, I will shewe the the bryde, the lambes wyfe. <sup>10</sup> And he caryed me away in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy Jerusalem descendyng out of heaven from God, <sup>11</sup> havynge the bryghtnes of God. And her shynynge was lyke unto a stone moste precious, even a jasper cleare

## RHEIMS 1582

adorned for her husband. <sup>3</sup> And I heard a loud voice from the throne saying: Behold the tabernacle of God with men, and he wil dwel with them. And they shal be his people: and he God with them shal be their God. <sup>4</sup> and God shal wipe away al teares from their eies: and death shal be no more. nor mourning, nor crying, neither shal there be sorow any more, which first thynges are gone.

<sup>5</sup> And he that sate in the throne, said: Behold I make al thynges new. And he said to me: Write, because these wordes be most faithful and true. <sup>6</sup> And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I wil give of the fountaine of the water of life, gratis. <sup>7</sup> He that shal overcome, shal possesse these thynges, and I wil be his God: and he shal be my sonne. <sup>8</sup> But to the feareful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning with fire and brimstone, which is the second death.

<sup>9</sup> And there came one of the seven Angels that had the vials ful of the seven last plagues, and spake with me, saying: Come, and I wil shew thee the bride, the wife of the Lambe. <sup>10</sup> And he tooke me up in spirit unto a mountaine great and high: and he shewed me the holy citie Hierusalem descending out of heaven from God, <sup>11</sup> having the glorie of God. and the light thereof like to a pretious

## GREAT BIBLE (1539) 1540

<sup>3</sup> And I herde a greate voyce out of heaven sayinge beholde, the tabernacle of God is wyth men, and he wyll dwell wyth them. And they shall be his people, and God him selfe shalbe wyth them, and be theyr God. <sup>4</sup> And God shall wye away all teares from theyr eyes. And there shalbe nomore deeth, nether sorowe, nether cryenge, nether shall ther be eny more payne, for the olde thynges are gone. <sup>5</sup> And he that sate upon the seate, sayde: Beholde, I make all thynges newe. And he sayde unto me: wryte, for these wordes are faythfull and true.

<sup>6</sup> And he sayde unto me: it is done, I am Alpha and Omega, the begynnyng and the ende I wyll geve to hym that is a thyrst, of the well of the water of lyfe, fre. <sup>7</sup> He that over commeth shall enberet all thynges, and I wyll be hys God, and he shalbe my sonne. <sup>8</sup> But the fearfull and unbelevyng, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolaters, and all lyars shall have their parte in the lake whych burnyth wyth fyre and brymstone, whyche is the seconde death.

<sup>9</sup> And there came unto me one of the seven aungels which had the seven vyalles full of the seven last plagis: and talked wyth me sayinge: come hyther, I wil shewe the the bryde, the lambes wyfe. <sup>10</sup> And he caryed me away in the sprete to a great and an hye mountayne, and he shewed me the great cytie holy Jerusalem. descendyng out of heaven from God: <sup>11</sup> havynge the bryghtenes of God. And her shynynge was lyke unto a stone most precyous, even

## KJ (1611) 1873

as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former *things* are passed away. <sup>5</sup> And he that sat upon the throne said, Behold, I make all *things* new. And he said unto me, Write: for these words are true and faithful. <sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup> He that overcometh shall inherit <sup>11</sup>all *things*; and I will be his God, and he shall be my son. <sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, *Come* hither, I will shew thee the bride, the Lamb's wife. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me *that* great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup> having the glory of God: and her light was like unto a stone most precious, *even* like a jasper stone, clear as

<sup>11</sup> [Or, *these things*].

## GENEVA BIBLE (1560) 1562

prepared as a bride trimmed for her housband. <sup>3</sup> And I heard a great voyce out of heaven saying, Behold, the Tabernacle of God (is) with men, and he will dwell with them: and they shalbe his people, and God him selfe shalbe their God with them. <sup>4</sup> And God shall wipe away all teares from their eyes: and there shalbe no more death, nether sorowe, nether crying, nether shall there be anie more paine: for the first things are passed. <sup>5</sup> And he that sate uppon the throne, sayd, Beholde, I make all things newe: and he sayd unto me, Write: for these wordes are faythful and true. <sup>6</sup> And he sayd unto me, It is done, I am and, the beginning and the end. I will give to him that is a thirst, of the well of the water of life frely. <sup>7</sup> He that overcometh, shall inherite all thinges, and I will be his God, and he shalbe my sonne. <sup>8</sup> But the fearefull and unbeleving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars shal have their parte in the lake, whiche burneth with fyre and brimstone, whiche is the seconde death. <sup>9</sup> And there came unto me one of the seven Aungels, whiche had the seven viales full of the seven laste plagues, and talked with me, saying, Come: I will shewe thee the, bride, the Lambes wife. <sup>10</sup> And he caryed me away in the spirite to a great and an hie mountaine, and he shewed me the great citie, holie Jerusalem, descending out of heaven from God. <sup>11</sup> Having the glorie of God: and her shyning was like unto a stone moste precious,

## (RV 1881) ASV 1901

as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, <sup>c</sup>and be their God: <sup>4</sup> and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. <sup>5</sup> And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. <sup>6</sup> And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup> He that overcometh shall inherit these things; and I will be his God, and he shall be my son. <sup>8</sup> But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

<sup>9</sup> And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. <sup>10</sup> And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, <sup>11</sup> having the glory of God: her light was like unto a stone most precious, as it were a jasper

<sup>c</sup> Some ancient authorities omit, and be *their God*.

## BISHOPS' BIBLE (1568) 1602

<sup>3</sup> And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he wil dwell with them, and they shall bee his people, and God himselfe shall bee with them, and be their God. <sup>4</sup> And God shal wipe away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine: for the former things are gone. <sup>5</sup> And he that sate upon the throne, sayde, Behold, I make all things new. And he sayd unto me, Write: for these wordes are true and faithfull. <sup>6</sup> And he sayd unto me, It is done: I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the well of the water of life freely. <sup>7</sup> He that overcommeth, shall inherite all things, and I will be his God, and he shall be my sonne. <sup>8</sup> But the fearefull, and unbeleeving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. <sup>9</sup> And there came unto mee one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shewe thee the bride, the lambs wife. <sup>10</sup> And he caried me away in the spirit to a great and high mountaine, and shewed me that great citie, holy Hierusalem, descending out of heaven from God, <sup>11</sup> Having the glory of God: and her shining *was* like unto a stone most precious, even like a Jasper, cleare as

## RSV (1946) 1960

pared as a bride adorned for her husband; <sup>3</sup> and I heard a great voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people,<sup>o</sup> and God himself will be with them;<sup>p</sup> <sup>4</sup> he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

<sup>5</sup> And he who sat upon the throne said, "Behold, I make all things new." Also he said, "Write this, for these words are trustworthy and true." <sup>6</sup> And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life. <sup>7</sup> He who conquers shall have this heritage, and I will be his God and he shall be my son. <sup>8</sup> But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death."

<sup>9</sup> Then came one of the seven angels who had the seven bowls full of the seven last plagues, and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." <sup>10</sup> And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, <sup>11</sup> having the glory of God, its radiance like a most rare jewel, like a jasper,

<sup>o</sup> Other ancient authorities read *peoples*

<sup>p</sup> Other ancient authorities add *and be their God*

## TYNDALE (1525) 1535

as cristall: <sup>12</sup> and had walles grett and hye, and had. xii. gates, and at the gates. xii. angels: and names written, which are the. xii. trybes of Israel: <sup>13</sup> on the est parte. iii. gates, and on the north syde. iii. gates and to wardes the south. iii. gates, and from the west. iii. gates: <sup>14</sup> and the wall of the cite had. xii. foundations, and in them the names of the lambes. xii. Apostles.

<sup>15</sup> And he that talked with me, had a golden rede to measure the cite with all and the gates therof and the wall therof. <sup>16</sup> And the cite was bylt. iiii. square and the lenght was as large as the bredth of it, and he measured the cite with the rede. xii. M. furlonges: and the lenght and the bredth, and the heyth of it, were equall. <sup>17</sup> And he measured the wall therof. an. cxliiii. cubittes: the measure that the angel had was after the measure that man useth. <sup>18</sup> And the byldynge of the wall of it was of Jasper. And the cite was pure golde lyke unto cleare glasse, <sup>19</sup> and the foundations of the wall of the cite was garnished with all maner of precious stones. The fyrste foundation was Jasper, the seconde Saphyre, the thyrde a Calcedony, the fourth an Emeralde: <sup>20</sup> the fyft Sardonix: the sixt Sardeos: the scventh Crysolite: the eyght Berall: the nynth a Topas: the tenth a Crysoprasos: the eleventh a Jacyncte: the twelve an Amatist.

## RHEIMS 1582

stone, as it were to the jasper stone, even as crystal. <sup>12</sup> And it had a wall great and high, having twelve gates, and in the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. <sup>13</sup> On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. <sup>14</sup> And the wall of the citie having twelve foundations: and in them, twelve names, of the twelve Apostles of the Lambe.

<sup>15</sup> And he that spake with me, had a measure of a reede, of gold, to measure the citie and the gates thereof, and the wall. <sup>16</sup> And the citie is situated quadrangle-wise, and the length thereof is as great as also the bredth: and he measured the citie with the reede for twelve thousand furlonges, and the length and height and bredth thereof be equal. <sup>17</sup> And he measured the wall thereof of an hundred fourtie four cubites, the measure of a man which is of an Angel. <sup>18</sup> And the building of the wall therof was of jasper stone: but the citie it self pure gold, like to pure glasse. <sup>19</sup> And the foundations of the wall of the citie, were adorned with al pretious stone. The first foundation, the jasper: the second, the saphire: the third, the calcedonius: the fourth, the emerauld: <sup>20</sup> the fifth, the sardonix: the sixt, the sardius: the seventh, the chrysolithus: the eight, the beryllus: the ninthe, the topazius: the tenth, the chrysoprasus: the eleventh, the hyacinthe: the twelfth, the

## GREAT BIBLE (1539) 1540

lyke a Jasper cleare as Cristall: <sup>12</sup> and had walles greate and hye, and had. xii. gates and at the gates. xii. aungels: and names written, whyche are the names of the. xii. trybes of Israell: <sup>13</sup> on the Eastsyde. iii. gates, and on the Northsyde. iii. gates, and towardes the South. iii. gates, and from the west thre gates, <sup>14</sup> and the wall of the cytie had. xii. foundations: and in them the twelve names of the lambes. xii. apostles.

<sup>15</sup> And he that talked with me, had a golden reede to measure the cytie wyth all and the gates therof and the wall therof. <sup>16</sup> And the citie was built. iiii. square, and the length was as large as the bredth, and he measured the cytie with the (*golden*) rede. xii. M. furlonges: and the lenght and the bredth, and the heyth of it, were equall. <sup>17</sup> And he measured the wall therof: an. cxliiii. cubytes: the measure that the aungel had, was after the measure that man useth. <sup>18</sup> And the buildyng, of the wal of it was of Jasper. And the cytie was pure golde lyke unto cleare glasse, <sup>19</sup> and the foundacyons of the wall of the cytye were garnysshed wyth all maner of precious stones. The fyrste foundacyon was Jaspis, the seconde Saphyre, the thyrde a Calcedony, the fourth an Emeralde, <sup>20</sup> the fyft Sardonix, the syxte Sardeos, the seventh Chrysolite, the eyght Berall, the. ix. a. Topas, the tenth a Crusoprasos, the eleventh a Jacyncte, the twelveth an Amatist.

## KJ (1611) 1873

crystal; <sup>12</sup> and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written *thereon*, which are *the names* of the twelve tribes of the children of Israel: <sup>13</sup> on the east three gates; on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. <sup>15</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup> And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of *the* angel. <sup>18</sup> And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. <sup>19</sup> And the foundations of the wall of the city were garnished with all *manner of* precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup> the fifth, sardonix; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the

## GENEVA BIBLE (1560) 1562

as a Jasper Stone cleare as cristal. <sup>12</sup> And had a great wal and hie, and had twelve gates, and at the gates twelve Aungels, and the names written, whiche are the twelve tribes of the children of Israel. <sup>13</sup> On the East parte (there were) thre gates, (and) on the Northside thre gates, on the Southside thre gates, (and) on the Westside thre gates. <sup>14</sup> And the wall of the citie had twelve fundacions, and in them the names of the Lambes twelve Apostles. <sup>15</sup> And he that talked wyth me, had a golden rede to measure the citie with all, and the gates thereof, and the wall thereof. <sup>16</sup> And the citie laye foure square, and the length is as large as the bredth of it, and he measured the citie wyth the rede, twelve thousand furlongs: and the length, and the bredth, and the height of it are equal. <sup>17</sup> And he measured the wall thereof, an hundreth, fortie and foure cubites, by the measure of man, that is, of the Angel. <sup>18</sup> And the buyldyng of the wall of it was of Jasper: and the citie was pure golde like unto cleare glasse. <sup>19</sup> And the fundacions of the wall of the citie were ganished with all maner of precious stones? the first fundacion (was) Jasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude. <sup>20</sup> The fift of a Sardonyx: the sixt of a Sardius: the seventh of a Chrysolite: the eigh of a Beryl: the ninth of a Topaze: the tenth of a Chrisophrasus: the eleventh of a Jacinth: the twelveth

## (RV 1881) ASV 1901

stone, clear as crystal: <sup>12</sup> having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: <sup>13</sup> on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. <sup>15</sup> And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup> And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and breadth and the height thereof are equal. <sup>17</sup> And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. <sup>18</sup> And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. <sup>19</sup> The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; <sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth;

## BISHOPS' BIBLE (1568) 1602

Chrystall: <sup>12</sup> And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written, which are the names of the twelve tribes of Israel. <sup>13</sup> On the East side three gates, and on the North side three gates, and towards the South three gates, and from the West three gates. <sup>14</sup> And the wall of the citie had twelve foundations, and in them the twelve names of the Lambes twelve Apostles. <sup>15</sup> And he that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the walles thereof. <sup>16</sup> And the citie lieth foure square, and the length was as large as the breadth: and he measured the citie with the reede, twelve thousand furlongs: and the length, and the breadth, and the height of it are equall. <sup>17</sup> And he measured the wall therof, an hundred, and fourtie, and foure cubites, by the measure of man, that is, of the Angel. <sup>18</sup> And the building of the wall of it was of Jasper, and the citie was pure golde, like unto cleere glasse. <sup>19</sup> And the foundations of the wall of the citie were garnished with all maner of precious stones. The first foundation was Jasper, the second Saphir, the third a Chalcedony, the fourth an Emerald, <sup>20</sup> The fift Sardonyx, the sixt Sardius, the seventh Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysophrasus, the eleventh a

## RSV (1946) 1960

clear as crystal. <sup>12</sup> It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed; <sup>13</sup> on the east three gates, on the north three gates, on the south three gates, and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

<sup>15</sup> And he who talked to me had a measuring rod of gold to measure the city and its gates and walls. <sup>16</sup> The city lies foursquare, its length the same as its breadth; and he measured the city with his rod, twelve thousand stadia; its length and breadth and height are equal. <sup>17</sup> He also measured its wall, a hundred and forty-four cubits by a man's measure, that is, an angel's. <sup>18</sup> The wall was built of jasper, while the city was pure gold, clear as glass. <sup>19</sup> The foundations of the wall of the city were adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, <sup>20</sup> the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth,

## TYNDALE (1525) 1535

<sup>21</sup> The. xii. gates were. xii. pearles, every gate was of one pearle, and the strete of the cite was pure golde, as thorowe shynynge glasse. <sup>22</sup> And ther was no temple therin. For the lorde God allmyghty and the lambe are the temple of it, <sup>23</sup> and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it: and the lambe was the lyght of it. <sup>24</sup> And the people which are saved shall walke in the lyght of it: and the kynges of the erth shall bringe their glory unto it. <sup>25</sup> And the gates of it are not shut by daye. <sup>26</sup> For ther shalbe no nyght there. <sup>27</sup> And ther shall entre into it none unclene thinge: nether whatsoever worketh abhominacion: or maketh lyes: but they only which are written in the lambes boke of lyfe.

**22** And he shewed me a pure ryver of water of lyfe clere as Cristall: procedynge oute of the seate of God and of the lambe. <sup>2</sup> In the myddes of the strete of it, and of ether syde of the ryver was ther wode of lyfe: which bare. xii. manner of frutes: and gave frute every moneth: and the leves of the wodde served to heale the people with all. <sup>3</sup> And ther shalbe no more cursse, but the seate of God and the lambe shalbe in it: and his servauntes shall serve him. <sup>4</sup> And they shall se his face, and his name shalbe in their

## RHEIMS 1582

amethyste. <sup>21</sup> And the twelve gates: there are twelve pearles, one to every one: and every gate was of one several pearle. and the strete of the citie pure gold, as it were transparent glasse. <sup>22</sup> And temple I saw not therein. for our Lord the God omnipotent is the temple thereof, and the Lambe. <sup>23</sup> And the citie needeth not sunne nor moone, to shine in it. for the glorie of God hath illuminated it, and the Lambe is the lampe thereof. <sup>24</sup> And the Gentiles shal walke in the light of it: and the kinges of the earth shal bring their glorie and honour into it. <sup>25</sup> And the gates thereof shal not be shut by day: for there shal be no night there. <sup>26</sup> And they shal bring the glorie and honour of nations into it. <sup>27</sup> There shal not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the booke of life of the Lambe.

**22** And he shewed me a river of living water, cleere as crystal, proceeding from the seate of God and of the Lambe. <sup>2</sup> In the middes of the strete thereof, and on both sides of the river, the tree of life, yelding twelve fruites, rendring his fruite every moneth, and the leaves of the tree for the curing of the Gentiles. <sup>3</sup> And no curse shal be any more: and the seate of God and of the Lambe shal be in it, and his servantes shal serve him. <sup>4</sup> And they shal see

## GREAT BIBLE (1539) 1540

<sup>21</sup> The twelve gates were twelve pearles, every gate was of one pearle, and the strete of the cytie was pure golde, as thorowe shynynge glasse. <sup>22</sup> And I sawe no temple therin. For the Lorde God almyghty and the lambe are the temple of it. <sup>23</sup> And the cytie hath no nede of the sonne, nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it, and the lambe was the lyght of it. <sup>24</sup> And the people whyche are saved shall walke in the lyght of it. And the kynges of the earth shal brynge theyr glorye (*And honoure*) unto it. <sup>25</sup> And the gates of it are not shut by daye. For there shalbe no nyghte there. <sup>26</sup> (*And into it shal they bryng the glory and honoure of the nacyons.*) <sup>27</sup> And there shall enter into it none unclene thing, nether whatsoever worketh abhominacion or maketh lyes: but they only which are written in the lambes boke of lyfe.

**22** And he shewed me a pure ryver of water of lyfe, clere as Crystall: procedynge out of the seate of God, and of the lambe. <sup>2</sup> In the myddes of the strete of it, and of ether syde of the ryver, was ther woode of lyfe: whyche bare twelve maner of frutes: and gave frute every moneth: and the leves of the woode served to heale the people wyth all: <sup>3</sup> And there shalbe no more cursse, but the seate of God and the lambe shalbe in it: and hys servauntes shall serve him. <sup>4</sup> And they shal se his face, and his

## KJ (1611) 1873

eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup> And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as *it* were transparent glass. <sup>22</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. <sup>24</sup> And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it. <sup>27</sup> And there shall in no wise enter into it any *thing* that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in

**22** the Lamb's book of life. <sup>1</sup> And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. <sup>3</sup> And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> and they shall see his

## GENEVA BIBLE (1560) 1562

an Amethyst. <sup>21</sup> And the twelve gates (were) twelve pearles and everie gate (is) of one pearle, and the strete of the citie (is) pure golde, as shynyng glasse. <sup>22</sup> And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it. <sup>23</sup> And the citie hathe no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: and the Lambe is the light of it. <sup>24</sup> And the people whiche are saved, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour unto it. <sup>25</sup> And the gates of it shal not be shut by day: for there shalbe no night there. <sup>26</sup> And the glorie, and honour of the Gentiles shalbe broght unto it. <sup>27</sup> And there shal entre into it none uncleane thing, nether whatsoever worketh abomination or lies: but they whiche are written in the Lambes Boke of life:

**22** And he shewed me a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe. <sup>2</sup> In the middes of the strete of it, and of ether side of the river, was the tre of life, whiche bare twelve maner of frutes, and gave frute everie moneth: and the leaves of the tre (served) to heale the nations with. <sup>3</sup> And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his servants shall serve him. <sup>4</sup> And they shal se his face, and his Name shalbe in

## (RV 1881) ASV 1901

the twelfth, amethyst. <sup>21</sup> And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. <sup>22</sup> And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. <sup>23</sup> And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. <sup>24</sup> And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. <sup>25</sup> And the gates thereof shall in no wise be shut by day (for there shall be no night there): <sup>26</sup> and they shall bring the glory and the honor of the nations into it: <sup>27</sup> and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

**22** <sup>1</sup> And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, <sup>2</sup> in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. <sup>3</sup> And there shall be no curse any more; and the throne of God and of the Lamb shall be therein: and his servants shall serve him; <sup>4</sup> and they shall see his face; and

## BISHOPS' BIBLE (1568) 1602

Jacinct: the twelfth an Amethyst. <sup>21</sup> The twelve gates were twelve pearles, every gate was of one pearle, and the street of the citie was pure gold, as it were shining glasse. <sup>22</sup> And I sawe no temple there in: For the Lord God Almighty, and the Lambe, are the Temple of it. <sup>23</sup> And the citie hath no need of the Sunne, neither of the Moone to lighten it: for the glory of God did lighten it: and the Lambe is the light of it. <sup>24</sup> And the nations of them which are saved, shall walke in the light of it: and the kings of the earth doe bring their glorie and honour unto it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shalbe no night. <sup>26</sup> And they shall bring the glory, and honour of the Gentiles unto it. <sup>27</sup> And there shal in no wise enter into it any uncleane thing, neither whatsoever worketh abomination, or *maketh* lies: but they only which are written in the lambes booke of life.

**22** And he shewed me a pure river of water of life, cleare as Chrystall, proceeding out of the throne of God, and of the Lambe. <sup>2</sup> In the midst of the streete of it, and of either side of the river *was* there wood of life, which bare twelve maner of fruits, and gave fruite every moneth: and the leaves of the wood served to heale the people withall. <sup>3</sup> And there shall be no more curse, but the throne of God, and the Lambe shall be in it, and his servants shall serve him. <sup>4</sup> And they shall see his face, and his

## RSV (1946) 1960

the twelfth amethyst. <sup>21</sup> And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass.

<sup>22</sup> And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. <sup>23</sup> And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb. <sup>24</sup> By its light shall the nations walk; and the kings of the earth shall bring their glory into it, <sup>25</sup> and its gates shall never be shut by day—and there shall be no night there; <sup>26</sup> they shall bring into it the glory and the honor of the nations. <sup>27</sup> But nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

**22** Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb <sup>2</sup> through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. <sup>3</sup> There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; <sup>4</sup> they shall see his face, and his name

## TYNDALE (1525) 1535

forheddes. <sup>5</sup> And there shall be no nyght there, and they nede no candle, nether lyght of the sunne: for the Lorde God geveth them lyght, and they shall raygne for evermore.

<sup>6</sup> And he sayde unto me: these sayinges are faythfull and true. And the Lorde God of Sayntes and Prophetes sent his angel to shewe unto his servautes, the thynges which muste shortly be fulfilled. <sup>7</sup> Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy of this boke. <sup>8</sup> I am John which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worshippe before the fete of the Angel which shewed me these thynges. <sup>9</sup> And he sayd unto me: se thou do it not, for I am thy felowe servaunt and the feloweservaunt of thy brethren the prophetes and of them which kepe the sayinges of this boke. But worshippe God.

<sup>10</sup> And he sayde unto me: seale not the sayinges of the prophesy of this boke. For the tyme is at honde. <sup>11</sup> He that doeth evyll, let him do evyll styll: and he which is fylthy, let him be fylthy styll: and he that is ryghteous, let him be more ryghteous: and he that is holy, let him be more holy. <sup>12</sup> And beholde I come shortly, and my rewarde with me, to geve every man accordynge as his dedes shalbe. <sup>13</sup> I am Alpha and Omega, the begynnyng and the ende: the fyrst

## RHEIMS 1582

his face: and his name in their foreheades. <sup>5</sup> And night shal be no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shall reigne for ever and ever. <sup>6</sup> And he said to me, These wordes are most faithful and true. And our Lord the God of the spirites of the prophetes, sent his Angel to shew his servantes those thynges which must be done quickly. <sup>7</sup> And behold I come quickly. Blessed is he that keepeth the wordes of the prophecie of this booke.

<sup>8</sup> And I John which have heard, and seen these thynges. And after I had heard and seen, I fel doune to adore before the feete of the Angel which shewed me these thynges: <sup>9</sup> and he said to me, See thou doe not, for I am thy fellow-servant, and of thy brethren the prophetes, and of them that keepe the wordes of this booke. Adore God. <sup>10</sup> And he saith to me, Seale not the wordes of the prophecie of this booke. for the time is neere. <sup>11</sup> He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is just, let him be justified yet: and let the holy be sanctified yet. <sup>12</sup> Behold I come quickly. and my reward is with me, to render to every man according to his workes, <sup>13</sup> I am Alpha and Omega, the first and the

## GREAT BIBLE (1539) 1540

name shalbe in theyr forheddes. <sup>5</sup> And there shall be no nyght there, and they nede no candle, nether lyght of the sunne: for the Lord God geveth them lyght, and they shall raygne for evermore.

<sup>6</sup> And he sayde unto me: these sayinges are faythfull and true. And the Lorde God of the holy Prophetes-sent hys Aungell to shewe unto hys servautes, the thynges whyche must shortly be fulfilled. <sup>7</sup> Beholde, I come shortly. Happy is he that kepeth the sayinge of the prophecye of thys boke. <sup>8</sup> I am John, whyche sawe these thynges and herde them. And whan I had herde and sene, I fell doune to worshyppe before the fete of the aungell, whyche shewed me these thynges. <sup>9</sup> And he sayde unto me: se thou do it not, for I am thy felowe servaunt, and the felowe servaunt of thy brethren the Prophetes, and of them which kepe the sayinges of (*the prophecye of*) thys boke. But worshyppe God.

<sup>10</sup> And he sayde unto me: seale not the sayinges of the prophecy of thys boke. For the tyme is at hande. <sup>11</sup> He that doeth evyll, let hym do evyll styll: and he which is filthy, let him be fylthy styll: and he that is rygheous, let hym be more ryghteous, and he that is holy, let him be more holy. <sup>12</sup> And beholde, I come shortly, and my rewarde is wyth me, to geve every man accordynge as hys dedes shalbe. <sup>13</sup> I am Alpha and Omega, the begynnyng

## KJ (1611) 1873

face; and his name *shall be* in their foreheades. <sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

<sup>6</sup> And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants *the things* which must shortly be done. <sup>7</sup> Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

<sup>8</sup> And I John saw these *things*, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these *things*. <sup>9</sup> Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. <sup>10</sup> And he saith unto me, Seal not the sayings of the prophecy of this book: *for* the time is at hand. <sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and *he that is* righteous, let him be righteous still: and *he that is* holy, let him be holy still. <sup>12</sup> And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. <sup>13</sup> I am Alpha and Omega, the beginning

GENEVA BIBLE (1560) 1562

their foreheades. <sup>5</sup> And there shalbe no night there, and they nede no candle, nether light of the sunne: for the Lord God giveth them light, and they shall reigne for evermore. <sup>6</sup> And he said unto me, These wordes are faithful and true: and the Lord God of the holye Prophetes sent this Angel to shewe unto hys servants the things whiche must shortely be fulfilled. <sup>7</sup> Beholde, I come shortely. Blessed (is) he that kepeth the wordes of the prophecie of this boke. <sup>8</sup> And I am John, which sawe and heard these things: and when I had heard and sene, I fell downe to worship before the fete of the Angel, which shewed me these things, <sup>9</sup> But he said unto me, Se thou (do it) not: for I am thy fellowe servant, and of thy brethren the Prophets, and of them which kepe the wordes of this boke: worship God. <sup>10</sup> And he said unto me, Seale not the wordes of the prophecie of this boke: for the time is at hand. <sup>11</sup> He that is unjust, let him be unjust stil: and he which is filthie, let him be filthie stil: and he that is righteous, let him be righteous stil: and he that is holie, let him be holie stil. <sup>12</sup> And beholde, I come shortely, and my rewarde is with me, to give everie man according as his worke shalbe. <sup>13</sup> I am and, the begin-

(RV 1881) ASV 1901

his name *shall be* on their foreheads. <sup>5</sup> And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

<sup>6</sup> And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass. <sup>7</sup> And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

<sup>8</sup> And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. <sup>9</sup> And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

<sup>10</sup> And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. <sup>11</sup> He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. <sup>12</sup> Behold, I come quickly; and my reward is with me, to render to each man according as his work is. <sup>13</sup> I am the Alpha and the Omega, the

BISHOPS' BIBLE (1568) 1602

name *shalbe* in their foreheads. <sup>5</sup> And there shall be no night there, and they neede no candle, neither light of the sunne, for the Lord God giveth them light, and they shall reigne for evermore. <sup>6</sup> And he said unto mee, These sayings are faithfull and true. And the Lord God of the holy Prophets sent his Angel to shewe unto his servants the things which must shortly be fulfilled. <sup>7</sup> Beholde, I come shortly: Happie is he that keepeth the sayings of the prophecie of this booke. <sup>8</sup> I John saw these things, and heard them. And when I had heard and seene, I fell downe to worship before the feete of the Angel, which shewed me these things. <sup>9</sup> Then saith he unto mee, See thou doe it not: for I am thy fellow servant, and *the fellow servant* of thy brethren the Prophets, and of them which keepe the sayings of this booke: but worship God. <sup>10</sup> And he saith unto me, Seale not the sayings of the prophecie of this booke: for the time is at hand. <sup>11</sup> He that doeth evill, let him doe evill still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. <sup>12</sup> And beholde, I come shortly, and my reward is with me, to give every man according as his deedes shall be. <sup>13</sup> I am Alpha and Omega.

RSV (1946) 1960

shall be on their foreheads. <sup>5</sup> And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever.

<sup>6</sup> And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place. <sup>7</sup> And behold, I am coming soon."

Blessed is he who keeps the words of the prophecy of this book.

<sup>8</sup> I John am he who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me; <sup>9</sup> but he said to me, "You must not do that! I am a fellow servant with you and your brethren the prophets, and with those who keep the words of this book. Worship God."

<sup>10</sup> And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. <sup>11</sup> Let the evil-doer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

<sup>12</sup> "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done. <sup>13</sup> I am the Alpha and the Omega, the first and the last, the beginning and the end."

## TYNDALE (1525) 1535

and the last. <sup>14</sup> Blessed are they that do his commaundementes, that their power maye be in the tree of lyfe, and maye entre in thorow the gates into the cite. <sup>15</sup> For without shalbe dogges and inchaunters, and whormongers, and mortherers, and ydolaters, and whosoever loveth or maketh lesynges.

<sup>16</sup> I Jesus sent myne angel, to testifie unto you these thinges in the congregacions. I am the rote and the generacion of David, and the bryght mornynge starre. <sup>17</sup> And the sprete and the bryde sayde come. And let him that heareth, saye also come. And let him that is athyrst, come. And let whosoever will, take of the water of lyfe, fre.

<sup>18</sup> I testifie unto every man that heareth the wordes of the prophesy of this boke: yf eny man shall adde unto these thinges, God shall adde unto him the plagis that are written in this boke. <sup>19</sup> And yf eny man shall mynyshe of the wordes of the boke of this prophesy, God shall take awaye his parte out of the boke of lyfe, and oute of the holy cite, and from tho thinges which are written in this boke. <sup>20</sup> He which testifieth these thinges sayth: be it, I come quykly, Amen. Even so: come lorde Jesu. <sup>21</sup> The grace of oure Lorde Jesu Christ be with you all: Amen.

## RHEIMS 1582

last, the beginning and the end. <sup>14</sup> Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. <sup>15</sup> Without are dogges and sorcerers, and the unchast, and murderers, and servers of Idols, and every one that loveth and maketh a lie.

<sup>16</sup> I JESUS have sent mine Angel, to testifie to you these thinges in the Churches. I am the roote and stocke of David, the bright and morning starre. <sup>17</sup> And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that wil, let him take the water of life gratis.

<sup>18</sup> For I testifie to every one hearing the wordes of the prophecie of this booke, If any man shal adde to these thinges, God shal adde upon him the plagues written in this booke. <sup>19</sup> And if any man shal diminish of the wordes of the booke of this prophecie: God shal take away his part out of the booke of life, and out of the holy citie, and of these thinges that be written in this booke. <sup>20</sup> saith he that giveth testimonie of these thinges. Yea I come quickly: Amen. Come Lord JESUS. <sup>21</sup> The grace of our Lord JESUS Christ be with you al. Amen.

## GREAT BIBLE (1539) 1540

and the ende: the fyrst and the last. <sup>14</sup> Blessed are they that do hys commaundementes, that theyr power maye be in the tree of lyfe, and maye entre in thorowe the gates into the cytye. <sup>15</sup> For wythout shalbe dogges and inchaunters, and whormongers, and murtherers, and ydolaters, and whosoever loveth or maketh leasynges.

<sup>16</sup> I Jesus sent myne Aungell, to testifie unto you these thinges in the congregacions. I am the rote and the generacyon of David and the bryghte mornynge starre. <sup>17</sup> And the sprete and the bryd saye come. And let hym that heareth, saye also: come. And let hym that is a thyrste: come. And let whosoever wyll take, of the water of lyfe, fre.

<sup>18</sup> I testifie unto every man that heareth the wordes of the prophecye of thys boke: yf eny man shall adde unto these thinges, God shall adde unto hym the plagis that are wrytten in thys boke. <sup>19</sup> And yf eny man shall mynyshe of the wordes of the boke of thys prophesy, God shall take awaye hys parte out of the boke of lyfe, and out of the holy cytie, and from the thinges which are wrytten in this boke. <sup>20</sup> He whych testifieth these thynges sayeth: be it. I come quykly. Amen. Even so come Lorde Jesu. <sup>21</sup> The grace of our Lord Jesu Christ be with you all. Amen.

## KJ (1611) 1873

and the end, the first and the last. <sup>14</sup> Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. <sup>15</sup> For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup> I Jesus have sent mine angel to testify unto you these *things* in the churches. I am the root and the offspring of David, *and* the bright and morning star. <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. <sup>18</sup> For I testify unto every *man* that heareth the words of the prophecy of this book, If any *man* shall add unto these *things*, God shall add unto him the plagues that are written in this book: <sup>19</sup> and if any *man* shall take away from the words of the book of this prophecy, God shall take away his part <sup>19</sup>out of the book of life, and out of the holy city, and *from* the *things* which are written in this book. <sup>20</sup> He which testifieth these *things* saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ be with you all. Amen.

<sup>19</sup> [Or, *from the tree of life*].

## GENEVA BIBLE (1560) 1562

ning and the end, the first and the last. <sup>14</sup> Blessed (are) they, that do his commandements, that their right may be in the tre of life, and may entre in through the gates into the citie. <sup>15</sup> For without (shalbe) dogges and enchanterers and whoremongers, and murtherers, and idolaters, and whosoever loveth or maketh lyes. <sup>16</sup> I Jesus have sent mine Angel, to testifie unto you these things in the Churches: I am the roote and the generacion of David, and the bright morning starre. <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is a thirst, come: and let whosoever wil, take of the water of life frely. <sup>18</sup> For I protest unto everie man that heareth the wordes of the prophecie of this boke, if any man shal adde unto these things, God shal adde unto him the plagues, that are writen in this boke. <sup>19</sup> And if any man shal diminish of the wordes of the boke of this prophecie, God shal take away his parte out of the Boke of life, and out of the holie citie, and from those things which are writen in this boke. <sup>20</sup> He which testifieth these things, saith, Surely, I come quickly. Amen. Even so come Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ (be) with you all, Amen.

## (RV 1881) ASV 1901

first and the last, the beginning and the end. <sup>14</sup> Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. <sup>15</sup> Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

<sup>16</sup> I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

<sup>17</sup> And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

<sup>18</sup> I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: <sup>19</sup> and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

<sup>20</sup> He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus<sup>d</sup> be <sup>e</sup>with the saints. Amen.

<sup>d</sup> Some ancient authorities add *Christ*.  
<sup>e</sup> Two ancient authorities read *with all*.

## BISHOPS' BIBLE (1568) 1602

the beginning and the end, the first and the last. <sup>14</sup> Blessed are they that doe his commandements, that their power may be in the tree of life, and may enter in through the gates into the citie. <sup>15</sup> For without *shall be* dogges, and inchanterers, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh leasings. <sup>16</sup> I Jesus sent mine Angel, to testifie unto you these things in the Churches. I am the root and the generation of David, and the bright morning starre. <sup>17</sup> And the spirit and the bride say, Come. And let him that heareth, say also, Come. And let him that is a thirst, come. And whosoever will, let him take of the water of life freely. <sup>18</sup> I testifie unto every man that heareth the wordes of the prophesie of this booke, If any man shall adde unto these things, God shall adde unto him the plagues, that are writen in this booke: <sup>19</sup> And if any man shall take away from the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from the things which are writen in this booke. <sup>20</sup> He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, come Lord Jesus. <sup>21</sup> The grace of our Lorde Jesus Christ bee with you all, Amen.

## RSV (1946) 1960

<sup>14</sup> Blessed are those who wash their robes,<sup>s</sup> that they may have the right to the tree of life and that they may enter the city by the gates. <sup>15</sup> Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who loves and practices falsehood.

<sup>16</sup> "I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star."

<sup>17</sup> The Spirit and the Bride say, "Come." And let him who hears say, "Come." And let him who is thirsty come, let him who desires take the water of life without price.

<sup>18</sup> I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, <sup>19</sup> and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

<sup>20</sup> He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!

<sup>21</sup> The grace of the Lord Jesus be with all the saints.<sup>t</sup> Amen.

<sup>s</sup> Other ancient authorities read *do his commandments*.  
<sup>t</sup> Other ancient authorities omit *all*; others omit *the saints*.











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